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SKETCHES
OF
FOREIGN TRAVEL
AND
LIFE AT SEA;
INCLUDING
A CRUISE ON BOARD A MAN-OF-WAR,
AS ALSO
A VISIT TO SPAIN, PORTUGAL, THE SOUTH OF FRANCE, ITALY, SICILY,
MALTA, THE IONIAN ISLANDS, CONTINENTAL GREECE,
LIBERIA, AND BRAZIL;
AND
A TREATISE ON THE NAVY OF THE UNITED STATES.

BY THE
REV. CHARLES ROCKWELL,
LATE OF THE UNITED STATES NAVY.

"It is a strange thing that in sea voyages, where there is nothing to be seen but sky and sea, men should make diaries, but in land travel wherein so much is to be observed, for the most part they omit it; as if chance were fitter to be registered than observation: let diaries therefore be brought into use."—LORD BACON.

IN TWO VOLUMES.

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FOREIGN TRAVEL,

AND

LIFE AT SEA.

CHAPTER XV.

TOULON AND MARSEILLES.

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In the month of August, 1835, we made a flying visit to Marseilles, but, as the cholera was then raging there, we communicated with the place through the health office only, and soon left. The pestilence had been desolating the city for more than two months, and when at its greatest height, had carried off from 300 to 400, in a single day. The published accounts when we were there, gave about 2,000 deaths in all, but we were informed at the health office, that not less than 4,000 had died. It had then nearly subsided, but most of the citizens were still in the country, whither they had fled for safety.

Though at that time we had been absent from the United States nearly a year, yet, some of us then received the first letters from our friends, which reached us after leaving home; and truly might we say of them that, — “As the shadow of a great rock in a weary land, so is good news from a far country.” One can hardly describe the conflicting emotions,

with which, after a long absence from home, a letter from distant and beloved friends is received. With feelings of eager and excited joy, there is blended the anxious fear of evil; for perchance, some, whom the heart held dear, are laid on beds of sickness, or have fallen victims to disease and death.—Reader, hast thou ever, when far from home and country, after long and anxious waiting, received from a beloved sister, a fond and doting mother, or from one still dearer to thy heart, a well filled letter, on which the impress of the writer's tears might still be traced? And has fancy brought this gentle weeper to thy view, full of the anxious fear of love, and trembling for thee, lest the ocean wave, disease, or deadly accident had cut thee off? If so, then, as if thy voice might reach that distant mourner, couldst thou not, in tones of soothing tenderness, exclaim, —

Those tears, — those tears, — those flowing tears,
 Offspring of fleeting joys and fears;
 They tell of days gone by:
 Those little dewdrops of the soul —
 Which brightly glisten in the eye, —
 They tell how joys too quickly roll
 Across the landscape of the soul,
 Just like the shadow of a cloud,
 That flies along the sunny plain,
 And, for a moment, casts a shroud
 Of darkness: — then bursts forth again,
 The brilliant, glorious, fervid sun,
 Like man of might, his race to run.
 So may those tears, thus freely shed,
 Outbreaking from their fountain head,
 And rising fast at memory's call,
 Cease quickly, and for aye, to fall,
 While from thy soul the cloud of sadness
 Is chased away by joy and gladness.
 Then quickly dry those tears of sorrow,
 For grief to-day be joy to-morrow.

In May, 1836, we visited Toulon, from whence some of us made an excursion by land to Marseilles. In accordance, therefore, with the plan pursued in this work, of giving in one and the same connexion, the results of different visits to the same place, I shall here present all that is to be said with regard to the South of France, though many months intervened between our two visits to that region.

Toulon is the great naval *dépôt* of the French, and few nations can boast of a place so admirably fitted, both by nature and art, for such a purpose. The entrance to the har-

bour is narrow, and so enclosed is it on either side by elevated land, as fully to protect it from danger, from both winds and waves. An amphitheatre of hills, from 2000 to 3000 feet high, encloses the city with only two narrow outlets, one in the direction of Nice and the other of Marseilles, both of which may be easily defended. The walls of the city, from the bottom of the moat or ditch, without, to the top of the parapet, are nearly forty feet high, and being double, also, they can neither be scaled nor battered down. These, with the other fortifications by land and sea, make it one of the strongest places in the world, a matter of no small importance, as connected with the vast naval and military stores collected there.

The new, or inner harbour, was scooped out from the land, and enclosed with solid quays, by Louis the Fourteenth. It is connected with the outer harbour by two channels of sufficient depth for the passage of the largest ships. The number of ships in the harbour, including those which are building, repairing, or laid up in ordinary, is often more than 100, and these, with the immense store-houses, work-shops, rope-walks, armories, and munitions of war, on every side, present an array of the means of aggression and defence, which, to a man of peace, is truly appalling.

I noticed on one of the ships in the harbour, a large number of young men aloft upon the yards, engaged in reefing sails, while below them was a strong net-work of cords, to catch any who might fall. They were green hands taking their first lessons in seamanship, but such a safeguard from injury was to us something new in sailor craft, and our old tars were much amused at such boys' play.

In one of the apartments of the naval arsenal we examined, with much interest, models of ships in every stage of their construction, from the laying of the keel to the fitting of a topmast, and so fully was every part of the mysteries of the craft of ship-building laid open to the view, that, on seeing these models, one might almost be led to fancy that he himself could rear one of these oak leviathans.

Most of the drudgery and heavy labor connected with the public works at Toulon is performed by galley slaves, who have been condemned to this servitude as a punishment for crime. They have heavy chains attached to their waists, ankles, or other parts of their bodies, which make a constant clanking, as they go. They have particolored dresses, like the

convicts in our States' prisons, each man having his number on his red flannel shirt, and those who have been guilty of murder (of whom there are many) wear green caps. As evening approached, I stood and inspected them as they passed on their way to the hulks where they are confined at night, and sad was it to think, that so many well-formed and athletic men, who might have been blessings to society, should, by their evil courses, have made it necessary, for the safety of others, that they should be chained and caged like beasts of prey. There were about 3,000 of them, but so inefficient and turbulent are they, that the policy of thus employing them is, as a matter of profit, more than questionable.

There are in Toulon about 30,000 inhabitants, a large proportion of whom are connected with the army and navy. The hospitals are extremely neat and well arranged, being regarded as models of their kind. The military talents of Bonaparte were first shown in driving the English and Spanish from Toulon, in 1793. They held the place for three months, and when driven out, by batteries placed high up in the surrounding mountains, a battle was fought on the seashore, in which the French slew 18,000 of the enemy. The English Admiral, when retreating, set fire to and burned the arsenal and twenty-four French ships of the line.

In Toulon, as in most places where sailors and soldiers are collected in large numbers, the solicitations to vice are frequent and undisguised. Indeed, the large standing armies which are necessary, in order to keep kings on their thrones, and to carry out their ambitious designs, create a kind of necessity for licentiousness on a large scale. Both soldiers and seamen in Europe are, in great numbers, compelled to leave the comparatively virtuous scenes of their early life, and, with pay so stinted as wholly to forbid their supporting a family, and with but little education or moral principle to fortify them against the seductions of vice, they are exposed, in the reckless and yielding period of youth, to the most corrupting influences and the strongest temptations, and hence, almost of course, become the victims of degrading and beastly licentiousness. Most armies are conducted on the plan of frequently removing their several divisions from place to place, lest the officers should form such attachments, and contract such alliances in any given place, as might induce them, on being ordered to leave, to resign their commissions. In the French army, all officers below a given grade are forbid to

marry, and the result is, a kind of systematic and licensed concubinage, as directly opposed to the principles of morality as it is to the cultivation of all the higher social and domestic virtues, and the purer and more elevated affections of the heart.

In company with one of the medical officers of our ship, I made a visit to Marseilles, which is forty miles distant from Toulon. For this purpose we hired a carriage, with fine horses, and a lively pleasant lad for a driver, and, as the road was excellent, the region through which it passed peculiarly picturesque, and the weather pleasant, our ride was truly delightful. The hill-sides, from the fertile valleys at their base to their white and craggy summits, were covered with a succession of terraces, richly laden with the olive and the vine, while the scattered houses and villages, with their walls of purest white, presented a pleasing contrast to the glowing verdure of the sunny fields. About equally distant from Marseilles and Toulon, is the pass of Ollioules, where, for a mile or two, the road overhangs a foaming torrent, which rushes through a mountain gorge, while above, on either hand, wild and massive crags and cliffs rise to the height of near 1000 feet. Few mountain passes excel this in rude magnificence and grandeur.

Marseilles and the region around are enclosed by a semicircular range of calcareous hills or mountains, with a radius of from two leagues to two and a half. Some of the peaks rise to the height of more than 2000 feet above the level of the sea, and have summits of a snowy whiteness. Some of the smaller hills, which divide the territory into different valleys, are formed of pudding-stone, composed of large fragments of limestone, quartz, and jasper, alternating with beds of white clay or freestone, of the nature of quartz, while in one place near the sea there is a mass of tufa. Some traces of petrified shells are met with in the calcareous rocks. In one place there is a quarry of gypsum, or sulphate of lime, containing some specimens of native sulphur, and giving rise to a fountain of sulphureous mineral water, which has some reputation, under the name of Ean de Cambrai.

The pudding-stone contains some fragments of organized bodies, particularly lignites. In excavations made at Chapitre, rings and masses of wrought iron have been found, corroded with rust, showing that the earth in that region is of recent date. But one of the most curious facts, is the frequent oc-

currence of fossil wood, partly carbonized, in beds of white clay. In the vicinity of a convent of Capuchins, in digging wells, entire trunks of trees have been found in their natural position, at a depth of eleven metres below the surface of the earth.

A variety of rare specimens in the departments of botany and entomology are to be met with in the vicinity of Marseilles, and there are coral fisheries near the islands of Riou and Maïre, at the extremity of the neighbouring gulf.

The valley of Marseilles, exclusive of the city, contains from twenty to twenty-five thousand inhabitants, occupying fifty-six villages and hamlets, besides scattered dwellings. It is watered by the river Huveaune and three smaller streams, all of which, however, fail to supply such an amount of moisture as to impart to the soil the highest degree of fertility. Wheat and wine are produced in nearly equal quantities, measuring them by weight, and each of them excel by more than three fourths the amount of olive oil. It is a lamentable fact, that about 14,000,000, or nearly one half of the population of France, are connected with the culture of the vine, and depend upon the produce of their vineyards for support. What a vast amount of misdirected energy and toil, engaged as it is in producing an article of mere luxury, the use of which injures instead of benefiting mankind. Were all these vineyards converted into wheat fields, in what rich abundance would they furnish the staff of life to the suffering poor, and how many who now, under the influence of wine, are gay, reckless, and profligate, would be converted into sober, considerate, and virtuous members of society. We have a sad illustration of the state of morals in wine-drinking France, in the fact, that in the city of Paris, during a single year, 11,000 females were committed to prison for the crime of drunkenness. Figs, raisins, and garden fruits in general, hold but a secondary place in the agriculture of southern France.

More than 2000 families in the vicinity of Marseilles are employed in fishing, and thus supply not only the city, but all the region around for a distance of ten leagues. Scarce a day passes in which fish are not eaten by most of the inhabitants, and the common kinds are less expensive than meat, and often than even pulse.

The wealth which commerce has poured into Marseilles has done much to beautify the surrounding region, and some of the country seats of the opulent citizens have an air of

more than Oriental magnificence and beauty. The population of the city is about 150,000, and the number of houses not far from 11,000. In point of commerce, it ranks as the first city in the kingdom, Havre being the second. In 1832, the number of arrivals at Marseilles was 7,201, measuring 629,780 tons; at Havre, the same year, the arrivals were 3,596, measuring 388,551 tons, or about one half less than Marseilles. At Bordeaux the arrivals were 3,068, and their tonnage 225,348. At Nantes, 3,853 vessels, measuring 168,147 tons. The duties on imported goods received at three of the places above, in 1833, were as follows. At Marseilles, 30,877,977 francs: at Havre, 24,921,080 francs: at Nantes, 11,593,793 francs. Thus it will be seen, that the foreign commerce at Havre bears a much larger proportion to the whole amount of trade there than at Marseilles, while Marseilles greatly surpasses Havre in its trade with other ports of France and the French colonies. About one fifth of the commerce of France centres at Marseilles. In 1833, the number of arrivals from the United States in all the ports of France, was 359, of which 200 entered at Havre, 90 at Marseilles, 32 at Bordeaux, 8 at Nantes, and 13 at Rochelle. Thus have we much more commerce with Havre than with Marseilles. About 30 vessels from England visit Marseilles each year, and as many more from English colonies.

The harbour of Marseilles is crowded with shipping, and hence, as in many other European ports, no fires are permitted on board vessels, for fear of accidents which might result from them. Seamen board on shore, and are commonly more exposed to temptations to vice than they otherwise would be. As vessels from almost every commercial nation in the world visit Marseilles, there is perhaps no place where more good could be done by judicious and well-directed efforts in distributing religious books by means of seamen there, in the various countries from which they come.

The streets of Marseilles are generally broad and clean, and the city itself, with its crowded quays and busy population, has much more the appearance of Boston or New York than of the old and stationary cities of Southern Europe. The streets rise as they recede from the water, and in the upper part of the city there is a public square, shaded by lofty trees, like those to be met with in most Spanish towns. Some of the shops present a rich array of showy and costly goods. One which we visited, in its great variety of splendid

timepieces, of jewelry, and of fancy articles of household furniture, far exceeded in display any thing of the kind I have elsewhere witnessed.

Few cities in the world can compare with Marseilles in the extent and value of their manufactures. The number of manufacturing establishments in the city is 1,612; of operatives there are 11,507, and the value of the articles they manufacture each year is about 100,000,000 francs. Shoemakers, ship-carpenters, and coopers are the most numerous classes, while soap, refined sugar, and wine, leather, and various chemical products used in medicine and the arts, are among the most valuable articles of commerce which are produced.

It is an old proverb, that it is an ill wind that blows no one any good, and this was strikingly exemplified when, during Napoleon's wars, the commerce of Marseilles was ruined by the power which England gained upon the ocean, and the starving population of the city were forced to engage in manufactures for support. Thus was the foundation laid for the high commercial prosperity which Marseilles now enjoys. During the period of suffering to which I have just referred, the misery of the people was extreme. The population of the city, which had before been 140,000, of whom not more than 3,000 were poor, was reduced to 80,000, of whom one half were dependent on the charity of the other half. This fact, which may seem exaggerated, is sustained by official evidence. During the year 1812 bread was six *sous* a pound at Marseilles, but the stagnation of commerce leaving the lower classes without resources, they were unable to purchase it at that price. They were therefore compelled by hunger to enter the slaughter-houses, and, taking the blood of animals they mingled bran with it, and used it for food. Thus the most deadly maladies were caused. At length, with a view to aid such as were suffering, an enumeration was made of those who were in a state of complete indigence. The number reported was 36,000. The Prefect of the Department, thinking that the enumeration could not have been correct, caused another to be made by persons in whom he had perfect confidence, and the result was that 40,000 individuals were found in a condition of extreme want. A most sad and appalling illustration this of the evils so often attendant on wars of ambition and conquest.

The researches of science opened the way for again em-

ploying the poor, and thus commenced the manufacture of the various forms of soda, of sulphuric acid, and other chemical products. This new species of industry gave great activity to the manufacture of soap. The tanneries also profited by the researches of chemistry, as did the refining of sugar and saltpetre, and great mechanical improvements were introduced in the manufacture of cotton and wool, and in hydraulic machines. Thus was dire necessity the mother of important and highly useful inventions.

It is recorded as an honorable fact, in connexion with the commerce of Marseilles, that from 1808 to 1830, a period of 23 years, there were but 447 cases of bankruptcy, being less than 20 each year, and that of these 40 were of houses conducted by foreigners. The whole amount due in all these failures was about 50,000,000 francs, of which 41,000,000 were lost by the creditors. But what is most singular is, that in one case only of the whole 447 did a bankrupt house rise from its fall, and regain its business standing. This was mainly owing to the many difficulties and expenses in the way of settling such estates. How different is this from the state of things in some of the large cities in our own country, where many merchants seem to think, that they have hardly established a business reputation until, by repeated failures, they have defrauded their creditors of a decent fortune.

The coffee-houses in Marseilles are among the most splendid in the world, extending in some cases from street to street, while the walls, formed of a succession of large mirrors, which repeat in the distance the numerous columns, the crowd of visitors, and the beautiful females who, like queens upon their thrones, preside in graceful dignity over the whole, all give to the scene an air of magnificence, more like the magic creations of the lamp of Aladdin than any thing real and earthly.

The early history of Marseilles has in it much of romantic interest, at which we can barely glance. The most ancient inhabitants of the seacoast of southwestern Europe, of whom we have any record, were the Ligurians, who extended from the Straits of Gibraltar to the mouth of the Arno, in Italy. The eastern division of this race lived by hunting and fishing, making salt, the keeping of flocks, and piracy. Each tribe had its chief, all of whom, however, were subject to a king, who was elective, but always chosen from the same

family. His authority in time of peace was very limited, but in war it was supreme. All the affairs of the nation were decided in a general council, but not until after having consulted an oracle of the Druid god, Iboit, who was the same with the Pluto of the Latins, and whose temple was in the midst of a dense forest in the vicinity of Lambesc.

When the Greeks, who at first were independent and often hostile tribes, had been led, by fear of their enemies and other causes, to unite together as a nation, they then, with a view to extend their commerce, founded numerous colonies on the coast of Asia Minor, and elsewhere. One of the most ancient and flourishing of these was Phocia, at the mouth of the Hermus, on the Gulf of Smyrna, which was founded 1080 years before Christ, by a company of Ionians. Devoting themselves with peculiar energy and success to commerce, they soon had settlements in Sicily, Corsica, and on the seacoast of Italy. Their ships rivalled those of Tyre, passing the Straits of Gibraltar and trading on the western coast of Europe. At length they visited the mouths of the Rhone, and, with a view to found a colony there, the Senate of Phocia sent forth a fleet laden with the choicest of her youth, to seek for themselves a distant home.

On their way they stopped at Ephesus, to consult the goddess Diana, and, having secured one of the sacred images from her temple, they again set sail, and reached without accident the mouth of the Tiber. Rome had at that time existed a century and a half, and Tarquin the Elder, who was then on the throne, impelled by feelings of attachment for the land from which his father (who was a native of Corinth) had come, made a treaty with these Phocians, and fully supplied their wants. Such was the origin of that alliance which so long existed between Rome and Marseilles.

From the Tiber they sailed to the region governed by Nannus, king of the Cœnobrygians, near the mouths of the Rhone. This monarch was then holding a general council of the nation, during which, according to the usage of the country, his daughter Gyptis was to select for herself a husband from among the assembled chiefs. Protis, one of the Phocian leaders, was sent to the king to solicit from him a place for founding a settlement. He was received with kindness, and invited to assist in the feast of the nuptials. No female was admitted until near the end of the repast,

when Gyptis entered bearing a vessel of water, which she placed before Protis, for thus it was that the young ladies of that nation made choice of their husbands. After the nuptials the place where Marseilles now is was selected by the Greeks as their future abode.

They early erected a temple to Diana, in which they placed the sacred image. With the natives of the country they were on friendly terms until Comanus, son of Nannus, formed the design of seizing the city during a sacred festival. One of his followers disclosed the plot, whereupon the citizens rushed to arms, and, having surprised Comanus in his ambush, put him to death with 7,000 of his subjects.

In the year 548 before Christ, while Cyrus, king of Persia, was engaged in the siege of Babylon, he directed Arpages, his general, to subdue the seacoast of Asia Minor. Having besieged Phocia, the inhabitants, refusing to take the oath of allegiance to the Persians, launched their vessels upon the sea, and with their wealth set sail for the island of Chios. Arpages having left a small garrison at Phocia, those who had fled returned and massacred the soldiers there; but, being unable to resist the Persians, they formed the design of removing to Alalia, a colony they had founded on the island of Corsica. With this object in view they cast an anchor into the sea, binding themselves by an oath not to return thither until that anchor should float upon the water, and having uttered the direst imprecations against those who should violate that oath, they set sail. On the voyage many vessels left the fleet, so that only half of the whole number reached Alalia. They were there received as brethren, and united with the Alalians in the business of piracy as a means of support. The Tyrians and Carthaginians, whose commerce thus suffered, armed a fleet of sixty galleys to fight them, and were met by the Alalians with an equal number, the latter coming off victorious, though with the loss of forty galleys. The Alalians being in no condition to sustain another attack, abandoned their country, one part of them going to found Velia in Lusania, while the other repaired to Marseilles, in the year 537 before Christ, and sixty-three years after the foundation of that city.

Thus did Marseilles gain stability and strength. She continued the war with the Carthaginians, and was always victorious. The Phocians, who were scattered abroad, and the Greeks, driven by the Persians from Asia Minor, flocked to

Marseilles, and were kindly received. Riches increased with the population, and that city, which had been the last colony of Phocia, was elevated to the rank of a metropolis. A form of government like that of the Grecian republics was adopted, and, uniting with the Romans in opposing Carthage, the citadel and the temple of Diana, at Marseilles, according to Strabo, were encumbered with the spoils taken in naval battles from the enemy. At length the Carthaginians, by their intrigues, excited the Ligurians to come with a great army against Marseilles; but, just as the siege was commenced, the general of the besieging army, influenced by a dream which he had, offered conditions of peace, which were accepted, and thus was the city saved from threatening ruin.

The citizens, supposing that Apollo had aided in saving them, sent deputies to Delphi, with costly offerings. On their return they reached Rome just at the time that the Gauls under Brennus had come to burn the city, and demanded immense sums, as a condition of raising the siege of the Capitol. The deputies hastened to Marseilles, and, collecting all the treasure in the public coffers, returned to Rome, but did not reach there until after Camillus had driven away the Gauls.

After this colonies were founded by Marseilles along the shores of the Mediterranean, and they pushed their discoveries as far as the mouth of the Vistula, in the Baltic; of the Senegal, on the western coast of Africa; and of the Danube, in the Black sea. Even before the time of Christ they brought slaves from Africa. During the second war of Rome with Carthage, Scipio was at Marseilles with sixty galleys, and the triumph of the Romans in that contest freed the city from imminent peril. In the war between Cæsar and Pompey, Marseilles received the Lieutenant of Pompey, and closed her gates against Cæsar. Hence the city was besieged, and after two severe but unsuccessful battles at sea, and a long and most desperate resistance, submitted to Cæsar. He left to her the possession of liberty as a republic, under the protection of Rome, but stripped her of her colonies, which then embraced more than twenty flourishing commercial cities.

Though Marseilles was thus reduced, still learning greatly flourished there, and her schools rivalled those of Athens. The Roman youth came there to perfect themselves in logic

and eloquence. Medicine was also in high repute, and among other distinguished physicians, who originated there, was Crinas, who, under the reign of Claudius, amassed immense wealth at Rome, which he employed in rebuilding the ramparts of his native city. When Maximian was the third time proclaimed Emperor at Treves, he fled to Marseilles, where he was given up to Constantine, by the garrison, from whence he was taken to Arles, and strangled in prison. Thus was Maximian finally captured in the very city to which, when reigning with Diocletian, he had repaired, to erect scaffolds for the execution of the Christians. Soon after this, Orosius was appointed first Bishop of Marseilles, the convent of St. Victor was founded, and the clergy of Marseilles, distinguished for their learning, discussed, with Augustine, the most abstruse questions of theology, and exerted great influence on the religious character of Gaul.

We might, did our limits permit, dwell with interest on the history of Marseilles, during her eventful struggle with the Moors, as also on her connexion with the Crusades, and the military career of the Emperor Charles the Fifth, Louis the Fourteenth, and other distinguished sovereigns. But let us now turn to the religious and charitable institutions of the city, and the means of education, and of literary and scientific improvement, enjoyed there.

The monastery of St. Victor was so called in honor of a distinguished officer in the army, who was beheaded by order of Maximian, for being a Christian; together with three soldiers, who were converted by beholding his boldness when tried before the Emperor. Their bodies were thrown into the sea; but, being found by the Christians, were buried in a grotto, which was afterwards one of the subterranean chapels of the monastery of St. Victor. At an early period the number of monks there was 4,000; and when Urban the Fifth, who had been abbot of the monastery, was Pope, he enclosed it with lofty walls and towers of hewn stone, to defend it against the Saracens. During the tenth, eleventh, and twelfth centuries, few wills were made in the region of Marseilles, in which there was not something left to the monastery; and few nobles had domains as extensive as the abbots of St. Victor. Thus they ruled as a kind of sovereigns; and the monks themselves were men of high standing, since no one was admitted there who could not prove that his ancestors, on the father's side, had been nobles for 150 years.

The monks were secularized about the middle of the last century; and the Revolution succeeding, their property was sold, they were dispersed, the walls of the monastery were levelled, and nothing but the church was left. There is another church which occupies the former site of the temple of Diana, and another still, which once belonged to the Knights of Malta.

The hospital known as the *Hôtel Dieu*, was founded by the monks, in 1180, but important additions have been made since. All the hospitals in France, since the Revolution, have been under the control of the government. The *Hôtel Dieu* has four large wards. One for fever patients, one for the wounded, one for females, and one for the military. There is room for 560 beds; and, by crowding, the number can be increased to 750. The poor of every class are received there, with the exception of venereal, cronic, and incurable patients. The usual number there, at one time, is 225; and the whole number received during a year, has been 2,500.

The *Charité*, which is the second hospital in the city, as to age, was established in 1640, with the double object of relieving the aged and infants from among the poor. Some years it has had within its walls a thousand individuals at a time. But its duties are not confined to the poor within its walls. There is connected with it a public distribution to the poor, at different places in the city, every Sunday; and with a regard for poverty, which is not always to be met with, there is a private distribution of bread, every Saturday, to such of the poor as have too much pride to ask for it in public. The poor of both sexes, and more than seventy years of age, are admitted to this hospital, as also foundlings and infants abandoned by their parents. If the nurses do not wish to retain the children after they are weaned, the hospital supports them until they reach the age of twelve years. The usual number of inmates of all kinds, in the hospital, is from 800 to 850. The quantity of bread distributed by this hospital to the poor, without its walls, has been more than 30,000 pounds a year.

The *Maternité* is a lying-in and foundling hospital; the women who are received being retained as nurses sixteen months, receiving compensation for their services. There are commonly 130 individuals in the hospital, of whom the nurses are about two thirds. Infants are kept there only until a month old, when they are placed with nurses in the

country. The number of these last is about 1,100. Public provision for foundlings has been made in Marseilles, for 600 years, which is 400 years earlier than a similar charity was commenced in Paris. This fact, while it speaks well for the benevolence of the city, shows a questionable state of morals.

The Hospital of St. Joseph is for the benefit of females who are suffering the consequences of vice. The usual number of inmates is 40, but it will accommodate 100.

The Hospital of St. Lazarus was first established in the year 1200, when the leprosy, advancing from Asia, commenced its ravages in France. Patients were removed there by force, and detained until wholly cured. The last admission for leprosy was in 1675. It is now used as a hospital for the insane. The usual number of patients is 120. Besides provision for the poor, there are private apartments for those whose friends can pay their expenses. The hospital is attended by a physician and a surgeon. There is also a private establishment for the insane, in a delightful situation, where all eat at the same table, and are treated with every attention.

The great and the small Misericordia, are benevolent associations of long standing, which have for their object the relief of the poor. The former gives money, and the latter food, such as bread, soup, and meat, as also beds and bedding. Both, in case of sickness, give to the poor a ticket, which secures to them medicines, and the attendance of physicians, at their own houses, free of expense. There are, in different parts of the city, four places where the poor may receive medical advice gratis. The number of families thus aided, is about 4,000.

The Maternal Society was founded in 1811, as a national institution, in France. Its object is to aid, with money, food, and by other means, poor mothers, at those times when they most need kindness and care, and also to provide for the early education of their children. This association was formerly a branch of the Society of Beneficence, which was founded in 1804, and is mainly sustained by individual subscriptions. This last society distributes cheap soups to the poor, has dispensaries for gratuitous consultation, and where the poor may secure medical attendance at their own houses. It has also a School of Industry, where poor children receive instruction, and labor for the profit of the establishment, during the day, taking their meals there, but returning to their homes to lodge.

There is a society which provides places, and binds out as apprentices, the children of the poor; and another which sustains a school in which twenty female children of poor but respectable families, are taught.

Mounts of Piety are establishments founded by public charity, for furnishing to the poor the means of pawning their goods, and receiving money for their immediate necessities, with the privilege of redeeming their property within a given time, or of having it sold and receiving its avails. Thus are the poor protected from the extortions of Jews, and other usurers.

The first Mount of Piety was founded at Rome, near the commencement of the sixteenth century. From thence, they spread into other parts of Europe, and that of Marseilles was one of the first founded in France. Their property, and that of the hospitals, was seized during the French revolution, by the rapacious and bloodthirsty wretches who were then in power, and who, as a legitimate result of their infidel principles, became alike assassins of the rich and robbers of the poor. Since that time, the Mount of Piety at Marseilles has been reëstablished, but on a smaller scale than before.

The Savings Bank of Marseilles, was established in 1820, and its results have been highly beneficial. Sums of from one franc to 300, can be deposited, and all sums of twelve francs or upwards, draw interest, which, at the end of each month, is added to the principal, and the whole then draws interest for the next month. When the amount deposited by any one has reached 500 francs, it is vested in public funds, which pass to the credit of the depositor.

The leprosy, which before the Christian era had desolated the East, penetrated into the West at the time of the fall of the Roman Empire. All hospitals for lepers, had St. Lazarus for their patron saint, and hence the name Lazaret, which is applied to large enclosed places with store-houses and lodging apartments, where persons and goods, coming from ports where contagious diseases prevail, are detained and purified. It is said that the leprosy prevailed at Vitriolles, in France, as recently as 1808, and we had one case of it on board our ship during our cruise.

The plague seems to have raged at Athens at an early period, and a hospital for those afflicted with it was founded at Marseilles in 1476. The alliance of Francis the First, of

France, with the Turkish Sultan Soliman, so increased commercial intercourse with the Levant, as to lead to the founding of a Lazaret at Marseilles in 1526, as a protection from the plague. This was but temporary, and a permanent one did not exist there until 1557. The present Lazaret of Marseilles is one of the most beautiful and secure in the world. The space which it covers is equal to one fifteenth of that occupied by the whole city. The number of ships subjected to quarantine there, is 700 or 800 a year, though, in years when much wheat has been brought from the East, there have been 1,200 or 1,300.

The plague raged in Marseilles twice during the 15th century, ten times in the 16th, and twice in the 17th. That which raged in 1720, was the most destructive. In the month of August, in that year, there died at Marseilles, from 300 to 400 persons a day. In the first week in September, 1,000 died. According to an official enumeration, which is supposed to be below the truth, there died, in all, 30,137 in the city, being half of the whole population, while in Toulon, 16,000 out of 26,000 died, and in the whole province, there were 200,000 deaths. From 1741 to 1825, the plague has reached the Lazaret of Marseilles nine times, but, by peculiar vigilance and care, has been prevented from entering the city.

The great plague in the 14th century, began like the cholera in the East, — in China, Tartary, India, and Egypt, about 1345. It appeared in England, in 1348, when it had rained from Christmas to mid-summer, almost without ceasing. About the middle of September, 8,000 died in a single week, though two thirds of the inhabitants had fled into the country. At Rome, an earthquake threw down a great number of houses, steeples, and churches. At Naples there was an earthquake, accompanied with a tremendous hurricane, which destroyed a large proportion of the city. Many were buried in the ruins of their houses; many fled to the fields until the earthquake ceased, which continued by times for eight days. According to Mizeray, and other writers, where the plague was most favorable, it left one out of three, or one out of five; but where it raged with most violence, it scarce left a fifteenth or twentieth person alive. Some countries, partly by the plague, and partly by earthquakes, were left quite desolate. Villani says, that in a part of Mesopotamia, only some women survived, who were driven by extremity and despair to devour each other.

The plague seems to have continued five or six months in a single place, and then to have gone in search of other victims. The patient frequently died in a half a day, generally within a day or two at most. If he survived the third day, there was hope, though even then many fell into a deep sleep from which they never awoke. Before the plague invaded Christendom, it is recorded, in a report made to the Pope at Avignon, that it had swept away 23,800,000 persons in the East in a single year.

While the Christians escaped the effect was so great, that many heathen princes resolved to propitiate Heaven by embracing Christianity. The king of Tarsus, with a great multitude of princes and nobles, actually set out on a journey to Avignon to receive baptism from Clement the Sixth. But hearing that the Christians, too, had become victims to the plague, he returned home with the loss of 2,000 men, whom the Christians slew by attacking the rear of his army.

From Greece the plague passed into Italy. The Venetians having lost 100,000 souls, fled from their city and left it almost uninhabited. At Florence, 60,000 persons died in a single year. Among these was the historian Villani, one of the most distinguished men of the age. He was the annalist of the pestilence almost down to the day of his death. Sir Gilbert Blane states a singular fact with regard to the plague, where he says, that "It is incontestably established, by the experience of ages, that it cannot coexist with a heat of atmosphere above 80° nor a little below 60°."

It is claimed for the schools of Marseilles, that, having rivalled in reputation those of Egypt, Greece, and Rome, they at length excelled all others, so that those who sought the highest attainments in Greek literature, looked for instruction only at Marseilles: nor was this reputation in any degree lessened, until Christianity gave a new direction to literary taste and effort. And even then, some of the ablest of the fathers of the church, and the most eloquent of her sacred orators, were educated at Marseilles. When the barbarian hordes of the North had given the death-blow to literature and the arts in the south of Europe, reducing society there to a second infancy, we find Marseilles, and the region around, first exerting the returning strength of youth and manhood. Those far-famed bards, the Troubadours, to whom belongs the honor of arousing Europe from the slumbers of Gothic barbarism, and exciting an enthusiastic taste and

ardor for the beauties of poetry and song, found among the sunny vales and romantic mountain heights of southern France, their birthplace and their home.

The union of southern with central and northern France, by giving to the language of the capital a preëminence over the Provençal dialect of the south, as also the fact, that in Paris alone can the highest rewards of talent and success in literature, science, and the arts be secured ; these, with other causes, deprive the provincial towns and cities of France of their most gifted sons, who go to add their light to the splendid galaxy which sheds its brilliant radiance on the metropolis of the nation. Still, Marseilles has many institutions which do credit to her literary and scientific character and taste.

The Academy of Marseilles, which was founded as a branch of that in Paris, in 1725, was at first confined to literature. In 1765, a scientific branch was added, and in 1781, the king gave the Royal Marine Observatory as a place of meeting, and for the reception of books and other articles the Academy might collect. It was broken up in 1793, by the Vandals of the French revolution, after having founded a public library, and preserved the ancient monuments in the abbey of St. Victor. During the consular government, the Academy was revived, and the department of the fine arts, including sculpture, painting, and architecture, which had existed separately since 1753, was united to the Academy, as also a society of agriculture. There are two sessions of the Academy each year, in which memoirs on various subjects are read, and prizes decreed to such treatises as deserve them. The works published by the Academy are mostly connected with the ancient history of Marseilles, and the agriculture, commerce, and manufactures of the city and the region around.

There have been from an early period eminent physicians at Marseilles, and some of them have peculiarly distinguished themselves in connexion with the ravages of the plague in the city. The college of medicine was founded in the time of Henry the Second. Surgery was for a long time despised by physicians, the practice of it being confined mostly to barbers, on whose signs, throughout southern Europe, the shaving-basin and the lancet might be seen, painted side by side. Thus were surgeons ranked among the laboring classes, until in 1758, by letters patent from the crown, they were elevated to the condition of gentlemen, and their art was declared lib-

eral and scientific, with the same rights, honors, distinctions, and privileges which are enjoyed by those who exercise the liberal arts. In 1776, a college of surgery was founded, and, with the college of medicine, continued public courses of lectures until broken up by the Revolution. The physicians and surgeons united in forming a Society of Medicine in 1800, which in 1814 took the title of Royal, to distinguish it from another, which was organized in 1812. To one or the other of these two societies, most of the physicians, surgeons, and apothecaries belong.

The Museum of Paintings and Statuary is in the chapel of the ancient convent of the Bernardines. The number of paintings is 142, of which 90 are of the French school, and the rest Italian and Flemish. In accordance with the Catholic views of the Sabbath as a time for amusement, this Museum is open to the public on that day only, and from eleven until three o'clock.

The Public Library was founded by the Academy of Marseilles. In 1790, when the convents were suppressed in France, and their possessions declared the property of the nation, the members of the Academy obtained permission to collect together for public use the libraries of the numerous convents at Marseilles. The collection thus formed now occupies a part of the convent of the Bernardines, where, since 1799, it has been open to the public from ten until two o'clock, three days of each week. The whole number of volumes is about 50,000, the majority of which are theological, a necessary consequence of the manner in which the library was formed. Many beautiful works have also been presented by the government, among which is a copy of the splendid description of Egypt, prepared by the scientific corps connected with Napoleon's army in that country. There are two catalogues of the library, one alphabetical, and the other of the subjects treated of in the different works. There is also a catalogue of the manuscripts, of which there are about 1,300, most of which are historical. Connected with the library is a collection of antiques, such as mummies, statues, and the like, and also a cabinet of medals. The latter was founded by the purchase of the private collection of a distinguished antiquary, for 76,000 francs. It consists of ancient Greek medals, of those of Rome in the time of the consuls and emperors, of those of Marseilles, and of the sovereigns of Provence. In the same building with the library, is a

Museum of Natural History, embracing mineralogy, zoology, and botany.

The Botanic Garden was commenced in 1801. It contains from three to four thousand plants, many of which are exotics, and a green-house. During the pleasant season of the year, lectures on botany are given every evening, by the director of the establishment.

The Observatory of Marseilles was founded by the Jesuits in 1696, and when they were suppressed in 1760, passed into other hands. Recently it has not been conducted with much energy and success.

The Gratuitous School of Design, like most of the public institutions in Marseilles, is in the convent of the Bernardines. It is open every day in the week except Sunday, and the ordinary number of pupils is 200. Civil and ornamental architecture are among the branches taught. The director is assisted by six professors.

The Gratuitous School of Music, like that of Design, is supported by the city. All persons are admitted who on trial are found to have voices which may be cultivated with success. Vocal music alone is taught. There is also an Academy of music, with a public hall for concerts, and the taste for music, among all classes in the south of France, is such that they greatly prefer musical entertainments to those of the theatre.

In Marseilles, and the immediate vicinity, there are 6 parishes, with 45 chapels of ease, which are served by about 100 priests, aided by 50 more of the lower orders of the clergy. There are also 10 religious communities of women, 8 of which are engaged in teaching. The whole number of nuns is 200, and of novices and candidates for admission there are 250.

There are two churches where the Greek service is performed, one of which is Catholic, and the other schismatic. The former of these has three priests, and the latter two.

The Reformed or Protestant Church has a place of worship and two pastors in Marseilles. Their temple, as it is styled, is in Grignan street, and has fixed chairs instead of slips for the audience. It is not well lighted, and has a somewhat rude and unfinished appearance within. It will seat some 600 persons, and was erected in 1822, with funds subscribed by Protestants in various parts of Europe; from Prince Ferdinand of Wirtemberg, who gave 1,500 francs, to those who

only gave five. The number of subscribers^d was 405, and the expense 53,113 francs.

Connected with the Protestant chapel is a school, in which forty poor children are taught. In the same street is a Jewish synagogue.

Judging from a hasty glance at the interior of some of the French churches, I should say that there was far less of grave and solemn dignity in the manner in which the priesthood performed their public duties than one meets with in Spain. The Catholic clergy in France, owing to the notorious profligacy, infidelity, intolerance, and cruelty, which in times past have disgraced many of them, have secured the execration and contempt of the mass of the nation. Bonaparte also restrained them from the exercise of their more public and imposing rites, in places where they might give offence to the Protestants, and, by collecting the latter into consistories, and giving them a legal existence, securing to them important rights and privileges, he humbled and depressed the Catholics.

Much has been said and written with regard to the peculiar and imposing dignity and grandeur of the Catholic forms of public worship; but after being familiar with them for years, from the performance of High Mass by the Pope downwards, my uniform and decided impression has been, that while they might strongly affect weak and ill-balanced minds, which are easily wrought upon by pomp and show, by noise and glare, and tinsel, still they have not enough of unity and simplicity, or of any thing which appeals with cogency either to the intellect or the heart, to give them any high-wrought and peculiar interest to those of a serious, intelligent, and reflecting turn of mind.

Few men have drawn more splendid and imposing pictures of Catholic rites and ceremonies than Sir Walter Scott. So enchanted was he with the aged and venerable ruins of ancient Catholic structures in England and Scotland, that his creative fancy made them the theatre where were enacted scenes of more than earthly impressiveness and splendor. When, however, in advanced life he visited France, he was led to feel, that there was far more poetry than truth in his former conceptions of the character and effect of the public religious ceremonies of the Church of Rome. The following is his testimony on this subject: "The rites and solemnities of the Catholic church made less impression on me

than I expected ; even the administration of High Mass, though performed by a Cardinal, fell far short of what I had anticipated. There is a fidgeting about the whole ceremony, a perpetual dressing and undressing, which seems intended to make it more elaborate and complex, but which destroys the grandeur and simplicity so appropriate to an act of solemn devotion.

“ In the churches which we visited,” he adds, “ very few persons seemed to attend the service, and these few were aged men and women. In Paris the churches are with few exceptions neglected and empty.”

His description of the Catholic church in France, previous to the Revolution, would apply, almost word for word, to the condition of the same church in Spain at the present hour. He says : “ The system of the Gallic church had been thoroughly undermined before its fall. Its constitution had been irretrievably shattered ; the whole head was sick, and the whole heart was faint. Doctrines of infidelity, everywhere general among the higher ranks, were professed by none with more publicity than by the superior orders of the clergy ; and, respecting moral profligacy, it might be said of the church of France, as of Ilion, —

‘ *Intra mœnia peccatur et extra.*’

It is no wonder that, in a system so perverted, neither the real worth of many of the clergy, nor the enthusiastic zeal of others, was able to make a stand against the tide of popular odium skilfully directed against the church and its ministers by the reigning demagogues. The superstitious doctrines of the church were also among the chief causes of her downfall. The sarcasms and sneers justified, at least in our heretical eyes, by some part of the Catholic doctrines, opened the way for universal contempt of the Christian system. Infidelity, in attacking the absurd claims and extravagant doctrines of the church of Rome, had artfully availed herself of those abuses, as if they had been really a part of the Christian religion ; and they, whose credulity could not digest the grossest articles of the Papist creed, thought themselves entitled to conclude in general against religion itself, from the abuses engrafted upon it by ignorance and priestcraft. Thus were they led to reject Christianity itself, along with the corruptions of the Romish church, and to become absolute infidels, instead of reformed Christians.”

The history thus given by Scott of the Catholic faith, as

the mother of infidelity in France, correctly represents the natural tendency of that gigantic system of absurdity and error wherever it exists. The influence of the church of Rome, where she has reigned in her might, has been most disastrous, in that she has not only brought down upon herself the execrations of mankind, but has involved in undeserved reproach purer and more scriptural forms of faith and worship.

When on our way from Marseilles to Naples, after our first visit to the former place, while passing between Corsica and Elba, we met with a violent gale, which during the night was attended with the most vivid lightning and terrific thunder I had ever witnessed. Our rigging was strained by the violence of the wind, so as to excite some anxiety as to one of the masts. Once our sails were taken aback, placing us in momentary peril, and twice, within a short time, was our ship struck with lightning, which stunned some of the men, but passed off with a slight explosion, as it reached the water by way of the chain conductor suspended from the mainmast. It is not altogether pleasant to be enveloped in an atmosphere of vivid darting flame, while beneath you is a magazine of powder, liable at any moment to be ignited, and blow into a thousand atoms the ship in which you sail. Still, one becomes so familiar with such exposure, that it scarce detracts at all from those feelings of high-wrought and rapturous sublimity and awe, which fire and absorb the soul when witnessing a storm at sea. The lines which follow were written during the tempest described above :

The dark-robed tempest, in its wrath,
Now veils the evening sky, —
Ploughs through the deep a foaming path,
And rolls her waves on high.

How vivid is the lightning's flash !
How loud the tempest's roar !
While boldly on the night-winds dash,
And stormy torrents pour.

The noble bark now proudly rides
Along the heaving main,
Anon she mounts the swelling tides,
Then low descends again.

Dash on, dash on, thou rolling sea,
And higher toss thy waves ;
I love thy wild-toned melody,
When loud the tempest raves.

Ay, brighter be the lightning's glow,
More loud the thunder's peal,
And fiercer let the night-winds blow,
Till earth's firm pillars reel.

For, rising on the tempest's wing,
The spirit bold and free,
Exults to hear the wild winds sing
Their song of liberty.

CHAPTER XVI.

GENOA, LEGHORN, AND FLORENCE.

History of Genoa. — Her Naval Power. — Population. — Walls. — Commerce. — Palaces. — Paintings. — Marquis di Negro. — Richard Cromwell. — Lord Byron. — Churches. — Relics. — University. — Libraries. — Public Schools and Academies. — Deaf and Dumb. — Hospitals. — City Government. — Convents. — Ladies of Genoa. — Poetry. — Leghorn. — Population. — Jews. — Lazaretto. — English Chapel, and Burying Ground. — Grave of Smollet. — Commerce. — Journey to Florence. — Vale of the Arno. — Industry and Thrift. — Situation of Florence. — Milton. — Vallombrosa. — Cathedral. — Conspiracy. — Campanile. — Baptistery. — Church of Santa Croce. — Monument of Michael Angelo; of Dante; of Alfieri; of Machiavelli; of Galileo; of Boccaccio. — Church of St. Lorenzo. — Savonarola. — The Jesuits. — The Inquisition; its Victims; its Suppression.

It was early in the month of June that we came to anchor in the harbour of Genoa. The mists of the morning were just rising from off the city, and, rolling slowly up the sides of the Apennines, disclosed to our view a scene of peculiar magnificence and beauty. "Genoa the Superb," — "The City of Palaces," lay before us, everywhere adorned with those splendid structures, the venerable and time-honored monuments of days of republican glory, when "her merchants were princes," and when, as empress of the sea, all the richly varied products of the eastern World were hers. Above, and around the city, in wild and romantic beauty, rose the Apennines, clothed with the richest verdure, their summits crowned with ramparts, and their sides adorned with terraces, sustaining numerous hanging gardens, in the midst of which were neatly whitewashed cottages, presenting a striking and beautiful contrast to the deep green foliage of the orange and the vine, by which they were wellnigh concealed.

And here I scarce need say, that the first view of a city, which, like Genoa, has of itself been a nation holding for centuries a conspicuous rank among those powers, which, by their commercial enterprise and their arms, have exerted an important influence on the destinies of mankind; — the first view of such a place recalls to the memory, and gives a local habitation and distinct identity, to a thousand historical facts

and traditions, which before were loosely floating in the mind.

Genoa, as a learned Archbishop claims, was founded more than seven centuries before Rome, was rebuilt in the time of Abraham, and again restored 1246 years before Christ. Having been destroyed by Mago, the Carthaginian General, the brother of Hannibal, in the year of Rome 524, it was rebuilt by order of the Roman Senate in 545. Favored, as Catholic tradition affirms, by the preaching of Peter, Paul, and Barnabas, Christianity was introduced there thirty-five years after the death of Christ, and continued to flourish until the decline and fall of the Roman Empire, when it was successively overrun by the Burgundians under Pendebaud, the Goths, in the time of Theodoric the Great, and the Lombards under their Kings, Alboin in the sixth, and Rotharis in the seventh century, by the latter of whom it was entirely destroyed. Again was this devoted city rebuilt by Charlemagne, when he delivered Italy from the yoke of the Lombards, and continued to increase until, in the tenth century, it was suddenly seized by the Saracens and almost entirely destroyed, while most of the inhabitants were absent from the city. Returning, however, they deeply avenged the wrongs they had suffered with the blood of their enemies, and the city, rising again like Phœnix from her ashes, became more prosperous and flourishing than ever before. From this time forward, the history of Genoa was identified with that of Europe, and the East. Her hardy mariners, in connexion with those of the little republic of Pisa, wrested Sardinia and the Balearic isles from the dominion of the Saracens, and established colonies of their own there. At the close of the eleventh century, when the Crusades commenced, Venice, Genoa, and Pisa had more vessels on the Mediterranean than all Christendom besides, and the Genoese Admiral Embriaco, commanded the fleet which sailed for the conquest of Jerusalem. Thus did each of these republics, by their zeal in this holy war, secure to themselves important possessions, and great and lasting commercial advantages in the East.

In a war between Genoa and Pisa in 1284, although the Pisans, in different engagements, brought into action 30, 60, and finally more than 100 galleys, yet they were constantly opposed by the Genoese with a superior fleet, and, in the last engagement, seven of the Pisau vessels were sunk, and twenty-eight taken; 5,000 citizens perished in the bat-

tle, and 11,000 carried away captive to Genoa. Thus was the maritime power of Pisa ruined, and Genoa reigned supreme on the seas which wash the western coast of Italy.

In 1293, a terrible war of seven years' continuance broke out between Genoa and Venice, and, in a final engagement near the island of Corfu, in 1298, the Genoese burnt 66 of the Venetian galleys, took 18, together with 7,000 prisoners and carried them to Genoa, suffering only twelve vessels to escape. In the beginning of the fourteenth century, Genoa had flourishing military and mercantile colonies at St. Jean d'Acre, on the coast of Syria, at Pera, opposite Constantinople, and at Caffa, on the Black Sea, besides possessing Chios and several other islands in the Archipelago. Caffa and Pera, almost equalled in wealth and magnificence Constantinople itself, and the Genoese, engaging in a quarrel with the emperor Cantacuzene, besieged his capital and burnt his fleet. After this, in 1352, an alliance was formed against Genoa, composed of the Greek Emperor, the Venetians, and Peter the Fourth, King of Aragon, in Spain. The allies, with seventy-eight galleys, met their enemy with only sixty-four, but night and a severe storm coming on during the battle, the Genoese were left masters of the field.

In 1378, the Genoese having previously conquered the island of Cyprus, a war broke out between them and the Venetians, during which Venice was closely besieged and wellnigh taken. I will not dwell upon the glory of Genoa when she was the leading maritime power in the world; her frequent subsequent reverses and changes of fortune when successively conquered by the Germans, the Austrians, and the French, and the peculiar interest which we as Americans feel in the land where Columbus was born. Suffice it to say, then, in conclusion, that Genoa, after being conquered by Bonaparte, was known for a time as the Ligurian Republic, then was annexed to France, and finally became a part of the Kingdom of Sardinia, a condition in which it still exists. We should not in this case have lingered thus long among the records of by-gone ages, were it not that the natural scenery and the monuments of national glory which we meet with in ancient and time-honored lands, owe most of the excitement which they awaken in the mind of the traveller, to the deep and hallowed interest which the history of the past casts over them.

Genoa now contains about 90,000 inhabitants, and is sur-

rounded by a double wall, or rampart. One of these encloses the town only, and is about six miles in circumference. The other extends along the summit of the hills which command the city, and its whole length is thirteen miles. The naval force of the king of Sardinia is small, but as his dominions on the continent are regarded as the key to the south of Italy, in case of any invasion from the north, it is therefore the policy of the Holy Alliance that he should have a powerful army. The number of his troops at present, is 45,000.

The commerce of Genoa has been greatly benefited by what is called the Port Franc, or free port, consisting of eight large store houses near the water, in which merchants may put their goods and sell or reship them without paying any duty. But eight or ten vessels from the United States visit Genoa annually, and these are often from the East Indies, with pepper and other productions from that part of the world. The Genoese have much commerce with South America and other regions, and the Sardinian Consul-General at Gibraltar informed me, that 200 or 300 of his national vessels put in there annually.

Near the Port Franc is the Custom-house, above which is the apartment where were formerly the treasures of the famous Bank of St. George. This edifice was built, in part, of stones which were taken from a castle, once belonging to the Venetians, at Constantinople, but presented by the Greek emperor to the Genoese, who destroyed it to avenge some insult which they had received from the Venetians, and transported a portion of the stones of which it was built, as a trophy, to Genoa. Over the principal door of the custom-house is a portion of a large iron chain, with which the Pisans closed their port in 1290, but which was broken by the Genoese, and borne away by them in triumph, as a trophy.

The most striking peculiarity of Genoa, however, are its splendid palaces, the monuments of an age when most of the noble families amassed for themselves vast fortunes by their extensive commercial transactions in the East. Of these there are forty or more, most of which are on the three principal streets of the city. They are from two to four stories high, in some cases adorned with fine terraces, covered with orange trees and other shrubbery, and presenting in their structure a great variety of rich and beautiful architecture. Taken in connexion with the hospitals and other magnificent public buildings which adorn the place, they have justly given

to Genoa the title of the "City of Palaces," and very naturally suggested to Madame de Staël the remark, that the city seemed to have been built for a congress of kings. In several of these palaces are large collections of paintings, many of which are by the first painters of Italy and of other countries.

In the Brignole palace, for example, there are 200 paintings, occupying 21 rooms. Of these 6 or 8 are landscapes, and most of the others are subjects taken from the Scriptures, from the history of the Catholic church, or from Greek and Roman history, and poetry. And here I would remark, that while it is doubtless true that many religious subjects furnish the noblest excitements, and the finest fields of effort for the skill and genius of the painter, still, in examining extensively the works of art which are met with in Europe, one is often pained in witnessing the influence of the church of Rome, in limiting the noblest artists as to the choice of their subjects, as also in marring, by monkish conceits and childish superstitions, the most splendid productions of art. As examples of this, we may refer to the Transfiguration, that master-piece of Raphael, the unity of which is wholly destroyed by a side group, introduced directly against his own will, by the direction of some priestly advisers; as also to a painting of the same artist, now in the Escorial, in Spain, in which are represented Christ and the Virgin, with St. Jerome, in the dress of a cardinal, reading the Bible to them, while young Tobit is led forward by the angel Raphael to present a fish to them. And all this, though Tobit lived long before Christ, and Jerome 400 years after our Saviour's death, and yet centuries previous to the existence of such a class of ecclesiastics as cardinals. The idea of clothing the worthy saint in such a dress, however, is by no means a peculiar one, for often, in Catholic paintings, are the apostles dressed like monks or friars, that thus the ignorant may be led to believe that they really belonged to these clerical orders.

Of the palaces referred to above, one of the most interesting is that formerly occupied by Andrea Doria, where he entertained the Emperor Charles the Fifth, and where, too, in later times, Napoleon took up his quarters. This palace, which is 600 feet in length, is on the seashore, without the inner wall of the city, and directly at the base of the Apennines. In the pleasure-grounds, on the side of the mountain above the palace, is a colossal statue of Jupiter, with a long inscription in honor of a dog presented to Andrea Doria by the Emperor Charles the Fifth.

The Serra palace has two rooms of great splendor, one of which has been styled the Palace of the Sun. This apartment, though not large, is said to have cost nearly \$ 200,000, and is altogether unequalled in the richness of its tapestry, chandeliers, and other furniture. The walls are composed entirely of vast mirrors, multiplying a thousand times every object and person in the room, except where they are divided by a succession of fluted Corinthian columns, of Parian marble, embossed with solid gold.

Nothing can be more picturesque and beautiful than the palace, garden, and pleasure-grounds of the Marquis di Negro, occupying a woody eminence of the Apennines, with a grotto and cascade, and an observatory, overlooking the city and harbour. The owner of this delightful retreat has spent ten years of his life in foreign travel, and by thus being a stranger in strange lands, has learned by his own experience the value of that genuine politeness, and that kind attention to strangers, of which he himself is so striking and worthy a model. We had the pleasure of a friendly visit from him on board our ship, as well as of sharing his hospitality at his beautiful city residence on shore. "To the Memory of Washington," is the inscription on an arch in his pleasure-grounds, and he preserves with peculiar interest the autograph of our countryman, Irving, which was inscribed there during the absence of the owner. A learned French traveller, after describing the beautiful palace of the Marquis, and the genuine politeness of its lord, says, that it has been visited by the Pope, the Emperor of Austria, and the kings of Sardinia and Naples, being worthy of such honors, less from its delightful situation, its library, and its exotic plants, than from the talents and character of its amiable possessor, who is a passionate devotee of the fine arts, a distinguished improvisateur, and the author of a religious poem which is held in high estimation.

On the side of the Apennines is a yellow palace, which is said to have been built and occupied by Richard Cromwell, son of the Protector, after he left England. On the hill of Albano, by the wild and rocky banks of the Bisagno, is the Salizzi Palace, which, from its beautiful and romantic situation, is commonly called "The Paradise." It was occupied by Lord Byron during the last nine months previous to his departure for Greece, and such was his attachment to it, that having been driven back again to Genoa by a storm, after first leaving, he went to visit the palace, in company with the

Count Gamba alone. "His conversation," says the Count, "took a melancholy turn. He dwelt much on his past life, and on the uncertainty of the future. 'Where,' said he, 'shall I be in one year?' That," adds his friend, "was a sad prediction; for the same day of the same month of the following year, he descended the tomb of his ancestors."

Of the forty churches in Genoa, there are several which have some pretensions to elegance and splendor in the style of their architecture, as also in their paintings, and other internal ornaments. The cathedral or church of St. Lorenzo, is about 300 feet long and 100 broad, with a mosaic pavement, and covered on the outside with alternate stripes of black and white marble. Among the relics are the ashes of John the Baptist, brought from the province of Lycia, in Asia Minor, in the year 1097, and also the Sacred Catino, a large shallow dish of emerald, or, as Lady Morgan says, of colored glass, in the form of a hexagon, which was found among the spoils in Cæsarea, in Palestine, when taken by the Crusaders, in 1101, and was chosen by the Genoese in preference to every other object. It is modestly claimed, that this is the dish from which our Saviour ate the passover with his disciples, and that it was presented to King Solomon by the Queen of Sheba. Another vessel of agate is said to be the one on which Herodias presented the head of John the Baptist to her mother.

In the church of St. Stephen is a bold and spirited painting of the stoning of that saint, executed in part by Raphael, and completed by Julio Romano. Like many other works of art in Genoa, and elsewhere in Italy, it was removed to Paris, by Bonaparte, where it was retouched by the celebrated French painter, David, at whose request it was restored, by order of the Holy Alliance, to its former place.

The University of Genoa occupies a truly splendid palace, with a fine court, having, on one side, a terrace adorned with plants and flowers, while in one of its halls are six colossal bronze statues of Faith, Hope, Charity, Justice, and other virtues, the work of John Bologna. There are four Professors of Law, seven of Medicine, and nine of the Sciences and Belle Lettres. Each of these Faculties has twelve Doctors connected with it, who assist only at public examinations; and each of them also confers the degrees of Bachelor, Licentiate, and Doctor. The number of students is about 400, and their annual course of study commences the 15th of

November, and continues to the end of July. Their lectures occupy one hour and a half, and are given alternately on the different days of the week. The School of Anatomy, as is the case commonly in Europe, is held at the principal hospital. Viviani, a Professor of Botany in the University, is celebrated in Europe for his various works, but particularly for his Flora of Libya and Cyrenia. Mojon, the Professor of Chemistry, is said to have been the first discoverer of the Electro-magnetic power. The library of the University was formed, principally, of those of the Jesuits and Carmelites, and consists of 45,000 volumes. Although there is a large proportion of theological works, still the departments of history and literature are by no means deficient; and additions are constantly made of works on the various sciences. It is open from nine A. M. until one P. M., on every day except Wednesday and the festival days of the Catholic Church; and the students spend much of their time between the lectures, in consulting books there. The Museum of Natural History has a full collection of the birds and fishes of the country; and the departments of Chemistry and Natural Philosophy are tolerably supplied with apparatus.

The Beria Library was presented to the king by the family whose name it bears; and he, in turn, presented it to the city. It contains 25,000 volumes of valuable works, both ancient and modern, to which daily additions are made, besides a rich collection of manuscripts, 1,500 in number, which throw much light on the early history of Genoa. It is open to the public every day in the week, and during the winter it is open in the evening also.

Besides these libraries, there is that of the City Missionaries, a religious order, which is likewise open to the public every day, except on the Sabbath, and on festivals, from eight A. M. until two P. M. It is rich in precious manuscripts, many of which are in the Oriental languages, and of editions which cannot be found elsewhere. In addition to these public establishments, there are several splendid libraries and collections of objects in the various branches of natural history, belonging to the different noble families of Genoa, all of which are so many monuments of the enlarged and enlightened liberality, the literary taste, and love of learning of these merchant princes, in the days of their republican wealth and glory.

The Royal College connected with the University, is under

the patronage of the king ; and affords gratuitous instruction to some, while others are received at half pay. There is also a Public Seminary in Genoa, for the higher branches of study, founded by the Cardinal Stephen Durazzo, which has eighty pupils.

The Royal School of Marine was established by King Victor Emanuel, in 1816, and occupies the ancient monastery of St. Therese, at the base of Mount Galletto. Its situation is one of the most beautiful and healthy in the whole city, commanding a delightful view of the gulf ; and its court is adorned with orange and other fruit trees. This school furnishes officers for the navy, as also naval engineers, and some for the army. It is under the direction of a Vice Admiral ; and has connected with it professors and teachers of the highest attainments. The library is composed of the most approved works in Mathematics, Geography, and the Art of Navigation. According to a recent rule, the number of pupils is limited to thirty-five, who are admitted at from thirteen to fifteen years of age ; and the principal naval officers have the preference as to placing their children there.

The Academy of Paintings was founded in 1751, and by the generosity of the Doria family, was furnished with the necessary apartments in one of their palaces. At first, the pupils defrayed their own expenses ; but afterwards, by the zeal and efforts of one of the Dorias, several other families were led to unite and assume the entire support of the establishment. The school, after various removals, now occupies a splendid palace on the square called Carlo Felice. It has a rich collection of paintings, drawings, and models of all that classic antiquity furnishes ; and gratuitous instruction is given in the arts of Design, Architecture, and Engraving. There is a public exhibition and a distribution of prizes, each year, for the encouragement of the pupils in the different courses. The school is open as well to artisans as artists, and hence the taste, beauty, and variety of the articles manufactured at Genoa, as well as the splendor of the architectural ornaments of the city. The members of the Academy are of two classes. The first are honorary, and owe their places to contributions made to the funds of the institution. The second are artists of high merit, who are admitted on presenting their own works to the academy, and the prospect of this honor excites much zeal and emulation among the pupils. The President of the Academy is chosen annually, and is

commonly one of a board of four members who manage the affairs of the Institution. On retiring from office he presents to the Academy a statue, painting, or monument.

The Royal Institution for the Education of the Deaf and Dumb, at Genoa, was founded by the Abbé Assarotti, in 1801; and in 1812, was put in possession of the convent of Misericordia, a fine building, and well adapted to the purposes to which it is devoted. It is patronized by the king, who furnishes the means of supporting twenty pupils, twelve of whom are boys, and eight girls. The whole number taught is twenty-five boys and fifteen girls, besides twenty-five boys and eighteen girls as day scholars, who do not reside in the institution. Those who receive gratuitous instruction are continued in school about five years, and are received only between the ages of ten and sixteen years. Besides the branches of a common education, some of the more intelligent pupils are taught foreign languages, history, and the higher sciences. Those who have not sufficient capacity for these more advanced studies, are taught some art or trade, such as painting, engraving, bookbinding, &c., for the boys; and sewing, weaving, embroidery, and making artificial flowers, for the girls. Abbé Assarotti, like L'Epée and Sicard, in France, has been, in Italy, the father of deaf and dumb instruction; and the governments of Milan and Tuscany, and the Duke of Modena have sent teachers to Genoa to learn the art. The institution has furnished many fine engravers on wood and copper; and one of their pupils is now employed as draftsman of the corps of Royal Engineers, and another in the Royal Marine.

The highest glory of Genoa are her noble hospitals, and other institutions for the relief of human suffering and want. The most celebrated of these is the *Albergo de' Poveri*, which occupies a beautiful ravine on the side of the mountain, without the walls of the city, and is approached by a broad avenue, bordered with trees, beneath which are seats of hewn stone furnishing a delightful resting-place for the sick and the weary. The immense size of the building, its noble staircase, the beautiful corridors, the spacious and elegant chapel in its centre, its paintings and numerous statues, all give to it more the air of a Royal Palace, than of an abode of poverty and disease. This hospital was founded in 1654, and will accommodate 2,200 persons. The usual number of inmates is from 1,800 to 2,000, of whom about two thirds are

women. The poor, the aged, orphans, foundlings, and those who from other causes are unable to labor, and in want, are received there. It is also used as a House of Correction, and all the inmates are divided into classes, and arranged according to their respective ages and characters. There are manufacturers of cotten, linen, and woollen cloths, tape, ribands, embroidered articles, stockings, bonnets, and superb rugs and carpets, all of which are in high repute for their superior fineness and beauty of execution. Those who learn and practice trades there, receive one half of the produce of their industry, and the other half goes for the benefit of the institution. There is annually a public exhibition of manufactured articles, when those who have most excelled in their respective trades receive as a reward, prize medals of gold and silver. This course has been productive of excellent results in the spirit of emulation and industry which it has excited. The boys are permitted to go abroad in the city on Festival days, but the girls rarely leave the walls of the Institution. When the latter marry, they receive from the hospital, a dowry from thirty-six to seventy dollars each. The establishment is managed by a board of directors, composed of the first families in the city, who receive no compensation. They are also charged with carrying into effect various benevolent legacies for the benefit of the poor of the city, such as the daily distribution of bread and soup during four months in the colder part of the year,—the distribution of dowries to poor girls, and various other acts of charity.

The Grand Hospital of Pammatone, was commenced in 1420, at the expense of a learned Genoese lawyer by the name of Bosco. It was at first intended only for women, but in 1423 it was enlarged, and provision was thus made for male patients also. It is the largest public building in Genoa, and one of the largest in Italy. The great gate in front opens into a large vestibule, on one side of which are the Laboratory and Pharmacy, the latter of which is open to the city, and on the other side are the apartments of the physicians and surgeons connected with the hospital. On ascending a superb staircase of white marble, there is a court, around which is a portico sustained by twenty-eight pillars of the Doric order, on the left of which are the Anatomical Cabinet, the School of Anatomy, and the Fever Wards. In other parts of the edifice are apartments for those who have wounds and ulcers, for the epileptic, for foundlings, for clini-

cal lectures, and various other objects, while a distinct wing is appropriated to the convalescent. The number of patients is 700 or 800. The injunction of our Saviour, that in giving alms we should not, like the hypocrites whom he denounced, sound a trumpet before us, that thus we might have glory of men, seems to have been almost entirely forgotten by his professed followers. The charitable associations of the Christian church, instead of upholding the principle laid down by Christ, that men should give their alms so secretly that the left hand should not know what was done by the right, have openly and systematically appealed, as an excitement to charitable effort, to that vanity and love of human applause, which, from its constant perversion and proneness to excess, is one of the most prominent and lamentable weaknesses of poor, blind, erring human nature. The more common way with us, is to blazon forth the names of donors to benevolent societies in periodical publications, but, more than all, in annual reports, with the amount given, the honorable titles of the individuals, in question, and the honorary rank and privileges, purchased to themselves in these associations by the sums they have contributed. Thus do men seek to be called of each other Rabbi, Rabbi; and thus, too, are the honors of the Christian church, like the crowns of Rome and of Poland in the days of their deepest corruption, publicly sold to the highest bidder. In the hospital which we have just been describing, however, as also in other similar institutions in Italy, this love of human glory is appealed to in a manner different from that which prevails with us. A donation of \$ 4,500 there, entitles one to an inscription on a tablet of marble, recording his benevolence, and this is placed in a conspicuous place in the halls of the institution. A donation of from \$ 9,000 to \$ 10,000, entitles one to a marble bust of himself, similarly placed with the inscription just referred to. And a donation of \$ 18,000 or \$ 20,000, is honored with a full length marble statue of the donor. Thus, in the hospital we have been describing, there are seventy-five statues, eleven busts, and six inscriptions in honor of its benefactors.

The Hospital of Incurables is a large but irregular edifice in the midst of the city, and was founded by Hector Vernassa and others in 1524. One wing is devoted to the insane, who are secured by strong chains, the mild and the peaceful occupying the same wards with those fiercely rag-

ing. This seemed injudicious and cruel, strongly contrasted as was the condition of these wretched beings with that of a similar class in the hospital at Aversa, near Naples, where, of several hundred patients, not one is confined by himself, but all mingle freely with each other in the court of the hospital, where their keepers and strangers pass around and converse with them, and music lends its charm to soothe and cheer them. Besides the poor who are incurable, and are supported gratuitously, there are also separate apartments for such patients as are able to pay their own expenses.

The House of Refuge for girls, called Fieschine, was named in honor of Dominic Fieschi, by whom it was founded in 1760. It will contain 600 persons, and is highly celebrated for the artificial flowers manufactured by the inmates, which are much sought for in other parts of Italy, as well as in France, Spain, and England.

The House of Refuge called Brignole, was founded in 1641, by a lady named Centurione. It has a revenue sufficient to support 300 girls. The church is richly gilt and painted, and contains the works of some of the more distinguished Italian artists.

The Marine Hospital occupies what was formerly a convent, and will accommodate 200 patients. Its internal arrangement and management, — its kitchen, its wards, and its beautiful marble baths for the sick are worthy of all praise. The only fuel used in the establishment is fossil coal, which is obtained near the city.

By the brief and imperfect sketch just given, we see that Genoa, in a greater degree than any other city of its size in the world, abounds with noble, charitable, and scientific institutions founded by the beneficence of single individuals, from fortunes and dispositions originated and cherished under the fostering influence of a republican form of government. How much better is it for men thus to govern themselves, and to employ their surplus wealth in works of benevolence, than in supporting a corrupt and profligate kingly government.

The city of Genoa is governed by a mercantile and a military senate. The salary of the first military President is \$ 1,200 a year, and that of each senator \$360, in addition to which the latter are paid for attending an annual congress at Turin, such a sum as to make their whole income equal to \$ 2,000. The various offices of government are held by both citizens and nobles, though in those of the highest rank the nobles

have the preference. In former times there were frequent intermarriages between the families of the nobility and those of the wealthy citizen merchants, but the last alliance of the kind which has taken place was in 1799. The land of the province of Genoa is nearly equally divided between the nobles and merchants, and yields a profit of from four to five per cent. The merchants of Genoa lost, during the time of the French Revolution, a loan of \$40,000,000 in the French funds, bearing an interest of five and a half per cent. The land and other taxes, in the time of the French, amounted to \$400,000, but have since been reduced to \$160,660.

The Jesuits were restored in Genoa several years since, and property, yielding an annual income of \$4,400, has been assigned for their support. All convents, which were not sold during the time that the French were in power there, have been restored to the religious communities to which they formerly belonged; but, as most of their property was alienated, their present income does not exceed in all \$14,000. Short extracts from the Bible, published by authority, and carefully freed from every thing of an anti-Catholic tendency, are in common use among the lower classes, most of whom, it is said, can read, though not more than one third can write.

In 1819, there were, in the city of Genoa, 2,250 vagabonds, and about 940 poor artisans. One third of the population of the whole province occasionally depends upon charity. Before the Revolution, the *Albergo de' Poveri*, or Poor-House of Genoa, had an annual income of \$54,000, the legacies of charitable individuals. Now its income is only \$5,600. Another charitable institution, which had formerly a yearly income of \$20,000, has now only \$3,000. The Foundling Hospitals of Genoa receive annually from 500 to 600 children, about 200 of whom are introduced secretly by means of the revolving wheel, which is placed in the outer wall of such institutions. Thus is some clue furnished as to the proportion of infants who are illegitimate, as compared with those who are the offspring of virtuous parents too poor to support them. The number of persons in the prisons is about 300, and 700 persons are annually brought from all parts of the kingdom to work in the docks.

An ancient Latin writer, speaking of Genoa, says, that "the men are as devoid of faith, and the women of shame, as their hills are of wood, and their sea of fishes." An Italian author, in noticing this satire, remarks thus: "It is

true, that the Tyrrhene sea does not greatly abound in fish, and the rocky tops of the Ligurian mountains are not much shaded by firs and oaks, but integrity in men and modesty in women are quite as common throughout the Genoese country as anywhere else. The Genoese nobles are in general affable, polite, and very intelligent, and their great ladies much better acquainted with books than any other ladies elsewhere in Italy. They all pique themselves upon speaking Italian and French with great correctness, and men may converse in their hearing upon the belles-lettres, and even upon trade and politics without any breach of civility, which would not be the case in almost all other parts of Italy."

As to the nobles, a favorable specimen has been given in the Marquis di Negro, and, with regard to those of past generations, we have seen, in the fact of their princely benefactions to charitable institutions, and those for the promotion of science and the arts, that their works praise them, and that they have thus given those who come after them occasion to rise up and call them blessed.

Of the ladies of Genoa I can say but little, for though by the attentions we showed to the multitudes who in foreign ports visit our ships of war, as also in virtue of our standing as naval officers, we secured to ourselves much freer access to the higher circles of society than we could otherwise have enjoyed, still, from the pressure of official duties, or the claims of numerous objects of curiosity around us, we were not always able to avail ourselves of the facilities for social intercourse which were kindly extended to us.

Sailors are proverbially susceptible of female influence, nor is it strange, that those who abroad upon the ocean have long been excluded from the kind and cheering influences of refined and elevating social intercourse, and confined to the rude companionship of their own sex, should feel their hearts stirred within them when they meet with forms and faces which remind them of home, with all its untold and delightful joys, — a sister's fondness and a mother's changeless love. Or it may be, that some face he meets with reminds him of one dearer still than those, whose cheering smile once gladdened his heart, but who, though now slumbering in the dust, oft rises with melting sadness to his view, though he strives to regard her only as a pure and happy spirit in a brighter world above.

But, be these things as they may with others, I confess

that, though not peculiarly given to romance in such matters, I yet met at Genoa with one, who more perhaps from associations connected with the past, as revived within me by her form, features, and tones of voice, than from any other cause, has left a fadeless image on my mind, — my heart, I will not say. At any rate, under date of Genoa, June 6, 1836, I find in my private journal the following lines :

While floating o'er life's changing sea,
By sorrow oft benighted,
With glorious visions, soon to flee,
At times our pathway 's lighted.

The fairest forms from nature's mould,
The dark eyes brilliant flashing,
Which haunt the soul with dreams untold,
When o'er the wild waves dashing ;

The face where wit and beauty shine,
Where wisdom's light inspires us,
And modest grace, almost divine,
With living rapture fires us.

The raven locks of glossy hue,
In graceful ringlets flowing ;
As pure and bright the soul as dew,
'Neath morning sunlight glowing.

The voice more soft and richly toned
Than blissful spirits' sighing,
Now sounds as if an angel moaned,
Or Music's self were dying.

Then roused to joy's more lively notes,
Or glory's martial pealing,
Away the soul on music floats,
With bliss that 's past revealing.

The spirit's warm and genial glow,
That ardent climes have lighted,
Which yields to passion's liveliest flow,
By grief or joy excited.

Perchance some fond resemblance traced,
To one far o'er the ocean,
With every charm and virtue graced,
To win the soul's devotion.

Whom we have loved, — ay, deeply loved,
In death's embrace now sleeping,
Of whom each thought, howe'er 't is moved,
Subdues the soul to weeping.

But ah ! these visions quickly pass,
 Our souls no longer cheering ;
 But shall we meet no more, alas !
 With those life thus endearing ?

May not those spirits here that meet,
 With brief bliss o'er them stealing,
 In future worlds, with bliss more sweet,
 Be joined for aye, in feeling ?

The first port that we entered, after leaving Genoa, was Leghorn. This city was called by the ancients, *Portus Herculis Liburni*, and was formerly a low, sunken village, lying among reeds and mud. Cosmo the First, Duke of Florence, obtained it from the Genoese, by giving in exchange the city of Sarzana. It was the first free port in the Mediterranean, and having been drained by means of canals, and enclosed by a strong wall, two miles in length, it soon became a place of great commercial importance. In the centre of the city is a public square, of some acres in extent, on which are the Cathedral, and other public buildings, and numerous stores, and from which most of the streets diverge. The population of Leghorn is nearly 70,000 ; of whom about one third are Jews. There are in the city, fourteen Catholic churches, two Greek, and one Armenian chapel, and a Jewish synagogue, the most splendid building of the kind in the world. It is two stories high, and plain without, but within abounds in ornaments of gold, silver, and precious stones. Above are galleries for the women, with blinds in front, while the men assemble below, where, in the centre of the open space, is the reading-desk, and opposite to it, near the wall, is the Holy of Holies, a magnificent shrine, in which are kept the book of the law, and other sacred articles. Texts from the Old Testament, in large Hebrew characters, appear everywhere upon the walls ; and on great occasions the whole is lighted up by 3,000 brilliant lamps. The Jews worship with their hats on ; and their noisy and irregular manner of performing their public devotions, has a peculiarly unpleasant effect on one who is unaccustomed to it. The quarter of the city inhabited by the Jews, has a fine appearance, owing to the wealth of many of its occupants. In their schools for the poor, which are well conducted, the plan of mutual instruction is practised, and the means of education which they thus enjoy, are well fitted to destroy the habits of indolence and servility of this oppressed and degraded race.

The quarantine laws of Leghorn are enforced with the utmost rigor; and the Lazaretto is very large, and well arranged. It is truly astonishing to witness the wise precautions that are taken in order to guard against the contagion of pestilence.

The streets of Leghorn are mostly broad, straight, and well paved; and in the variety of national costumes, which one meets with, and in the busy air of commerce and trade everywhere around, it forms a strange contrast to most of the old and time-worn cities of Italy. Almost the only monuments of art of which the city can boast, are two immense vases of Oriental granite, in which the Emperor Nero used to bathe; and four gigantic bronze slaves, crouching at the base of the pedestal on which is the statue of Ferdinand the First.

The British Factory at Leghorn, a body composed of English merchants, of great respectability, have long had Protestant worship in their native tongue; and recently, by permission from the Grand Duke of Tuscany, they have erected a neat and elegant chapel. The Protestant burying-ground, which is just without the walls of the city, was commenced in 1746, by an English gentleman, of the name of Bateman, who purchased the ground and enclosed it. It is surrounded by a neat iron railing, with stone pillars, and is beautifully shaded by the cypress and weeping willow, beneath which is a luxuriant growth of grass and wild flowers. The monuments are of fine statuary marble, wrought in a great variety of tasteful and elegant forms, by the skill of Italian artists. The most distinguished individual buried there, is Dr. Smollet, the poet, historian, and novelist, who died at the age of fifty-one years, while English Consul at Leghorn. His monument is a plain pyramid of marble, inscribed only with his name, age, and the time of his death. Ten or twelve individuals from the United States, most of whom were in the morning of life, there lie buried in a land of strangers. How sad the reverse for those, who, full of life and of hope, came from afar, in search of the ancient and the beautiful, in the works both of nature and of art, thus to meet the angel of death at the very threshold of that temple to which they had come to worship, — to meet him, too, with none of the comforts and supports of home, of country, and of kindred, to cheer and sustain the soul in the hour of final trial.

Leghorn, as to its commercial advantages, has been justly styled a sort of universal caravansary, where all nations may

enjoy liberty, protection, and security in trade. The products of the country which are exported, are wheat, saffron, pulse of every sort, maize, iron, porphyry, marble, silk, and the beautiful hats of grass which bear the name of the city from which they are exported. In the year 1831, there entered the port of Leghorn, 3,027 vessels, measuring 208,125 tons. During the same period there left Leghorn, 2,960 vessels, measuring 222,680 tons. Most of this commerce is with Turkey, the Two Sicilies, England, and France. Leghorn received from France, in 1831, products to the amount of 6,290,000 francs, and exported to France to the amount of 4,110,000 francs.

The morning on which we left Leghorn for Florence, was darkened by repeated and copious showers, which, as they passed away, left their influence behind them, in the freshness and beauty which they gave to the face of nature. There is, too, something peculiarly joyous and exciting in the first outbreaking of the sun from the midst of surrounding clouds, when lighting up the glittering raindrops, which thickly hang on every tree, and plant, and flower, they shine like liquid gems, presenting a thousand richly varied hues, while every breeze is laden with the sweetest fragrance. It were in vain, however, to attempt fully to describe the beauties of the Vale of the Arno, through which our journey lay, clothed, as it was, with all the rich luxuriance which early summer gives to this most delightful of Italian landscapes, this almost more than earthly Paradise. Suffice it to say, then, that for the whole distance of sixty miles, which separates Leghorn from Florence, our road lay along the fertile valley watered by the Arno, and bounded on either side by ranges of gentle hills, removed from each other from three or four, to seven or eight miles, with here and there a village or an ancient tower, crowning the more elevated heights. Most of the valley is divided into squares of limited extent, surrounded by fruit or forest trees, connected with each other by luxuriant vines, while the fields thus enclosed everywhere presented a degree of cultivation, and an exuberance of production, most delightful and astonishing. At one moment we were involved in an artificial forest, or rather enclosed by a succession of beautiful arbours, and then ascending a gentle eminence, a scene of wide-spread and luxuriant beauty opened before us. The classic Arno, swollen by recent rains, rolled onwards in its fertilizing course; and as it wound

along the depths of the valley brightly reflected back the rays of the sun from its silvery surface, while the lowland, the hill side, and distant mountain, clothed with richest verdure, or rising in majestic grandeur, all combined to form a landscape of peculiar magnificence and beauty.

Nothing can exceed the appearance of thrift and high cultivation which everywhere marks the Vale of the Arno; and yet Tuscany, in the days of republican enterprise and prosperity, had double the population which it now contains. This was owing to the fact, that then the road to wealth and honor was open to all, while the taxes necessary for the support of government were light; and the people, too, by choosing their own rulers, might raise to office those who would watch over their interests and defend their rights. It is due, however, to the present Grand Duke of Tuscany, to state, that his government is peculiarly mild, liberal, and paternal in its character; and the wisdom of this policy is seen in the industry of the people, and the great productiveness of the soil in his dominions, as contrasted with the almost uncultivated desert presented by the Papal States. The women in the villages through which we passed, everywhere presented an example of contented industry; and whether standing or sitting in their doors, or walking along the streets, were busily engaged in braiding and sewing the beautiful Leghorn hats, or in spinning flax from a distaff held in one hand, while with the other the thread is drawn out, and the spool to which it is attached is kept whirling in the air, in front, for the purpose of twisting the thread.

On approaching Florence, the ranges of hills, which enclose on either side the Vale of the Arno, gradually recede from each other, and then, uniting again in the distance, form the large and beautiful circular basin, in the centre of which the city is built. The delightful valleys and hill sides, and the romantic heights, which lie everywhere around, are adorned with convents, villages, or, more than all, with the country seats and palaces of the noble and the wealthy. Ariosto says, that in beholding the numerous villas which cover the hills of Florence, it would seem as if the earth caused them to grow like the plants which spring up and rise from her bosom; and that, were all the palaces which are scattered around, collected together under one name, within a single wall, the city would be equal to two Romes.

Among the more prominent heights in the vicinity of Flor-

ence, are that on which the ancient town of Fæsulæ stands, and the woody peak of Vallombrosa. With both of these places was Milton familiar, during his residence in Italy; and he has connected with each of them striking and beautiful poetical illustrations, in his *Paradise Lost*. He compares the Shield of Satan to the moon,

“ Whose orb
Through optic glass the Tuscan artist views,
At evening, from the top of Fesolè,
Or in Val d'Arno, to descry new lands,
Rivers, or mountains, on her spotty globe.”

In the same connexion, when speaking of the Archfiend mustering his hosts of fallen spirits, Milton says :

“ He stood and called
His legions, angel forms, who lay entranced,
Thick as autumnal leaves that strew the brooks
In Vallombrosa, where the Etrusian shades
High over arched embower.”

Milton is also supposed to allude to Vallombrosa, where he speaks of Satan as approaching Eden :

“ Where delicious Paradise
Now nearer crowns with her enclosure green,
As with a rural mound, the champion-head
Of a steep wilderness, whose hairy sides
With thicket overgrown, grotesque and wild,
Access denied; and overhead upgrew
Insuperable height of loftiest shade,
Cedar, and pine, and fir, and branching palm;
A sylvan scene, and as the ranks ascend
Shade above shade, a woody theatre
Of stateliest view.”

It cannot be denied that Vallombrosa has lost much of its wildness and beauty, and the Vale of the Arno many of its artificial ornaments, since the days of Ariosto and Milton; still, in reading the highly poetic descriptions of natural scenery in the *Paradise Lost*, in immediate connexion with a visit to the vicinity of Florence, one may have distinctly before him, and be able fully to identify, the various parts of that grand original from which the poet has drawn so great a variety of beautiful sketches, and of rich and varied imagery. Indeed, in travelling through Italy, and viewing the richly varied mountain and lowland scenery abounding there, and more than all, in wandering over the wide-spread volcanic ruins with which Naples is surrounded, reminding us as they

do of the mysteries of the world of spirits, we cease to wonder at the profusion of the grand and the beautiful, which has marked the works both of the earlier and later Italian poets ; while at the same time we have opened before us the dark storehouse from which Virgil, and Dante, and Milton have drawn much of the imagery with which they have invested their sublime and awful descriptions of the unseen world.

As Florence lies in the depth of the valley, on either side of the Arno, but little is seen of the city before entering the walls, which are six miles in circumference, enclosing within them 80,000 inhabitants. There are four bridges across the Arno within the city, one of which has some pretensions to architectural beauty and grandeur, while another is lined with jewellers' shops, giving it a dark and heavy appearance, and cutting off the prospect of the river in that direction. The loftiest and most imposing building in the city is the Cathedral, which was commenced in 1293, but was not completed until 166 years afterwards. It is in the form of a cross, with the head in the shape of an octagon, and surmounted by a dome, which is said to have been the model from which that of St. Peter's at Rome was planned, and to which it is nearly equal both in height and diameter. The whole length of the edifice is 467 feet, its greatest breadth, at the arms of the cross, is 286 feet, and its height, from the pavement to the top of the cross which surmounts the dome, is 361 feet. Thus, though the whole height of this cathedral is less than that of St. Peter's, yet the dome of the former is seven feet higher than that of the latter. Among the numerous specimens of painting and of statuary in the cathedral, is a portrait of Dante, who is now held in high reverence by his countrymen, though during his lifetime he was heavily fined, and exiled, and on one occasion was condemned, during his absence, to be burned alive, with all his partisans. There is, also, near the choir, a statue of God the Father, represented, as he commonly is by Catholic artists, as a stern old man, with a long beard. Near this image, Julian de' Medici was stabbed to the heart, while in the act of devotion, on the 26th of April, 1478. At that time, Pope Sixtus the Fourth entered into a conspiracy with others to murder Lorenzo and Julian de' Medici, as a means of changing the government of Florence. They were to be stabbed at the moment when, at the elevation of the Host, they bowed their heads ; and as others were unwilling to commit so sacrilegious a deed, two priests engaged to do it.

The one who was to despatch Lorenzo, in order to make his blow more sure, laid his hand upon his shoulder, upon which he suddenly started, and parrying the blow with his arm, he and his attendants drew their swords in self-defence, and in the end, fully avenged themselves. Salviati, Archbishop of Pisa, who had stationed himself with a band of followers at the entrance of the palace, was seized, and with other leading conspirators was hung from the windows, while those of inferior name were put to death by the dagger, or were precipitated alive from the windows.

The Campanile or Belfry, is a tower distinct from the cathedral, and was erected in 1334. It is a light and beautiful structure, in which the rudeness of the Gothic is softened and made graceful by its combination with the Grecian and Oriental styles of architecture. Its diameter is more than 40 feet and its height 258 feet. So rich and tasteful are its external ornaments, and so beautiful are the variegated marbles with which it is encrusted, that the Emperor Charles the Fifth remarked of it, that it ought to be enclosed in a case of glass and exhibited only on given days. From its top, there is a beautiful view of the city and the region around.

The Baptistery, or church of St. John, which is near the cathedral was erected by the Lombards in the seventh century. The marble of which it was built, was taken from the ruins of Roman buildings in the vicinity of Fiesole and Florence, and one of the stones in the wall, has a Latin inscription in honor of the Roman emperor Aurelius Verus. This edifice is in the form of an octagon, and has three beautiful gates of bronze covered with representations in bass relief of various scripture scenes, which are reckoned among the finest specimens of art in Italy. The floor is of rich mosaics, arranged in arabesque form, the walls are adorned with beautiful statues and paintings, and there is a shrine of solid silver inlaid with enamel and lapis lazuli, and on which are represented various scenes in the life of St. John. Its weight is 325 pounds, and a succession of distinguished artists were employed upon it for more than a century. It is considered the most finished and classical specimen now in existence, of that branch of the arts to which it belongs.

The Church of Santa Croce was commenced in 1294, and twenty-six years were employed in erecting it. It is in the form of a cross, and is 430 feet long and 125 broad. Along

its walls are a succession of splendid monuments marking the burial-places of the illustrious dead, who sleep beneath. That of Michael Angelo was the work of four distinguished artists. Marble statues of sculpture, painting, and architecture, are represented in mourning attitudes sitting beneath his tomb, while his bust rests upon a sarcophagus, and a painting by his own hand is placed above. When republican liberty became extinct at Florence, Michael Angelo retired to Rome, where he died. His body, by order of the Pope, was to have been buried in St. Peters, but Cosmo de' Medici, jealous for the honor of his country, caused it to be removed by night to Florence, where an oration was delivered, magnificent funeral rites were performed, and the splendid monument described above was erected. It is recorded of this distinguished artist, that when an infant he was put out to nurse at a village about three miles from Florence, where the inhabitants were mostly stone cutters and sculptors. The husband of his nurse followed the latter occupation, and thus was he first inspired with that strong passion for the arts, which led him to overcome the opposition of his family to the direction which his genius had taken, who, as they belonged to the nobility, thought it a disgrace for him to pursue such a course of life. It is a singular fact, that he sculptured with his right hand and painted with his left. This was owing to the fact that when young, he weakened his right hand by handling blocks of marble. The house in which he lived, in the street Ghibellina, is still occupied by one of the family, and contains many interesting memorials of him. Among these, are his workshop, paints and brushes, his earliest works in painting and sculpture, and an autograph manuscript of his poems. These last are strongly marked with a high and impassioned strain of heroism and devotion, and in connexion with his noble works in painting, sculpture, and architecture, have gained for their author the title of "The man of four souls." During his long life, he was loaded with wealth and honors by seven successive Popes, and was courted by Francis the First, of France, the Emperor Charles the Fifth, Alfonso de Este, the Republic of Venice, and the Turkish Sultan, Soliman the Magnificent, who wished him to erect a bridge uniting Europe and Asia. It has been a matter of discussion among those well qualified to judge in the case, whether he excelled most in painting or in sculpture. Without attempting to decide the question, I

would only say, that after seeing his statue of Christ on the cross, in the Studii at Naples, and his other works in Florence and elsewhere, the impression is strong upon my mind, that nothing can excel the full and perfect anatomical and muscular developement, and the force and accuracy of expression, which he has given to his statues, when in unnatural or painful positions. In architecture, the man who planned the noble dome of St. Peter's, can hardly be rivalled, and much less surpassed.

But returning again to the church of Santa Croce, the monument next to that of Michael Angelo, is a splendid one to the memory of Dante, who died an exile at Ravenna. It embraces among other things, his bust and a figure of Italy, pointing to her illustrious poet. Though Dante, by the prominent part which he took in the civil factions of Florence was severely fined and banished, and by his haughty and wayward disposition, the bitter pungency of his wit, and the severe and biting sarcasm in which he indulged, he everywhere created personal enemies, as he wandered from court to court, yet there have been few men, who have reached a higher point of literary fame during their lifetime, or were more deeply and universally lamented at their death, or whose works have been more generally studied and admired by the successive generations of their countrymen. It was his fortune to live at a time when his native tongue was in a forming state, and before a severe and fastidious criticism, under the pretence of polishing the language, had stripped it of its ruder and more powerful descriptive epithets. Thus was he able, with a vivid and awful energy, to describe and body forth those splendid and sublime, yet clear and distinct, conceptions of varied grandeur, beauty, and magnificence, with which his brilliant and glowing fancy has invested the world of spirits. On the death of Dante, professorships were established, and the most learned men of the age were employed in various parts of Italy, in explaining his poetry, and in bringing out to light the immense amount of learning which it embodied. In 1396, the government of Florence decreed a monument to Dante, in hopes of obtaining his remains from Ravenna, and the same was done again in 1429. In 1519, a petition for the removal of the remains of Dante to Florence, was addressed by the inhabitants of Florence to Leo the Tenth. Among the signers was Michael Angelo, who earnestly begged of His Holiness, the privilege of erect-

ing a monument in honor of the poet, from whose works he had himself derived the inspiration which had given birth to some of the noblest efforts of his genius. There were nineteen editions of the Divine Comedy of Dante, published between the years 1472 and 1500; forty from 1500 to 1600; only five in the 17th century; thirty-seven in the 18th; and more than fifty in the first twenty-five years of the 19th century.

The monument of the tragic poet Alfieri, in the church of Santa Croce, is one of the most celebrated works of Canova. Although its design and execution are truly beautiful, still, but too plain a comment on the morals of Italy is furnished by the fact, that in the inscription a conspicuous place is given to the name of the Countess of Albany, the last of the royal house of Stuart, at whose expense the monument was erected, and who, for more than twenty years, was the mistress of the poet whom she has thus honored. Alfieri has fully and strongly stamped upon his works the impress of his own severe, restless, aspiring, and misanthropic character; and, in the history of his life, which he has left us, we have the example of a noble and highly gifted mind vainly striving to satisfy its longing desires with the airy and unsubstantial dreams of literary and political perfectionism.

The monument of Machiavelli is ornamented with a figure of history pointing to his bust. It was not erected until 266 years after his death, and the subscription for that purpose at Florence, was headed by an English Peer, Lord Clavering, alias Count Cooper, the editor of a quarto edition of the works of this great Italian writer. Machiavelli, from the time that he was thirty until more than fifty years of age, was constantly engaged in public business, — at first as Chancellor of the republic of Florence, and afterwards in important embassies, four times to the Court of France, twice to the Imperial Court of Germany, and twice to Rome. By these means, as also by residing for a length of time at the court of that unprincipled wholesale murderer, Cæsar Borgia, son of Pope Alexander the Sixth, Machiavelli acquired that thorough knowledge of the character of tyrants, and of the cruel and profligate means to which they often resort to perpetuate and increase their power, which in his work, entitled "The Prince," he has so fully described. His own attachment to republican principles was uniform, and, in thus portraying the policy of the Italian courts at the

period when he lived, he would seem to have had for his object in what he wrote the display of his profound knowledge of those secret springs of human action by which powerful but unprincipled men are governed in their efforts at self-aggrandizement, rather than to commend to practice the principles of conduct which he unfolded.

The monument of Galileo is surmounted by two figures representing astronomy and geometry. The friars of the order of St. Francis, who had the direction of the Inquisition at Florence, occupied the convent connected with the church of Santa Croce, and, in connexion with the Jesuits of the convent of St. John, were very active in persecuting Galileo and his most distinguished pupils, who were professors in the University of Pisa, for publishing their astronomical discoveries. They were also very active in their efforts to check the progress of the philosophy of Newton and Leibnitz. Not content with pursuing Galileo during his lifetime, publicly disgracing him, causing him to be imprisoned nine years at Voiterra, and finally, blind and penniless, to die an exile from his native land, his bigoted persecutors would not permit him to be buried in consecrated ground, and a century after his death it was with difficulty that the noble family, who wished to erect a monument to his memory, obtained permission to place his remains within the church of Santa Croce.

Boccaccio, though a native of Paris, and for years a resident at Naples, still regarded Florence as his home, and spent more than twenty of the last years of his life either there or at the family mansion of his ancestors, in Certaldo, a village in the Val de Elsa, about thirty-five miles from Florence. Having become an ecclesiastic in 1361, he died at Certaldo in 1375, and was buried there in the church of St. James. His end is said to have been hastened by his grief for the death of Petrarch, who had long been his intimate and devoted friend. During four centuries his tomb was visited by numerous travellers, until, in 1783, by a false interpretation of a law of the Grand Duke Leopold against burying in churches, his remains were removed, and the stone which covered them was thrown as useless into an adjoining cloister. This stone, by the care of a distinguished lady in Florence, was removed in 1826 to the house which he formerly occupied, which also she has caused to be repaired, and ornamented with his portrait and copies of his

works. There, may also be seen the antique household furniture of the fourteenth century, and, as it is claimed, the very lamp which Boccaccio used, with the oil in it hardened by age. It is said that the bones of Boccaccio, together with a vessel of copper or lead, containing parchment manuscripts of his age, were taken possession of by a rector of the church of St. James, at the time when they were disinterred, who ten years afterwards removed to a charge in the upper vale of the Arno, where travellers used to visit these objects of curiosity.

Boccaccio, Petrarch, and Dante, each in a different way, gave an impulse to the Italian language and literature, when they were comparatively in their infancy. Though Boccaccio, in connexion with Petrarch and other learned men of his age, did much in collecting and preserving from oblivion copies of the early classic writers, besides writing voluminously in Latin, and composing two epic poems, in which he invented and employed the ottava rima, or stanza of eight lines, since so extensively used in most of the languages of Europe, still he owes his reputation mainly to his graceful, polished, and harmonious prose. The Decameron, which consists of 100 short tales, contains within a narrow compass the substance of the plots of most of the novels that have ever been written. Though he drew his materials as well from the current events of his own time, as from the storehouse of early European and Oriental romance, still he first gave a fixed literary form and character to this class of compositions. Though parts of the Decameron abound in scenes of licentiousness, still nothing can exceed their infinite variety of incident, or the graphic and masterly description which is given in connexion with them of the beautiful country in the vicinity of Florence on the one hand, and of the frightful horrors of the plague, which raged there on the other. The house of Boccaccio, as it is called, to which he describes the youthful party of both sexes as retiring from the ravages of the plague, and there for their amusement recounting in turn the tales which compose the Decameron, is still pointed out on the road to Fiesole, though it has been repaired and enlarged so as almost wholly to lose its ancient appearance. The tales of Boccaccio are supposed to give a correct description of the prevailing licentiousness of the monks and nuns of his age, and this is probably the reason why the Decameron was proscribed by the Council of Trent. The Grand

Duke of Tuscany, however, as the result of two special negotiations with the Popes Pius the Fifth and Sixtus the Fifth, obtained permission to publish it again, purified from what had before made it obnoxious. Boccaccio did much to revive the study of the Greek language at Florence, having himself established a professorship for this purpose, and procured manuscripts from Greece, and a learned professor from Constantinople, whom he received into his own house.

The Chapel of the Medicis, connected with the church of St. Lorenzo, is one of the most splendid and costly edifices of its size in the world. It was founded by one of the family whose name it bears, in the year 1604. Its height is 179 feet, and its diameter 86 feet. It is supported by pilasters of polished granite, with capitals of bronze, and contains immense sarcophagi of the richest porphyry. The walls are lined with lapis lazuli, agate, jasper, onyx, and other kinds of gems and precious stones, which are so inwrought as to form the coats of arms of all the towns of Tuscany. More than two centuries have been employed in enriching and adorning this gorgeous edifice, and the work is still advancing at the expense of the present government. This chapel was intended as the final resting-place of the illustrious dead, but especially of the Medici family, which has become extinct. It now contains the splendid mausolea of the first six Grand Dukes of Tuscany. It is said, that the Grand Duke Ferdinand the First had a project for removing to this chapel the sepulchre of our Saviour, at Jerusalem, which the Emir Faccardin Ebneman, who came to Florence in 1613, and claimed to have descended from Godfrey of Bouillon, promised to deliver to him.

I refer to the church of St. Stephen merely from the fact, that it was the place where Boccaccio, as a professor appointed for that object, delivered lectures on the writings of Dante. Similar professorships were multiplied in Italy during more than four centuries, and thus was presented the singular spectacle of an author whose writings, from his own age onwards, have been extensively studied as a classic in his native land, and by those who were familiar with the language in which they were written.

In the convent of St. Mark is shown the cell which was formerly occupied by that ardent, ambitious, and eloquent reformer, Jerome Savonarola. He was born at Ferrara in the year 1452, and forsaking the profession of medicine, to which his father had trained him, unknown to his parents, he

became a Dominican monk, in 1474. At length he devoted himself wholly to preaching, and in 1489, went to Florence, where, by his eloquence, he acquired a great ascendancy over the minds of the people, and effected an extensive reformation in morals. He boldly denounced the corruptions of the Pope and Court of Rome, called it a second Babylon, and said that the church had no head. When denounced as a heretic, and forbidden to preach, he obeyed for a time, but soon rebelled against the Pope, again commenced his public labors, openly denouncing the vices of those in all ranks, both in church and state, and warmly espousing the cause of popular liberty, in opposition to Lorenzo de' Medici, who was then the reigning sovereign. His followers were called the Piagnoni, or Weepers, from the manner in which they were affected by the eloquent harangues of their leader, and his violent denunciations of the wrath of Heaven against the sins of the people. Savonarola flourished about twenty years before Luther; and though he did not leave the church of Rome, but only strove to reform it, still, by the open and fearless manner in which he exposed and reprov'd the corruption and vice of the Pope, as well as of the inferior clergy, he doubtless did much to advance the cause of free inquiry and reform. For some time, his party had supreme control at Florence, but at length, meeting with reverses, he was seized, and, by the influence of the Pope, was condemned. He was strangled, his body was burned, and the ashes thrown into the Arno. That Savonarola was a man of great talents, there can be no doubt, and, had he kept himself wholly aloof from political factions, and urged no claim to inspiration, his reputation would have been that of a fanatical and misguided but honest and powerful religious reformer. Machiavelli speaks of him in high terms; Michael Angelo read his works with pleasure; and one of his sermons, preached during the time of Lent, and which was interrupted by the tears of the orator, and the weeping and cries of his audience, is spoken of as truly powerful and pathetic. There is also a passage in a sermon of his upon the plague, of which the Italians boast as unsurpassed in high poetic power. So great was the influence of his eloquence over the citizens of Florence, that he one year persuaded them to give up the Carnival, and also to bring together and burn vast pyramids of books, paintings, instruments of music, cards, and dice. The first painter in Florence, also, cast the splendid productions of his pencil

into the same fire, assumed the habit of a Dominican monk, and buried himself in a convent. It is said to be owing to this public burning of books, that the early editions of Dante, Petrarch, and Boccaccio are so rare, and command so high a price. The collection, in 1498, is said to have contained more precious articles than that of 1496, and among them were antique busts, and a copy of Petrarch, so adorned with gold and miniatures, as to be worth fifty crowns. As a specimen of the value now attached to the earliest editions of Italian works, we may notice the fact, that a copy of the *Decameron*, in folio, published at Venice in 1471, was bought by the Marquis of Blandford, in 1812, for \$9,450. It is claimed, that Savonarola, while Prior of the convent of St. Mark, presented many of the valuable works in the library there to cardinals, and other powerful personages at Rome, as a means of securing their influence in defending him from the censures and excommunications of the Pope. His writings were mostly in Italian, and consist of 300 sermons, 50 tracts and treatises, and a considerable number of letters. They are said to display evidence of genius, piety, and superior intellect.

The Jesuits of the convent of St. John were established at Florence in 1551, and were suppressed by Clement the Fourteenth, in 1773. They were extensively engaged in education, and though they commenced quite poor, yet in the space of two centuries, they amassed property to the amount of more than \$600,000. They taught the philosophy of Aristotle, persecuted Galileo, and were strongly opposed to the modern philosophy of Newton and Leibnitz.

The Inquisition in Tuscany was assigned by Pope Urban the Fourth to the monks of the order of St. Francis, who occupied the convent of St. Mark, and obtained from the government distinct prisons and executioners for carrying on their sanguinary designs. The least suspicion of heresy was a sufficient ground for imprisonment, and the accused might be condemned on the evidence of a single witness. Though the public authorities sometimes undertook the defence of those who were tried, yet the peace and fortunes of the citizens were exposed to continual danger. After vain attempts to reclaim from this tribunal its treasures unrighteously gained, it was finally suppressed by the Grand Duke Leopold, in 1782. Among its distinguished victims, beside Galileo, we meet with Francis Stabili, who was burned alive in 1328, on

suspicion of necromancy, from having interested himself in the science of astrology; as also Louis Domenichi, a distinguished scholar, who, for having translated from Latin into Italian a work attributed to Calvin, entitled *Nicodemiana*, was led through the city with his work suspended from his neck, and then condemned to ten years' imprisonment.

CHAPTER XVII.

FLORENCE, PISA, AND CIVITA VECCHIA.

The Royal Gallery. — Pitti Palace. — Boboli Garden. — Museum of Natural History. — Academy of Fine Arts. — Florence and Athens. — Cosmo de' Medici. — Public Libraries. — Hospitals. — Workhouse. — Convents. — Income of the Clergy. — The Society of Misericordia. — Visitations of Pestilence. — Morals of Priests, Monks, and Nuns. — Bishop of Prato and Pistoia. — His Efforts for Reform. — Ignorance of the Clergy. — Their Number and Vices. — Testimony of the Nuns. — The Right of Asylum. — Prevalence of Crime. — Pisa: Its History. — Illumination. — Cathedral. — Galileo. — Baptistery. — Leaning Tower. — Campo Santo. — University of Pisa. — Royal Farm. — Civita Vecchia. — Roman Baths. — Corneto. — Ancient Tombs.

THE Royal Gallery of the Fine Arts, at Florence, occupies the second story of an immense edifice, which was erected by Cosmo the First, in 1564. Under the same roof are the Magliabechiana Library, and apartments used for Courts of Justice. One extremity of this building is on the banks of the Arno, while the other extends to the public square in front of the royal palace. It consists of two wings, more than 500 feet in length, connected at one end by a transverse gallery 64 feet long. Thus is there a single corridor, about 1,100 feet in length, 24 in width, and 20 high, paved with neat mosaics, the ceiling above adorned with frescos, and each side occupied by a succession of statues, busts, sarcophagi, and other antique monuments. The wall above these presents numerous portraits of distinguished men, below which is a range of paintings showing the progressive improvements of the art, from the eleventh to the seventeenth centuries.

There open into this corridor, about twenty apartments, most of them large, and occupied as cabinets of painting and statuary, and various other rare and costly articles. Of these apartments, several are devoted to Italian paintings in general, two to those of the Tuscan school, two to the Venetian, one to the French, one to the Flemish, one to the Dutch, one to the portraits of celebrated painters, one to ancient and another to modern bronzes, one to medals and inscriptions, one to antique vases, and one to gems and precious stones.

The most celebrated of these cabinets, is that called the

Tribune, which is an octagon, about twenty feet in diameter, paved with splendid mosaics, the walls lined with crimson velvet, and the dome inlaid with pearl. It was arranged by Buontalenti, a distinguished Italian artist, who was employed for this purpose by Francis the First; and contains some of the most celebrated specimens, both of sculpture and painting, in the world. Of these, the most distinguished is the Venus de Medicis, the work of Cleomenes, a Grecian artist, and found among the ruins of Adrian's Villa, in the vicinity of Rome. The most gorgeous descriptions, both in poetry and prose, have been lavished upon this finished production of Grecian art; and there is scarce a language in Europe, whose strongest and most vivid epithets, descriptive of gracefulness and beauty, as well as of delight and admiration, have not been employed in portraying the faultless elegance of form and feature which this statue presents, and the feelings of rapture, and almost of adoration, which the view of it has so often excited. I would, therefore, only say of it, that to my own mind, its highest merit is its finished elegance of form and proportions, combined with an expression of modest loveliness and beauty, entirely distinct from that air of grossness and sensuality, which, in greater or less degrees, almost uniformly marks similar efforts of modern artists, both in sculpture and painting. There are in the Tribune, besides the Venus de Medicis, several other celebrated antique statues, six paintings by Raphael; one of which, representing St. John in the Wilderness, is among his master-pieces; as also the works of Titian, Guercino, and other distinguished artists.

The most interesting collection of paintings in the Gallery, however, as far as the records of genius are concerned, is that of the portraits of distinguished painters, nearly 400 in number, most of which were painted by their own hands. It is peculiarly gratifying to be able thus to trace the lineaments of genius, in the faces of those whose works have imparted enduring fame to those ages and nations to which they belonged; as also to observe the noble impress which superior intellect stamps upon the countenance, as contrasted with the haughty, conceited, and vapid expression so often seen in the portraits of kings and nobles, who have only a conventional and factitious greatness and elevation of rank.

The cabinet of gems and precious stones is adorned with four superb columns of alabaster, and an equal number of verd antique. It contains about 400 specimens of pearl,

diamonds, agate, and every variety of gems and precious stones, most of which are wrought into the form of vases and other vessels, or busts, or entire statues, or are engraved with heads or groups of figures, and richly ornamented with gold and enamel. Among other things, are eight columns of the agate of Sienna, eight others of rock crystal, embellished with topaz, garnets and other ornaments, eight statues of the Apostles, and many bass reliefs, incrustated with precious stones, all of which are intended as ornaments of the splendid altar of the Chapel of the Medici.

The Cabinet of Modern Bronzes contains copies of the Venus de Medicis, Laocoon and his two sons, and other antique statuary; as also several original groups and single figures, by modern artists. Among these latter are the Sacrifice of Abraham, by Ghiberti, and another group by Brunellesco, which were executed by them, when, as rivals, each sought the honor of being employed in designing and founding the vast gates of bronze which adorn the Baptistery. The works of both were placed before a large committee of Tuscan artists, who decided in favor of Ghiberti, by a majority of thirty-four.

The Cabinet of Ancient Bronzes is enclosed in fourteen cases, which contain a large variety of objects. Among these are numerous statues of the heathen gods of Egypt, Greece, and Rome; as also of men, women, and various animals, altars, tripods, and instruments used in sacrifices; Roman weights and scales; helmets, spurs, rings, bracelets, metallic mirrors, lamps, locks and keys, and other articles, casting important light on the modes of dress, domestic habits, and religious rites of ancient nations.

The Cabinet of Antique Vases contains, among others, about 800 from the ancient Clusium, which lies some distance southeast from Florence. Some of these vases were from Greece, and are inscribed with Greek characters; but most of them are of Etruscan origin. These latter are commonly black, and the paintings upon them represent games, combats, the crowning of victors, and other similar subjects. There are, also, figures of animals, in terra cotta, which are said to have been offered by poor people, to the gods, in the place of victims.

The collection of drawings and engravings in the Gallery of Florence, is the largest in Europe. Of the former, alone, there are about 28,000, both of Italian and foreign artists, of

which more than 200 are by Michael Angelo, and about 150 by Raphael. They present specimens of the works of distinguished artists who lived during several successive centuries. The collection of engravings is not less rich than that of drawings.

The Cabinet of Coins and Ancient Medals is rich both in European and Oriental coins; while of the medals, in addition to those of the free cities, as also of the consuls and colonies of ancient Rome, there are about 9,000 of the times of the Emperors alone, extending from Augustus to Paleologus.

Some idea of the extensive collection of specimens of the fine arts in the Gallery of Florence, may be formed from the fact, that such immense works have been published, descriptive of them. Of these, the Museum Florentinum, commenced in 1732, has ten volumes folio, two of which are occupied with engraved stones and cameos; one with 79 statues; three with 337 medals; and four with 320 portraits of painters. A director of the Gallery, by the name of Pelli, prepared a full descriptive history of the articles there, in seventeen folio volumes. In 1812, an immense work was commenced, with a view to describe all the articles in the Gallery, which has already reached thirteen volumes.

On the approach of the French to Florence, in the month of October 1800, seven of the finest statues, with many busts, and twenty-four of the choicest paintings in the Gallery, were removed to Sicily for security, on board the English Frigate Flora. They were returned again in 1803, on board the Spanish Frigate Vengeance, and placed in the position which they now occupy.

The Pitti Palace, which has long been the residence of the Sovereigns of Tuscany, was commenced by Luc Pitti, a citizen of Florence, in 1440. The family being unfortunate, however, a grandson of the founder sold it in 1549, to Eleonore de Toledo, wife of Cosmo the First, for 9,000 florins in gold. In 1550, it became the residence of the reigning family, though but partly completed, and additions were making to it so late as the close of the last century. Its front is 447 feet long and 107 high, with a wing at each end. Three Emperors have gone forth from the Pitti Palace, namely, Francis the First, Peter Leopold, and Francis the Second. It has also at times, been the scene of *fêtes* of royal splendor and magnificence. When the daughter of Cosmo the First was married to Alfonso d'Este, there was a musical drama

performed in the grand hall of the Palace, a kind of representation, until then, wholly unknown in Europe. In the year 1600, when Henry the Fourth of France was married to Maria de' Medici, there was exhibited at the same place, for the first time, that species of music called "recitative," connected with dramatic scenery and action, and which is now known by the name of the Italian Opera. When Ferdinand the First was married, there were ingenious machines presented before the numerous spectators, representing combats, tournaments, and even a naval engagement of eighteen vessels of different sizes, in imitation of the ancient *fêtes* of a similar kind.

But the main glory of the Pitti Palace, is its magnificent Gallery of sculpture and of paintings, which occupies its second story. It consists of nearly twenty lofty and splendid saloons, several of which bear the names of the principal heathen deities. Most of the works of art exhibited there, like those at the royal gallery, were collected by the Medici family, who freely employed their immense wealth acquired by commerce, in adorning their native city, and in patronizing literature and the arts. There are in this collection, about 500 paintings by the most celebrated artists of the different nations in Europe, together with some splendid specimens of statuary, among which is the Venus of Canova; and the ceiling of the saloons is adorned with fine fresco paintings of scenes in history or ancient mythology.

The Boboli Garden, directly in the rear of the Pitti Palace, is the largest to be met with in Europe, within the walls of a city. Cosmo the First began to adorn it in 1550, and from that time to the present, the wealth of successive monarchs has been freely lavished, in adorning it with numerous shaded walks, a multitude of native and exotic trees and plants and flowers, a rich variety of statues, artificial grottos, lakes and fountains, delightful arbours, and, rising above all, the Casino, a neat and elegant edifice, commanding a magnificent view of Florence, and the fertile vale, and romantic and beautiful hills and mountains around. There are in the garden, 5,000 vases of flowers, and 500 citron and orange trees. So rich is the variety of fruits and flowers there, that the different monarchs of Europe obtain from thence such species as are not elsewhere to be met with, in order to renew or enlarge their own collections. This garden has also been the cause of originating those of Versailles, of Marly,

of the Tuileries, and a variety of others in different parts of Europe. It is open to the public on Sundays and Thursdays, as also on all public festivals; and its great extent, the variety of its surface, its delightful walks and shaded avenues, and the numerous natural and artificial beauties with which it abounds, ever make it a favorite resort. Among the specimens of sculpture, is a group representing the temptation of Adam and Eve, in which the tempter is a beautiful woman terminating in the form of a serpent. There is also a fountain from which the water is thrown into the air to the height of more than seventy feet.

The Museum of Natural History at Florence, is extensive and very neatly arranged. There are eight apartments devoted to philosophical and astronomical instruments, among which are the telescope of Galileo, and a large lens by means of which, in 1694, the diamond was first proved to be combustible. The same experiment was repeated at Florence, with the same instrument by Sir Humphrey Davy in 1814. There are also fifteen apartments devoted to anatomical preparations in wax, of every part of the human body, both external and internal, accurately formed, and colored, and presenting them both in their natural state, and also as affected by some varieties of disease, and by fractures of the limbs, and by surgical operations. There have copies of these preparations been purchased here for various medical institutions both in Europe and America.

There are in this same museum, three large glass cases containing miniature representations in wax, of the horrors of the plague of Florence in 1348. Amid the ruins of a deserted city are seen heaps of the dying and the dead, in every attitude and with every expression of anguish and despair: while the most loathsome reptiles are crawling about, ravenous beasts are tearing in pieces the unburied bodies of the dead, and an image of Death, beholding, with a ghastly smile, the horrid spectacle before him. The imagination which could frame so revolting a scene, is less to be envied than the strength of nerves which could sustain one in coolly executing such a group of horrors.

Next to the anatomical preparations in wax referred to above, is a long gallery containing a collection of birds and fishes arranged according to the system of Linnæus. The fishes are in glass jars of alcohol, and the birds on branches of trees, each one holding in its bill a green leaf, with its

name written upon it with white letters. The collection of shells is one of the most complete and celebrated in Europe. The collection of insects is also very extensive, and eight rooms are devoted to Zoology alone. There are three Cabinets devoted to Botany, which contain a variety of fruits, wood, resins, plants, and herbs, well imitated in wax. The collection of Minerals is very rich, occupying eight apartments, one of which is devoted to fossil remains, and petrifications, among which are the bones of the rhinoceros, the hippopotamus, the elephant, the horse, the ox, as also whales, and other animals, which were found in the upper valley of the Arno. Many of those bones belong to species of animals no longer found on the earth.

The Academy of Fine Arts at Florence is one of the most splendid establishments of the kind in Italy. The vast edifice which it occupies was commenced in 1781, and the academy was transferred there in 1784. It contains a large collection of busts, statues, bas-reliefs, and models in wax, plaster of Paris, and marble, besides numerous paintings and engravings, all of which are used in teaching the pupils these various branches of the fine arts. The number taught at the academy is more than 300, of whom only fifty are engaged in painting. It has been thought unfavorable to the progress of the arts that so many should engage in cultivating them, inasmuch as the proportion of those who have the taste, talent, and application necessary for the greatest success, must of course be small; and the history of mankind has shown, that when from any cause great numbers have been attracted to the pursuit of science, of arts, or of arms, it has almost uniformly proved the precursor of mediocrity and decline.

The manufacture of mosaics from precious stones is carried on within the Academy, and fifty artists are thus employed. This branch of the fine arts existed from an early period in Lombardy, and was introduced into Florence by Cosmo the First. Since that time, it has been liberally patronized by the successive sovereigns, and has reached so high a degree of perfection as to present an accurate imitation of the most beautiful paintings, with the superiority of a rich and brilliant lustre and polish which works of the pencil can never equal. Unlike other mosaics, the material of which is a kind of composition resembling glass, and requiring a vast number of distinct pieces to cover a small surface,

those composed of precious stones have but a single piece for each detached shade or color, while the different pieces are so nicely fitted to each other as to present the appearance of a single, richly varied, yet harmonious and truly magnificent specimen of the arts. The large and beautiful tables in the Pitti Palace and the Royal Gallery, the landscapes, portraits, and superb mausoleums of the Chapel of the Medici, have caused the mosaics of precious stones at Florence to be greatly celebrated throughout Europe. A single table was shown me in the Academy which was valued at \$20,000, and had employed in its manufacture twelve men eight years, equal in all to ninety-six years of labor. Another table had employed six men four years, and was valued at \$4,000. There is in the Royal Gallery one of these mosaic tables in the form of an octagon, which is the largest in existence. It was commenced in 1623, and employed twenty-two artists twenty-six years, without interruption, in completing it, thus making the whole amount of labor bestowed upon it equal to 572 years, besides the great value of its materials. So much for a mere article of taste and beauty, a costly sacrifice, indeed, to "the lust of the eye and the pride of life."

Florence has been styled the Athens of Italy, and often, in ages past, have her ardent and excitable population shown the same fickleness of disposition, the same rash and impetuous fury, and the same excessive sensibility to the charms of popular eloquence, which so strongly marked the fierce, volatile, and half civilized democracy of the metropolis of ancient Greece. We learn from past history that all republican and democratic governments have been liable to sudden and violent convulsions, when from any cause the passions of the people have been excited; and the existence of mobs, or of organized revolutionary parties, is an evil which must ever be incidental to free political action on the part of the great mass of any given community. To talk of the virtue and intelligence of the people as a sufficient safeguard against such excitements is idle, for the more intelligence, and the higher consciousness of integrity of purpose one has, the more readily does he perceive any encroachment on his rights, and the more promptly and vigorously does he resist the tyranny and abuse of those who would injure him. The republican constitution of Florence fully recognised the authority of these sudden and impetuous outbreakings of the will of the people, and was thus more thoroughly democratic,

both in theory and practice, than almost any other government either of ancient or modern times. From the commencement of their republic, the whole population of Florence had been accustomed to assemble together in the public square, when called by the tolling of the great bell of the cathedral, and there voted by acclamation on such questions of public interest as were proposed to them. Owing to the sovereignty of the people, these assemblies were regarded as superior to all law, to the constitution of the state, and even to justice. When threatened with some imminent danger, which justified extreme measures, they were supposed to be invested with the whole power of the state, and to be above all rule. This was democracy with a witness, and, while a splendid field for the exercise of popular eloquence was thus presented, we may also learn from this example the manner in which in former times those sudden ebullitions of popular feeling were regarded, which are now exciting so much interest and discussion in our own land.

But the main point of resemblance between Florence and Athens was in the attention which was paid in each to literature and the arts. Cosmo de' Medici, who was born in 1389, and afterwards rose to the highest power at Florence, was the head of a commercial establishment, which had counting-houses or banks in all the principal cities of Europe and the Levant. Thus he controlled the moneyed credit of both the East and the West, and his banks were devoted as well to the interests of literature as to those of commerce. His agents everywhere collected Grecian, Syrian, Chaldean, and other rare and valuable manuscripts, and scarce a vessel arrived from the East which did not bring valuable additions to his literary treasures. He opened public libraries at Venice and at Florence, his splendid palace was the resort of learned men, poets, and artists; his gardens he converted into an Academy, and he succeeded in substituting the philosophy of Plato for that of Aristotle. Indeed, for a long succession of years, most of the rulers of Italy eagerly engaged in literary pursuits, and collected around them, and intrusted with the highest offices at home as well as with important foreign embassies, the most learned men of the age.

A noble monument of this patronage of literature by the Medici family and other distinguished individuals, is met with in the splendid public libraries of Florence. Of these the

Laurentian was commenced by Pope Clement the Seventh, one of the Medici, as a place of deposit for the numerous manuscripts collected by his ancestors and was completed by Cosmo the First in 1571. The noble edifice which it occupies was planned by Michael Angelo, and is 143 feet long by 35 broad, with windows of stained glass, and rows of oaken benches to which many of the older and more valuable books are secured by means of chains.

The number of manuscripts in the Laurentian Library, previous to 1808, was more than 6,000. During that year, the convents were suppressed, and, their manuscripts being added to the previous collection, increased the number to about 9,000. A learned Italian, named Bandini, was occupied forty-four years in making a catalogue of the Greek, Latin, and Italian manuscripts. Besides these, a catalogue of the Hebrew and Oriental manuscripts, the latter embracing those in Chinese, Arabic, Chaldean, and Syriac, has been prepared by two distinguished Italian scholars.

Among the literary curiosities of this library, is a copy of Virgil, in quarto, of the fourth or fifth century, written on parchment, and the most ancient copy of that author now in existence. There, also, may be seen the only copy of the Pandects of Justinian, which survived the ravages of Gothic and of Turkish barbarism; — a work on which seventeen of the most distinguished lawyers of their age, with the learned Tribonian at their head, were busily employed for three years, and which, in an abridgment of fifty books, embodied the substance of 2,000 treatises, of the most eminent civilians of early times. Some have supposed this copy of the Pandects to have been sent into Italy by Justinian, while others have thought that it came direct from Constantinople, by way of commerce. It is said to have been discovered at Amalfi, in 1137, and, afterwards coming into the possession of the Pisans, was finally removed to Florence, when Pisa was subjugated by that city. It was bound in purple, enclosed in a rich casket, and placed in the old palace where it was shown with lighted torches, and only by permission first obtained of the Government. It is now kept in the Laurentian library, in the wardrobe of the Grand Duke; one of the officers of the court has the key, and when admitted, one volume is seen through glass, while the leaves of the other may be handled.

There are also two manuscripts of Tacitus in the Library,

one of which is supposed to have been written in the year 395, while the other was discovered in a convent in Westphalia, in the time of Leo the Tenth, and was the first copy which gave to modern times, the five first books of the *Annals*, and also furnished the means of correcting the books which had been previously published. There is also a copy of the *Decameron*, written in 1384, of Plutarch, as old as the ninth or tenth century; the familiar letters of Cicero in the handwriting of Petrarch, copied from the ancient manuscript first discovered in the library of the Cathedral of Verona; and a manuscript copy of the tragedies of Alfieri. This last author, like some other distinguished poets, first composed his works in prose, and then changed them into verse. There are those who regard this mode of composing, as a kind of drudgery, unfavorable to every thing like inspiration; but would not experience teach, that the more powerful the excitement of the mind, and the more vivid its conceptions, the more rapid is the succession of ideas, and the less ability is there for the moment, to attend to the minutiae of arrangement and expression? If, therefore, the rich and glowing imagery with which the mind then teems, is secured with only the slight mental effort and distraction of thought, which composing in prose requires, the cooler and more mechanical labor of versification may be performed when in a calmer and less poetic mood. Thus we find, that versions of national songs by Burns, as also the poems of Ossian, and as some suppose those of Homer, and other distinguished poets, have been composed from materials ready to the hands of their authors, their only claim to originality being in the versification, or poetical arrangement of the language, which they use.

There is in the Laurentian Library, a forefinger of Galileo, preserved in a glass case, and exhibited as a precious relic. It was taken from his tomb in the church of Santa Croce, by the antiquary Gori, and afterwards purchased and placed in its present position in 1803. A bone from the spine of the same distinguished individual is also preserved in the cabinet of the University of Padua. It was taken from its place by Cocchi, a physician of Florence, who was employed in 1737 to remove the bones of Galileo to their present tomb. This relic, after passing through several hands, was at length presented to the University of Padua. Thus are the remains of a man, who, for his philosophical discoveries, was persecut-

ed as a heretic during his lifetime, and his body excluded from consecrated ground at his death, now regarded by the wise and the learned with an almost idolatrous devotion.

The Riccardi Palace was built by the first Cosmo de' Medici in 1430, and was the asylum of the learned Greeks who were driven from Constantinople, and was the cradle of literature at the time of its revival in Europe. After being inhabited by Cosmo the First, Leo the Tenth, and other distinguished members of the Medici family, it was sold to the family of Riccardi in 1659.

The Riccardi Library was founded in 1553, by one of the family whose name it bears, and in 1789, was enriched by another member of the same family, with a collection of 1,800 rare and valuable manuscripts. In 1811, this library became the property of the city, and it now contains 23,000 volumes, and 3,500 manuscripts. In addition to several rare editions of the Bible published in the fifteenth century, there are copies of the works of Pliny, Virgil, Cæsar, and Terence, dating from the ninth to the fifteenth century; as also manuscripts of the writings of Dante, Petrarch, Machiavelli, and other distinguished Italian authors.

The Marucelli Library was founded in 1751, by a learned prelate whose name it bears, and who, during his lifetime, proffered the use of his books to literary men who were poor, and at his death, left them for the benefit of the same class of individuals. It contains 45,000 volumes, and a small collection of manuscripts, most of which are either historical or diplomatic. The most interesting manuscript is the *Mare Magnum*, a large Encyclopedia or Index General, in 112 volumes, composed by Marucelli, of the subjects treated of in the works which he had read. It is useful as a guide in investigating literary and scientific subjects. It is open to the public, three days in each week.

The Magliabechian Library was named from its founder, who was the librarian of Cosmo the Third, and, until he was forty years old, worked as a goldsmith on the Old Bridge in Florence. He became, however, one of the most learned and enthusiastic bibliographers, that has ever lived. The library has been enriched by the addition of several private libraries, as also by those taken from the convents when they were suppressed by the French, in 1803. It now contains 150,000 volumes and 12,000 manuscripts, and publishers at Florence are compelled by law to present to it a copy of every

work which they publish. It is open to the public every day except festivals.

The Library of the Pitti Palace was formerly the private library of the Grand Duke Ferdinand the Third, an enthusiastic amateur of rare and curious books. It occupies twenty-eight apartments, and contains 70,000 volumes and 1,500 manuscripts, of which the latter are all in Italian. Among them is a volume of parchment of 101 pages, in the handwriting of Tasso, containing the first draft of many of his poems, with numerous changes and erasures. Some of the pieces have been rewritten twice, and one of them four times. The manuscripts of Machiavelli are enclosed in six cases, in the form of folio volumes, which, in addition to what was written by his own hand, contain the original letters of commission and instruction connected with the various important embassies on which he was sent by the republic of Florence; as also numerous letters addressed to him by the learned men of the age.

The manuscripts of Galileo, his correspondence, the works published against him, and his notes upon them, as also his "Considerations upon Tasso," and fifteen folio volumes of autograph letters addressed to him by the learned men of Europe, form an interesting collection. Galileo was violently opposed to Tasso, and wrote the work just named, when a professor at Pisa, and but twenty-six years of age. In it he severely criticizes the style and language of the poet. He was, however, an ardent admirer of Ariosto, all of whose poems he is said to have known by heart, and preferred him to all other poets, ancient and modern. He wrote, in his old age, that he had read the Flight of Angelica fifty times.

Three of the rooms of the Library are occupied by a large collection of music, both written and printed. Among the books are the most splendid editions of modern works published in England, France, Germany, and Italy, all bound in the richest style of these respective countries.

The "Accademia della Crusca" is the oldest of those institutions which have been founded in the different countries of Europe, to act as grammatical tribunals in preserving the purity of the languages of the respective nations where they exist. It consists of twelve resident, and twenty corresponding members, and holds its sessions in the Riccardi palace. The dictionary which it has published is a model for similar works. It has criticized the writings of Tasso, as the French

Academy has those of Corneille, and the Spanish those of Cervantes. The Accademia della Crusca has been charged with wishing to impose its decrees as the rules of the language, and to reign supreme throughout Italy. Its pretensions, however, extend no further than simply to preserve the purity of the Tuscan dialect. The series of works cited by the Academy, as authorities for its decisions, may be found, with few exceptions, in the Library of the Pitti Palace.

The hospitals of Florence reflect much credit upon the city and the government, though some of them, from the early date of their construction, are destitute of the important improvements of modern times. The Hospital of Santa Maria Nuova was founded in 1287, by Folco Postinari, the father of Beatrice, the lady for whom Dante cherished so pure and devoted an affection, and whose spirit he describes in his immortal poem, as descending to him from Heaven, to cheer and bless him. Connected with this hospital are rooms for medical students, an anatomical lecture room, a library well furnished with works on medicine, surgery, and natural history, and a botanical garden. Many of the professors of the University of Pisa, resident at Florence, are attached to this hospital, and deliver clinical lectures, as also lectures on pathology, materia medica, anatomy, and physiology. It has been regarded as one of the finest institutions of the kind in Europe; though Howard complains of it as being so enclosed as to be imperfectly aired. It has 600 beds, and, when I was there, there were 400 patients. The whole number received during the year, is from 3,000 to 4,000, of whom about twelve per cent. die, which is a much less proportion than in most of the great hospitals of Europe.

The Hospital of Bonfazio is devoted to the incurable, those deprived of the use of their limbs, the military, and the insane. When I was there, the number of insane was 250, and of the incurable 300.

The Hospital of St. John's has a spacious hall, 123 feet long and 33 wide, well aired and lighted, and containing two ranges of beds. There are also many private chambers for patients. Men only are admitted, and they pay a small sum towards their support. About 400 patients are received yearly, of whom only seven per cent. die. Howard says, that he visited this little hospital with great satisfaction; and that it unites many important advantages, too often neglected in large establishments of the same kind throughout Italy.

The Hospital of Innocents is for foundlings. The number received annually is about 1,200, and the whole number under the care of the Institution, is from 3,000 to 4,000. They are commonly put out to be nursed and reared by peasants in the country, who receive for it a small compensation, which ceases for the boys when they reach the age of ten years, and for the girls when they are eighteen. The boys are under the jurisdiction of the Institution until they are eighteen, and the females until they are thirty-five years of age. When they marry they receive a dowry of twenty-five Tuscan crowns. Only the infirm and the maimed remain in the hospital. Parents whose children have been placed at the hospital, can take them away if they wish to do so. The whole number of foundlings contained in all the hospitals in Tuscany, in 1807, was 5,740; in 1818, the number had increased to 8,011, and so badly were they managed, that 63 in every 100 died. In 1808, the whole number of births in Tuscany, was 42,448, of which more than 5,000 or about one eighth, were foundlings. If we suppose one half of this latter class to have been children of the poor who were married, and the other half illegitimate, there will then be about one child in sixteen illegitimate, although Tuscany is the most moral and virtuous country in Italy. A few years after the Revolution in France, the illegitimate births were as one to eleven; before the Revolution they had been only as one to forty-nine.

In 1816, there was an annual deficiency of \$ 150,864 in the funds necessary for the support of eight of the principal hospitals in Tuscany. This was owing to the fact, that the French extensively confiscated the property of charitable institutions in Italy. In the year just referred to, the Grand Duke distributed \$ 1,530,000, in order to pay the debts of these hospitals, and secure to them a permanent revenue. The income of them all is about \$ 259,088, but only about half of this sum remains after paying interest on debts, to be devoted to charitable purposes. In the different hospitals there are 2,403 beds furnished gratuitously to the poor, of which number 1,400 are paid for from the regular funds of the hospitals, and the remainder from the Treasury of the Grand Duke.

The Casa dei Poveri, or Workhouse of Florence, was founded by Napoleon, and is one of that class of institutions established by the French in the various cities of Italy, for the

removal of beggary, by training to habits of industry the healthy poor, who before were indolent and vicious, as also to furnish work to poor families, and to aid those who are sick and incapable of supporting themselves. The building will lodge 3,000 persons, and has a variety of workshops, in which woollen caps for seamen, ribands, cloth, carpets, and other articles are manufactured. The inmates rise from five to six in the morning and attend church, have no breakfast, dine at twelve, and finish their labors half an hour before sunset. At dinner each person has two ounces of soup, ten of bread, six of meat, and one gill of wine. At supper the allowance is ten ounces of bread, eight of vegetables, and one gill of wine.

The suppression of convents in Italy was mainly effected by the French. General Belair, who commanded the French troops at Rome, issued an order dated April 22d, 1793, by which 112 convents were suppressed, and the inmates, being incorporated into other convents, were still permitted to pursue their former mode of life. By a decree of Napoleon, however, of May 2d, 1810, all religious corporations were suppressed with the exception of six convents in Rome. All monks and nuns attached to schools or hospitals, were retained, and those more than seventy years of age were allowed a place where they might live together. All others were to quit their convents, and return to their native places. They were permitted to sell all their private property, except manuscripts, pictures, medals, books, and rare and curious articles. Each monk and nun aged sixty years, or upwards, received \$ 120 annually, and all under that age \$ 100. All lay brothers and sisters as old as sixty received \$ 80, and all under that age \$ 60 annually. These pensions were paid monthly. Except where the religious worship of a parish was performed in the chapel of a convent, all gold and silver utensils belonging to these institutions were packed up, and became the property of the French. All works of art were removed to the museums, and the debts due by the convents were paid from the public treasury. In the Lombard Venetian Kingdom convents of all kinds have been prohibited by the Austrian government. In the other states of Italy the mendicant orders were reinstated in the possession of all buildings formerly belonging to them, when the ancient governments were restored. In a few other cases, also, orders depending upon fixed rents for their support have been

restored, either by special donations of governments, or where former possessions were not alienated. In 1819 there were 77 monasteries and nunneries in the city of Rome alone, which contained 1,463 nuns, and 1,236 monks, making in all 2,699. The number in each varied from 200 to 126. The fees necessary for entrance were from \$20 up to \$1,600. At the restoration of the Pope the monks refused to return to their convents, but, on being threatened with the loss of their pensions if they did not comply by a given time, they at length yielded.

The present number of monks and nuns in Tuscany is 5,600, and the estates of the convents will not yield more than \$150 income to each monk and nun, including all classes, which amounts to \$840,000. To this we may add the salaries of two archbishops and eighteen bishops, equal on an average to \$3,500, and in all to \$70,000; as also all persons attached to the service of bishoprics, receiving \$481,000, and 2,300 curates, vicars, and others performing mass for public service, with an average salary of \$80 each, amounting in all to \$184,000. Thus the annual expense of the clergy, and of religious persons in Tuscany, is \$1,575,000, requiring a capital at five per cent. of \$31,500,000. The whole number of the clergy and religious orders, in 1819, was 22,160, or nearly two per cent. of the entire population, making twenty-four of this class to each square mile, in the whole of Tuscany. The receipts of the government of Tuscany, in 1818, were \$3,063,200, and the expenditures \$3,125,000.

Of the great wealth of Florence, in her days of republican enterprise and glory, some idea may be formed from the fact, that in the five successive wars, which she carried on with Pope Gregory the Eleventh, and Galeazzo Visconti, Lord of Milan, her citizens raised, by taxes and by voluntary contribution, 11,500,000 florins of gold in less than thirty years. The solid gold thus expended would weigh about 15,000 pounds. The citizens of Florence also acted a conspicuous part during the Crusades, in the capture of Damietta in Egypt, and in opening the way to the conquest of the Holy Land. In two separate and successful attacks their standard was the first which was planted upon the walls of the hostile city, and after their return it was long suspended as a badge of national honor in the cathedral of Florence.

The Misericordia, or, to give its title in full, "The Vener-

able Company of the Misericordia," at Florence, is a charitable association, which was organized about the year 1240, for the purpose of aiding the poor in burying their dead, and in removing the sick to hospitals, and providing for their comfort there. The number of members in this association at first was small, but the high reputation which they acquired by their efforts and self-devotion at such times, as the city was visited by destructive pestilences, caused them to be intrusted with important legacies for the benefit of the poor, as also with the direction of numerous hospitals, and thus at length admission to their ranks was sought as a high honor. For a long time their number was limited to seventy-two, of whom thirty were of the clergy, and forty-two were laymen. At length, however, they were increased to 105, of whom fifteen are on duty each week, aided and directed by four officers, called "Heads of the Guard." Auxiliary to this fraternity is another, bearing the name of St. John, consisting of 120 members, who act as supernumeraries to the others, supplying the place of such as may be sick or otherwise incapacitated for duty. At first, the hoods or cowls worn by those on duty, as well as the covering and hangings of the biers on which they removed the sick and the dead, were red, but were afterwards changed to black. The dress which is worn so disguises each one, that the Grand Duke, and such of the nobility as are members, and may be on duty, are not known from the common citizen. The ringing of the great bell of the cathedral, at any hour of the day or night, summons those who are on duty to the place of rendezvous, and the number of times, and the rapidity with which it is struck, informs them whether they are called to bury the dead, or remove the sick to a hospital, and also whether their services are required near or at a distance, and likewise the greater or less degree of haste required in the case. This summons is ever promptly obeyed, and often does it call the wealthy and the gay from the midst of their splendid pleasures to the lowly abode of poverty and woe, of disease and death. Thus are their hearts humbled and softened, and their sympathies enlisted in behalf of the suffering, while the poor are cheered and gladdened by the kindness and benevolence of the rich.

One object in noticing such associations as the Misericordia of Florence is, the pleasure imparted to every benevolent mind, by meeting with such striking examples of the influ-

ence of Christianity, in leading those who profess its sacred principles to visit the fatherless and the widow in their affliction, and to make provision by generous and systematic public charity for the relief of human suffering and want. But another motive in the present case has been, that the experience of our country with regard to the cholera plainly has shown us, that we are to expect from time to time those destructive visitations of pestilence, which in so great a variety of forms have in past ages scourged and desolated the earth. At such times extensive combinations of the wise and the good are necessary in order to devise and execute the safest and most efficient plans for the prevention and relief of disease and want, and hence a knowledge of the means employed for similar purposes by the older nations of the earth, may be useful, both as a stimulus and a guide to our own efforts.

In this point of view I have taken much pleasure in perusing in the old Italian work of Landini, which is now before me, a full and minute history of origin, increase, successive changes, internal organization, private rules, and mode of operation of the *Misericordia* of Florence. It is indeed to be hoped that our land may never be so cursed with the vice, ignorance, and poverty resulting from the numerous holydays, the misdirected charitable provision for the wants of the healthy poor, and the other corrupting influences of the Catholic church, as to create a necessity for receiving into hospitals the great mass of those of the lower orders who may chance to be sick, thus depriving them at first of the ability and then of the stimulus to provide by industry and prudent foresight for the supply of their own necessities as well in sickness as in health. Still, as we are ever exposed to those exigencies which exist in connexion with widespread and destructive pestilence, it is well for us to know and have fully settled the best mode of organization and effort. As our commercial cities enlarge so as to equal the overgrown capitals of Europe, we may be compelled to resort to some general and uniform system of charitable effort for the relief and assistance of the poor. Hence it is, that in my own mind such peculiar importance has attached itself to all information which has fallen in my way while abroad with regard to the management of hospitals, and the results of all general and systematic efforts for the relief of human suffering and want.

As an example of the claims to charitable aid which the visitations of pestilence may create, we may notice some of those with which Florence has been scourged. In 1325, when the city was besieged by Castruccio Castracani, Lord of Lucca, a disease raged of which so many died, that an order was issued that the bells of the churches should not be rung for funerals, nor should any one speak of the number who had perished, for fear of frightening the sick.

In 1340, another pestilence prevailed, of so malignant a cast, that no one who was laid by it on a bed of sickness, survived, and not a single family was free from its attacks. The number who died that year, in the city alone was more than 15,000, besides a vast multitude in the surrounding country. Six years after this a third pestilence commenced, which continued until 1347, and destroyed more than 4,000 persons, most of whom were poor women and children. Scarcely had this passed when, in 1348, the plague, which had previously ravaged all Asia, was brought by some Genoese and Catalan galleys to Pisa and Genoa, and, commencing its ravages at Florence in the month of April, it continued until September. According to Villani, the number of deaths was 600 a day, amounting in all to 100,000. Palmieri states, that 60,000 men perished in the city of Florence, and the country around was left almost entirely a desert. Before the pestilence there was so great a dearth that the inhabitants of the country crowded into the city, and benevolent citizens placed 35,000 florins of gold in the hands of the Misericordia for the relief of the suffering. This plague of 1348 is the one which Boccaccio has described in so vivid, graphic, and eloquent a manner in the introduction to the Decameron.

In 1363, there was a pestilence, which raged from June till November, and in 1374 another, from March till October, in which more than 7,000 died. In 1383, during three months and a half, there was a disease of which 400 died daily. Great numbers of the inhabitants fled into various parts of the Roman states, and but few remained in the city.

In the year 1400, a pestilence prevailed from April till October, and so malignant was it, that in July and August 300 and 400 died daily. The whole number who died in the city alone, was 30,000. This was called the Plague of the Bianchi, or white ones, from the fact, that it was introduced

by a company of travellers or pilgrims, who passed through the country dressed in white, all of whom died.

In 1411, there was a pestilence which continued five months, and although but six or eight died daily, yet, owing to their previous sufferings, so great were the fears of the inhabitants, that 400 families fled to Pistoia and Pisa. In 1417, there was a pestilence, in which a large proportion of the higher officers of government died. The deaths were 150 daily, and 16,000 perished in all. During these severe visitations of pestilence, as in the case of the cholera recently at Rome, and in accordance with common usage in Catholic countries in times of general calamity, there were splendid processions, in which the images and relics of saints were carried about the city with great honor, and exposed to the reverence of the people, as a means of obtaining relief from these Catholic idols. In the case just described, 100 florins of gold were decreed to be expended for wax candles and other expenses.

In the years 1422 and 1423, 1430, 1436, and 1437; 1449, 1457, 1465, and 1478, pestilences prevailed, some of which destroyed a great number of lives, both in the city and country. During the last of these years, 2000 were buried in the cemetery of a single convent. As an act of charity, intended to avert the wrath of Heaven, there were at this time ten criminals released from the public prisons. This custom, of which we have an example in the New Testament, in the case of Barrabas, still prevails in eastern countries, in connexion with important events.

Passing by the pestilences which occurred in the years 1495, 1508, and 1519, we come to that which raged from 1522 to 1528. Its greatest violence was in 1527, when, for a time, 500 died daily. The whole number who perished in the city during these six years, was 60,000, and an equal number in the country. These tremendous visitations of pestilence do much to account for the fact, that while formerly Florence contained 400,000 inhabitants, the present number is but 80,000 or 90,000, and all Tuscany has now but half the population which she once had.

As much is now said with regard to the morals of Catholic priests, monks, and nuns, it may not be amiss to refer to the past history of Florence, and other parts of Tuscany, as furnishing conclusive evidence on this important subject. Our authority on this point is Scipio de Ricci, Roman Catholic

Bishop of Prato and Pistoia, in Tuscany, from 1780 to 1791. His manuscripts, in his own handwriting, were furnished by his nephew to Mr. De Potter, who compiled them, and an edition was published in England under the care of Mr. Thomas Roscoe. Though De Ricci received his early education among the Jesuits at Rome, he yet acquired such knowledge of their profligacy and corruption, that he afterwards became strongly opposed to them. His whole history and writings prove him to have been a learned, pious, upright, and benevolent man, and though sincerely attached to the Catholic church, and desirous that its abuses might be reformed, he was yet devoted to advancing the best interests of the human race. At the age of twenty-five he was ordained a priest, and when, nine years afterwards, during a visit to Rome, he was urged to accept of the rank of prelate, he refused, and gave the following reasons for doing so. "I saw," he says, "the danger of such a career, and having well examined the intrigues and cabals of the Court of Rome, I perceived that nowhere, so much as there, is the possibility of continuing to be an honest man incompatible with the idea of what is called making one's fortune, and rising to elevated situations. If any one has succeeded there in preserving his honor and remaining a Christian, after having entered into the career of the prelacy, he is the *rara avis in terris*. I made a resolution not even to think of it. So great a horror had I conceived for the tricks and dissimulation which I saw openly practised in the prelacy, that I could not conceal from my friends the disgust which I felt at seeing the vileness, and the courtier-like adulation, to which they were compelled to debase themselves."

Five years after this, however, Ricci was in a manner forced by his friends to become bishop of Prato and Pistoia, and from that time forward fully devoted himself to the work of reforming the Catholic church in Tuscany. Previous to this, the Emperor Francis of Austria had closed the prisons of the Inquisition in Tuscany, taken the censorship of the press from the Inquisitor-General, suppressed several convents, and checked the abuses by which monastic institutions had acquired such vast estates.

When Leopold, Grand Duke of Tuscany, ascended the throne, he carried forward the same plans of reform. His leading object was to prevent the Pope and his priesthood from interfering with the civil and political affairs of Tuscany,

as also to modify or abolish the right of asylum, by which the churches and convents had become places of refuge for notorious criminals to such an extent, as seriously to interfere with the claims of justice, and finally to reform the convents themselves, which had universally become the abodes of sensuality and vice. In this work of reform, Leopold found in Ricci an able and enlightened coadjutor. The latter, though himself a bishop, boldly exclaimed against the oath of allegiance required by the Popes, "by which," said he, "bishops oblige themselves to obey a foreign prince," that is, the Pope.

In the efforts made by the Grand Duke to improve the education of the clergy, and create new parishes where they were wanted, he was zealously opposed by the more bigoted Catholic leaders. "The people," said they, "are the better for being ignorant of matters of religion; a bishop or priest, who should be appointed to bless a nation from the top of a tower, is equal to all their wants." Thus is the Catholic religion addressed rather to the eye than to the understanding and the heart.

Ricci found most of the clergy in a state of deplorable ignorance, the books in the convent libraries sadly abused, and many had been lost. Speaking of the Franciscans, he says, that they "are for the most part at the present day without the least learning, even without the principles of grammar. Latin is almost entirely unknown among them, and when tried they were unable to translate the decisions of the Council of Trent, the Roman catechism, or the historical books of the Scriptures. They were obliged to employ a dictionary to construe their commonest lessons." So much for monkish ignorance, and yet every effort to improve their means of education was opposed and thwarted. One of the most learned of the priests took the ground, that "it was dangerous to allow the young clergy to investigate the evidences of religion, and become acquainted with the arguments which had been employed in attacking it."

In 1784, when the whole population of Tuscany was about 800,000 souls, there were 10,538 parish priests of different ranks, beside 4,060 monks and friars, occupying 213 convents, and 7,670 nuns, in 136 convents, making in all 22,268. In Florence, with a population of 80,000, there were 3,000 priests, while in Vienna, the capital of Austria, with a population of 400,000, there were but 300 priests.

Speaking of monasteries, Ricci says, "These institutions afforded in early times retreats for men wearied with the barbarities and vices of war. But they have since been made the asylums only of idleness and sensuality." As a preparation for decisive steps in reforming the convents, their inmates were extensively examined by order of Leopold, and their testimony fully proves that they were the abodes of the lowest and most debasing sensuality, debauchery, and crime.

Without quoting at length from the disgusting mass of official evidence collected by the Grand Duke, a few extracts only will be given as a specimen of the whole. The following is from a written statement of six nuns of the convent of Catharine of Pistoia, signed with their names. Speaking of the intercourse of the monks with the nuns, they say, "Instead of allowing us to remain in our simplicity, and protecting our innocence, they teach us, both by word and action, all kinds of indecencies. If they get an opportunity of coming into the convent under any feigned pretext, they go and stay alone in the chambers of those devoted to them. They utter the worst expressions, saying that we should look upon it as a great happiness that we have the power of satisfying our appetites without being exposed to the annoyance of children. They say, that when this life is ended all is ended, and they add, that even Paul, who wrought with his own hands, should teach us, that we should not hesitate to take our pleasures. The sisters, who live according to their maxims, are extolled by them, and indulged with every extravagance, and the others must either go with the stream, heedless of conscience, or live in a state of perpetual warfare, as is actually the case with us now." The nuns who thus revealed this iniquity, were constantly threatened with poisoning or strangling by their wicked companions.

The Prioress of the convent of Catharine thus writes. "It would require both time and memory to recollect what has occurred during the twenty-four years that I have had to do with monks, and all that I have heard tell of them. With the exception of three or four, all that I ever knew alive or dead are of the same character; they have all the same maxims, and the same conduct. They are on more intimate terms with the nuns than if they were married to them. It is the custom now, that when they come to visit any sick sister, they sup with the nuns, they sing, dance, play, and sleep in the convent. They deceive the innocent, and even those

that are most circumspect; and it would need a miracle to converse with them and not to fall. The priests are the husbands of the nuns and the lay brothers of the lay sisters. So iniquitous a race as the monks, nowhere exists. Bad as the seculars [the parish priests] are, they do not at all come up to them, and the art of the monks, with the world and their superiors, baffles description. Do not suppose that this is the case in our convent alone. It is just the same at Lucia, at Prato, at Pisa, at Perugia. Everywhere it is the same, — everywhere the same disorders, and the same abuses prevail. Let the Superiors suspect as they may, they do not know even the smallest part of the enormous wickedness that goes on between the monks and the nuns."

Such is the testimony of the Lady Prioress of a Catholic convent, as to those authorized brothels of the Romish Church, in which the priesthood find a compensation for the pretended self-denial of a forced celibacy. Such is the "more holy state" of which the Catholic clergy prate so much; a class of men than whom, if you will believe the general testimony of enlightened laymen of the Catholic church in Southern Europe, there are none more completely sensual and profligate on the face of the earth. The statements given above, as to the character of the convents of Italy in the last century, fully agree with the uniform testimony of Catholics in Southern Europe, as to their condition at the present day.

Victorin de Faria, who was a converted Brahmin from India, and afterwards a Paulist monk in a convent at Lisbon, speaks of the nunneries as being seraglios for the monks, as, he says, — "I have proved to be the case in Lisbon, by facts which I have produced respecting those nuns who were more often in the family way, than the common women." And now, I ask, will Protestant parents place their daughters in Catholic convents for education, when it has been most strongly affirmed to me in Italy, on good Catholic authority, that girls thus placed in that country, are almost uniformly debauched by the clergy, and are taught to regard it as a peculiar honor, that they are thus favored by such holy men? In the United States, too, a priest in advanced life, and of great reputed sanctity, having made two pilgrimages to Jerusalem; when the Chaplain of a convent school in one of the Middle States, was guilty of such repeated acts of violence towards girls in the school of only twelve or

fourteen years of age, that when their friends learned the horrid facts, so enraged were they, that they pursued him in his flight, and, had they overtaken him, would have shot him as they would a mad dog. This statement I had from a Catholic gentleman who resided in the vicinity of the school.

In the investigation by Ricci, and the Grand Duke of Tuscany, it was proved, not only that the nunneries were houses of accommodation for the priesthood, but also, that they acted as panders for others, furnishing them with keys with which to enter the nunneries by night. The minds of the nuns too, were corrupted by gross perversions of the Scripture, by means of which they were ruined at first, and afterwards justified themselves in their iniquity. Hence, they resolutely resisted all attempts at reforming their lives, and though the Pope was forced to admit the truth of what Ricci asserted, yet, such was the bitter persecution urged against the devoted reformer by the Catholic priests, monks, and nuns, that he was at last forced to resign the office of bishop, was imprisoned by his enemies, and from that time to the present, the rank profligacy and corruption of the Catholic clergy in Tuscany, has, for the most part, been unchecked and unrebuked.

Another abuse which called loudly for reform, was the old heathen custom of permitting murderers and other criminals to take refuge in places of religious worship, thus, often defeating the claims of justice, while at the same time, by the ease with which they escaped punishment, they were encouraged to commit new crimes. The priests upheld this system because it supplied the convents with servants at a cheap rate, while from wealthy criminals, large sums of money were extorted for the protection they received. Hence, the Pope sanctioned this abuse, and refused to accede to the urgent and repeated requests of the Grand Duke to abate the nuisance, until the latter, finding the "Vicerent of the Lord" to be the open enemy of justice, and the decided patron and abettor of the foulest crimes, took the business into his own hands, and cleansed the churches and convents of criminals, inflicting merited punishment on them.

The extent and peculiar flagrancy of this evil, may be learned from the following facts. There were in Florence alone, 320 churches, of which the furthest from one another were not above 300 paces. They occupied one half the ground which had been built upon in the city. Thus, where-

ever a murder or other crime might be committed, a safe place of refuge was near at hand. As a result of this, we are told, that "assassins, fratricides, poisoners, incendiaries, deserters, robbers, fraudulent debtors, and other criminals, all took refuge in the same asylum, were all equally well received, and lived in a state of the greatest disorder. They frequently disturbed the performance of divine service, and often maltreated the clergy; committed crime after crime, insulted and even wounded those who attended church. There they kept a school for the instruction of the young in robbery and swindling, and sold contraband goods and stolen wares. They had prostitutes among them, slept *pêle mêle* under the porticos, and not unfrequently had children born to them. They ate, drank, worked at their trades, and kept open shop in the churches. They wore concealed arms, arrested the passengers in order to ransom them, and fired at the agents of the police if they happened to pass by. They sallied out secretly to commit fresh robberies and assassinations, and returned within the sanctuary of the church, in order to enjoy, without fear, the protection which the temple and its ministers granted them. The convents were, however, the greatest receptacles of criminals, whom the monks treated remarkably well, on account of the benefit which they derived from them.

From Florence to Pisa, a distance of fifty miles or more, our road was along the Vale of the Arno, and much of it was the same which we had travelled on our way from Leghorn. Strabo gives as a tradition, that Pisa was founded by some of the followers of Nestor, soon after the Trojan war. But, be this as it may, it is known to have been one of the most ancient cities of Etruria, deriving its name from the Grecian Pisa, on the classic banks of the Alphens. It lies on both banks of the Arno, near its mouth, and is enclosed by a wall about seven miles in circumference. The Romans planted a colony there, 171 years before Christ, making it an important naval station, as well from its extensive commerce with foreign countries, as from the timber which it furnished for the building of ships, and the splendid marbles from the quarries in the vicinity, for the noble edifices of Rome.

In the tenth century, Pisa was a powerful republic; the rival of Genoa, her fleets rode victorious in every part of the Mediterranean. To her, the Christians of Palestine and Egypt owed their protection; powerful monarchs courted her

alliance and sought her aid; the corsairs of Barbary felt and feared her scourging hand; and Naples, Palermo, Corsica, Sardinia, and Carthage, yielded to her power. In these days of her wealth and glory, extending from the tenth to the thirteenth century, the riches derived from commerce, and the conquest of foreign lands, furnished the means of enlarging and adorning the city, and erecting those magnificent edifices which still exist as noble monuments of republican enterprise and valor. At length, however, by the tyranny of her rulers, by the victories of the Genoese, by French interference, and the intrigues of the Medici, Pisa was, by degrees, reduced from her height of power and glory, until finally subjected to the dominion of Florence. Trade has deserted her once flourishing port, her victorious fleets have vanished from the sea, and instead of the 150,000 active and enterprising citizens with which her walls were formerly crowded, she has now only an indolent and inefficient population of 15,000 souls. Thus is she, indeed, a deserted city, where many a proud and stately mansion is tenantless and desolate.

The divisions of the city, on the opposite sides of the Arno, are connected by three bridges, of which the middle one is marble, and much celebrated for its stateliness and beauty. When we arrived in the city, preparations had just been making for a grand illumination which takes place once in three years, in honor of St. Ranieri, the patron of the city. Temporary frame work, or scaffoldings of narrow strips of boards, were erected on the outer walls of the buildings which line the streets on each side of the Arno, through the whole length of the city, as also across the bridges, and in front of the churches and other public edifices of the place, reaching up to the tops of their cupolas and towers. This frame work was in imitation of the various styles of European and Oriental architecture, and, being thickly hung with millions of lamps, they present, when lighted, a scene of surpassing brilliancy and splendor. This living, glowing architecture, presenting, like an enchanted city, a thousand gorgeous palaces of every varied style of magnificence and beauty, with walls of glittering diamonds, lighting up with their brilliancy the darkness of the night, is said to have furnished Ariosto with some of his richest poetic imagery.

The Cathedral of Pisa is one of the finest churches in Italy. The spoils taken from the Saracens of Palermo, in 1061, were consecrated to the erection of this noble edifice, and many of

the pillars and columns which adorn it, once belonged to Roman, Grecian, and Egyptian structures. It is built of marble, in the form of the Latin cross, with a large dome at the point of intersection. Its length is 247 feet, its greatest breadth 185 feet, and its height, to the summit of the cupola, 132 feet. The sides are divided into three stories, and the front into five, both of which are adorned with numerous arches and pillars. Double aisles are formed within by four rows of columns, of the Corinthian order. Of these there are 74 in all, 62 of which are of Oriental granite, and the rest of fine marble. The whole number of columns, both within and without, embracing those of lapis lazuli, and other costly materials, with which the altars are adorned, is 450. It happened one day as Galileo was in this cathedral, that a workman carrying a ladder struck by accident a chandelier, which still hangs from the roof, and its swinging suggested to the philosopher the first idea of the pendulum. The first pendulum clock constructed by Galileo, is still preserved at Pisa. Although this chandelier is now old and rusty, still its connexion with the speculations of so eminent a philosopher, and the highly important mechanical principle which it was the means of suggesting, give to it an interest much like that we should feel, could we behold the apple which, by its fall, is said to have given to the mind of Newton, that impulse which resulted in his sublime discovery of the laws of gravitation.

The Baptistery, which is near the Cathedral, was commenced in the year 1153, and was completed by a voluntary contribution of a florin of gold, from each of the 34,000 families which the city then contained. It is an octagon, ninety-three feet in diameter within the walls, and fourteen feet high. The walls are of white marble; and from the mosaic pavement within, there rise eight large columns of Sardinian granite, thirty feet or more in height, each of which was hewn from a single block. Directly above these rise sixteen other pillars, which support the dome. This Baptistery, like that at Florence, is a sort of museum, abounding in fragments and ornaments of antique sculpture. The font is elevated on three steps of beautiful marble, and is adorned with mosaics. Around its margin are four places for the immersion of infants; and in the middle, one large basin for adults. The practice of immersion has been discontinued, however, since the thirteenth century. This edifice is a complete whisper-

ing gallery, and the sound of the human voice is reverberated for several seconds.

The Belfry of the Cathedral, or, as it is commonly called, the Leaning Tower of Pisa, is a distinct edifice, about 180 feet high, and 40 feet diameter. Owing, probably, to the yielding nature of the soil on which it is built, it has an inclination of fifteen feet from a perpendicular line, towards the southeast. The Cathedral, and most of the other large buildings in Pisa, have a slight inclination in the same direction. This tower is round, its architecture is light and graceful, and it is divided into eight stories, which are sustained and adorned by 207 columns, many of which belonged to ancient edifices.

The seventh story of the Campanile is occupied by a chime of bells, seven in number, the largest of which weighs 10,000 pounds. The eighth story is enclosed by an iron railing, and the view from thence, of Pisa, Leghorn, the sea, and the mountains and fertile plains around, is truly varied and beautiful. The inclination of this tower enabled Galileo, when Professor of Mathematics in the University of Pisa, to try experiments by which he determined those laws of philosophy which relate to the time occupied by heavy bodies falling through the air, and the ratio in which their velocity increases in given distances and given portions of time. His first experiments were performed in the presence of numerous spectators, and so lively was the enthusiasm thus excited, that he often repeated them for the gratification of the public.

The novel theory of Galileo, with respect to the fall of heavy bodies, was supposed to have been the cause of his disgrace at court, and his departure from Pisa. But the true reason of that movement is said to have been as follows: John de' Medici, brother of the Grand Duke Ferdinand the First, who prided himself much on his knowledge of civil and military architecture, having formed a plan of a machine to drain the dock in the port of Leghorn, the government directed Galileo to examine it. He demonstrated what was afterwards confirmed by experiment, that the machine would not answer its design, and was useless. The Prince could never pardon Galileo for this exposure, and the frankness and honesty of the philosopher laid the foundation of much of his subsequent misfortune. Such, alas! is poor, weak, envious, human nature; and thus has power often been employed in attempts to oppress and enslave honest and independent genius.

The Campo Santo, or ancient burial-ground of Pisa, is a beautiful building, in a style of combined Gothic, Grecian, and Oriental architecture. It is in the form of a parallelogram, and consists of a covered gallery, enclosing an open court, and these connected with each other by sixty-two elegant arcades. The inner walls of the gallery are adorned with a succession of fine fresco paintings, beneath which are ranged numerous sarcophagi, cinerary urns, vases, and other works, both of ancient and modern sculpture. The length of this edifice is 333 feet, its breadth 114, and its height 36 feet, and the width of the gallery 27 feet. It is paved with marble, and contains the burying-places of 600 ancient and honorable Pisan families, besides those of the common people. Owing, however, to an edict of the Emperor Leopold, while Grand Duke of Tuscany, interment within the precincts of towns and cities was prohibited; and hence bodies are no longer buried in the Campo Santo. The soil of this burial-place, to the depth of nine or ten feet, was brought from Mount Calvary, at Jerusalem, in the year 1200, by Ubaldo Lanfranchi, archbishop, and commander of the Pisan army, and Papal legate in the fourth Crusade. He was the companion in arms of Richard Cœur de Lion, and, having obtained a large quantity of the sacred earth, it was carried in fifty galleys to Pisa, and deposited where the Campo Santo now stands. As this edifice encloses more than two acres, each of these galleys must have carried near 300 tons, to have formed a soil of the depth which this is claimed to be. This earth is said to have had the property of consuming the flesh of a body placed in it, in twenty-four hours; and it is now claimed that forty-eight hours only are necessary for this object. Lime is thrown upon the bodies that are daily cast into the pits of the Campo Santo of Naples, that thus they may the more quickly decay; and, as some of the marly soils are found to contain 70 or 80 per cent. of the carbonate of lime, it may be that this earth from Mount Calvary, has, from the lime which enters into its composition, a strong decomposing power, though a much longer time is doubtless required for this process, than twenty-four or forty-eight hours.

The University of Pisa, founded about the middle of the fourteenth century, and revived by Cosmo the First, was formerly one of the most celebrated in Europe. The number of Professors is about thirty, all of whom are appointed by the Grand Duke, who also furnishes the funds for their support,

as the institution has no regular income. They receive salaries of from \$300 to \$500 each, as also small fees for the degrees of their scholars. While the French held Pisa, there were five faculties in the University; but the present organization is that of three colleges or departments. The first of these is Theology, embracing professorships of Ecclesiastical History, the Sacred Writings, Dogmatic and Practical Theology, Philology, and Oriental Literature. The second department is that of Law, embracing professorships of Latin Eloquence, the Canon Law, the Interpretation of the Holy Canons, Civil Law, the Pandects, Criminal Law, Logic, and Metaphysics, and the Greek and Latin languages. The third department is that of Medicine, embracing professorships in all the various branches of this science. Besides these, there are professors in the different departments of Mathematics and the Natural Sciences. One of the most celebrated of these professors, is Rossellini, a distinguished pupil of Champollion. His department is Egyptian Archæology. Several learned men, who have the title of Honorary Professors of the University, reside at Florence, and are connected with the Medical School, the Museum of Natural History, and other public institutions there.

The number of students in the University, is commonly between 400 and 500. Those of all creeds and conditions in life are admitted, and instruction in all the courses is gratuitous; an example of liberality from which England and other Protestant countries of Europe might derive an important practical lesson. There are commonly among the medical students, thirty or forty Greeks, and several Jews. The time of instruction is four years. At the end of two years, each student is examined in all the lectures he has attended, and is not passed, unless his proficiency has been good. There is another examination at the end of the third year, and a final one for a degree. The examinations are all public, and the questions proposed to each are drawn by lot. The lectures continue from November to May, and June is occupied with examinations. The students are mostly citizens, the nobles resorting to other places of education. The library contains about 40,000 volumes. Among the manuscripts are those of the learned friar, Guido Grandi, Abbot of the convent of St. Michael, in forty-four volumes. He was a celebrated geometrician, theologian, antiquary, and poet, and

Newton regarded him as one of the greatest mathematicians of his age.

Near Pisa, is the Royal Farm of St. Rossore, commenced by the Medici. A beautiful avenue, three miles long, passing through a park, and lined on each side with a canal, leads to the cultivated part. On this farm are 2,000 cows, 1,500 horses, and 90 camels. The ancestors of these last animals were brought to Pisa from the East, in the time of the Crusades, by a prior, of the order of St. John. About twenty of them are worked on the farm, and the rest wander about among the lofty pines or on the sands of the seashore, presenting a scene truly Oriental.

On leaving Leghorn, the first port we visited was Civita Vecchia, in the dominions of the Pope. Our object in going there was to give to such of the officers as chose to visit Rome, an opportunity of doing so. The distance between the two places is forty-seven miles, and as St. Peter's day, and the splendid illumination of the church which bears his name, were soon to take place, every post coach, sound or crazy, which could be mustered, was put in requisition for the journey. No accident occurred during this land cruise, save that a load of midshipmen was cast away, the old carriage in which they rode being wrecked. Thus, though overreached by land sharks and suffering from breakers, still, as they escaped with dry jackets and no bones were broken, it proved a far different affair from a similar accident at sea.

Leaving our voyagers, therefore, to take care of themselves, let us return to the port from which they set sail. Civita Vecchia was formerly called the Port of Trajan, because its harbour was constructed by order of that Emperor. It was formed by two immense piers, and an island of large rocks was raised for the purpose of a breakwater, and also to support a lighthouse. Trajan had a splendid villa near this port, the ruins of which still remain. A mile or two inland from the town, on an eminence, are the ruins of an immense bathing establishment, erected by one of the early Roman Emperors. The walls are still standing in some places as high as the second story, and numerous arched passages, aqueducts, and remains of ancient baths may still be seen. The water was supplied by a natural fountain within the walls of the building, the heat of which, to judge from the sensation produced by repeatedly bathing in it, can be but little, if any, less than 100 degrees of Fahrenheit. The fountain is

six or eight feet in diameter, and enclosed with a wall of brick. The water is clear, without any peculiar smell or taste, nor does it leave any mineral deposit in the aqueduct through which it is constantly flowing.

About twelve miles from Civita Vecchia is the town of Corneto. A pleasant day in June was spent in an excursion thither, and a visit to the subterranean tombs of Tarquinium, one of the old Etrurian cities, the site of which was near Corneto. The cemeteries of some of these ancient cities which have been recently examined, resemble the catacombs of Naples, Malta, and Rome, being rather subterranean cities with streets and lanes, than a mere collection of sepulchres. The tombs which we visited, however, were distinct apartments, spacious and high, hewn from the solid rock on which the soil of the region around rests. The walls were covered with stucco, and painted with rude, but often spirited pictures, of trees, men, and animals, either singly or in groups, and with colors as fresh as when first laid on by the hand of the artist. Among these paintings, were men on horseback; persons reclining on couches at table, others in funeral processions, or blowing the rude musical instruments of the ancients. Tradition affirms, that Tarquinium was founded by Tarchon, who assisted Æneas against Turnus. It became a Roman colony under Tarquinius Priscus, who originated there. Thus are these tombs, and the numerous vases and other works of art found there, near 3,000 years old. One tomb which we visited had a large square column in the centre, with an altar beside it. On three sides of this column were painted large-winged genii, and on the front of it, over the altar, was a long Etruscan inscription. Three steps extended round the tomb, above which were sarcophagi, covered with figures of men and women in basso relievo. The walls were adorned with a painted festoon extending round the tomb, and on the left side was painted a funeral procession, attended by musicians, who were preceded by a man carrying a kind of chandelier. Above this picture was a copious Etruscan inscription. The vases found in these tombs, many of which I saw at Civita Vecchia, have been divided by a learned antiquary who examined them into three classes. The first class, from the figures upon them, and the style of painting, are called Egyptian, and may be the work of some colony, who came early to Italy from that portion of Asia Minor where the arts of Egypt prevailed.

The second class are called Ancient Greek, differing in the coloring and figures from the former. The third class are the perfect Greek, exhibiting a much higher degree of finish, and a more advanced state of the arts than either of the other classes. Most of the figures on the two latter classes of vases are of Grecian divinities, or heroes. The excavations made in connexion with some of the ancient Etrurian cities, have brought to light not only splendid vases, but magnificent goblets, bronzes, gold ornaments, ivory, camei, and other precious articles. Lucien Bonaparte has been foremost in these researches. The discovery of a few splendid vases by some shepherds near Canino in 1828, led him to commence excavations, and the result has been, that, in less than three years, he discovered more than 4,000 vases, and other valuable articles.

CHAPTER XVIII.

LIPARI ISLANDS AND SICILY.

Stromboli. — Vulcano. — Convicts. — Eolus. — Scylla and Charybdis. — Messina; its History, Situation, Earthquakes. — The Plague. — Character of the People. — Robbers. — Cathedral. — Relics. — Letter of the Virgin Mary. — Palermo; its Walls, History. — Saracens. — Learned Men. — Population. — Cathedral. — St. Rosalia; her Festival. — Triumphal Car. — Races. — Illumination. — Papal Paganism. — Capuchin Convent. — Remains of the Dead. — Hospital for the Insane. — A Friar. — Geology. — Etna; its Form and Height. — Cones. — Eruptions. — Decomposition of Lava.

In passing up and down the Mediterranean, we were repeatedly near the Lipari Islands, and on one occasion had a fair view of Stromboli by night. The light emitted by that volcano was not constant, but, at intervals of twenty minutes or more, a fire rose from the crater, resembling at a distance the thick rush of sparks from the chimney of a furnace, and this in a moment died away. The earliest record we have of the eruptions of Stromboli is 290 years before Christ. It was active, also, in the time of Augustus and Tiberius, and though for centuries after this date history is silent with regard to it, yet we have no evidence that the volcano has at any period been inactive. The crater is on the side of the mountain, about half way from the base to the summit, though at an early period the eruptions must have been from the highest point. The whole island is a volcanic mountain, about ten miles in circumference, rising directly from the water, and, with the others of the same group, furnishing sulphur, alum, nitre, and other volcanic products. Stromboli was inhabited as early as the time of Thucydides, and now contains a population of 2,000 or 3,000 souls. Some centuries since, cotton was raised there, but the principal products now are grapes, figs, and other similar fruits. All of the Lipari Islands were probably raised from the bottom of the sea by volcanic action. They are now eleven in number, although the ancients speak of only seven. So late as the 10th of July, 1831, where the water had before been found to be more than 600 feet deep, there rose a volcanic island to the height of 200 feet above the level of the sea, and meas-

uring three miles in circumference. Early in October of the same year, however, it had wholly disappeared, leaving only a shoal about three fifths of a mile in extent, the highest point of which is nine feet under water.

We learn from Eusebius, Pliny, and other authors, that Vulcano, one of the smallest of the Lipari islands, rose from the sea 202 years before Christ. It is now the property of a Neapolitan nobleman, high in favor at court, who has obtained of the king the privilege of employing criminals who have been convicted of murder and other flagrant crimes, in collecting and preparing for exportation the sulphur with which the island abounds. An English merchant of Palermo has a lease of the whole concern, and his agent, who resides on the island, has the sole control of 150 of these abandoned wretches. They receive a small compensation for their labor, with which they purchase their provisions, brought to them by the peasants from the opposite coast of Italy. The agent has no guard to assist or defend him, and his only security is in the preference which these wretched outcasts have for their condition, when compared with the chains and imprisonment of the galleys, and their consequent fear of doing any thing which may cut them off from the privileges of their lot. There can scarcely be presented in the annals of human depravity, a more dark and revolting picture of the shameless infamy which licentiousness stamps upon the female character, than is met with in the fact, that each of these convicts has with him a mistress, as a voluntary companion of his exile. Hence jealousy gives rise to frequent quarrels and murders among them, but, as they have all previously forfeited their lives, little notice is taken of such acts of violence. The agent once for a length of time employed, as a servant about his person, one of these men, in whose comparatively good character and amiable disposition he placed peculiar confidence. On rising one morning, however, he found that during the night this self-same man had been guilty of two murders.

The Lipari, or, as they were anciently called, the Vulcanic or Æolian islands, were at an early period invested with the interest of poetic fiction. Stromboli, or, as the ancients called it, Strangyle, was the fabled residence of Æolus, the monarch of the winds. Homer represents his majesty as having the different kinds of winds snugly packed away in bags, and, as his assortment was always complete, he could

furnish to order such as might be called for at the shortest notice, and on the most favorable terms. The vast caverns of Stromboli, roaring with internal fires, seem to have given rise to the fiction, that the winds were confined as prisoners there, and were striving to escape, while the wisdom of Æolus, who was once a king of the island, and had learned by experience to predict the changes of the weather from the appearance of the smoke of the volcano, gained for him the title of monarch of the winds.

Vulcano is the place where Virgil locates the forge of Vulcan, in which the huge Cyclops was forging thunderbolts for Jupiter, and where the celestial armour of Æneas was made. The poet is, however, guilty of a small mistake in point of time, for, when Æneas made his voyage, the island of Vulcano had not risen from the waves.

In twice passing through the straits of Messina, as well as by visiting the adjoining coast of Sicily, we had a good opportunity of examining the far-famed Scylla and Charybdis. The descriptions given of them by Homer and Virgil, have far more poetry than truth in them. Scylla, instead of a lofty cloud-piercing cliff, with sides so steep and slippery that no mortal could climb them, "though borne by twenty feet, though armed with twenty hands," is only 200 feet high, with a fortress on its summit, from which to the base, and along the sandy isthmus which unites it to the main land, a village extends. The distance between Scylla and Charybdis, instead of a mere cast of a javelin, as stated in the *Odyssey*, is thirteen miles, so that Homer or his heroes must have drawn a long bow. The straits are twenty-six miles long, and at the narrowest point but little more than two miles wide. There is no whirlpool at Charybdis, and the water there is nearly 500 feet deep. There is through the straits a tide with a regular ebb, and, though the water is thus raised but a few inches, still, a current is formed, which flows alternately north and south, at the rate of from three to five miles an hour. Thus, a partial counter-current is caused near the shore, and by the projecting of the land, and the inward curve of the harbour of Messina, two other currents meet the first, thus producing a greater or less degree of agitation of the water. Such is the narrowness of the straits, and the elevation of the shore on either side, that when, during a storm, the wind and current are in opposite directions, though the waves do not, as Virgil says, cast up their

spray to the stars, yet the eddies that are caused, and the great commotion of the sea, in the vicinity both of Scylla and Charybdis, must make the passage of the straits, at such a time, a task of peculiar anxiety and peril to the mariner.

Messina is built on a beautifully curving harbour, from the shape of which the ancients gave to the city the name of Zantle, or sickle. Without alluding to the various changes of its early history, we may barely notice the fact, that owing to a division among the inhabitants of the city, one party invoked the aid of the Carthaginians, and the other of the Romans, and thus commenced the first war between these rival powers, which resulted in subjecting Messina to the dominion of Rome. There are indeed few portions of the earth which have been subject to so frequent a change of masters on the one hand, and such powerful convulsions of nature on the other, as the island of Sicily. Hence it is, that there not only have classic genius and fancy invested every mountain, valley, and stream, with high-wrought poetic fictions of the sublime and the terrible, or the lovely and the beautiful, but the Phœnicians and the Greeks, the Romans, Carthaginians, Goths, Saracens, Normans, French, Spanish, and English, who either as lords or as allies, have held dominion there, have, to a greater or less degree, stamped the impress of their respective national peculiarities upon the customs, the language, the religious rites, and the general character of those with whom they were brought in contact. Occasional illustrations of the truth of this remark, will be given in what may yet be said with regard to Sicily.

Returning from this episode, however, we remark, that Messina is enclosed between its semicircular harbour in front, and a succession of lofty, rugged hills directly in the rear. The length of the city is about two miles, while its greatest breadth does not exceed half a mile. The straits, the sea, the numerous verdant and romantic heights around the city, and the plains and mountains of Calabria, on the opposite shores of Italy, all united, form a landscape of richly varied beauty and grandeur. The Marina, a public promenade between the town and the harbour, is a place of fashionable resort, both for walking and riding. It is one hundred feet wide, and about a mile long. The entrance of the harbour, the adjoining shore, and the heights above Messina, are so thoroughly fortified as to make the city wellnigh im-

pregnable by sea. Thus were the English, with a comparatively small force, able to prevent the invasion of Sicily by the French, who for years occupied with their armies the opposite shores of Italy.

Messina has at different times suffered much from earthquakes, and the beams of many of the buildings pass through and project from the outer walls, that thus they may not be shaken from their places. The earthquake of 1783, laid most of the city in ruins, and even the most solid and durable edifices, such as the cathedral, were seriously injured. By the first concussion near a thousand persons perished, and during the interval of a few minutes, which transpired between that and the second, most of the inhabitants had escaped into the streets, or to the adjoining heights. A succession of shocks, of greater or less violence, continued for six months, and during this whole period the inhabitants, afraid to return to the city, dwelt in tents and huts on the hills and mountains around. Many of the poor, who had neither food nor shelter, died.

The greatest violence of this earthquake, however, was felt in Calabria, its ravages there extending through a region ninety miles in extent from north to south. The plains felt its effects more strongly than the mountains, and, though the first shock continued but two minutes, yet 20,000 persons were either engulfed by it in the earth, or buried beneath the ruins of their own houses. In one case, a thousand persons, alarmed by a shock, fled for safety to the seashore, near the Straits of Messina, when the sea suddenly rose to a great height, and swallowed them all up. The same swell sunk the vessels in the port of Messina. The whole number who perished in Calabria, during this series of earthquakes, was 40,000, and the rents and chasms in the earth caused by it may still be everywhere seen.

In 1743, Messina was visited with the plague, which swept off half the population of the city, to the number of 50,000 souls, and 20,000 more died in the country around. This tremendous visitation is said to have been owing to the fact, that a Senator was bribed to connive at an infraction of the quarantine laws, and thus, as a result of his avarice, 70,000 persons perished. A knowledge of such facts as this does much to reconcile the traveller to the long and often unreasonable quarantines to which he is subjected in the Mediterranean.

The Sicilians have commonly strong and excitable passions, and frequently employ the knife in despatching the victims of their hasty revenge. When a quarrel occurs in the streets, every one flees from it, and the doors of the shops in the vicinity are suddenly closed. This is owing in part to the fact, that the confinement and vexations to which witnesses are often subjected are extremely trying, and also to the custom which the Sicilians have, of throwing their knives at persons whom they wish to despatch, thus endangering those who may be standing near.

Though the number of travellers in Sicily is not so great as to furnish employment for such bands of robbers as exist in Spain, still, there are companies of them who live by plundering their neighbours. An English merchant of Messina told me of a leader of one of these bands, who was well known in the city, and whom he once saw arrested by the police. As they were leading him along to prison, however, he suddenly disengaged himself from the officers who had taken him, and, though there was a large crowd around, no one dared seize him, and he escaped. The money which he obtained by robbery he vested in houses, which brought him in a good rent. He was, however, finally arrested, and condemned about the time we were there. A gentleman purchased, and had then in his possession, the knife long used by this robber. It was about two feet in length, and had been worn on the left side beneath the outer garments, the handle being near the armpit, and the blade extending down parallel to the body.

Of the numerous churches in Messina, the cathedral is the only one I shall notice. It is a large, gloomy, antique looking building, with massive granite columns, which formerly belonged to a temple of Neptune, in the vicinity of the city. Among the relics which it contains are some of the blood of St. Mark, an arm of St. Paul, the skull of Mary Magdalene, and an original letter from the Virgin Mary, in which, in reply to the application of some deputies from Messina, she promises to act as the guardian of the city. It is dated in the year 41 of her Son, being eight years after his crucifixion, and, in confirmation of her promise, she enclosed a lock of her hair, which is still kept in a splendid casket, near the grand altar. The letter is carried about the city each year, attended by a splendid procession, and the names Letteria and Letterio are, in honor of it, often given to children.

When we were at Messina, Mr. Payson, our Consul for that port, whose praise is in the mouth of all Americans who visit the place, was absent. We had the pleasure, however, of meeting with him and his interesting and accomplished lady at Naples. In their absence, we were very hospitably entertained by the family of Mr. Rose, who was formerly English Consul at Messina, and one of whose sons is our Vice Consul there. A young lady of this family wished me to write a Dedication for a new and beautiful Album of hers, and though I had never been guilty of such an act, still, one could hardly refuse so fair an applicant. The attempt at poetry which was thus made, is here presented as well with a view to variety, as to revive in the minds of our officers who may read this work, the recollection of an interesting acquaintance, and pleasant scenes of social intercourse, and at the same time, to help out of difficulty those who, with no more brains than the author, and placed in a similar predicament, may find it convenient to avail themselves of his labors. It is dated, Messina, July 25th, 1836, and reads thus:—

DEDICATION.

WITHIN this book ne'er may there steal,
 A thought to make thee — Fair One — feel,
 A single pang of heartfelt grief,
 Or slightest sorrow, e'er so brief;
 But let each line the muse inspires,
 Be filled with ardent, pure desires,
 That every good on thee may rest,
 And every blessing be possessed,
 That e'er we ask for those we love,
 From earth below, or Heaven above.
 May ne'er the sigh of anguish blast
 One bright memorial of the past,
 Or wavering doubt or anxious fear,
 Be caused by aught recorded here;
 But warm affection, pure and bright,
 Cast o'er each page its hallowed light.
 Thus may this Album ever be,
 From vice, and pride, and passion free;
 From every grosser taint refined,
 An emblem of the stainless mind:
 And though thy friends afar may be,
 Beyond the wide, — wide-rolling sea,
 O, think not they will e'er forget,
 The fair one whom they here have met.

We visited Palermo in the month of July, 1836. The

city occupies a low and level tract of ground at the head of a good harbour, and is enclosed in the rear by a succession of wild and irregular mountains 2,000 or 3,000 feet in height. They are composed of transition limestone, which becomes fetid by attrition, and when reduced to powder and thrown upon heated metal, it is phosphorescent. The walls of the city are five miles in extent, and have sixteen gates. The two principal streets cross each other at right angles in the centre of the city, where is a public square with a fine fountain and other ornaments. These streets are straight and about a mile in length, dividing the city into four nearly equal parts. There is a rich and beautiful valley between the city and the adjoining heights, and the Marina, a pleasant promenade on the borders of the harbour, refreshed by breezes from the sea, furnishes a delightful retreat from the noise and confinement of the city. If to these, we add the extensive public gardens near, with their cooling fountains, and spacious walks, shaded with orange and lemon trees, and everywhere adorned with the rich variety of luxuriant plants and shrubs, and blossoms to which the genial clime gives birth, it will be obvious that there is in the city, much to please and delight the traveller.

The historic associations, also, connected with Palermo are by no means devoid of interest. They carry us back to the time of the Chaldeans, and Phœnicians, the Greeks, Romans, and Carthaginians. We behold on the banks of the Oreto, the battle-field where Metellus and his army vanquished the opposing hosts of Asdrubal, and where, too, ages after, Maniaces, the rival of Belisarius, routed the Saracens. On the adjoining heights of Mount Pellegrino, Hamilcar Barco, the father of Hannibal, for more than three years resisted the Romans, watching with eagle eye the opposing hosts below, and cherishing towards them those feelings of deep and rancorous hatred, which raged within him when at the holy altar he caused his son to swear eternal enmity to Rome. In the harbour of Palermo, the Romans once anchored with 250 ships; Hamilcar with 500, and his son Himilco, with 1,000 more. Belisarius, too, is said to have taken the city from the Goths, by running his ships alongside the walls: and then, by means of ropes, raising his boats filled with archers to the top of the masts, they drove back the enemy from the ramparts. Palermo was also the seat of Saracen learning, power, and magnificence, until the city was taken by the

Normans, and the influence of Oriental manners and literature which went forth from Sicily, was felt in Italy and France long after the Saracen power in the West was extinct. And even now, at given hours of the day, there may be seen in places of public resort at Palermo, the same class of story-tellers, that, from the want of books and dramatic representations in the East, have for ages existed in Turkey, Persia, and even to the extremity of India, obtaining their livelihood by reciting to the crowds who surround them, such tales as we meet with in the Arabian Nights' Entertainments, a work which, as we have it, does not contain the sixth and thirtieth part of the Arabian collection of similar romances. In Palermo, however, these story-tellers derive their materials from the works of Tasso, Ariosto, and other Italian poets; nor are they, as far as I could learn, recommended, as in the East, by physicians to their patients, in order to soothe pain, to calm agitation, or to produce sleep after long watchfulness, and, by gently modulating their voices and softening or suspending them as sleep comes on, gently lull the sufferer into forgetfulness of his sorrows.

A learned Italian Professor, whose work is now before me, gives a catalogue of the names, places of residence, and published writings of 127 distinguished naturalists, who have flourished in Sicily since the year 571 before Christ. Among these, are Empedocles, Diodorus Siculus, and others of the most celebrated writers of classic antiquity, together with some of modern times, who have occupied the first rank among the scientific men of Europe. Among these latter, we may notice the naturalist Boccone, born at Palermo in 1633. To perfect his knowledge of botany and other kindred branches, having thoroughly examined Sicily, he travelled through Italy, Germany, Poland, France, Holland, and England, became an honorary member of the most celebrated scientific Academies of these countries, was treated with peculiar honor by the Emperor of Austria, and the Grand Duke of Tuscany, was elected professor of the University of Padua, and styled the Pliny of modern times. He wrote a variety of works on the natural history of Sicily, and the plants and minerals of Europe. About the year 1700, Zumbo, a distinguished anatomist of Syracuse, began to imitate the form and color of every part of the human body with preparations of wax, an art which has since been carried to so great perfection at Florence. A learned physician of Sicily

has recently discovered a way of preserving dead bodies from decay, giving them at the same time the fresh and ruddy hue of health. As a reward for this, the king of Naples has removed him to his capital, made him a present of \$3,000, and settled a pension upon him of forty dollars a month. I neglected to take a copy of the receipt of this process, which was read to me by a friend in Naples. The ingredients used, however, are two pounds of arsenic, dissolved in twenty of water, with an infusion of some soluble coloring matter, to give to the whole the hue of blood. This is diffused through the system in the same manner that the blood-vessels are filled with wax in anatomical preparations. An occasional immersion in this same liquid is necessary when from evaporation the body loses its moisture and freshness. A young officer, belonging to a family with which my friend just referred to was acquainted, had been killed in a duel several months previous to one of our visits to Naples. Owing to the manner of his death, the funeral rites of the Catholic church could not then be obtained for him. His friends, therefore, had caused his body to be preserved in the manner described above, and such was the hue of life as it was seated in a chair, dressed in an officer's uniform, as wholly to deceive those who were not in the secret.

The population of Palermo is about 200,000, being three times as great as that of Messina. The greatest ordinary heat of summer is 76° of Fahrenheit, and the least in winter 52° , making a difference of 24° . When we were there, however, the air was 80° , and the water of the harbour 81° . During the prevalence of the Siroc wind, the thermometer is sometimes as high as 110 or 112° .

The cathedral of Palermo was commenced in 1170, and completed fifteen years afterwards. It is a Gothic structure, with Moorish ornaments, and is 400 feet long, 100 high, and 60 wide. It has five gates and four towers, with a bell weighing more than 7,000 pounds. Within are twenty-eight altars richly ornamented, and eighty columns of Oriental granite, with capitals in the form of a turban. In one of the chapels are several sarcophagi, containing the remains of the early Norman sovereigns.

We arrived at Palermo during the festival of St. Rosolia, the patroness of the city. As this is one of the most celebrated shows of the kind in Europe, it may be well briefly to

describe it. This saint is said to have been a niece of King William the Good, a former monarch of Sicily. At the age of fifteen she deserted the world, and, leaving all human society, retired to the mountains near the city. She disappeared in 1159, and was heard of no more for 500 years, when a holy man pretended to have had a vision, that her bones were in a cave near the top of Mount Pellegrino. The bones thus discovered were carried three times round the walls of the city, and thus proved the means of putting a stop to a destructive plague, which was then raging there. Thus was the credit of this new deity fully established, and churches and altars were devoted to her worship. Even in the distant city of Messina a monument has been erected to this saint, as a token of gratitude for having been freed by her from a destructive pestilence. In other words, public processions in her honor, and prayers to her, happened to be made near the time that the plague ceased.

The festival of St. Rosalia takes place in July of each year, when a triumphal car seventy feet long, thirty wide, and more than eighty high is built. Its lower part is shaped like an ancient galley, and swelling as it rises, the front has an oval shape, with ranges of seats one above another, on which is a numerous band of music. Above this, is a large dome, surrounded with angels, or rather winged cupids, and on its summit is a gigantic silver image of the saint. This car, adorned with orange-trees, flower-pots, and trees of artificial coral, is drawn through the principal streets of the city by fifty-six mules in two rows, richly caparisoned, and mounted by twenty-eight postilions, their dresses sparkling with gold and silver, and their hats decked with large plumes of ostrich feathers. At given intervals, they stop, when the band perform a piece of music, with songs in honor of the saint. The balconies of the houses are filled with spectators of both sexes, in their gayest dresses, and a large crowd of people follow the car. This ceremony continues about three hours, and, as the evening comes on, the splendid illumination of the Marina commences. For this purpose, a temporary framework of boards is erected, thirty or forty feet high, forming a range of arches and pyramids nearly a mile in length. These are painted, and ornamented with artificial flowers and groups of figures, and so thickly hung with lamps as to present unbroken sheets of flame, ranged in various forms of architectural beauty. In front of this is a magnificent pavil-

ion for the court and nobility. Near them are ranged splendid fireworks, which, preceded by a discharge of artillery, begin by throwing off rockets and bombs, then fountains spout fire in the form of jet d'eau; flower-pots and vases, palm and orange trees, all of fire, rise around; then follow suns, stars, and wheels of fire, all ending with an explosion of thousands of bombs, rockets, serpents, squibs, and devils. At midnight commences an illumination of the principal streets of the city, similar to that of the Marina, and from that hour until two in the morning, the nobility and all the most fashionable people, richly dressed, drive about the city in open carriages, saluting each other as they meet. The next day are races through the principal streets of the city, which is a mile in length. The horses were without riders, and were goaded on by means of small balls of wood, hanging down their sides, armed with sharp nails, which the motion of running caused to pierce their skin. Prizes were awarded to the victors by judges appointed for the purpose. In the evening the two great streets of the city and the public gardens are illuminated, and the car of the graven image is again drawn through the streets, resplendent with an immense number of large wax torches. On the third day, also, there are races, six horses, as before, running each time. In the evening is the splendid illumination of the cathedral. The interior is dressed out in the most magnificent manner, and in every part of it are suspended wax candles, to the number in all of 20,000, reflected by a thousand hanging mirrors, and presenting a scene of almost overwhelming brilliancy and splendor. Brydone, speaking of it, says: "I have often heard the illumination of St. Peter's spoken of as a wonderful fine thing; so indeed it is, but certainly it is no more to be compared to this, than the planet Venus is to the sun." On the fourth night is a general illumination, and, during each of the evenings of the feast, splendid entertainments are given by the nobility and gentry. The remark has been made, that Catholics pay much less reverence to the altars dedicated to the Supreme Being, than to those of their favorite saints, and in some cases, where a church is erected in honor of God and a particular saint, the name of the saint is placed first on the marble tablet inserted in the wall in front. So much for the Catholic faith and practice in the nineteenth century.

The epithet "Baptized Paganism" has been applied to

the Romish religion, and scholars who have visited Italy for the purpose of gaining, among the ruined temples and crumbling altars of classic antiquity, illustrations of the religious rites and modes of worship of heathen Rome have, to their surprise, found in the Catholic church of the present day those very customs and usages which they had supposed to be peculiar to paganism. For proof of this similarity of the two religions, we might refer to such works as Blunt's *Sketches of Ancient Rome in Modern Italy*, and Middleton's *Letter from Rome*, "showing an exact conformity between Popery and Paganism, — or the religion of the present Romans, derived from their heathen ancestors." We learn from Pope Gregory the Great, and others, that the reason of adopting these heathen rites was, to accommodate Christianity to heathen prejudices, and thus gradually bring the heathen up to the right standard. The gain, however, has been wholly on the side of paganism.

The saints of the Catholic church occupy the place, and receive the honors, of the gods and deified heroes of ancient times. Mars was formerly the patron deity of Rome, as St. Peter now is. At Syracuse, Diana has been succeeded by St. Lucia, and Ceres by St. Agatha, at Catania. In this last case, the festival of the saint takes place at the very time of the year, continues the same number of days, and is celebrated with the same festive and religious rites, as that of the heathen goddess. As examples of this coincidence, we may notice in both cases the races of horses without riders, as already described; the bearing about, on the third day, twenty-one clusters of immense wax candles, ten or fifteen feet long, and some of them a foot in circumference, presented by the different trades, such as tailors, &c., as emblems of the pines which Ceres is said to have plucked up and lighted at Etna, when in search of Proserpine. A sacred car, in both cases, was drawn about the city by a great number of men, dressed in white, and attended by the shouts of the citizens; relics were exhibited with great pomp, odes were sung in their honor, and, in the festival of St. Agatha, the bishop had two attendants, bearing large plumes of peacock's feathers, such as were used in ancient times to drive the flies from the flesh which the priest placed on the altar for sacrifice. These and numerous other points of resemblance, which might be noticed in this case, form one of a multitude of examples, showing the striking coincidence which exists between the religious rites of popery and paganism.

About a mile from Palermo is a convent of Capuchins, beneath which are extensive apartments, with numerous niches in the walls, each of which is occupied by a dead body standing upright, and dressed as when living. There are several hundred of these bodies, some of which have stood in their present position two or three centuries. They are preserved by means of drying, being placed for this purpose, during a period of several months, in brick vaults, several of which open into the apartments just described. The bodies thus prepared have a shrunken, emaciated appearance, and the skin has a dark, leathern hue, but still the general outline of the form and features may be traced, and the friends of the deceased have a melancholy pleasure, and are taught an impressive lesson of human frailty, when they visit the remains of those they have loved.

One large apartment in this temple of death is appropriated to females. Instead of being placed erect, like those of the other sex, they are reclining on couches, ranged one above another, like the berths of a ship, with pillows to sustain their heads. They are richly dressed in silks, with neat caps upon their heads, and shoes and gloves of fancy colors, which, as contrasted with the wasted form, the sunken eyes, the dark and shrivelled skin, deeply impress one with the folly of regarding beauty of person as a just ground of either pride or admiration; and many a vain and haughty fair one might derive a salutary lesson from beholding how death and decay so erase every trace of beauty, that those who had most of comeliness and grace, though arrayed in the richest apparel, present to the eye a sad and revolting spectacle.

In the vicinity of Palermo is an extensive and well arranged hospital for the insane, under the care of an amiable but eccentric nobleman, who devotes his whole time to efforts for the benefit and amusement of the poor unfortunate inmates. The garden and other grounds about the establishment are pleasantly laid out, containing fountains, grottos, and other ornaments. There is a rural theatre in the open air, where plays are acted by the patients. The cells of such as are confined open into courts, shaded by over-arching trees, and when we were there, a number of them of both sexes were amusing themselves with dancing. For this purpose, the good old nobleman, whom all regard as a father, had employed several musicians, and, though near sixty years of age, took his partner and joined in the dance. It was interesting to see

with what kind and affectionate authority and persuasion he strove to arouse the sad and the sorrowful to join in the lively and active joy of those around. He hoped, perhaps, that by thus reviving in the mind the happy feelings of other days, reason might be roused from her slumbers, and the darkened intellect be freed from the cloud which enveloped it. Some of the poorer patients were employed in laboring about the establishment, but I saw no workshops in which they were employed, as at Aversa, near Naples. It would seem to be a curious taste, which would lead one, like this nobleman, from choice to associate habitually with the insane; and yet, to a benevolent mind, the happiness of succeeding in efforts to restore man to the exercise of those powers which so much liken him to his Maker, must be great indeed. On conversing with this gentleman, we found him to be modest and intelligent, much interested in phrenology and natural history, and ranking among his foreign correspondents several distinguished scientific gentlemen in the United States.

The friar, who was our guide when we visited the Capuchin convent, described above, spoke English, and had a much more shrewd and knowing air than is common to those of his craft. On questioning him as to his history, we found that he was by birth a Portuguese, and had been a wardroom servant on board one of our ships of war, during a cruise in the Mediterranean, and knew some of the officers who were with us. On returning to Portugal, preferring the indolent life of a friar to one of active labor, he entered a convent. There he remained until those abodes of idleness and vice were broken up in his native land, when he fled to Sicily. Many of his brethren in the south of Europe returned to their original condition of porters, water-men, or street-vagabonds.

The primitive rocks of Sicily are mostly gneiss, and micaeous and argillaceous schist. Granite and primitive limestone are only occasional and subordinate, and constitute no mountain. A large part of the island is made up of the transition, secondary, and tertiary formations of limestone. The soil about the base of the mountains, as also that of the whole province of Catania, is alluvial, and extremely fertile. The volcanic products of Etna, consisting of lava, scorix, sand, and ashes, likewise form an important item in the geology of Sicily.

Though I did not ascend Etna, yet, from passing near its base, a distinct impression of its external form and features was

made upon my mind. It is difficult for one who has never visited a volcanic region, to form any adequate idea of the vast amount of matter which has been disgorged from the bowels of the earth, or of the extent, and the intense and powerful action, of those subterranean fires, by which the most solid rocks are melted, and cast forth in mighty streams of liquid flame to desolate the earth. The base of the cone of Etna is nearly circular, and is eighty-seven miles in circumference; but if we include the whole region over which its lavas have flowed, its circuit would equal twice this extent. A striking illustration of the minute accuracy of modern scientific calculations, is furnished by the fact, that in 1815, Captain Smyth ascertained trigonometrically, that the height of Etna was 10,874 feet, and in 1824, Sir J. Herschel, being wholly ignorant of Captain Smyth's conclusions, ascertained by careful barometrical measurement, that the height was 10,872½ feet, thus differing in their results but one foot and a half.

The cone of Etna is divided into three distinct zones. The first, called the fertile, around the skirts of the mountain, is well cultivated, thickly inhabited, and covered with olives, vines, corn, fruit trees, and aromatic herbs. Above this, the woody zone encircles the mountain, consisting of an extensive forest, six or seven miles in width, affording pasturage for numerous flocks. Higher still is the desert region, a waste of black lava and scorïæ.

The cones formed by the lateral eruptions of Etna, present a striking feature in the history and present appearance of the mountain. Of these, besides numerous hillocks of ashes thrown out at various points, there are about eighty of considerable size. One of the largest is 700 feet in height, and another 450 feet, and two miles in circumference at the base. Some of these cones are covered with lofty pines, and others with chestnuts, oak, beech, and holm.

The cone of Etna has repeatedly fallen in, and been reproduced. In 1693, when the whole island was shaken by a violent earthquake and 60,000 persons were killed, the cone lost so much of its height as not to be seen from several places from which it was before visible.

Etna seems to have been active from the earliest times of tradition. Diodorus Siculus mentions an eruption by which the Sicani were driven from a given district before the Trojan war. We learn also from Thucydides, that in the

Spring of the year 425 before Christ, a stream of lava ravaged the region of Catania, and he says, that this was the third eruption since the colonizing of Sicily by the Greeks. The second of these eruptions occurred 475 before Christ, and was described by Pindar two years afterwards, in his first Pythian Ode. The passage referred to has been translated thus:—

“ Etna his giant form restrains,
 Whose towering height the cloud sustains,—
 Nurse of the sharp perennial snow.
 Forth from her inmost caverns urge their way
 Fountains of pure and unapproached fire,
 Rivers of smoke, that blot the face of day,
 And from their source of lurid flame aspire.
 But flashes of bright hue illumine
 The horrors of nocturnal gloom;
 And hurl the rocks, with thundering sound,
 Whelmed in the watery gulf profound.
 The restless monster, from his burning seat,
 Sends up to heaven the springs of direst heat;
 And strikes with mute surprise their eye and ear,
 Who see the wondrous fire, and sounds prodigious hear!”

One form of desolation resulting from the volcanic action of Etna has been the deluges caused by the melting of snow by lava. On the 2d of March, 1755, two streams of lava from the highest crater of Etna suddenly fell upon an enormous mass of snow, which then covered the whole mountain to a great depth. The melting of this frozen mass by the fiery torrent of lava, three miles in length, produced a frightful inundation, which laid waste the sides of the mountain for eight miles in length, covering its lower portions, and the plains below with vast deposits of sand, scoriæ, and blocks of lava.

The length of time required for the decomposition of the surface of a bed of lava so as to form a good soil, varies with the nature of the rocks which have been melted in order to form the lava. That composed of schistus, hornstone, and trap, and abounding in iron and sulphur, decomposes in two or three centuries, while lava in the form of obsidian, pumice, and other vitreous matter, such as is produced by the fusion of silex, felspar, or asbestos, may resist the action of the elements for thousands of years. Thus we find, that while some masses of lava in the Æolian islands bear no verdure, though they have existed beyond the reach of history, others have a spontaneous vegetation, though dating back

but about 200 years. Since the destruction of Herculaneum, also, in the year 79, six eruptions have flowed over the town, and on each of these layers are veins of good soil, making about 250 years for each layer. Hence, we see the folly and ignorance of those infidel writers who, from some isolated facts, concluded that 2,000 years was required for the natural formation of a soil on a bed of lava, and, finding in a given place, seven layers of soil on as many beds of lava, one above the other, sagely decided, that the earth must have existed at least 14,000 years, and that, therefore, Moses labored under a serious mistake as to the age of our world. Truly, "*A little learning is a dangerous thing.*"

CHAPTER XIX.

MALTA.

La Valette ; the Island. — Agriculture. — History. — Knights of Malta ; their History and Morals. — Church of St. John. — Capuchin Convent. — Government Palace. — Ancient Armour. — Libraries. — University of Malta. — Instruction in Hebrew. — Seminary for Priests. — Population. — Beggars. — Lady Georgiana Wolff. — Hospital. — House of Industry. — Asylum for the Poor. — Catholic Persecution and Perjury. — Military Force. — Morals of Military Men. — Calèche. — Female Dress. — Maltese Ladies. — Fortifications. — Aqueduct. — Gardens. — Civita Vecchia. — Cathedral. — Grotto of St. Paul. — Catacombs. — St. Paul's Bay. — Meleda. — Shipwreck of Paul. — Ancient Burial Places. — Tombs. — Caves. — Catacombs of Rome ; of Naples. — Campo Santo of Naples. — Horrid Scene.

WE were at Malta during the heat of midsummer, and a hotter place than the harbour where we lay, enclosed as it was on each side by the bare limestone rocks of which the island is composed, I sincerely hope it may never be my lot to visit. The town of La Valette is built upon an elevated neck of land which divides the harbour into two parts, one of which is occupied by ships in quarantine, and the other by those which have obtained *pratique*. Though our visit there, as far as social intercourse was concerned, was peculiarly pleasant, yet, such was the heat, that at times we might well exclaim with the poet, —

“And now, O Malta! since thou 'st got us,
Thou little military hot-house,
I'll not offend with words uncivil,
And rudely wish thee aught that 's evil;
But only stare from out my casement,
And ask, — for what is such a place meant?”

The island of Malta is about twenty miles long, twelve broad, and sixty in circumference. It is one great rock of white calcareous freestone, covered extensively with an artificial soil, which is kept in its place by means of walled terraces. This soil has been obtained in part from the valleys where it was formed from the decomposition of the rocks around, and in some cases, it has been imported from Sicily. The rock of the island, though so soft as to be easily cut into blocks for building, and carved at a small expense into a great

variety of beautiful urns, vases, and other ornamental articles for exportation, and, as it is claimed, imparting moisture to the plants which grow upon it, yet, on exposure to the air for a length of time, it becomes so hard as to form a valuable and durable building material. The terraces rise one above another, without any regular form, regard being had only to the direction of the declivities on which they are built, and to properly securing the soil from being washed away by violent torrents of rain. In preparing it for cultivation, the upper and hardened surface of the rock is first removed, and the larger fragments being placed in a layer at the bottom, the smaller next above, and the finest at the top, as in the case of Macadamized roads, a bed of soil and manure about a foot in depth is spread over these stones, and then the whole is ready for planting. The products of the island are wheat, barley, cotton in considerable quantities, fine figs, and the delicious Sicily or blood orange, produced by engrafting the bud of the common orange upon the pomegranate tree. I also visited, in the centre of the island, a silk manufactory, enclosed in a fertile and delightful valley, watered by a copious fountain, and shaded by the rich and luxuriant foliage of overhanging trees.

Malta was anciently called *Melita*, from a Greek word signifying honey, which article it yielded in great abundance. Cicero speaks of it as superior to that of any other country, and others remark, that it equalled if it did not surpass that of *Hybla*. The interior of the island still abounds with honey, the hives being made, as in the East, horizontal, and often placed in ranges one above another. Malta was early used by the Phœnicians as a *dépôt* for their trade in the West, and the Tyrians built, near the centre of the island, the city now known as *Civita Vecchia*.

From the Phœnicians, Malta came into the possession of Carthage; and the Arabic dialect, which is still spoken in the island, is said to retain many traces of its Phœnician origin. In the first Punic war, it was plundered by the Romans, and in the second taken by them. This change of masters causing its commerce to decline, it became a haunt of pirates. At length, falling into the hands of the Goths, it was taken from them by *Belisarius*, in the year 533. The Arabs subdued it in 870, and the Normans in 1090. It was given for a possession to the Knights of St. John, by the Emperor Charles the Fifth, in 1530, from whom it was taken by

the French under Bonaparte, when on their way to Egypt in 1798; and, two years afterwards, the British subdued and still hold it.

There is much of romantic interest in the history of the Knights of St. John, or, as we commonly call them, the Knights of Malta, from the time when, in the eleventh century, they founded at Jerusalem a hospital for the care and relief of poor and weary pilgrims, and, by the fame of their noble and generous hospitality, secured the gift of immense riches and extensive domains in every part of Europe, as a means of increasing their charitable benefactions; and from thence, onward, through a period of seven centuries, when, as a military order, girded with the panoply of war, residing at first at Jerusalem, then on the seacoast of Palestine, and afterwards on the islands of Rhodes and of Malta, they were, both by sea and land, the shield and the buckler of Christendom, and the scourge and the terror of the Moslem power in the East. History scarce furnishes a parallel to the acts of heroic valor, of chivalrous daring, and self-sacrificing devotion, which marked the numerous wars and sieges in which these Christian knights were engaged. For several centuries they were the main defence of the commerce of Southern and Western Europe, in the Mediterranean, protecting it alike from the corsairs of Barbary, and the aggressions of the Moslem powers of the East. They also did much, by their naval prowess, and their gallant achievements at sea, to prevent the subjection of the whole of Western Europe to the dominion of the Saracens.

At present, however, we have to do with these men only in their connexion with that island which was their last permanent abode, and where, too, they have left such numerous and enduring traces of their power and wealth. When these soldier-monks, after having been driven forth by the overwhelming power of the Turks, from the fertile and delightful island of Rhodes, which for centuries had been their home, and having for seven years been pilgrim exiles in the south of Europe, came to fix their abode in Malta, their prospects were sad, indeed. Save a dilapidated fortress, manned by a single gun, there was not on this then wretched and sterile rock, a single edifice superior to a fisherman's hut. The thinly scattered soil was of so coarse and arid a kind, that grain would not vegetate in it; there were no rivulets, and the only springs were in the interior, so that water for use

could be preserved only in cisterns. The inhabitants were miserable and degraded, constantly subjected to the violence of the corsairs of Barbary, who often carried away whole families into captivity; and so poor were they, as barely to be able to supply themselves with the necessaries of life.

The Knights, by encouraging agriculture, by protecting the inhabitants from foreign aggression, and by expending there the princely revenues which, as noblemen, they inherited, as also those which they derived from the vast possessions of the order in Europe, and the rich spoils obtained in their frequent engagements with the Turks and other Moslem foes, caused Malta, which before had been wellnigh a desert, to rejoice and blossom as the rose, and instead of a wretched population of 12,000 souls, it came to contain 150,000 active and enterprising inhabitants. Nothing can exceed in strength, durability, and effective defence, the various fortifications and military entrenchments, the successive lines of deep, broad ditches, hewn from the solid rock, each crossed with a draw-bridge, and rising above it a massive breastwork, manned with bristling cannon, all of which were erected by the Knights, for the defence of the more important points of the island, and which still exist as a lasting monument of the wealth and power of those who erected them. The easy capture of Malta, by the French, in 1798, was owing to the treachery of some of the Knights; and as Bonaparte was passing through the formidable works which defended the landward side of the city, one of his suite remarked to him, "It is well, General, that there was some one within to open these gates to us. We should have had some trouble in entering if the place had been altogether empty."

The castle of St. Elmo, on the extreme point of the peninsula, on which La Valette is built, is strongly associated in the mind, with the scenes of daring valor and self-devotion which transpired there during the memorable siege of 1565, when, for four months, 700 Knights, and 8,500 soldiers, successfully defended themselves against a Turkish army of 30,000 men. The loss of the Knights was between 7,000 and 8,000, and that of the Turks, 25,000. During this siege, after a desperate defence, the castle of St. Elmo was cut off by the Turks, from communication with the rest of the Christian army. The Knights and soldiers there, on the night preceding the final attack, all took the sacrament in the chapel of the fortress, and bidding each other a tender farewell, they

repaired to their posts at daybreak, knowing that the Turks would soon enter the fort over their lifeless bodies. Those who from their wounds were unable to stand, were carried in chairs to the breach, choosing to die with arms in their hands, to being massacred by the enemy when the battle was over. After bearing, for several hours, a galling fire of musketry, and with thirty-two cannon thundering against them, at length the breach was cleared, and the last Christian warrior was cut down by the Turkish sabres. There perished in the defence of this single fortress, 300 knights, and 1,300 soldiers; and the Turks gained it by the loss of 8,000 men. Truly a lamentable and impressive example this, of the bloody horrors of war.

Though the Knights of St. John were a religious order of high repute, in the Church of Rome, still, in the later days of their existence, at least, their morals were no better than those of other monks. Lord Charlemont, speaking of his visit to them, says, "It was happy for us that we had not much time to reside in Malta, since our constitutions, however young and vigorous, could not long have withstood the continual riots of this Circean region, where there is no intermission to festivity of every sort, drinking not excepted. There is not, I suppose, in the world, a set of men so thoroughly debauched as these holy knights, these military monks, defenders of the faith against infidels. Obligated by their vows to celibacy, they make no scruple to take, without bounds, illicitly, that which is denied them in a lawful way. The town of Malta is one vast brothel. Every woman almost is a knight's mistress, and every mistress intrigues with other men. Hither flock, as to an established mart of beauty, the female votaries of Venus, from every distant region, Armenians, Jewesses, Greeks, and Italians." Such is the testimony of a noble earl, who was entertained with great distinction by the knights, and who had no motive to say any thing but what was strictly true of those whose hospitality he shared.

The city of La Valette, which is the largest in the island, and the capital, was founded immediately after the siege by the Turks, just referred to, and was named in honor of the Grand Master of the Knights, who commanded during that gallant defence. The streets which lead from the water side ascend by steps, cut in the solid rock. Many of the houses are lofty and spacious, with flat roofs, as is common in eastern countries, which are used as airy and pleasant promenades.

The principal church is that of St. John, in which each of the eight classes of knights, from the different nations of Europe, had a distinct chapel. The pavement is composed of the sepulchral stones of the different knights buried below, in which their respective coats of arms are curiously wrought with precious stones of various sizes and colors. It is 240 feet long, and 60 wide.

We visited a Capuchin convent, beneath which was a neat and spacious apartment, with numerous niches, in which were placed, in a standing posture, the bodies of such friars as had died there for half a century or more. The bones of others were tastefully arranged in groups along the walls, as becoming ornaments to this abode of death. Peculiar feelings were excited by listening to the prior of the convent, who was with us, as, pointing out this and that individual, he spoke of one as his teacher in philosophy, and another as possessing high merit. It seemed as if we were in reality communing with the shades of the departed.

The immense palace now occupied by the British governor of Malta, was formerly the residence of the Grand Master of the Knights. Among the paintings which adorn it, are portraits, and Scripture and historical pieces by Guido, Spagnolet, Michael Angelo, and other distinguished artists.

But what interested us most was the Armory, which occupies a spacious and lofty hall in the rear of the palace. It contains 10,000 stands of muskets, and more than 20,000 carbines and pistols. Besides these, there is a large collection of rifles, cutlasses, and boarding-pikes. These arms are placed there to be ready for use, should it be necessary, in case of an attack, to organize the inhabitants of the island as a militia. But what mainly arrested our attention, was several hundred suits of ancient armour, some of which, of the finest steel and shaded with gold, were truly magnificent. They were all neatly arranged, and many of them were on wooden statues, of the form and size of the original wearer, and thus arrayed with helmet and coat of mail, and armed with shield and spear, they made one feel as if in the presence of the stern and iron warriors of ages long gone by, such as before he had met with only in the pages of history, romance, and poetry. Some of these suits of armour weigh fifty or sixty pounds, and thus not only is it evident, that those who wore them were men of giant strength, but we may also understand why knights when unhorsed so readily yielded to a foe,

and why upon the field of battle they sometimes fainted, and fell beneath the weight of their armour.

The breastplate of one of these suits had been slightly indented with several rifle balls, sportsmen having used it as a target. Besides the articles already noticed, there was a variety of antique and curious battle-axes, pikes, spears, bows of iron and steel, quivers tastefully formed, as also splendid Oriental guns, sabres, and other arms, taken from the Turks and preserved as trophies.

The British officers stationed at Malta used formerly, at given times, to array themselves in the ancient armour of the Knights, and, equipped with coat of mail, with helmet, shield, and spear, engaged for amusement in the sports of the tournament. Several accidents occurring, however, such as the dislocation of joints, the fracture of limbs, and the like, the repetition of these exhibitions was forbidden.

In addition to the garrison library, there is at Malta a valuable government library of 60,000 volumes, formerly the property of the Knights, it having been a standing rule with them, that each member of the Order, let him die where he might, should leave his books to this library.

The University of Malta, at La Valette, was formerly the college of the Jesuits, but when they were suppressed in 1773, the revenues of the college, amounting to \$ 5,000 a year, were applied to the purposes of education. It is under the care of a council, or board of trustees, six in number, half of whom are the higher officers of government, and the rest Maltese nobles. It has at its head a rector, and there are twelve professors in the departments of divinity, law, natural and moral philosophy, mathematics, medicine, rhetoric, drawing, and painting. There are also four tutors who teach the English, Italian, Latin, and Arabic languages. There is a vacation during two months in summer, and a student, by paying a dollar monthly during term time, may attend the lectures of any of the teachers. The tuition of the poor is remitted. The number of students is usually from 300 to 400, most of whom are Maltese, a few only coming from Sicily and Greece. Degrees are conferred in divinity, medicine, and law, and students are required to attend lectures four years before they can receive diplomas.

The professors in divinity are Catholic priests or monks, and when we were there, an amiable and excellent man, who had the charge of instruction in the Holy Scriptures, was

zealously engaged in teaching his pupils the original languages of the Bible, especially the Hebrew. In doing this, he had met with much opposition from the Catholic clergy, and the bishop of the island had gone so far as to oppose it from the pulpit. And here it may be well to remark, that there has always been much opposition in the Catholic church to having men of active and inquisitive minds study the original languages of the Scriptures, and the terrors of the Inquisition have been aimed against such study. One reason of this is, that the authorized Catholic version of the Bible is such a gross and palpable perversion of the meaning of the original, especially with regard to penance and other usages of the Papists, that they fear to have honest and conscientious men know the whole truth in the case. In the instance just referred to, persecution and opposition reduced the number of pupils to three, and the teacher, in the sadness of his heart, used to go for comfort and encouragement to a learned Protestant clergyman, from whom I had this narrative, and in dwelling on his troubles, would weep like a child. At length, by the superior ability of a thesis written by one of his pupils, the current was changed in his favor, and when we were there, he had a flourishing class of fifteen or twenty scholars. It was truly interesting to meet in this island, where Paul was shipwrecked, with a class of students zealously engaged in the study of that language of the patriarchs in which the Apostle so eloquently defended himself from the charges brought against him by his own nation in Jerusalem, and aided too in their studies by the Hebrew Grammar of Professor S., my former teacher, who belongs to a land, which, in the time of Paul, was wholly unknown to the learned world.

At Civita Vecchia, there is a Seminary of Catholic priests, which does not confer degrees, and has a respectable income from the rents of lands belonging to it. The students, about 100 in number, live in commons, and pay two dollars and eighty cents a month. There is a Lancasterian school at La Valette, containing about 300 children, and another at Casal Zeitun, with 100 pupils. Before this last school was established, it was true, that in a population of 4,000, not more than twenty could read, and it was perhaps hardly an unfair datum from which to judge of the island generally.

The population of Malta is about 90,000, which makes 670 inhabitants to every square mile, a number about five

times as great as is found in the same space in Holland, which is the most populous country on the continent of Europe. The privileges granted by the Knights to the Maltese, the employment given them in constructing roads, quays, and extensive fortifications, as also in building and manning the numerous ships and galleys engaged in commerce, and in constant wars with the Turks, together with the fact, that provision was made for the sick and the poor, and grain, free from duty, was by treaty supplied from Sicily, the Knights thus annually expending in the island, more than \$1,500,000, derived from their rich possessions on the continent;—all resulted in increasing the population to such a degree as greatly to exceed the means of support which the soil alone could furnish. Hence, the necessary consequence of a change of masters was early foreseen, and truly stated by the French officer who had command of the island after the expulsion of the Knights. He said, that “a great part of the inhabitants must be reduced to absolute beggary, and suffer extreme distress.” The truth of this prediction has been fully proved by the result, and never have I seen elsewhere so much squalid wretchedness, beggary, and woe, as everywhere meets one in Malta. Every night, one may see whole families, men, women, and children, sleeping on the pavement of the streets, and even the tabular monuments in the old English burying-ground have been broken in at one end, in order to furnish a nightly resting-place for these poor houseless vagabonds.

To relieve in some degree, this suffering, a society of benevolent English ladies, resident in the island, has been formed, who, in addition to aiding poor families at their houses, as to paying rent and supplying them with food, clothing, and other necessaries, furnish soup several times in a week to some 1,500 poor beggars, during the colder months of the year. Lady Georgiana Wolff, the wife of the celebrated Jewish missionary, was the most active promoter of this charity when we were in Malta, being indefatigable in her efforts to collect funds, and also personally superintending and aiding in the distribution of the soup to the poor. The favorable impression thus made upon my mind, as to the truly benevolent character of this excellent lady, was not lessened by the personal intercourse with her, with which I was afterwards favored. A hospital has been built by the English, for the poor who are sick, in which about 100 patients are well

provided for. There is also a foundling hospital, with the statistics of which I did not become acquainted.

Just without the city of La Valette, is a House of Industry, where, in neat and convenient buildings, about 300 poor children and youth are employed,—the boys in making straw hats and mats, picking cotton, and other occupations, and the girls in braiding straw for bonnets, sewing, spinning, weaving, and working lace. The board of each inmate costs about twenty-seven dollars a year.

In the same vicinity with this last institution, is another asylum for the poor, supported by public funds instead of private subscription. The number of inmates is 600, and all but the sick and the aged labor. Provision is also made there for thirty or forty insane patients.

The English, when they took Malta, availed themselves of the religious prejudices of the priests, and the people against the French, (who then, as a nation, trampled on every form of Christianity,) and promised to protect and cherish the Catholic faith and worship. This promise has since been fulfilled, not only to the gross and disgraceful neglect of the national system of religious worship of Great Britain, but also by honoring the religious festivals of the Catholics with salutes and other tokens of public respect, and by wantonly interfering with the peaceable and benevolent efforts of Protestants to elevate the poor, degraded islanders, by instructing them in the truths of the Bible. This, too, is that same British Government, which in Ireland so cruelly grinds the face of the poor Catholics, compelling them to aid in the support of a system of faith which they disbelieve and hate. Truly, "consistency is a jewel."

It is not strange, therefore, that in Malta, the inherent bigotry and spirit of persecution of the Catholic church should be acted out, as it has been, in wanton interruptions of Protestant worship by noisy clamor, and by breaking the windows of the house of God with stones, or that personal violence should be offered to preachers of the Gospel. A very learned and worthy Protestant clergyman, formerly resident at La Valette, informed me, that, having once distributed tracts in a given quarter of the city, whenever he appeared there afterwards, the odious cry of freemason was raised against him, and he was stoned by the rabble. He bore this quietly for a time, but finding himself subjected to similar abuse when his wife was with him, he finally employed a

friend of his, a hardy old seaman, who had been a boatswain in the British navy, and had the grip of a blacksmith's vice, to follow him at a distance and seize one of the villains when in the act of stoning him, that thus he might be brought to justice. At the time of trial, however, a Catholic priest testified under oath, that the man, thus seized in the very act, was at that self same moment confessing his sins to him in a church in another part of the city, and several other Catholics swore, that soon after they saw this man come forth from the church referred to. Doubtless these witnesses received full and ready absolution for this pious perjury, as being necessary, in order to defend their holy faith against Protestant heretics.

Indeed, so well is it understood in Malta, that a Catholic, when brought to trial for a violation of the religious rights of the Protestants, will escape punishment, provided the perjury of the Catholic priests and their followers can effect it, that in some cases, where there has been no doubt of the guilt of the accused, the trial has been deferred from time to time, by an understanding between the judges and the prosecuting party, until the criminal had been confined long enough to punish him duly for his crime, and then he has been cleared by the false swearing of his spiritual guides and brethren in the faith. Such facts need no comment, and we can only say in view of them, that, from a system of faith which yields such fruit, may God, of his infinite mercy, deliver our own and every other land.

The British have 4,000 or 5,000 troops stationed at Malta, and the debasement and vice consequent upon military life abound there. There is something exceedingly degrading, as to its bearing on independence of character and moral principle, in placing before one the military code, as the only standard of duty which he is bound to regard, and at the same time subjecting him to the absolute and unconditional control of superiors, whose views of right and duty, even as to matters of conscience, may be wholly opposed to his own. Not only does strict military discipline, as commonly understood and practised, necessarily involve a violation of the Sabbath, but in many other ways may a subaltern be compelled to do what is wholly inconsistent with Christian principle. It is likewise true, that the pride, passion, jealousy, and ignorance of commanding officers, both by land

and sea, will often subject those under them to undeserved abuse, disgrace, and corporal punishment.

We may further add, that a large proportion of those, who as soldiers and sailors subject themselves to military sway, would never have done so had they not previously, by intemperance or some other vice, either failed of their common means of support, or so far sacrificed the respect of society, and perhaps their own, as to make the degradation to which they submit a necessary evil to them. Thus does a military force almost of course embody a large comparative amount of corruption and vice, which, from the evil tendencies of our nature, and the close contact into which men are thus thrown, but too often infuses the poison of moral contagion and disease throughout the whole mass. By listening to profane and licentious conversation, the less corrupt soon become familiar alike with the dialect and the vicious indulgences of older and more hardened transgressors, and thus those vices, the very thought of which brings a blush upon the cheek of the virtuous, come to be shamelessly defended, and as shamelessly practised.

Where moral restraint is thus swept away, and but little if any efficient religious instruction is enjoyed, men will be restrained from licentiousness only by a want of means and opportunities. In the French army none but the higher grades of officers are permitted to marry, and to the British, when on foreign stations, allowance is made to only six men in a company to have wives with them, and this not from any regard which the cruel and arbitrary laws of war have for the sacredness of the marriage relation, but merely that there may be women enough to do the washing and mending of the soldiers. The result of these causes is, that soldiers will, as a general fact, be licentious, and the only difference between them and sailors connected with ships of war will be, that with the former, vice will be more concealed and habitual, while with the latter, when released from bondage, it is like the reckless and desolating fury of a river, which, long pent up and restrained, at length overleaps all barriers, and rushes onward with a wild and resistless impetuosity.

Those in command have it also in their power to prevent or arrest all efforts for the moral and religious improvement of those under them, as to efforts in favor of temperance and other plans of reform, and may throw constant obstacles in the way of compliance with such laws as require public

religious worship in the army or navy. Thus, in our own navy, while no ship smaller than a frigate is allowed a chaplain, there has been more than one instance in which a chaplain has been on board a ship during a whole cruise of two or three years, and yet, in all that time, has been called upon by the captain to preach but a single sermon.

The population of Gibraltar is not permitted to exceed given limits, because in case of a siege it is desirable, that there should be no unnecessary draught on the provisions of the place, and also because destructive diseases have sometimes originated there from the too great density of the population. There is, however, a law, that any officer above a given grade may introduce there a single individual, by becoming responsible for the good behavior of the person thus introduced. A gentleman there informed me, that wishing to secure admission for a pious and worthy old seaman, who had long been a petty officer in the British navy, he applied to a friend of his, an officer in the army, to aid him in the case. The officer, on applying to the commanding officer of the town, was told, that the only object of the law in question was to enable officers in the army to introduce each one a mistress from Spain, and that, therefore, his request could not be granted. Such are some of the evils of military life, as they exist in time of peace. The result of this general licentiousness, at places like Gibraltar, where no provision is made for foundlings, is the not unfrequent occurrence of the crime of infanticide.

These remarks, to which I have been led almost insensibly, are grounded on deep and honest, though painful conviction, resulting from daily and habitual observation of military life, during a period of more than two years, and from free and familiar intercourse with military men of various grades, including several months spent in places where were large bodies of English, French, Italian, or Spanish soldiers.

The common vehicle for riding in Malta, is a close two-wheeled carriage, with a door at one side, and windows on both sides and in front. It is called a *calèche*, and is drawn by one horse; the driver, with a red cap and sash, and his vest and small clothes ornamented with a multitude of gilt buttons, much in the style of a Spanish muleteer, runs along on foot, holding the whip and reins in his hands.

Malta, as to the rock of which it is composed, the style of

cultivation, and the narrow rough roads, enclosed on either side by high walls, constantly reminded us of the island of Minorca. Both of them were likewise formerly the residence of the Moors, who have left, almost everywhere throughout Southern Europe, deep and abiding traces of their manners, features, and modes of dress. In this last respect, we have, in the Spanish mantilla, one variation of the veil worn by Eastern females, and another in the black silk scarf, with a piece of whalebone in the front hem, with which the Maltese ladies conceal all their faces but their eyes, when they walk the streets. There is often something peculiarly brilliant and fascinating in the dark Moorish style of beauty, which is met with in Spain, Malta, and elsewhere. The raven locks, the bright sparkling eyes, and the cheeks, glowing with the rich crimson hue of health, and the whole form instinct with languishing tenderness, or vivacity and grace, but too vividly remind one of the houris of a Mohammedan paradise. And yet, in a few short years, how great a change comes over them. What a sallow, leathern, smoky hue succeeds that bright brunette, and how are those once brilliant, sparkling eyes often lighted up with flashes of malignant passion, before which the Furies themselves might shrink away aghast.

The Great Hospital which formerly existed in Malta, had accommodations for 2,000 patients, who were attended by the Knights, the care of the poor and the sick being the object for which the Order was first instituted. The vessels used in the hospital service were of solid silver.

In order to guard against famine, immense granaries cut out of the rock were stored with grain sufficient to maintain the garrison twenty years. They were hermetically closed, and the grain has been preserved in them so as to be fit for use at the end of 100 years. The fortifications are the strongest in the world. Five forts protect the most important points, and lines of vast strength form works of such extent as to require 25,000 men to man them, and 100,000 completely to invest the place. La Valette is defended on three sides by the water, and on the fourth, by five lines of fortifications. The ditches are in some places 90 feet deep, hewn from the solid rock, and 1,000 cannon are mounted on the works.

In travelling over the island, one of the most striking objects met with, is a noble aqueduct erected by Vignacourt, a former Grand Master, from his own private funds, and com-

pleted in 1616. It is about nine miles in length, and conducts an abundant supply of water, over a line of several thousand noble arches to a grand reservoir in the palace-square of the capital. From thence, it is distributed to every part of the city.

In the interior of the island, we visited the gardens of St. Antonio, which are connected with a country house, formerly belonging to the Grand Masters. They are quite extensive, containing about 3,000 orange trees, besides pomegranates, citrons, figs, lemons, and other fruits of warm climates. The oranges produced there formerly, are said to have been sold for \$1,000 yearly. I noticed a large and flourishing tree of the kind from which caoutchouc or India rubber is obtained, and beside an artificial pool, a quantity of papyrus was growing. This plant, from which paper was made by the ancient Egyptians, is a green rush, growing to the height of eight or ten feet.

On the summit of a hill near the centre of the island, is Civita Vecchia, first built by the Tyrians, and named Melita, which was changed by the Saracens to Medina. Its buildings, during the time of the Romans, are said to have been grand, but the present appearance of the place is wretched indeed. One of the streets still bears the name of Publius, who was Governor of the island when Paul was shipwrecked there. The cathedral is said to have been built on the foundation of a palace formerly occupied by this same Governor. Adjoining the cathedral is the Grotto of St. Paul, a cave in which the Apostle is said to have been confined as a prisoner by the centurion, who had charge of him. One part of this cave contains a chapel, and another division of it has been excavated from a soft white stone of a coarse grain, which is easily reduced to powder, and is highly esteemed by Catholics, as a remedy for fevers and various other diseases. Its taste is like that of bad magnesia, and when taken in sufficient quantities, is said to produce copious perspiration. Considerable quantities of it are sent abroad, and yet it is claimed, that the amount of it in the cave is never diminished. We were told, that a fragment of this stone was a sure safeguard against shipwrecks, and, having taken some of it with us on board, and escaped being cast away, its efficacy was of course fully proved. At least, the evidence was as conclusive as that on which Catholic miracles commonly rest.

The Catacombs at Civita Vecchia are very extensive.

They are supposed to have been excavated here, and elsewhere, in the first place, to obtain stone for building; they were then used as receptacles for the dead, tombs of various sizes uniformly lining the sides of the subterranean galleries, and finally, they are said to have been used as places of refuge in times of persecution, and of war. Attended by a guide, and provided with torches, we entered through a narrow passage, these dark and gloomy abodes of the dead. Though much lower and less spacious than those of Naples, they are still said to be fifteen miles in extent, and certainly, I had much rather admit this to be the fact than attempt to disprove it by ferreting out the thousand devious labyrinths which open on every side. A visit to such places gives one a vivid and impressive idea of the belief of the ancients, as to Hades or Sheol, the subterranean abodes of departed spirits.

A pleasant excursion to St. Paul's Bay was made in company with the Rev. Mr. P——, formerly a professor in Hampden-Sidney College, Virginia, and my excellent friend and fellow-traveller, the Rev. Mr. Jones, the learned author of "Sketches of Naval Life, and a Visit to Cairo, Jerusalem, and Damascus." This bay has its name from the fact, that it is supposed to have been the place where the Apostle was shipwrecked. At the point where Paul and his companions are said to have been thrown on shore, is a small stone chapel containing pictures of the shipwreck, of the Apostle shaking the viper from his hand, and the healing of the father of Publius.

During the last century, a new and singular idea was started by De Rhoer, which has since been adopted by Bryant, Dr. Hales, Professor Anthon, and other learned men. It was this; — that St. Paul was wrecked, not upon Malta, but Meleda, a small island in the Adriatic sea, which, also, was formerly called Melita. Without noticing in detail the reasons urged in favor of this opinion, so directly opposed to the uniform testimony of history and tradition, as well as to that furnished by the churches and other numerous monuments commemorative of the shipwreck, and residence of St. Paul there, I shall only briefly state a few facts, which served fully to confirm me in the prevailing belief on this subject.

The violent winds so common in the Mediterranean, and now known by the name of Levanters, range between north-east and southeast, though usually blowing very nearly from

the east. The direction from Crete, whence Paul sailed, to Malta, is west by north, which varies but a single point from east, while the direction from Crete to Meleda is almost north, so as to be entirely out of the range of these winds. The creek, or as it more properly should be translated bay, spoken of in the book of Acts, would agree well with St. Paul's Bay, which, opening to the northeast, would readily receive a vessel coming from the direction of Crete. There is also at the mouth of this bay, a high ledge of rock, so that a violent east wind driving in the sea on each side, would cause two seas to meet, which, by their onward current, would drive the ship aground.

We read, indeed, in Acts, that the night previous to the shipwreck, the ship was driven up and down in Adria, that is in the Adriatic sea, but then we learn from Ptolemy, Strabo, and other early writers, that formerly the whole sea, from Greece to Sicily, was called Adria, so that of course it included Malta. The disease, also, called bloody flux, of which Paul healed the father of Publius, has ever been very common in Malta, owing to the climate, and some of the productions of the island. Many are suddenly cut off by it, and while we were there, it prevailed not only on shore, but also on board some of the ships in the harbour.

Much may be learned of the character of a people, from the manner in which they treat the remains of the dead. When we read of the Caffres of South Africa, that they carry forth the aged and infirm from their huts, and leave them alone in the woods to die, and be consumed by beasts of prey, what further evidence do we need to show us, not only that they are sunk in the lowest depths of ignorance and moral degradation, but also that their religious creed attaches but little consequence to the immortal part of man, and sheds but a dim and feeble light on that mysterious land, which lies beyond the grave. The same remarks apply, in a limited degree, to those nations who bury their infant children alive, or leave them to be devoured by wild beasts, or monsters of the deep; and to those, also, who, as a means of securing the fidelity of the wife, and of inducing her to use every effort to lengthen out the life of her husband, compel her, at his death, either to ascend the funeral pile, and perish in the flames, or to drag out a life of want, infamy, and crime. Where such cruel customs prevail, we learn, without surprise, that, in a language spoken by millions of human beings,

there is but a single word to express the terms harlot and widow, so entirely synonymous are these two classes of persons regarded.

I might here allude to the effect of sudden and frequent deaths, during times of pestilence, in hardening the heart, and breaking down the barriers of morality and law, as recorded by Thucydides, De Foe, and other writers, ancient and modern. From such facts it were easy to show the policy of treating the dead with peculiar respect, from the effect thus produced upon the living, by leading them to feel the full force of those mysterious restraints, and those motives to duty, which result from a fear of death, and the scenes which lie beyond the grave.

My present object, however, is to speak of those various modes of disposing of the dead, which have excited most interest in my own mind. And here it is obvious, that those who die in large cities, like Naples and Paris, cannot, as in the country towns in our own land, each one be laid in his own grave, where the earth, and the green sod which cover him, shall ever after be sacred from intrusion; for then a single generation would occupy as much ground when dead, as sufficed for them when living, and but a few centuries would pass, before a widespread region of sepulchres would cover that surface, whose productions were needed for the support of the living. To obviate this evil, men have resorted to various expedients. One of the earliest of these, and one which is often referred to in the Bible, was that of burning the bodies of the dead. Their ashes were preserved in urns, and thus would occupy a smaller space than their bodies. The remains of the dead were thus freed from every thing offensive, and the earthen or metallic vessels in which they were placed, being richly ornamented, they might be often visited by friends, and continue the objects of that sad and tender interest, with which we cling to the slightest vestige of those whom we have dearly loved on earth.

The tombs which were built by the Romans, some of which may be seen at the gates of Pompeii, while others are in the heart of Rome, or scattered over the Campana Romana, were many of them, vast structures. That of Cæcillia Metella, the wife of Crassus, the richest of the Romans, is sixty feet in diameter, and its height is the same. The tomb of the Scipios, in which most of that noble family were buried, is 100 feet in diameter, and the mausoleum of

Augustus is of the same size. The latter is now used as a circus, and a place for bull-baiting. The tomb of Hadrian, now the Castle of St. Angelo, is larger, and being lofty, a place of great strength, and mounted with cannon, it has, in the wars of the Popes and others, been taken and retaken hundreds of times. The upper part of it has, for some time past, been used as a prison. Many of these tombs contain the ashes, not only of an individual or a family, but also of the freedmen and clients of the family. In that of Augustus, 6,000 of his freedmen were placed.

Another way of disposing of the dead was, to place them in catacombs or caves of the rocks. Some of these were natural, but most of them were excavated. Thus Ezekiel intimates, that the kings of the Jews were buried in tombs, dug under the mountain on which the temple stood. Where the rocks are soft, as they are in most Eastern countries, caves were often used as dwellings, in the earlier and ruder states of society. They were afterwards places of defence, in time of war, and Strabo says, that there were those in Arabia which would hold 4,000 men, and Vansleb speaks of one in Egypt, sufficient to draw up 100 horsemen in. Without here stopping to describe such immense works of art as that of the temple on the island of Elephanta, or that on Salsetta, which has 300 galleries, and is computed to have employed 40,000 men 40 years, we turn to the catacombs of Southern Europe. These are of different degrees of extent, and some of them date back to a remote antiquity. In the island of Malta, they are six or seven feet high, and are said to extend several miles in a single direction. There are also numerous pathways branching off from the main ones, and along the sides of these are niches and tombs, for the burial of the dead. In one place there is a small temple, said to have been used in the pagan worship of early times, the pillars and altars of which are all parts of the solid rock. The catacombs of Rome, which one enters at the cave of St. Sebastian, like those at Malta, are low, and they derive a peculiar interest from the fact, that they furnished an asylum to the early Christians, when driven by persecution to deserts and mountains, to dens and caves of the earth. Near the entrance is a chapel, where, enclosed with solid rock, and shut out from the light of heaven, they used to worship God. Here, in narrow cells, they lived, and here, too, they were buried. The walls are full of niches, where the bodies of

families were placed side by side, and then sealed up. A great number of inscriptions are found in these caverns, and they are said to extend to the mouth of the Tiber, a distance of sixteen miles. The catacombs of Naples are at the foot of Capa di Monte, a short distance from the city. Guides and lights are required, in visiting these abodes of the dead, and, in passing along, large heaps of human skulls meet the eye. These excavations are lofty and regular, being two stories high, with arched roofs, Gothic pillars, and other ornaments, all hewn from the solid rock. Two broad avenues form the main entrance, and from these there are pathways, branching off in all directions. One of these extends to Puteoli, a distance of six or eight miles, while another leads to a village sixteen miles distant. The cells and niches in the walls, are larger than those at Rome; and here, too, the early Christians, those men of whom the world was not worthy, chose to live and to die, rather than be deprived of the privilege of worshipping God. Far in from the entrance, a circular shaft has been opened to the surface above, in order to admit the air. Down this shaft, a band of robbers, who lived in the caverns below, used to throw the bodies of those whom they slew, when they sallied forth by night. When Murat was king of Naples, however, he hunted them out, and broke up the band.

In the second story of these catacombs is the church, with its pulpit, altar, and images of the apostles, all hewn from the solid rock, and near it are the places where the priests dwelt. The dead have not been buried in these caverns for some years past. The Campo Santo, more than a mile from the city, is now used for that purpose, and the dead are borne out there in rude hearses, during the night. It consists of a number of acres, enclosed by a high wall, except that in front there is a large building, through an arched gateway, in which you enter. Within, are 365 pits, each sixteen feet square, and twenty-four feet deep, separated from each other by walls of stone. One of these is opened each day in the year, and into it all the bodies brought there the previous night are thrown, entirely naked. Lime is then cast upon them, to consume the flesh, the large flag-stone fitted to the mouth is replaced, and made fast with mortar, and thus is left for a year. Twenty or thirty are every day disposed of in this savage manner. When we were there, I counted fourteen infants and young children, which, mingled

with the bodies of adults, were lying upon the dark heaps of bones which remained of those who were buried there in previous years. One child was wrapped up in a scarlet cloth, with a broad white ruffle round its neck, and looked as if quietly sleeping there. Here was a female, with her long dark hair wildly scattered over the white bodies of those around her, and there the shrunk and shrivelled face of old age, and there, — but I forbear, for the soul sickens at the horrid sight, and this dark death-scene still haunts me like a ghost.

CHAPTER XX.

GRECIAN ISLANDS AND NAPOLI.

Scene of the Odyssey. — Description and History of Corfu, and its Inhabitants. — Venetian Oppression. — Government. — Sir Howard Douglas — Rev. Mr. Lowndes. — His Literary Labors. — Schools. — Greek Priests. — The Ionian University. — Lord Guilford. — Students. — Professors Bambas and Typaldos. — Platon's Divinity. — Fasts and Feasts. — Churches. — The Clergy. — Protestants. — Jews. — Corcyra. — The Citadel. — Epirus, or Lower Albania. — Dress of the Albanians. — Grecian Women. — Paxos. — Santa Maura. — Leucate. — Sappho. — Ithaca. — Homer. — Battle of Actium: of Lepanto: of Navarino: of Missolonghi. — A Human Skull. — Milo. — Greek Pilots. — Hydra. — Spetsæ. — Lycaonia. — Napoli: its History. — Fortress. — Grecian Horses. — National Character. — Prevalence of the Social Sympathies and Feelings. — Acropolis of Tiryns: the Town. — Dr. Clarke.

IN visiting and cruising along the shores of Italy and Sicily, and in going from thence to the Ionian islands, we passed in review the whole of the region in which the scene of the Odyssey is laid. True, we escaped the manifold dangers which befell Ulysses in his eventful wanderings; we heard not, like him, the songs of the Syrens, nor did we meet with Circe, Polyphemus, or Calypso. Still, on approaching those islands, in the vicinity of which the companions of the Grecian hero, by their rash curiosity in examining too closely the gift received from Æolus, exposed themselves to the fury of a destructive tempest, we, too, were tossed up and down by a violent storm; and though in far other plight than that of Ulysses, we reached the same island on which he was wrecked, yet was it owing, doubtless, to the difference between our good staunch ship and the bark in which he sailed, more than to any other cause, that we did not need such kind attentions as he received from the lovely Nausicaa and her maids.

But, poetry aside, we reached Corfu, the ancient Corcyra, or, as Homer calls it, "Scheria's ever pleasing shore," after having been for two or three days, like Paul and his companions, "driven up and down in Adria." This island was famous in ancient times, as containing a rich and powerful colony from Corinth, which, by rebelling against the parent city, gave rise to the Peloponnesian war. The scene of the first naval battle recorded in history, was pointed out to us in the

vicinity of Corfu. Each party had 120 armed galleys, and the Corinthians were vanquished with the loss of most of their vessels. At a period earlier than this, Homer calls the inhabitants of Corfu, Phæacians, and describes with great accuracy, the situation of the principal city, as well as the general beauty and productiveness of the island. Speaking of the harbour, and the narrow straits which divide the island from the shores of Epirus, he says, —

“The jutting land two ample bays divides;
Full through the narrow mouths descend the tides;
The spacious basins arching rocks enclose, —
A sure defence from every storm that blows.”

On this “jutting land” were both the ancient and modern cities built.

Nothing can be more richly beautiful than the varied and romantic scenery with which the mountains, hillsides, and valleys of Corfu everywhere abound. More than a hundred villages rise among groves of dark green olive and the darker cypress, and though Homer wrote as long ago as the time of king Solomon, yet even now the graphic accuracy and richness of his descriptions of the scenery there, forcibly arrest the mind. You still behold

“The plain
Where o'er the furrows waves the golden grain.
The rising forest and the tufted trees,
Which gently bend before the passing breeze;
Around the grove a mead with lively green,
Falls by degrees, and forms a beauteous scene;
Here a rich juice the royal vineyard pours,
And there the garden yields a waste of flowers;
Here the blue fig with luscious juice o'erflows,
With deeper red the full pomegranate glows;
The branch here bends beneath the weighty pear,
And verdant olives flourish round the year.
The balmy spirit of the Western gale,
Eternal breathes on fruits untaught to fail.
Beds of all various herbs, for ever green,
In beauteous order terminate the scene.”

Olives are now, as they were in former times, the principal article of cultivation in the island; and as the trees flourish for two centuries, requiring no other care than pruning and digging the ground around them, and withal sometimes yield at the rate of 1,000 pounds of oil to a single tree, thus not only is there a larger profit in proportion to the soil and labor required for rearing them, than there is from any other product

of the earth, but, as a necessary result of the ease with which a livelihood may be obtained, idleness and its attendant vices have done much to enervate and debase the character of the people. Hence, though there are enough in the island whose poverty should excite them to effort, yet the household servants, boatmen, and other hired laborers in Corfu, are mostly Maltese, who, by the stern and rugged soil of their native rock, have been led to form those habits of industry and enterprise, which are of far more profit to them than the products of more fertile lands had been. At all hours of the day, and frequently of the night, many Greeks be seen lying on the ground beneath the shade-trees, which adorn the beautiful public square that lies between the city of Corfu and the sea. Thus, how true is it, that the decree of Heaven, that in the sweat of his face man shall eat his bread, has proved a blessing instead of a curse to him, and of many a fair and fertile land we may say,

“ In vain with lavish kindness
The gifts of God are strown.”

And sad, indeed, must be our feelings, when, as philanthropists and Christians, we view those regions

“ Where every prospect pleases,
And only man is vile.”

The inhabitants of Corfu, by long subjection to foreign oppression, have lost that love of naval warfare, and that spirit of commercial enterprise, which so distinguished their ancestors. Homer, speaking of the common people there, says,

“ A race of rugged mariners are these ;
Unpolished men, and boisterous as their seas ;
These did the ruler of the deep ordain
To build proud navies, and command the main :
They the tall mast above the vessel rear,
Or teach the fluttering sail to float in air.
On canvass wings they cut the watery way,
No bird so light, no thought so swift as they.”

This description agrees well with the gallant achievements of the Corcyrians in after times, as well as with the wealth and luxury which, resulting from commerce as well as from the natural fertility of the soil, led them, even in the days of Homer, to delight, as they now do, more in luxurious indolence, and corrupt and wanton sports and pleasures, than in those more vigorous and manly games and contests in which

the other Greeks so much excelled. Alcinous, the king, addressing Ulysses, describes his subjects thus, —

“ Let other realms the deathful gauntlet wield,
Or boast the glories of the athletic field ;
We in the course unrivalled speed display,
Or through cerulean billows plough the way ;
To dress, to dance, to sing, our sole delight,
The feast or bath by day, and love by night.”

I have dwelt thus at length upon this topic, because it is peculiarly delightful, in perusing the productions of an author unsurpassed in antiquity only by a few of the earliest writers of the sacred Scriptures, to meet with the descriptions of places so accurate, and with sketches of national character agreeing so fully with existing facts and the records of history, as justly to inspire us with confidence in the living truth and reality of all those vivid and beautiful pictures which he gives us of the social and domestic habits, the manners and customs, and the religious rites, ceremonies, opinions, and modes of worship which prevailed when, comparatively speaking, mankind were in the infancy of their existence.

The oppressive and tyrannical sway of the proud and crafty republic of Venice, was for several centuries extended over Corfu. During that period, much was done to destroy the spirit of enterprise, and the independence of character of the lively, volatile, and inquisitive Greeks, by depriving them of the means of education, by substituting, in a great degree, the Italian for the Greek language, and by subjecting them to the iron despotism of the church of Rome. Thus were ignorance, indolence, vice, and local and family feuds cherished and fostered among the people, that by thus degrading and dividing them, they might the more easily be held in the chains of civil and religious thralldom. An inferior order of nobility was created in the island, for the purpose of making the more wealthy and influential of the Greeks so subservient to the interests of Venice, as to aid in more deeply oppressing and degrading those below them. The sons of the wealthy, too, who were sent to Venice and Padua to be educated, were taught the lesson of servile subjection to the ruling state, and, as if to check every aspiration after literary eminence, they were permitted to purchase a diploma of doctor of arts, on passing a slight and superficial examination in their studies.

The Venetians, from motives of policy, strongly fortified Corfu, inasmuch as by its permanent possession they secured

to themselves important facilities in their commerce with the East, while at the same time commanding, as it did in a great degree, the entrance of the Adriatic, they thus erected a formidable barrier for the defence of their insular republic against the attacks of foreign foes. These fortifications have since been strengthened by the French and English, and Corfu is now one of the most important military and naval stations in the Mediterranean.

The French, when in possession of Corfu, restored the Greek language to its ancient rank and standing, by substituting it for Italian in public acts, and in conversation among the higher circles; the youth of the island had increased facilities for education placed within their reach, local dissensions were healed, the Greek church was freed from the oppression and persecution of the church of Rome, and the way began to be opened for the Greek clergy to rise from that deep degradation and ignorance to which they had been sunk by having so long been deprived of the full benefit of the revenues of their church, as well as of any institution for their professional education.

Corfu and the other Ionian islands were first taken by the French in 1797. Two years afterwards, they were seized by the united forces of the Turks and Russians, and in 1802 were declared independent, under the title of "The Republic of the Seven Islands." In 1807 they were again taken by the French, and having, in 1814, been in part conquered by the English, the Allied Powers, by the treaty of Paris in 1815, consigned them to the protection of Great Britain, under the title of "The United States of the Ionian Islands." The present form of government was organized in 1817, and has as its head a Lord High Commissioner, who is the representative of the British sovereign. He resides at Corfu, and has under him, in each of the other islands, a local governor, known by the title of "Resident." There are also a Senate, a House of Representatives and Judges, in the nomination of candidates for which, the Lord High Commissioner has a voice, he presenting to the people a list of candidates for their representatives, and they electing from those thus presented such as they may like best.

The Commissioner when we were there was Sir Howard Douglas, the author of an able treatise on gunnery, and of other works of historical and scientific merit. He was sincerely devoted to the best interests of the Greeks, and, by his

zealous and successful efforts in promoting works of public improvement, as also by his active and efficient patronage of the cause of education, morality, and religion, he has deservedly acquired the esteem and affection of those over whom he is placed. Under his auspices, the press of the London Missionary Society has been removed from Malta to Corfu, where it is now actively employed, not only in greatly increasing and multiplying the means of common education and religious instruction, but also in furnishing the modern Greeks with the necessary facilities for entering upon the higher walks of literature and science.

This press is under the direction of the Rev. Mr. Lowndes, with whom, and his amiable and excellent lady, I had become acquainted at Malta, when they were making a visit there, and under whose hospitable roof at Corfu I spent many a delightful hour. To the refined social intercourse of this interesting family, and of that of the Rev. Mr. G., civil chaplain, and professor in the Ionian University, I am indebted for many pleasant recollections connected with my visit to Corfu.

Mr. Lowndes is the oldest missionary in the Mediterranean, having been in the field more than twenty years. His long familiarity with the modern Greek enables him not only to converse and to preach in it with the utmost facility, but he has also prepared and published grammars, dictionaries, and other elementary works in the language, and when we were there, he was compiling a grammar of the Hebrew language, in modern Greek, for the benefit of the theological students in the Ionian University. The dictionary, then in the press, and nearly completed, was the second which he had prepared, and contained 72,000 words, a number but little less than is found in Webster's large English Dictionary. He has also superintended the publication of versions of the New Testament in the Albanian and Jewish-Spanish languages, that is, with Spanish words in Hebrew characters. Besides this, he has been associated with other learned men, both English and Greeks, in printing a version of the Old Testament in modern Greek, translated from the Septuagint. If to these and other literary efforts, and the constant superintendence of the press, we add the daily supervision of schools in Corfu and the neighbouring villages, containing several hundred youth of both sexes, as also the highly important and responsible duties of government superintendent of all the schools in the Ionian Islands, more than 100 in number, we have before us, in the

case of Mr. Lowndes, an example of active, devoted, and efficient benevolent effort, worthy of all imitation. When we contemplate the active beneficence of such a humble and self-denying missionary of the cross, who devotes his life to opening the fountains of knowledge and of Christian faith, to a rising nation, thus, in his onward course of light, leaving behind him an unending influence for good, what a striking contrast is thus presented to the dark and desolating career of the votary of unhallowed ambition; of him who, regardless of the tears of the widow and the orphan, elevates himself at the expense of others, and "wades through slaughter to a throne."

When we were in Corfu, Mr. Lowndes had just completed his official visit to the primary schools of the different islands. There were then in operation, or about to commence, 104 schools, on the plan of mutual instruction, averaging forty scholars each, thus making in all more than 4,000. The teachers receive five dollars a month from government, and an equal amount from the parents of their scholars. I noticed that the head teacher of a large school of girls in Corfu, was a Greek priest, and Mr. Lowndes, by employing this class of men where he could well do so, both in Sabbath and day schools, and by associating the more learned of them with him in his various literary labors, has thus not only secured important aid, but has so gained the affection and esteem of the priesthood as wholly to avoid that opposition to his efforts, which missionaries in other parts of Greece have encountered.

In each of the Ionian islands is a classical school, containing about 100 scholars, under the care of two or three teachers. The object of these schools is to fit young men for the University. The course of study extends through four years, embracing the ancient Greek, Latin, Italian, and English languages, with arithmetic, algebra, geography, geometry, and penmanship. The students devote about two thirds of their time to the study of the languages, this kind of knowledge being more important to them than any other, from the fact, that both as merchants and travellers, individuals of many different nations constantly crowd the Levant, thus making it necessary for those, who as commercial or literary men, or as officers of government, have intercourse with these foreigners, to be familiar with a variety of tongues. The Italian, however, is the common business language throughout the

Levant, and, except when in France, Spain, and Portugal, was the only foreign tongue I had occasion to use. The principals of the classical schools receive sixty dollars a month, and are required to make frequent reports of the condition of their institutions to a committee of public instruction.

The Ionian University, at Corfu, was first commenced by the French, in 1807, though it did not assume any fixed and permanent form until 1823. At that time, Lord Guilford, having labored seven years to effect the object, secured the countenance of government, endowed the university, and was appointed its chancellor. He paid the salaries of several of the teachers, sent young Greeks to the English Universities to be educated for professors, supported poor scholars in the Ionian University, and collected the most complete library of modern Greek literature in the world. After his death, which occurred in 1827, the number of professors was reduced from seventeen to nine. They are paid by the government, and spend about two hours each day in delivering lectures to their respective classes. The students pay nothing for tuition, and receive instruction in the Greek, Latin, Italian, and English languages and literature, the mathematics, the natural sciences, logic, metaphysics, theology, and law. Three years are devoted to these studies, with the exception of theology and law, which form distinct departments. When we were in Corfu, the number of theological students in the University was forty-seven, and of those pursuing other branches, there were fifty-three, making 100 in all. The expense of board is about eight dollars a month.

The government support thirty-nine students in theology, eight of whom must be from each of the three largest islands, six from Santa Maura, and three from each of the three smaller islands. The requisites for admission as to age, health, character, and acquirements are fixed by law, as are also the dress, furniture, and habits of social intercourse of the students. They commonly spend five years in the seminary, at the end of which time they may receive orders in the church, and be employed as preachers, or become teachers in the public schools. When I saw near fifty of these students together, with their long black robes, faced with purple, and bound around them with a sash of crimson-colored silk, their long hair and beard of raven hue, resting in rich profusion on the neck and breast, and strongly contrasted often with the pale and thoughtful air, which studious

confinement gives the face, I almost fancied myself, for the moment, in the midst of an ancient Roman Senate, or some other stern and grave assemblage of the olden time.

Since Professor Bambas resigned his place as President of the Theological Seminary in the University, and lecturer on logic, metaphysics, and practical theology, he has been succeeded by his former associate, Professor Typaldos. My intercourse with this learned and amiable man, and the information which he freely gave as to his course of instruction, left a favorable impression on my mind as to his modest worth, the extent of his acquirements, and his efficient and zealous devotion to the great work of elevating the standard of literary and theological attainments among the clergy of the Greek church. Indeed, we can hardly doubt, that a highly beneficial influence will be exerted by those educated at this seminary, in enlightening and liberalizing the minds of their countrymen.

The text-book in theology of the students in the seminary is a summary of Christian divinity, by Platon, formerly Archbishop of Moscow, and first published by him in 1765. It has since passed through many large editions in Russia, and is used in almost every place of education throughout that vast empire. Dr. Pinkerton translated it into English, and an edition of it was published in New York, in 1815. The learned Coray translated it into modern Greek, and printed it at Paris, and a reprint of that translation, at Corfu, by Professor Typaldos, with notes of his own, is now used as a text-book by the students under his care. This treatise discusses, in a clear and concise manner, the leading topics of Christian theology, under the three following heads: 1st. The knowledge of God, as derived from nature. 2d. The Gospel. 3d. The Law. The views of the author are sustained by appropriate quotations from the Bible, and, as to the leading doctrines of Christianity, differ but little from those of the stricter sects of Protestants, except so far as they are modified by a defence of the worship of pictures, the invocation of saints, transubstantiation, and a leaning towards baptismal regeneration, and other exceptionable tenets of the Greek church. Still, though almost every important Christian truth and duty may be urged upon the Greeks without necessarily clashing with any of the peculiarities of their national faith, yet the mass of the people, from their ignorance, and the tendency there is in the minds of

men to seize upon external forms and ceremonies, to the neglect of the pure and self-denying principles of the Christian faith, now know little else of religion than the regular observance of the fasts, feasts, penances, confessions, absolutions, and other rites enjoined upon them by their priests. There are about 200 days devoted to fasting each year, by the Greek church, besides fifty feast days, leaving but little more than one hundred days in which the people, as to diet and the manner of spending the time, are free from the domination of the church. Meat is prohibited on every fast, and neither priest nor patriarch has power to grant a dispensation. The great number of days held sacred by the Greek and Roman churches, not only tend greatly to the promotion of indolence and vice, but almost wholly prevent the young from acquiring any valuable and systematic education in the schools. Hence the Greek government have ordered, that the public offices and schools shall be closed only on twelve festivals during each year.

In 1829, there were 233 priests, and 767 churches in Corfu. Many of these churches are small and in some retired place, being erected in honor of some saint and not intended as regular places of worship. In 1820, Corfu had nine or ten convents, fifty-five monks, and eighty-two noviciates. The government control the funds of the church. The archbishop of Corfu has \$ 100 a month, — of Cephalonia, \$ 180. The lower clergy receive from ten to eighteen dollars a year, besides fees for baptisms, marriages, and burials, and, as they are commonly married, they are compelled to labor for their support. The churches of Rome, England, and Greece, are allowed by law, and other sects are not disturbed. There are 3,000 Jews in Corfu, 1,500 in Zante, and 50 in Cephalonia. Corfu has 130 villages, and 60,000 inhabitants. The capital has a population of 17,000, and in all the islands there are 200,000 souls.

The ancient city of Corcyra was some distance south of the present capital; and near its site we visited the ruins of a Doric temple, which has been recently uncovered. It is directly on the seashore, and the columns, several of which are standing, are of the rudest and most ancient style of Grecian architecture. The citadel of Corfu is built on two high rocks, which are separated from the island by a narrow creek, over which a bridge is thrown. They are called the Old Forts, and were doubtless fortified from the earliest period,

forming the Acropolis of the ancient city. Virgil speaks of them, as the "ærias Phæacum Arces," ("the lofty towers of the Phæacians,") and the strong fortifications erected there by the Venetians, French, and English, have made Corfu one of the most defensible places in the world.

The arrangement first made between the government of Great Britain and that of the Ionian Islands, was, that the latter should pay to the former the whole expense of the military force employed for their defence, as also of the public works constructed in the islands. On experiment, however, it was found that this expense would exceed the means of the Greeks, and a new arrangement was made, by which they annually pay to Great Britain the sum of £35,000 sterling, which is much less than the actual expenditure. Thus here, as in the case of most of her foreign possessions, does the "Island Empress of the Sea" dearly pay for her pride of empire and her lust of power.

Directly opposite Corfu, and separated from it only by a narrow frith, are the wild and woody heights of the ancient Epirus, rising in successive ranges towards the North, until they terminate in the barren and snow-clad summit of the lofty Ceraunia. Such is the province now known as Lower Albania, and which, by the Pindus and its branches, is made, in the wild and rude magnificence of its mountain scenery, another Switzerland. Every night there may be seen on the sides of these mountains, the watchfires of the Albanian shepherds, who are guarding their flocks; and in walking the streets of Corfu, these brave and hardy, but cruel and unsocial mountain warriors are often met with. Like other savage and warlike tribes of men, their chief delight and pride is in the showy splendor of their dress, and the glittering richness of their arms. Their turbans, and often their whole dress, are of the purest white, but the favorite color for the vest is red or purple. This garment is often of velvet, embroidered with gold, and richly interwoven with splendid ornaments. In front are two and sometimes four rows of gilt, silver, or gold buttons, of the shape and size of a hen's egg, hollow, and curiously wrought, and so near each other as to make a tinkling noise when the wearer walks. Their large full breeches are white, and tied below the knees with garters of scarlet silk. Their stockings, or leggins, are of wool, interwoven with red silk, which hangs down in tassels, while those of the rich are of crimson velvet, embroid-

ered with gold. The shoes of the rich are red or yellow, and the back and inside of the leg, half way from the instep to the knee, and sometimes the outside of the knee, are covered with thin plates of silver, attached to each other in such a way as to defend those parts when travelling in a rough and woody country. Thus Homer says of Agamemnon, —

“And first he cased his manly legs around,
With shining greaves with silver buckles bound.”

Hesiod speaks of greaves made of brass, and Homer, of tin. Those found in ancient tombs in various parts of Italy, are commonly of thin flexible bronze, reaching as high as the knee, or higher.

The Albanians commonly carry a long gun, a pair of silver mounted pistols, with barrels about a foot and a half in length, a curved cutlass, and a dagger or knife. The pistols and knife are thrust under the sash. These arms are constantly worn for defence in war, and as ornaments in time of peace. In the winter, robes of ermine are worn by the richer class, while those of the poor are of sheep skin or goat skin, with the wool on the outside. I saw, at Corfu, a richly embroidered Albanian dress, the price of which was \$300. The dress of the Greeks is vastly more becoming than that of the barelegged Highland Guards, with their kilts of Scottish plaid, such as one often meets with at the military stations of the British.

The variety of national costumes and manners to be met with in the more eastern parts of the Mediterranean, are such as often to remind one of the graphic and accurate description of such a scene, which is given in *Childe Harold*:

“The wild Albanian, kirtled to his knee,
With shawl-girt head and ornamented gun,
And gold-embroidered garments, fair to see,
The crimson scarfed men of Macedon;
The Delhi, with his cap of terror on,
And crooked glaive; the lively, supple Greek;
And swarthy Nubia's mutilated son;
The bearded Turk, that rarely deigns to speak,
Are mixed conspicuous; some recline in groups,
Scanning the motley scene that varies round;
There some grave Moslem to devotion stoops;
And some that smoke, and some that play, are found;
Here the Albanian proudly treads the ground;
Half whispering there, the Greek is heard to prate.”

In Greece, females are often seen laboring in the field;

and in Corfu, one may frequently meet them bending beneath an immense bundle of long, coarse grass, which they have been abroad to collect. This is used as in our Saviour's time, and reminds one of his striking illustration of the kind providence of God, derived from the verdant beauty with which He clothes the grass which to-day is, and to-morrow is cast into the oven.

Leaving Corfu on our way to the East, we passed the little island of Paxos, which is fruitful in oil and wine, and contains about 7,000 inhabitants, and then took our course along the shores of Santa Maura, the ancient Leucadia. This latter island is a mass of mountains, about thirty miles long and twelve broad, and separated from the continent only by a narrow channel which is said to have been cut by the Corinthians at an early period. In the time of Homer it was a peninsula, and the water in the channel is so shallow that it can be forded in still weather. The remains of a bridge, built there by the Turks, may yet be seen.

But what most attracted our attention, was the lofty promontory of Leucate, from which the Grecian poetess Sappho, is said to have thrown herself into the sea below, as a cure for love, and hence, it is commonly called the Lover's Leap. It is a narrow slip of marble rocks, of the purest and most glittering white, projecting some distance into the sea, and terminating in a high perpendicular precipice, the base of which is washed by the deep clear waves below. Artemisia, queen of Caria, who is celebrated by Herodotus, is said to have perished in trying this remedy for love, as Sappho had done before her; and though such is the giddy height of the precipice, that it would seem enough to frighten Sam Patch himself to look down into the roaring sea below, still, Maces, of Bythrotum, is said to have performed this dreadful leap four times, and thus at last, got the better of his love. Indeed, it would seem that so sudden and peculiar an application of the cold bath, would have no slight influence, for the time, at least, in checking and cooling down the wild and feverish excitement of love.

It is, however, the high poetic genius of Sappho, which has invested with such enduring interest, the place of her death. By far the most distinguished female who has ever entered the walks of poetry, she received from ancient Greece the flattering appellation of the Tenth Muse. Assembling around her a number of her own sex, she taught them, both

by precept and example, the arts of poetry and music, and though of the nine books of elegies and hymns which she composed, but two odes, and a few scattered fragments of verse have been preserved in the writings of Longinus, Plutarch, Aristotle, and others, still, those specimens strongly confirm the high estimate of her talents, formed by those who were familiar with all her works.

Leaving Santa Maura behind us, we next passed the narrow, rocky island of Ithaca, the kingdom of Ulysses, and the place where Homer has laid the scene of several books of the *Odyssey*. Its length is about seventeen miles, its greatest breadth less than four, and its circumference thirty-two miles. Some have supposed that Homer himself was a native of Ithaca, while, in the common histories of his life, it is stated that during his travels he lost his eyesight there; and surely, the delight with which his rich poetic fancy lingered amid the romantic scenery of this wild and rocky isle, would well comport with the idea, either that it was the home of his childhood or the last fair vision which greeted his eyes before they were veiled in endless night. The poet has shown his knowledge of mankind, too, in selecting such a place as the object of the firm and unwavering attachment of his hero during all his long and weary wanderings, as also in making it the abode of social and domestic virtue, of faithful and devoted affection, and lofty and commanding heroism. This is fully in accordance with the fact, that the inhabitants of rough and elevated regions are commonly far more hardy, virtuous, and enterprising, and more devotedly attached to the place which gave them birth, than are those who live in lower and more fertile lands. Homer is far from describing Ithaca as an earthy paradise, for when the king of Sparta offered three sprightly coursers as a present to the son of Ulysses, he thus replies:—

“That gift, our barren rocks will render vain:
Horrid with cliffs, our meagre land allows
Thin herbage for the mountain goat to browse,
But neither mead nor plain supplies, to feed
The sprightly courser, or indulge his speed:
To sea surrounded realms the gods assign
Small tract of fertile lawn, the least to mine.”

It was probably in allusion to the steep, rocky hill, surmounted by the Acropolis, and on the sides of which the ancient capital of the island was built, that Cicero exclaims, “Doth not

one's country delight him? Such, indeed, is the power of this attachment, that Ithaca itself, though placed like a nest upon the roughest rocks, was yet, by the wisest of men, preferred to immortality." The summit of this hill still retains some of the ruins of the Acropolis, called by the common people, the Castle of St. Penelope, a name derived, doubtless, from the spouse of Ulysses. Her ladyship, notwithstanding her manifold virtues, could hardly have dreamed of ever attaining the honors of Christian saintship.

Having left behind us, —

“Leucadia's far projecting rock of woe,
The last resort of fruitless love,
And with it stern Albania's hills,
Dark Suli's rocks, and Pindus' inland peak,
We passed the barren spot
Where sad Penelope o'erlooked the wave,”

and sailing onwards in our course along the western shores of Greece, there lay on our left, Actium, Missolonghi, Navarino, and Lepanto, where battles, by land or by sea, have been fought, unsurpassed, perhaps, in the momentous results depending upon their issue, by any others to be met with in the records of history.

The battle of Actium, in which 5,000 lives were lost, and 300 ships were taken, decided the question whether the vast empire of Rome should be ruled by the cruel, crafty, avaricious, and hypocritical Augustus, the selfish and interested patron of literature and the arts, or the brave, generous, luxurious, and profligate Anthony: the lover of noise, revel, and debauchery, the companion of jesters and buffoons, and the humble and submissive slave of the licentious, beautiful, and voluptuous queen of Egypt. The marshalled hosts of Europe and the East, there met each other in hostile array, and Anthony, at first by yielding to his royal mistress, as to meeting his enemy by sea, instead of on land, and then in following her in her flight from the field of conquest, instead of leading on his soldiers to victory, thus by his blind infatuation, lost the empire of the world. Well might the poet, when gazing upon the place where this battle was fought, exclaim, —

“Behold, where once was lost
A world for woman; lovely, harmless thing!
In yonder rippling bay, their naval host
Did many a Roman chief and Asian king
To doubtful conflict, certain slaughter bring.”

The battle of Lepanto, in 1571, was fought near Actium and Missolonghi, between the combined forces of Spain, Venice, and the Pope on the one hand, and the Turks on the other. More than 500 ships, armed with the destructive engines of both ancient and modern warfare, and filled with men, roused to wild, fanatic rage and valor, by opposing systems of religious faith, met in furious contest. The records of history scarce present an example of a more reckless and desperate naval engagement than this, resulting as it did, in the sinking of eighty ships, during the battle, the abandonment and destruction of 130 more, the capture of an equal number, and the loss of more than 30,000 lives. "Fearful indeed, was it," says the historian, "to behold the sea discolored with blood, and shrouded with corpses, and piteous to mark the numberless wounded wretches, tossed about by the waves, and clinging to shattered pieces of wreck. Here might you observe Turks and Christians, mingled indiscriminately, imploring aid while they sank or swam; or wrestling for mastery, perhaps, on the very same plank. On all sides were heard shouts, or groans, or cries of misery; and as evening closed, and darkness began to spread over the waters, so much more was the spectacle increased in horror."

Previous to the battle of Lepanto, the Turks, with their powerful armament, had carried every thing before them, even to the very confines of Italy, and had they swept from the sea the naval force which opposed them, there was nothing to prevent their laying waste the fertile regions of southern and western Europe. In view of these facts, an able historian, who was fully qualified to judge in the case, has well asked, — "What would have been the fate of Europe, if the infidels had conquered? What new barrier was Christendom prepared to raise against the establishment, in her fairest portion, of the despotism of the Ottomans, — perhaps of the imposture of their prophet?"

The battle of Navarino, which was fought in October, 1827, between the combined fleets of England, France, and Russia on the one side, and the Turks on the other, was in its results most fortunate to oppressed and suffering Greece. Though commenced by accident, and with but twenty-nine ships of the allies opposed to seventy of the Turks, aided by a whole line of land batteries, still the destruction of all but fifteen of the Turkish ships, and the loss of more than five

thousand men, so ruined their naval power, as to seal the deliverance of Greece from the bonds of Moslem oppression and tyranny. So reduced are now the resources of the Turkish Empire, that after this eventful contest, she could not, as in the year succeeding the battle of Lepanto, put forth to sea again with a force nearly equal to that she had so recently lost; and we may with truth apply to these two engagements the "witty and fit comparison," as the old historian calls it, which was made by one of the chief of the Turkish prisoners taken at Lepanto, when contrasting the result of that contest with the previous loss of the island of Cyprus, by the Christians. He said, that "the battell lost was unto Selymus" (the Turkish sultan) "as if a man should shave his bearde, which would grow out again; but that the loss of Cyprus was unto the Venetians as the losse of an arm, which, once cut offe, could never be againe recovered." The battle of Navarino was indeed to the Turks "as the losse of an arm."

Missolonghi, at the commencement of the Greek revolution, was merely a fishing town, containing 3,000 inhabitants, and enclosed with a low mud wall, and a ditch seven feet wide and four deep, which, in many places, was filled up with rubbish. The only cannon in the place were four old ship guns, and one dismounted thirty-six pounder, and though provisions were scarce, and there was not ammunition sufficient for a month's siege, still Mavrocordato, with less than 500 soldiers, made a stand there against a Turkish army of 14,000 men. At length, being reinforced by a body of 1200 men, the Greeks not only routed the enemy, taking their artillery, baggage, and a large quantity of provisions, but, closely pursuing them, with the aid of other forces who joined them, they cut off great numbers, and, forcing them to cross the Acheron, which was swollen by rains, several hundred were drowned in the attempt. Thus, of the large Turkish army, which three months before had passed through western Greece in triumph, not more than half escaped.

After this victory, Missolonghi was more strongly fortified by Lord Byron and others, and, as it furnished a place of refuge for those in the surrounding region, who were driven from their homes by the ravages of war, and was the main point of communication by sea with the eastern provinces of Greece, it thus became a most important fortress. Passing over the siege of 1823, which, like the former one, was broken

up by the valor of the Greeks, we may briefly notice that which commenced in 1825. The number of inhabitants had then increased to 12,000, of whom 4,000 were able to bear arms. They were vigorously besieged, both by land and sea, by a Turkish army of 14,000 men, who, at the end of seven months, were joined by an Egyptian army of 12,000, with such an addition to the number of ships, that the combined fleet consisted of more than one hundred sail. Thus were the Greeks cut off from all hopes of the continuance of those supplies, which their ships had from time to time been able to throw into the place, as a means of relieving the extreme distress which prevailed there.

I will not dwell upon the distressing details of this eventful siege. For more than a year its bloody horrors continued. Suffice it to say, that the houses in the town were almost entirely destroyed by bombs and shells, and their inmates forced to seek shelter in holes which they dug in the ground: the inhabitants were driven by hunger to eat all kinds of domestic animals, and the most offensive articles of food; numbers were constantly perishing, in desperate sallies or in repelling the vigorous assaults from without, until finally, assembling together, they partook of the sacrament at the hands of their bishop, ate the last food which remained to them, and then, such as were able, prepared to break through the lines of the besieging army by night, with the hopes of thus escaping, while the aged and infirm, and such of the women as chose to remain behind, shut themselves up in a mill to await their fate. The first division of 3,500, most of whom were men, gained the mountains, with the loss of only about 400, but, exhausted with hunger, 300 more died by the way during their two days' march to Salana, and when they reached Corinth, only 2,500 remained. The second party, about equal in number to the first, and containing a large proportion of women and children, was driven back by the Turks, many of them were either killed upon the spot, or taken prisoners and sold, while mothers with their children, to the number of 800, rushed into the sea and were drowned, that thus they might escape their cruel oppressors. As the Turks approached, a mine, containing thirty barrels of powder, was fired by an old soldier who had charge of it, and the bastion which was over it, as it fell, destroyed many of the enemy. When the Turks, in search of plunder, pressed eagerly around the mill in which were several hundred of the aged,

infirm, and women, according to previous arrangement, those within set fire to a quantity of powder with which they were provided, and blew themselves and their besiegers together into the air. Thus did the conquerors gain little else than prostrate walls and fallen houses, streets drenched with blood, and strewn with the bodies of the slain.

As I write this sketch, a human skull from this Golgotha, this field of death, is before me; and often, as I have gazed upon it, deeply gashed as it is with the death-wound of him to whom it belonged, it has seemed no unapt emblem of the horrors of war, — a sad and impressive memorial of the reckless passion and violence of man, recalling, as vivid realities, the scenes of Missolonghi, Navarino, Actium, and Lepanto, and carrying the mind onward to that day when the earth and the sea shall give up their dead, and from beneath those waters, and along that shore, myriads of blood-stained victims shall ascend to meet their murderers before the judgment-seat of God.

On our way to the East, in accordance with the common custom in such cases, we repaired to the island of Milo, the ancient Melos, where each ship in our squadron took on board two skilful Greek pilots to conduct us safely through the difficult and dangerous sailing of the Grecian Archipelago. Milo was settled at a very early period by the Phœnicians, and afterwards by a colony from Lacedæmon, who, resisting for a time the attempts of the Athenians to subdue them, were finally conquered, the males were put to death, the women and children enslaved, and 500 colonists sent there to supply their place. In modern times the island has been subject to Turkish oppression, and to frequent incursions of pirates, from whose acts of robbery and violence it has suffered much. The present number of inhabitants is about 900, most of whom are collected in a single town, which is built on the sides of a steep conical hill, resembling in form the gigantic ant hills in Africa. The harbour is deep, and well protected from wind by the high ground which surrounds it. The island, like others around it, presents abundant evidence of volcanic action. It contains a number of hot springs, and while we were there, several shocks of an earthquake were sensibly felt by us on board our ship.

On our way from Milo to the Gulf of Argos, we passed near the islands of Hydra and Spetsæ. They are both mountainous and barren, the former containing about 13,000,

and the latter 2,000 inhabitants. Having always been free from Turkish residents, and governing themselves, they acquired an independent spirit, and actively engaged in commerce. The French Revolution threw into their hands an extensive and lucrative carrying trade from Egypt and the Black Sea to the Western part of the Mediterranean. Thus, not only did they become wealthy, but, by arming each of their vessels with from eight to thirty cannon, and manning them with from thirty-five to seventy men, as a defence against the Barbary pirates, it was found, at the commencement of the Greek revolution, that Hydra could meet the Turks with eighty, and Spetsæ with sixty well-armed square-rigged vessels.

In passing up the gulf of Argos, on our left was the province of Lycaonia, of which Sparta was the ancient capital. The lofty range of the Taygetus gives to this province a peculiarly wild and romantic appearance, while Mount St. Elias, with its snowy crest, rising to the height of 8,000 feet, overlooks the whole of the Peloponnesus. A Protestant mission from the United States, has been recently established among the rude, hardy, and comparatively virtuous mountaineers of this Grecian Switzerland; and the kind manner in which the missionaries have been received and treated, furnishes a favorable omen of their future success.

We came to anchor near the head of the gulf, with the Lake of Lerna, on our left, where Hercules is said to have destroyed the monster Hydra, while in front was the wide-spread and fertile plain of Argos, bounded by an amphitheatre of lofty hills and rude and broken cliffs. On our right was Napoli di Romania, the ancient Nauplia, the port of Argos, from which, more than 3,000 years ago, Agamemnon, with his hundred ships, sailed for the siege of Troy.

The present town of Napoli is built upon a tongue of land which projects into the sea. Directly to the west, the land rises in a steep, rough precipice, about 1,000 feet in height, called the Palamede. Its summit is crowned with extensive fortifications, built by the Venetians. These are connected with the town below, by both a covered and an open zig-zag way, one of which is used in time of war, and the other in peace. The city was for several centuries in ruins, the inhabitants having been expelled by the Argives, on suspicion of having favored the interest of the Spartans. Napoli was the residence of the Pacha of the Morea, before the year

1790, and was the Turkish as Argos was the Greek capital of the Peninsula. It was also the seat of government of Greece, during most of the Revolution; and King Otho resided there for a time before removing to Athens. The present number of inhabitants is about 6,000; and the buildings of the city, owing to the fact that it was formerly occupied by the Venetians, have much more the appearance of those of western Europe, than is common so far to the East.

The Turks were driven from Napoli by the Greeks, in 1822; and such is the strength of the fortress on the hill, styled the "Gibraltar of the Archipelago," that the Greeks did not take it until the enemy were reduced by famine to seven fighting men.

In 1825, when, on the approach of the Turkish army under Ibrahim Pacha, the inhabitants of Tripolitza, to the number of 30,000, and those of Argos, amounting to 12,000, fled for refuge to Napoli, leaving behind them the smoking ruins of their houses, not only was the city filled to overflowing with a dense mass of wretched and homeless human beings, but the gates being shut, thousands of poor wretches, pressed as closely as possible to the walls without, and there with no resting-place but the bare earth, and no covering but blankets hung upon poles, awaited the advance of an enemy whom they dreaded worse than death. The city was poorly fitted for defence, but a show of vigorous resistance on the part of the Greeks, and a fear lest the mountain passes which lead from the plains of Argos, should be occupied so as to cut off a retreat, induced the Turkish army to retire to Tripolitza.

In our excursions from Napoli to Argos, Mycænæ, and other places in the vicinity, we rode the small, but fleet and hardy horses of the country. Whenever a party of us issued from the landgate, a troop of wild-looking Greeks, whose rendezvous was about half a mile without the walls, would come rushing towards us, urging their horses at the top of their speed, and if we did not then make a speedy selection, we were surrounded by some twenty or thirty of these vagabonds, who, if they did not deafen us by the clamorous praise which each one gave his own steed, and his no less noisy abuse of the others, put one in serious danger of being run over by them, or of being so pulled to pieces as to need more than one horse to carry him. These Greeks, and others of the lower class, in seaport towns, who have had much to do with foreigners, are trickish and impudent cheats and sharpers;

but still, where one has occasion to threaten or chastise them for some act of barefaced villany, there is a ready self-defence and a resolute independence of character, which presents a favorable contrast to the quiet and cringing submission with which the knavish and supple Italians will receive a beating. It is, however, the height of injustice to judge of the character of a whole nation, from the porters, ostlers, and scullions one meets with, who, dependent for their living on small and uncertain gains, are strongly tempted to commit petty acts of fraud, and too often are made what they are, by the undue indulgence or the deception and abuse of those who employ them. As to the common feelings of sympathy with suffering, and those little acts of kindness and hospitality which all may perform, their cheering, soothing influence may be felt by the traveller in every land. I have found them one and the same in the Canadian hamlet, the New England village, the log house of the emigrant, and the mansion of the Southern planter; amid the widespread desolations of Spain and Portugal, in the cottages which hang among the loftiest peaks of the Apennines, in the hovel of the Grecian peasant, and the lowly hut of the native African, amid the luxuriant wildness of his native forest. Thus are these ties of social sympathy and kindness as extensive as the family of man, and thus, too, is it true, indeed, that, "as face answereth to face in water, so doth the heart of man to man." I do not, in making these remarks, deny the elevating influence of civilization and Christianity on the social affections and sympathies, but would merely oppose the disposition so often indulged, of judging of large masses of men from a few unfavorable specimens, as also the common feeling, that those whom we regard as wrong in their religious and political creeds, must of course be destitute of all the generous and benevolent impulses of our nature.

About two miles from Napoli, on the road to Argos, are the ruins of the Acropolis of the ancient 'Tiryns, or Tiryntus, said to have been founded about 1,400 years before Christ. The soldiers who went from thence to the Trojan war, are spoken of by Homer, as those

"Whom strong Tirynthe's lofty walls surround."

The Acropolis was built on a low rock, about thirty feet in height, and extending north and south to the distance of 244 yards. Its breadth is 54 yards, the walls are from 20 to

25 feet thick, and their greatest present height is 43 feet. Pausanius, who visited the fortress in the second century, speaks of the stones as being so large, that a yoke of mules could not move the smallest of them, and some of them are more than ten feet long and four feet thick. These stones are rough, and piled together in huge masses, without cement. There were gates at each end, one of which is fifteen feet wide, besides a postern in the western side. The fortress, which is about one third of a mile in circumference, consisted of an upper and lower enclosure, with a platform between them. In the eastern and southern walls were galleries, which were probably intended for covered communications, leading to towers or magazines of arms, at their further extremities. One of these places of arms still exists. The passage from the southern entrance into the lower division of the fortress, was about twelve feet broad, and one of the galleries which still exists, is eighty-four feet long, and five broad. In the eastern wall are two parallel passages. To judge from the quantity of stones which have fallen to the ground, the walls were at first not less than sixty feet in height. The town of Tiryns probably occupied a plain 200 or 300 yards in width, which lies on the southwestern side of the Acropolis, and separates it from a marsh extending to the sea. It is claimed, that a colony from Egypt came to this part of Greece about 1,500 years before Christ; and Dr. Clarke, speaking of the massive ruins of Tiryns, says, that the sight of them seemed to place him amid the ruins of Memphis. These ruins have continued nearly in their present state for more than 3,000 years, and may still remain as long as the earth shall endure.

CHAPTER XXI.

ARGOS, MYCENÆ, AND ATHENS.

History of Argos. — Harvest. — Threshing. — Bricks. — Houses. — The Acropolis. — Oracles. — Catholic Frauds. — Rev. Mr. Riggs. — Lake of Lerna. — The Mill. — Colonel Millor. — Mycenæ; its Walls and Gates. — Sophocles. — Ancient Excavations. — Massive Structures. — Reflections. — Egina. — Temple of Jupiter. — Servius Sulpicius. — Salamis; its History. — The Piræus. — Commerce. — Lions and Fountains. — Walls of the Piræus and Athens. — Ancient Tombs. — Works on Athens. — Plains of Attica. — History of Athens. — The Cephissos and Ilissus. — Olive Trees. — Greek Revolution. — Modern Athens. — King Otho. — Ancient Ruins. — The Acropolis. — The Propylea. — The Parthenon. — The Emperors Constantine and Julian. — Change of National Faith. — The Venetians. — Temples on the Acropolis. — Catholic Churches.

THE plain of Argos lies in the form of a semicircle, or rather of a crescent, around the head of the gulf of the same name. From Napoli, at one extremity of this plain, to Argos, at the other, is eight miles, and from the head of the gulf to the mountains which enclose the plain, is eight or ten miles. Argos is supposed to have been founded 1,856 years before Christ, and, enriched with the commerce of Assyria and Egypt, was for a long time the most flourishing city of Greece. At an early period, it became dependent on the neighbouring city of Mycenæ, whose monarch was styled by Homer, "King of many islands and of all Argos." Agamemnon, the ruler of this kingdom, was commander-in-chief of the Grecian forces, during the Trojan war.

Argos, in ancient times, contained thirty temples, besides a spacious theatre, a stadium, a gymnasium, and other splendid public edifices. In the fourteenth century, both Napoli and Argos belonged to a wealthy Venetian, by the name of Cornaro, and Argos being taken and its walls destroyed by Bajazet, in 1397, it was for some time deserted, until, having been rebuilt by the Venetians, it was again taken by the Turks in 1463. In 1663, there were sixty villages in the plain of Argos, and early in this century the Turkish governor there had forty villages under his command.

Before the late Revolution, Argos contained about 6,000 inhabitants, but, owing to the ravages of war in the sur-

rounding region, the population had increased, in 1825, to 12,000, all of whom fled to Napoli when the Turkish army approached, and from thence saw their city burned by the enemy. When we were there, the city had an air of active industry, and contained about 8,000 inhabitants, though whole squares, covered with the crumbling ruins of what had once been houses, presented truly melancholy evidence of the horrid ravages of war. It was then just at the close of the harvest, and the merry bands of reapers, followed by the widow and the orphan, gleaning the scanty pittance which was left to them, had relieved the widespread wheat fields of their yellow burden. The sheaves were piled in large heaps around the threshing-floors, on each of which six or eight horses tied in a row, and fastened to a stake in the middle, were driven round in a circle, and thus trod out the grain. The straw was then raked off, and the wheat separated from the chaff by first throwing it some distance with large shovels, while the wind was blowing freshly, and then using a fan. Threshing-floors, throughout the south of Europe, are in the open air; and while in Spain they are paved with brick or stone, and enclosed by a wall a foot or more in height, in Greece they are a mere circular space, twenty or thirty feet in diameter, with a floor of clay or earth.

The straw, beaten fine by being thus trodden under foot, is used, as in Egypt, in making large sunburnt bricks. It is freely mixed with the clay of which the bricks are made, and serves to bind them together, in the same way that the hair of animals does lime-mortar, which is used for plastering walls. Not only are the low houses of the common people built of these bricks, but handsome and commodious tenements, two stories high, are constructed of the same material. The walls are made about two feet thick, covered with lime-mortar, and whitewashed. A serious jar within, however, causes such a shaking of these walls as to remind one of the soft loose material of which they are formed.

We visited the remains of the ancient theatre of Argos, having sixty-four rows of seats, each thirteen inches in height, and hewn from the solid rock of which the side of the mountain is formed. It differs from other theatres in Greece, in having two wings. When entire, it would probably accommodate 20,000 persons.

The Acropolis of Argos occupies a high rocky cliff above the city, and, with its walls and towers, is not only a place

of peculiar strength, but presents an imposing appearance to one who views it from below. From its summit, the plain and gulf of Argos, with the mountains which enclose them, the town below, and Napoli, Tiryns, and Mycenæ in the distance, may all be seen.

When the Turkish army, under Drami Ali, entered the plain of Argos, in 1822, Ipselanti, the Grecian commander, with 300 men, threw himself into the Acropolis of Argos, and bid defiance to the hosts of the enemy until his supply, both of food and water, was exhausted, when, breaking through the Turkish lines by night, he joined another division of the Greek army. Though this seizure of the Acropolis was a rash and dangerous act, still, it so delayed the operations of the Turks as to enable the Greek peasantry to collect in great numbers, and, by occupying the narrow mountain passes which lead to Corinth, entirely to rout the immense army of the enemy on their retreat, thus securing a large amount of booty, and leaving the bones of thousands of their fallen foes to whiten in the sun.

Dr. Clarke, who was at Argos in 1801, discovered, near the foot of the hill of the Acropolis, one of the ancient shrines where oracles were delivered. In what had once been a heathen temple, the altar and inner end of which were hewn from the solid rock, there was on the right, as one entered, a small opening easily concealed, connected with a narrow passage, through which one might creep to a place directly behind the altar. Stationed there, and concealed from the view of spectators, the crafty priest might deliver his responses, thus leading the credulous multitude to believe that the voice which came to them from behind the altar, was that of the God whom they worshipped. There were twenty-five of these shrines in Peloponnesus, and as many more in the province of Bœotia.

There has been much dispute among learned men, as to whether the responses of these oracles were supernatural, or merely the result of human imposture. Tertullian, and most of the early fathers of the church, held that evil spirits uttered or inspired these oracles, and in this opinion they have been followed by the historian Rollin, Bishop Sherlock, and numerous other modern writers. The author last named thinks it impious to disbelieve the heathen oracles, and to deny them to have been given out by the devil. In opposition to these views, it is urged that the oracles of both Egypt

and Greece were often bribed by those who consulted them, a fact which was publicly proclaimed by Herodotus and Demosthenes. It is also stated by the learned historian Eusebius, bishop of Cæsarea, that there were 600 writers among the heathen themselves, who had publicly written against the reality of these oracles. It has been claimed, that all the oracles ceased at the time of the birth of Christ. This, however, is untrue, for Pausanias testifies to their existence at Argos in the second century, and there is other evidence to prove that they were consulted until the fourth century. The fact which follows, shows us that the agency of these oracles was early employed by a corrupt Christian priesthood, to favor that reverence for the relics of the saints which has since produced such widespread and debasing idolatry in the Catholic church. We are told, that when Julian the Apostate was at Daphne, a suburb of Antioch, to consult Apollo, the god, notwithstanding all the sacrifices offered to him, continued mute, until at last he gave, as the cause of his silence, the fact, that the bodies of certain Christian martyrs were interred in the neighbourhood. Similar tricks of the Catholic priesthood have been practised in all ages, and not only are books filled with the pretended revelations made by the numerous images of the saints in the churches, but during the French invasion of Italy under Bonaparte, and the present war in Spain, much use has been made of these impostures to sway and inflame the minds of the populace. In one of the convents in Madrid, for example, a cavity like that at Argos, was formed so that, greatly to the astonishment of the vulgar, the sound of the human voice seemed to issue from the solid wall, until this lying wonder was broken open by the public authorities.

It was extremely gratifying to meet at Argos the Rev. Mr. Riggs, American missionary there, and his excellent lady. Mr. R. had been a professional fellow-student of mine, and the interest of my visit was increased by the fact, that the school of eighty Greek girls, taught in their house, was supported by a society of benevolent ladies belonging to a village in the United States, in which I had spent several of the pleasantest years of my life.

Beyond Argos, and on the opposite side of the gulf from Napoli, is the marsh or Lake of Lerna, where Hercules is said to have destroyed the Hydra, a monster with a hundred heads. Whether by the heads of this monster be meant the

numerous fountains which supplied the lake, or the various forms of disease caused by the noxious exhalations of the marsh, all of which were destroyed by draining it, is of little consequence to us. The latter theory is the favorite one with quack doctors, who are fond of heading the puffs of their cure-all nostrums with a picture of Hercules struggling with the Hydra.

The marsh is still large, while the lake, or pond, is quite small, and almost concealed by rushes. The water which runs from it, turns a mill, and the flour ground there is used without bolting, as is common in Greece. We supplied our ship with this water and found it pure and good. When the Turkish army were overrunning this part of Greece in 1825, Ipselanti, with 200 Greeks, took possession of this mill, and waiting until the enemy had passed, sallied out and fired upon them. 2,000 Turks were then ordered to take possession of the mill, but met with so brisk a fire, that they fell back. At length, the enemy having broken through an outer wall which enclosed the building, eleven men, led on by our countryman Miller, rushed out upon them, sword in hand, and repulsed them.

In passing from Argos to Mycenæ, a distance of six or eight miles, we crossed the ancient Inachus, now very properly called the Xeros or dry river. There was no water in it, and its broad, shallow bed, covered with loose stones and gravel, resembled those of other rivers often met with in the south of Europe, which, though dry in summer, during the rainy season are filled with broad and rapid streams. This is owing to the fact, that the steep rocky mountains near the coast, absorb but little rain, and send it quickly into the valleys below. Mycenæ was built upon one of the rocky cliffs near the summit of the mountain range, which overlooks the plain of Argos. It was a place of great strength, as well from its natural position, as from the massive Cyclopean walls which enclosed it. The history of Mycenæ extends back to the earliest records of remote antiquity, and at the time of the Trojan war, it was honored as the capital of "the king of men, the far-reigning Agamemnon." It was destroyed by the Argives, 466 years before Christ, when more than half the inhabitants took refuge in Macedonia, and the remainder in Ceryneia, and Cleonæ. The ruins remain in much the same state as when visited by Pausanias, in the second century, and bid fair to continue thus for centuries to come.

The walls of the city can still be traced in some places, while those of the Acropolis present the massive firmness and solidity of the Pyramids of Egypt. They are in some places 15 or 20 feet high, and enclose a space about 400 yards long, and 200 broad. The ground rises within the walls, and, at the highest point, are several subterranean cisterns, or granaries, walled with large stones and lined with plaster.

The principal gate was at the northwest angle, and though now partly filled up with rubbish, was probably near twenty feet in height. It is nine and a half feet wide at the top, and widens from the top downwards. It is commonly called the Gate of the Lions, from the fact that two Egyptian lions, with a column between them, are sculptured on a large slab of green marble directly over the gate. The lions stand upon their hind feet, and their fore feet are placed near the base of the column. This is supposed to be the oldest piece of sculpture in Europe; and, as the lion was the emblem of water in the sacred language of Egypt, and like every other animal was worshipped there, this tablet was probably like the images of the ancient heathen gods, and those of the Catholic saints, placed in the gates of cities, as an object of religious reverence. The same custom seems to have prevailed among the Jews, for we read in the sixth chapter of Ezekiel thus: "Likewise, the people of the land shall worship at the door of the gate before the Lord." Allusion is made, repeatedly, to the same fact in the Psalms. The stone upon which these lions are represented is of a triangular form, and is twelve feet long, ten high, and two thick.

The Gate of the Lions is approached by a passage fifty feet long, and thirty wide, enclosed on each side by a high wall. Sophocles, the Greek tragedian, has laid the opening scene of his *Electra* in this place, and through the whole play, he shows himself familiar with all the localities of Mycenæ. In these open places, or paved courts at the entrance of cities, markets, courts of justice, and other convocations, were held in ancient times. It was at the gate of the city, that Abraham bought of the sons of Heth the cave of Macpelah, and the agreement was confirmed, and the money paid, in the presence of all that went in at the gate. By the law of Moses, certain criminals were to be brought for trial to the elders of the people in the gate of the city, and there too capital punishments were inflicted. We read, also, that on a certain occasion, the kings of Israel and Judah sat

each on his throne, in a void place, in the entrance of the gate of Samaria; and all the prophets prophesied before them. Just without the gates of Tangier, in the empire of Morocco, I have seen four or five turbaned Moors sitting on a bench with their legs drawn under them, prepared to attend to any breach of the laws which might come before them for trial.

Some distance below the Acropolis, are three singular subterranean structures, which have excited in no small degree the curiosity of the learned. Two of these have been recently discovered, while the other has long been known. This latter has been successively styled the Heroum of Perseus, the Brazen Treasury of Atreus, and the Tomb of Agamemnon. As its general form is the same with that of the others, though somewhat larger, a description of it will answer for all. It is of an oval form, shaped precisely like a beehive, and entirely covered with earth and turf, except at the summit, where a stone has been removed in order to admit light below. The entrance is by a descent twenty feet in width, with a wall on each side, and the gate which is eight and a half feet at the top, widens towards the bottom. There still remain traces of columns, and of elegantly sculptured ornaments, about the gate. The main apartment within is about fifty feet in diameter, and of nearly an equal height. The stones are large, being hollowed on the inner surface, and laid in regular rows. A fire of dry furze, kindled by our guides, enabled us carefully to inspect the interior of the main structure, and also furnish a torch with which to examine a side apartment, which opens into the larger one. A passage four and a half feet wide, and more than eight long, leads into an inner chamber which is twenty-three feet square. It is rudely hewn from the solid rock, and may once have been lined with stones. Over the door, both of the larger and smaller apartment, is a triangular window.

The inner stone which supports the wall above the main gate, is twenty-seven feet long, seventeen wide, and four feet seven inches thick. Its weight is about 133 tons. As everything about Mycenæ bears marks of Egyptian origin, from whence the early settlers of this region are said to have come, so do this, and other stones to be met with in the walls of the Acropolis and elsewhere, remind one of the vast columns and obelisks of Egyptian granite which are met with at Rome. Chardin asserts, that most of the stones of one of

the temples at Persepolis, are between thirty and fifty feet in length, and from four to six in height. The columns of the temple of Cyzicum, in Mysia, of one piece, were fifty cubits in height. But the largest stone ever moved by man, was that which formed the temple of Latona, at Buto, in Egypt, which was a solid cube, sixty feet in diameter. Margat says, that some of the stones of Balbec are sixty-two feet in length, and twelve in height. Wood informs us, that in a wall at Balbec, three contiguous stones measure 190 feet in length, the longest being sixty-four feet.

In gazing upon the plain of Argos, and the peaceful gulf, and the wild and picturesque mountains which, on either side, enclose it, a thousand feelings of high and varied interest were excited. There was the cradle of Grecian arts and arms, and there, too, in the massive ruins of Tiryns and Mycenæ, may still be seen some of the most enduring monuments of human power and glory, bidding defiance to the ravages of time, and connecting, as with a chain of adamant, the unseen future with the darkly shrouded scenes of remote and unrecorded antiquity. To one whose mind, when in youth, has often been fired with ardor by perusing the glowing strains of the orators, historians, and poets of early classic times, as with rapture they describe the beauties and the glories of Greece, the varied richness of her mountain and her lowland scenery, the splendor of her temples, the wisdom of her sages, and the bravery and matchless renown of her heroes, — to one who has been thus excited, there is, indeed, a peculiar pleasure in gazing on this fair and classic land, and in recalling in fancy, the scenes of those days when Agamemnon, with his glittering hosts, came forth from the gates of Argos and Mycenæ, and sailed in a hundred splendid galleys, to the siege of Troy, — when every stream and fountain, every hillock, glen, and cliff, was shaded by some sacred grove, or adorned with a gorgeous temple or a beautiful shrine, — when, as used by Virgil, Argos and Mycenæ were but another name for Grecian power and glory, — and when, too, as the poet tells us, the hero, who had long abode in Italy, pierced by a mortal wound, and lying prostrate amid the wild tumult of the battle-field, looked up to Heaven, and recalled to his dying vision the rich and varied beauties of his own beloved birthplace,

“*Sternitur infelix, alieno vulnere, cœlumque
Aspicit, et dulces moriens reminiscitur Argos.*”

But such is not Argos now, and such is not Greece. The marshalled phalanx of Roman power, and the wild and reckless hosts of Gothic and Turkish barbarians, have swept, as with the besom of destruction, the length and breadth of the land, leaving desolation and death behind them, and enslaving, oppressing, and trampling, as with a heel of iron, the godlike intellect of man in the dust. So recent, indeed, has been the last devastation of Greece, that even now the bones of the fallen whiten her battle-fields, the marks of the flames which consumed her ruined cities, are still fresh upon the crumbling walls of the houses, and one may almost fancy, that he sees before him the turbaned hosts of the Turks, with their long trains of camels and of horses, winding through the narrow defiles of the mountains, or raising the war-cry of Allah, and rushing with wild and impetuous fury down upon the plains, spreading fire and bloodshed everywhere around them. When thus contrasting the present state of Greece with what she once was, well may we exclaim, with the poet, —

“ Clime of the unforgotten brave !
Whose land, from plain to mountain cave,
Was Freedom’s home, or Glory’s grave.
Shrine of the mighty ! can it be,
That this is all remains of thee ? ”

On our way from the gulf of Argos to Athens, we passed near the fertile and beautiful island of Egina, and had a fair view of the splendid ruins of the temple of Jupiter Panhellenias. It had formerly thirty-six Doric columns, of which twenty-three are now standing, and is supposed to be the oldest temple in Greece, next to that of Corinth, having been erected about 600 years before Christ. Being situated on the summit of a hill far from any human dwelling, surrounded with trees and shrubs, in all the wild luxuriance of nature, and commanding a view of some of the fairest portions of Greece, no Grecian ruin exceeds it in picturesque richness and beauty. Egina has acquired some wealth and importance in modern times, by its commercial connexion with Hydra, and in 1825 had a mixed population of 10,000 souls, who were driven there from other parts of Greece, by the ravages of war. The island is about twenty-one miles in circumference, and presents abundant traces of volcanic origin.

As we sailed up the gulf of Egina, and gazed on the ruins of ancient magnificence and glory, which were scattered everywhere around us, it were not strange that we should in-

dulge in reveries like those of Servius Sulpitius, in the touching and beautiful letter of condolence which he wrote to Cicero, upon the death of his daughter Tullia. "Returning from Asia," he says, "as I was sailing from Egina to Megara, I began to contemplate the prospect of the countries around me. Egina was behind and Corinth before me; Piræus on the right, and Corinth on the left; all of which, once most flourishing, are now overturned and buried in their ruins. Beholding this, I began thus to reflect with myself: How sadly do we poor mortals grieve, if any of our friends die or are slain, when, in a single view, the prostrate carcasses of so many cities lie before me."

"Pronounce what sea, what shore is this?
The gulf, the rock of Salamis."

Such, in substance, were the question and reply which passed among us, as, sailing along the southern shore of Salamis, we entered the ancient Piræus, the port of Athens. The island of Salamis is a low, barren mass of rocks, about twenty-five miles in circumference, and celebrated in ancient times for the great naval battle fought near its shores, in which the Grecians, under Themistocles, with only 180 galleys, by taking advantage of the wind, and meeting the enemy in a narrow strait, where but few of their ships could be brought into action at a time, gained a decisive victory over the immense fleet of Xerxes, king of Persia, destroying 200 of his ships, and taking a large number more.

Previous to this battle, the Athenians fled for safety to Salamis, leaving behind them only those who, on account of their extreme old age, could not be removed. Domestic animals followed their masters to the shore, and by their cries expressed their sorrow at being severed from those to whom they were attached. Of these, a dog, that belonged to Xantippus, the father of Pericles, unwilling to be left behind, leaped into the sea, and swam by the side of the ship till it reached Salamis, where, exhausted with toil, it died immediately. The place where the dog was buried, being the point nearest Athens, was named Kunos Sema, the Sepulchre of the Dog, which has since been changed to Cynosura.

During the recent Revolution in Greece, though Salamis contained but 192 native inhabitants, yet repeatedly, when the Turks overran Attica, almost the whole population of the province, to the number of 100,000, took refuge on this bar-

ren island. Thus has Salamis remained unconquered, and, both in ancient and in modern times, has furnished a safe place of retreat for the wives and children of those who exposed their own lives in defending the liberties of their country.

The entrance to the Piræus is only sufficiently wide to admit a single large ship at a time, and two of three divisions of the ancient harbour are so nearly changed to a marsh, that it would be in vain to think of anchoring there, as in former times, 300 even of the boat-like ships of the early Greeks. The water is from two to twenty fathoms deep, and though four or five frigates were at anchor there, yet so near were they to each other, as at times to create serious embarrassment when they swung around in their places. Little coasting vessels were constantly entering and leaving the harbour, laden with materials for building, or articles of commerce, and presenting a scene of bustling activity and enterprise, such as we had scarcely met with before since we entered the Mediterranean. Many fine houses, two or three stories in height, were either in progress or recently erected, and numerous rough temporary structures for shops and stores, such as are met with in our manufacturing and other villages, during their early and rapid growth, gave evidence of a degree of prosperity and increase, widely at variance with the dull and changeless monotony of most other portions of southern Europe. The commerce of Greece is rapidly reviving, and the residence of the court at Athens, and other local causes, have served to give a peculiar impulse to the growth and prosperity of the Piræus. Should the reviving energy which is now beginning to be felt throughout this interesting land as to commerce, education, and the arts, continue to increase, the time will soon come when it cannot with truth be said, "Tis Greece, but living Greece no more."

The port of the Piræus has in modern times been named Porto Leone, from the marble statue of a lion in a sitting posture, which was found there, but has since been removed to Venice. This lion was ten feet high, and formed part of a fountain which gushed from its mouth. A similar colossal statue of the same animal may be seen near mount Hymettus, and others in various parts of Attica. As this province was first settled by a colony from Egypt, where, as Plutarch informs us, the lion was honored, and its figure placed in temples, because the Nile overflowed when the sun was in the

sign of the lion in the zodiac, and as the lion was regarded as the guardian of fountains, it is hence probable that these statues, as also those over the gate of Mycenæ, were connected with the religious worship of the early Greeks. Thus, too, may we account for the fact, that the spouts upon Grecian temples are commonly lions' heads, as also for the prevalent custom, both of ancient and modern times, of causing the water of fountains to spout from the mouth of the same animal.

The Piræus was formerly enclosed by lofty walls, and these were connected by others with the walls of Athens, five miles distant. They were commenced by Themistocles, and completed by Cimon and Pericles. They were sixty feet high, and so wide, that loaded carts could pass each other upon them. The towers which crowned them were occupied by families when the city became crowded with inhabitants. They were built of large blocks of hewn stone, the exterior ranges being held together with lead or iron. Their ruins may still be seen in many places. The space of ground between the two walls which connected Athens with the Piræus, was adorned in ancient times with numerous temples and other public edifices, which have since been supplanted by olive groves, vineyards, and gardens. It was at first intended to raise these walls to the height of 120 feet, but it was never done. We read in Xenophon of the town of Larissa, in Media, which was surrounded by a wall 25 feet thick and 100 high; and of another called Mespila, with walls 50 feet thick and 150 high.

The walls of the Piræus were destroyed by Lysander and the Thirty Tyrants, and afterwards rebuilt by Conon. The walls of Athens, together with those of the Piræus, were $24\frac{1}{2}$ miles in length, those of the Piræus being $7\frac{1}{2}$, those of Athens the same, the north wall, connecting the two places, 5 miles, and the south $4\frac{3}{8}$. Sylla, with great difficulty, reduced the Piræus, and destroyed its walls and those of the city. The latter were not completely rebuilt until the reign of the Roman Emperor Valerian, about 400 years afterwards. After this they were again overthrown during the successive invasions of northern and eastern barbarians, and the city was wholly open to hostile incursions until 1780, when the modern walls were built, as a defence against the pirates and bands of Albanian robbers, who used to pillage by night. They are 10 feet high, less than 2 thick, and nearly 3 miles in circum-

ference, embracing not only the town and Acropolis, but also some open places for cattle. As blocks of marble from the surrounding ruins, the stones obtained by destroying the bridge of Hadrian over the Ilissus, and every other kind of material near was employed in constructing these walls, and the inhabitants were compelled to labor upon them day and night, they were completed, at a small expense, in seventy-five days.

The modern walls have 7 gates, one of which is the arch of Hadrian, on one side of which was Theseiopolis, or the old city, and on the other was Hadrianopolis, or New Athens. The breadth of the open arch is 20 feet, and that of the whole structure is 44 feet. In some places, near the walls, may be seen the ancient Grecian roads, which are commonly about 13 feet wide, so that two carriages can easily pass each other upon them. The rocks over which these roads passed, like the pavement of the streets of Pompeii, are deeply marked with wheels. These tracts are 6 inches wide, and the space between them is 4 feet, corresponding of course to the breadth of the chariots and other vehicles of the ancient Greeks.

Near the Piræus is the Necropolis, or burying place of the ancient Greeks. The tombs are mostly concealed by weeds and bushes, but still they are so numerous as to be easily discovered. They are cut in the rock to the depth of four or five feet, and covered with a heavy flat stone. Modern travellers have opened many of these tombs, by first breaking the cover with a large hammer, and then overturning it with a lever. Dodwell employed ten men, who, in nine hours, opened thirty tombs. Two men can commonly open four tombs in a day. The labor required in doing this reminds us of what we read of the women, who came to the place where our Saviour was buried bringing sweet spices, that they might anoint him, — “And they said among themselves, who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away; for it was very great.” We are also told of the grave of Lazarus, that it was a cave, with a stone laid upon it.

The remains in these Grecian tombs are covered with a deposit of earth about a foot in depth, which has gradually accumulated there. Beneath this, and above the human remains, are often found the bones of a sheep, a black sheep having been sacrificed at graves to the infernal deities. Articles of armour, or those for ornament or domestic use,

are found in many of these tombs, but the most touching memorials are the little toys and playthings found in the sepulchres of children, which, having amused them when living, parental tenderness caused to be placed beside them when dead. Among these are little cups and vases, and small earthen figures, with movable legs and arms, which were put in motion by means of a string, like the toys of children at the present day.

In speaking of Athens, a few only of the multitude of interesting topics which present themselves to the mind can be noticed. Heliodorus employed fifteen books in describing the pictures, statues, and sculpture of the Acropolis alone: Plemo Perigetis devoted four volumes to the same subject, and Strabo says, that as many more would be required for the other portions of Athens and Attica. Of recent authors, to say nothing of Spon and Wheeler, and the large and splendid work of Stuart and Rivett, Chandler has devoted thirty-eight chapters to Athens alone, and Dodwell has 230, and Hobhouse 100 quarto, and Dr. Clarke 80 octavo pages on the same city.

From the Piræus to Athens, a distance of five miles, the country is open and free from houses, being covered only with extensive groves of olives. The vineyards and gardens, which formerly abounded there, have mostly disappeared, and the region around presents abundant traces of the recent ravages of war. Indeed, from the earliest ages, the plains of Attica have often been used as a battle-field, where, in addition to the horrors of civil war, the opposing hosts of Greece, Persia, and Rome, and the hordes of Gothic and Turkish barbarians have met in deadly strife, moistening the soil with their blood, and leaving behind them enduring traces of the devastation and havoc which they made. And yet so splendid and massive are the ruins of ancient magnificence which Athens even now presents, enriched as they are with the golden lustre which time has given them, that in gazing on their mellowed freshness and beauty, the traveller for the time forgets that the city in the midst of which he stands, had seen more than fifteen centuries, when our Saviour appeared upon earth.

Though Athens at first occupied only the summit of the Acropolis, and afterwards, when she had risen to strength and glory, was, at different times, laid waste by Xerxes, Mardonius, Lysander, and Sylla, yet she always rose again from her ashes with renewed splendor and power. Xenophon informs

us, that when he wrote, the city contained more than 10,000 houses, which, allowing twelve persons to each house, would make 120,000 inhabitants. After Sylla and Nero had plundered Athens of numerous works of art, there were still, in the time of Pliny, 3,000 statues there, and the city enlarged and improved by Hadrian, and still retaining unimpaired the magnificent edifices erected by Cimon and Pericles, was never so splendid as during the reign of the Antonines and their successors, until the time when, by the influence of Christianity, and the edicts of the later emperors, the ancient systems of philosophy and idolatry gradually declined, the temples were closed, sacrifices ceased to be offered, and at length Alaric, with his Gothic hordes, pillaged the city, burned the libraries, and Athens was no longer the seat of science and the arts.

The groves of olives between the Piræus and Athens are watered by the Cephissus, which rises near the foot of mount Pentelikon, about six miles from the city, and is lost without reaching the sea about two miles from the Piræus. Its source is deep and clear, the water flowing rapidly from it, but it soon becomes a small, muddy rivulet, and is nearly or quite dry in the summer.

The Ilissus rises some distance to the northeast of Athens, and is lost in the plain between the city and the sea. It is now only an occasional torrent, which is dry in summer, though in ancient times, when the neighbouring mountains were covered with forests, which retained the moisture and attracted the clouds, it is doubtless true, that all the rivers of Attica were much larger than at present. One of the earlier of the modern writers on Greece, mentions an overflowing of the Ilissus, which destroyed many houses, and did injury to the amount of \$ 100,000.

The olive groves in the vicinity of Athens have been, both in ancient and modern times, the principal source of wealth to the city. They occupy both banks of the Cephissus, and are from one to three miles in width, and seven or eight in length. The quantity of water which each proprietor may draw from the stream, has been strictly defined by law. Before the Revolution, 4,000 barrels of oil were usually exported in a year, and in very fruitful seasons a much larger quantity. In 1808 it exceeded twenty times that amount, and a Greek, who had given 2,000 piastres for 80 trees, the preceding year, received 2,500 piastres for a single crop. Besides

this large olive grove, there are others in the vicinity of several of the villages, and in addition to thirty-six olive presses at Athens, there were eight in other parts of Attica.

During the period of 860 years, which intervened between the invasion of Xerxes and the irruption of Alaric into Greece, Athens changed masters twenty-three times; the city was twice burned by the Persians; the second Philip of Macedon destroyed the suburbs, and every thing of value in the vicinity; Sylla nearly levelled with the ground the Piræus, and Athens and its suburbs, defacing its ornaments and removing many works of art; the Acropolis was plundered by Nero, ravaged by the Goths in the reign of Claudius, and, to complete the work of ruin, was stripped by Alaric of every object of curiosity which could be removed. From the reign of Justinian, onwards, for more than 600 years, history is almost entirely silent as to the condition of Athens. In the beginning of the thirteenth century, it was defended against a neighbouring prince by the Archbishop of the city, after which it was taken by the Marquis of Montserrat, and governed by a succession of Dukes. In 1303, Athens was taken by the Catalans, and from them the sovereignty was transferred to the house of Aragon, and the Dukes were appointed by the Kings of Sicily. The Accaioli family, of Florence, were the last sovereigns there before the city was taken by the Turks in 1456. In 1687, Athens was taken by the Venetians, but was surrendered again to the Turks the following year.

Before the recent Revolution, Athens was subject to a Turkish Governor, appointed by the Kislak Aga, the chief black eunuch of the Seraglio of the Grand Sultan, and paid an annual tribute of 30,000 or 40,000 crowns. The number of houses was from 1,200 to 1,300, and the population amounted to 12,000, of whom 2,000 were Turks. There were four public mosques, and eleven places of Mahometan worship in all. The Greeks had thirty-six churches, which were constantly open, and, including chapels of saints, they had nearly 200 consecrated buildings in the city.

When the Greek Revolution first commenced in 1821, the inhabitants of Athens fled to the island of Salamis, though no direct collision had taken place between them and the Turks, and no act of violence had been committed. The fact, that on the one hand, the Greeks were by far the most numerous, while on the other, the Turks had possession of

the citadel, and superior military power, caused a degree of restraint and of mutual respect for each other's rights. The mild and delightful climate of Attica, is also claimed to have exerted a softening and humanizing influence on the cruel and bigoted Turks, and hence, something like sympathy and friendship existed between them and their Grecian subjects. After a short time, the Greeks crossed over from Salamis, and, gradually hemming in the Turks, assaulted the city at midnight, and drove their enemies to a fortress on the Acropolis. At length, a Turkish army approaching, the Greeks retired again to Salamis. The Greeks had destroyed many of the houses of the Turks while their owners were shut up in the Acropolis, and now the Turks returned the compliment by destroying those of the Greeks. This army was guilty of the greatest atrocities, such as burning the villages, destroying the crops; and, scouring the country in parties of from fifty to a hundred men, mounted on fleet horses, they captured companies of the Greek peasants; when, giving them some distance ahead, they would amuse themselves by swiftly pursuing them, and trying their skill by shooting them with pistols, or cutting off their heads with their sabres as they ran, in hopes to escape. When fatigued with this butchery, they would drive such as survived into the city, and there torture them to death for the amusement of the higher Turkish officers. It were enough to make one sick and ashamed of the name of man, to read of the horrid and more than fiendlike cruelty of holding the poor Greeks, with their faces to the ground, and then applying a sharp-pointed stake to the lower part of the body, driving it with a mallet along the spine, (just avoiding the vital organs,) until the point came out at the back of the neck, and then leave the suffering wretch to writhe and die upon the ground, or, planting the lower end of the stake in the earth, suspend him in the air, where, shrieking with agony, and gasping for thirst, he remained until death put an end to his misery.

The Turkish army soon retired from Athens, however; when the Greeks, sallying again from Salamis, drove the garrison which was left behind into the Acropolis, and closely blockaded them there. Owing to a want of water, the Turks, after waiting in vain for showers to descend, and being able to assuage their thirst only by licking off with their tongues, the moisture which collected at night on the marble ruins around them, at length capitulated on the 21st of June, 1822.

They were eleven hundred in number, and, giving up their arms, were to be transported to Asia Minor. While waiting more than a month for the means of removing them, there were at Athens large numbers of rude, ungoverned soldiers, whose passions had been strongly excited by the recent cruelties of the Turks, as also many refugees from the island of Scio, who had just escaped from the murderous fury of those who had burned their dwellings, enslaved or butchered their friends and relatives, and converted one of the loveliest spots on earth to a field of blood. At this crisis, a new impulse was given to the feelings of mingled grief and indignation which glowed in the bosoms of the Greeks, by hearing that a large army of Turks was rapidly advancing upon Athens. Thus lashed to fury by past suffering and present danger, they rushed upon their helpless prisoners, and four hundred of them were slain before the rage of the multitude could be stayed. Though we cannot but condemn such an act as this, still we cease to wonder at it, when we look for a moment at the causes which led to its perpetration. "Oppression," saith Solomon, "maketh the *wise* man mad;" and surely, if there be any sounds which might justly rouse the soul to vengeance, such must be the death-shrieks of one's murdered family; or if any scene might fire the bosom with raging fury and remorseless hate, it were the flames of one's peaceful dwelling, casting their light on the mangled corpses of those whom he loved.

About the middle of July, 1826, Athens was again besieged by a large army of Turks. Most of the women and children, together with the sick and the helpless, had taken refuge in Salamis. The Acropolis was occupied by 800 men, while the lower town was defended by 1,000 more. On the 17th of August, however, by a vigorous attack of the Turks, all the Greeks in the city were driven into the Acropolis and closely blockaded there. The next day a severe engagement took place between the Turks and Greeks, in which the latter were repulsed. On the night of the 23d of October, a chief named Grigiotti, with 450 men, forced the Turkish lines and entered the Acropolis, thus strongly reinforcing the garrison there. At two o'clock in the morning of the 12th of November, Colonel Favier, a foreign officer in the service of Greece, with 600 men, each carrying 28 pounds of powder, landed near Athens, charged the Turkish line with bayonets, struck up martial music, and safely entered the

Acropolis, thus furnishing the besieged with the needed means of defence. After other severe engagements between the Greeks and Turks, the garrison in the Acropolis was at length forced to capitulate, having lived for months in the midst of sickness and suffering, without houses, decent apparel, or the common comforts of life, and having eaten all the horses, asses, and other animals on which they could lay their hands. This treaty was signed the 5th of June, 1827.

After this surrender of the Acropolis by the Greeks, Athens and most other parts of continental Greece, were subject to the Turks, and thus became one widespread scene of desolation and death, or was distracted by the rival factions of the Greeks, who, in some cases, were driven by want to contend with each other for the scanty means of subsistence, which their country afforded. A friend and fellow-traveller of the author, who was at Athens in July, 1827, thus speaks of the city, as it then was: "The houses are nearly all in ruins, and deserted. A soldier here and there, and one or two men, with lemons, in the bazar, were all the living objects I met with. Our way was generally over heaps of rubbish, and no desolation can be more complete than that of this city, so dear both to the scholar and the artist. The inhabitants are now scattered over the islands, as in ancient times. They may return, but it will be long before Athens and its beautiful plain recover from the visit of those worse than Persian invaders."

The treaty between Britain, France, and Russia, for the pacification and settlement of Greece was signed July 6th, 1827, and the battle of Navarino, on the 20th of the October following, by giving a deathblow to the naval power of Turkey, secured in effect the freedom of Greece. On the 19th of January, 1828, Count Capo d'Istria, a native of Corfu, but afterwards Prime Minister of the Emperor of Russia, was inaugurated President of Greece. He was afterwards assassinated. Otho, the present king of Greece, was elected by the allied powers, who were parties to the treaty referred to above, and ascended the throne the 25th of January, 1833. He was a prince royal of Bavaria, and at the time of his election, being under age, a regency of three persons was appointed to direct the affairs of the kingdom. On the 1st of June, 1835, having reached the age of twenty-one years, he organized a cabinet, with whose aid he has since governed the nation. He at first resided at Napoli, but after-

wards fixed upon Athens as his capital. The removal of the court to that city has caused it to rise again from its ruins, and though the streets, like those of other eastern towns, are narrow and irregular, and most of the houses are low flat-roofed cottages of mud, still, many spacious dwellings in the modern style have been recently erected, presenting a striking contrast to the humble structures around them. The city now contains from 15,000 to 20,000 inhabitants, and the high price of rent shows that labor is in demand, and that capital may be well invested there. The climate is delightful, and the number of intelligent foreigners settled there, is such as to furnish one with the means of refined and elevated social intercourse.

Having taken this brief and cursory view of the past history and present condition of Athens, let us now turn to those splendid remains of classic antiquity, which still excite in the breast of the scholar, feelings of deeper and more lively interest, than any others on the face of the earth. For, though since the days when Greece was in her glory, centuries upon centuries have rolled away, and both Gothic and Turkish barbarism have visited, with oft-repeated devastation and havoc, the fair and fertile plains of Attica, and in her ruined temples, her fallen columns, and the mutilated statues of her heroes and her gods, have left but the wrecked and broken fragments of her former greatness, still Socrates, Plato, and Demosthenes, the Porch of the Stoics, the far-famed Parthenon, and the sacred groves of Academus, are and ever will be names of peculiar interest to the scholar, as connected alike with his youthful studies and the stronger and more manly feelings of his riper years.

The first object which meets the eye of the traveller, on approaching Athens, is the Acropolis, with its splendid crown of marble ruins. This is a natural fortress, consisting of a vast rock, 200 or 300 feet high, and at its base a fourth of a mile long, and half as broad. It extends east and west, and the greatest length of the level area on its summit is 1,150 feet, and its breadth 500. The south side is wholly inaccessible, and the north is quite steep and difficult of ascent. The walls are built at the extreme edge of the precipice, and are about 2,500 feet in circuit. The lower parts are ancient, while those above were built by the Venetians or Turks. The ancient ascent to the Acropolis was by a noble flight of steps at the western end, commencing near

the foot of Mars Hill. The present entrance is by a winding path, leading to a gate near the southwest angle of the fortress. It is commonly supposed, that the southern wall of the Acropolis was built by Cimon, the son of Miltiades, and the northern at an earlier period, by the Pelasgians. The entire area on the summit of the Acropolis was in ancient times covered with magnificent temples, a splendid and costly offering to the gods of heathen antiquity; and, though more than two centuries have passed away since they were erected, yet so firm and massive was their structure, that though now to a great degree in ruins, they have still resisted, almost to a miracle, the ravages of time, and the wanton and reckless violence of both civilized and barbarian warfare.

The Propylea, or vestibule of the Acropolis, as also the Parthenon, or temple of Minerva, the Odeum, and the temple of Eleusis, the most splendid edifices, not in Athens alone, but in the whole world, were all erected by Pericles. During his administration of forty years, he directed the resources of the state to strengthening and adorning Athens and the surrounding region, and his long-continued popularity was owing not less to the employment and means of support, which he furnished to a multitude of soldiers and sailors, and to artisans of every class, than to his commanding eloquence and high political talents. By thus employing the great mass of the people in obtaining and conveying, by sea or land, the immense quantity and variety of materials required for these public works, as also in shaping and preparing them for use, plenty was diffused throughout all classes of society, peaceful industry was promoted, and, by the spirited emulation excited among the different kinds of artisans, several edifices of surpassing splendor and elegance of design and execution, each of which would seem to have required the labor of an age, were, by the genius and energy of a single individual, completed in a few short years. We learn from Thucydides, that the Athenians had 9,700 talents in the public treasury in the time of Pericles, of which he used 3,700 in erecting public buildings.

The Propylea was built 435 years before Christ, and was finished in five years, at an expense of 2,012 talents. It was of the Doric order, with walls and roof of immense blocks of white marble, and had five doors, or lofty and spacious passages, for the accommodation of the multitudes who thronged there to worship. The right wing was the temple

of Victory, the left was decorated with paintings by Polygnotus, and before each was an equestrian statue. The whole edifice was entire in the time of Pausanias. The Temple of Victory, which was formerly used by the Turks as a magazine for powder, was blown up in 1656. The roof was carried away, together with the house of the officer who commanded the Acropolis, which was upon the roof, and his family perished. The left wing of the Propylea has still six entire columns of exquisite workmanship, with gateways between them. We ascended the walls of the Propylea, and from thence enjoyed a beautiful prospect of the surrounding region.

The stones in the walls of the ancient temples were fastened together by cramps of lead or iron, and during sieges some of them have been removed, to obtain materials for bullets. When columns consisted of several blocks of marble, they were united and kept in their places by pieces of wood accurately fitted to mortices, made in the centre of each block at their joints. These were either of cedar or olive, and, being entirely secured from the air, have been preserved for many centuries without injury. Allusion is made to the custom of uniting stones with wood in the 11th verse of the 2d chapter of Habakkuk, where it is said, For the stone shall cry out of the wall, and the crossbeam of wood, (that is, the timber which unites the joints of the building,) shall answer it.

The middle or great gate of the Propylea, was twenty-six and a half feet high and fourteen wide. It seems to have had no steps, but was passed by an ascending plain, for the easier admission of the processions, and the triumphal ships and cars, which were drawn through it. The stone over this gate is $22\frac{1}{2}$ feet long, 4 thick, and 3 feet 3 inches broad. Its weight must be more than 22 tons. The two gates next this on each side are 20 feet high, and $9\frac{1}{2}$ broad, and the outer ones are $12\frac{1}{2}$ feet high, and 4 feet 8 inches broad. The ascent to these side gates is by 6 steps, more than a foot high each. Those of the Parthenon are nearly 2 feet in height, and those of the great temple at Pæstum 2 feet $2\frac{1}{2}$ inches, regard being had, in these cases, rather to the size of the building, than to the convenience of those who were to ascend them.

The Parthenon, or temple of Minerva, the chief glory of the Acropolis, is near the southern wall of the fortress, and

about 300 feet from the Propylea. It occupies the highest summit of the hill, its pavements being on a level with the capitals of the columns of the Propylea. Thus, in ancient times, did this magnificent edifice, like a glittering crown, rise above the splendid group of temples around, and, unsurpassed in richness and beauty, presented, on its summit, the colossal image of Minerva, the fabled guardian of the city and nation, and the joy and pride of every Grecian heart. Its claims are unquestioned, to the high merit of being the most unrivalled triumph of sculpture and architecture that the world ever saw. Like the interior of St. Peter's, at Rome, and other splendid and finished specimens of the arts, the delight with which it is viewed, increases just in proportion as it is accurately surveyed.

The Parthenon occupies the site of a former temple, 100 feet square, which was destroyed by the Persians. It was constructed entirely of vast blocks of Pentelic marble, and was 228 feet long, 102 broad, and 65 high. It was of the Doric order, with fluted columns, without bases, six feet and two inches in diameter, and forty-two feet high. There were eight columns at each end, and seventeen on each of the opposite sides. The walls of the Parthenon, when they were entire, presented the finest specimens in the world, of sculpture, both in alto and basso relievo. The story of the birth of Minerva was carved in the front pediment, and in the back, her contest with Neptune, for the possession of the country. A representation of the splendid procession in honor of Minerva, in which citizens of both sexes and of every rank, took part, was carried quite round the exterior of the temple, to the length of 520 feet. The whole edifice was adorned with the most exquisite sculpture, for an extent of 1,060 feet, the figures varying from three or four feet in height, up to a colossal size.

The Parthenon, when entire, had two gates, of which that at the western end alone remains. Its breadth, at the base, is twelve feet eight inches, and its height about thirty feet. It is supposed that in ancient times, only that part of the temple was covered which contained the statue of the goddess, and that the remaining parts of the roof were of modern construction. The beasts of burden which conveyed the materials for the Parthenon, were held sacred; and one, which voluntarily headed the train, was maintained for life, without labor, at public expense. The statue of Minerva, for this temple, by

Phidias, was in a standing posture, with robes reaching nearly to the feet, and thirty-nine feet high. It was made of ivory, and decked with pure gold, to the amount of forty-four talents, or more than half a million of dollars. This image was placed in the temple the year the Peloponnesian war began. The gold was stripped off and carried away, together with the golden shields and other sacred ornaments, by the tyrant Lachares, when he was driven from the city by Demetrius Poliorcetes, about 300 years before Christ.

The partiality of Constantine the Great for Athens, saved the city from being purified from idolatry, and preserved to Minerva and the other heathen deities, their sacred portions and revenues, their temples and rites of worship. Julian, the Apostate, when in his twenty-fourth year, retiring from the intrigues of the Imperial Court at Milan, spent six months at Athens, in studying astrology and magic, and in intercourse with the greatest philosophers of the age. His previous dislike to Christianity was thus cherished and increased, and he then became in heart an idolator, though he did not publicly avow the fact, until years afterwards. In a letter to the Senate and people of Athens, written when he was Emperor of the West, he reminds them, that when he was summoned by Constantius, the destroyer of his family, to a court filled with his enemies, he had left them reluctantly, weeping plentifully, as many of them could witness, stretching forth his hands towards the Acropolis, and supplicating Minerva to save and protect him; and he affirms, that she did not abandon or give up her servant, as had been manifest, but was always his guide, accompanying him with guardian angels, which she had taken from the sun and moon. His beard had been shaven, and the philosophic cloak relinquished at the command of Constantius; but though a soldier and a courtier, he still retained his affection for Athens and Minerva, to whom he sacrificed every morning in his closet. The orator Libanus assured him, that none of his exploits had been achieved without the aid of the goddess, and that she had been his counsellor and coadjutor.

Under Valens and Valentinian, the successors of Julian, Minerva was still worshipped in the Parthenon, and the rites of heathenism prevailed in Athens until, at the close of the fourth century, the city was taken, and all the images destroyed, by Alaric and his Goths. The Parthenon, for many centuries after this, was used as a church of the Holy Virgin,

who, in the idolatrous honors paid to her image, was but another Minerva. To the Greeks, the transition from one of these objects of worship to the other, was most easy and natural, for Minerva was known, by way of distinction, as the Virgin goddess, and hence, the Parthenon derived its name from Parthenos, the Greek word for virgin. Thus, too, may we account for the fact, that the Virgin Mary is regarded with such high and peculiar reverence by the Greeks, and is always called by them the Panagia, or All-Holy.

The rank given to the Virgin Mary, at an early period in the Christian Church, greatly aided the efforts which were then made to conform Christianity to the rites of heathenism and the cherished opinions and prejudices of the worshippers of idols. Thus, in the Pantheon, at Rome, she succeeded to the place and the honors of Cybele, the mother of the gods, and in the Parthenon, to those of the Virgin goddess Minerva. In this way were the votaries of a corrupt and adulterated Christianity freed from the absurdity to which they had previously resorted, of teaching that the Holy Ghost was of the feminine gender, that thus they might have a substitute for the female deities of the heathen world.

After Athens was taken by the Turks, in 1453, the Parthenon was converted into a mosque. During the siege of the Acropolis, by the Venetians, in 1687, a bomb destroyed the roof of the Parthenon, and, setting fire to some powder, did much injury to the building. The indentation in the pavement still shows where the bomb fell. The Venetians, at this time, plundered the Acropolis, and the Turks have since broken up many of the stones of the Parthenon, to build a new mosque, and repair the fortifications.

There now remain of the Parthenon the wall at the west end and portions of the side walls adjoining it, together with some twenty or thirty columns, most of which are either at the ends, or on the southern side. The pavement has been but partly removed. It consists of large blocks of marble, nearly a foot in thickness, and commonly square. Within the temple, all is desolation and ruin, yet such is the size of the stones, and so enormous the mass of marble, as to fill one with admiring wonder, in view of the combined efforts, both of labor and of genius, required to erect so gigantic and splendid a structure. It is painful to reflect, that an edifice of such unrivalled magnificence and beauty, and one, too, of such solid and massive construction as to bid defiance to the

ravages of time, should have fallen a victim to the ravages of war, and the ruthless plunder of a host of worse than Gothic barbarians, misnamed the friends and patrons of the arts.

To the north of the Parthenon, and 156 feet from it, are the united temples of Neptune Erectheus, Minerva Polias, and Pandrosos, the daughter of Cecrops, the founder of the city. Of these the joint temples of Neptune and Minerva are under the same roof, being divided by a partition wall only, and having opposite fronts. They are of white marble, of the Ionic order, and the ornaments upon them are of exquisite workmanship. The whole edifice was sixty-three feet long, thirty-six broad, and less than twenty high. This union of several deities in a common temple, was customary in ancient times, and has been extensively imitated by the Catholic church. As at Athens, there was the temple of Castor and Pollux, and at Ægion that of Apollo and Diana, so now, at Rome, there is the church of St. Ambrose and St. Charles, of St. Sergius and St. Bacchus, of the Twelve Apostles, of the Forty Saints, and last, but not least, the Pantheon, in ancient times the common temple of all the heathen deities, with Cybele, the mother of the gods, at their head, — but now converted into the Church of All-Saints, with the Virgin Mary in the place of her heathen prototype.

CHAPTER XXII.

ATHENS AND MODERN GREECE.

Temple of Pandrosos. — Turkish Burying-Ground. — Theatre of Bacchus. — Areopagus. — Trial of Paul; his Defence. — Temple of Theseus; his History. — The Pnyx. — Votive Offerings. — Monuments of Philopappos, Lysicrates, and Andronicus Chyrrestes. — The Lyceum. — The Stadium. — The Academy. — The Equestrian Hill. — Sophocles; his Trial. — Garden of Epicurus. — Temple of Jupiter Olympus. — Hyettus. — Pentelikon. — Learning, Philosophy, and Schools of Athens. — Sylla. — Hadrian. — Professors. — Modes of Dress. — Rival Schools. — Decline of Paganism. — Church of Athens and of Greece; their Corruption and Decline. — The Greek Church in Modern Times. — Recent Authors. — Education. — The Press in Greece. — Colleges. — Rev. Dr. King; his Gymnasium. — American Episcopal Mission. — Schools at Syra. — Condition of Greece since the Revolution. — Capo d'Istrias. — King Otho. — Charges against the Government. — Population of Greece; her Future Prospects. — National Bank. — Taxes. — Change of Plans. — Motives for returning Home by way of Liberia and Brazil. — Parting of the Squadron. — Poetry. — Farewell to Greece, Mahon, and Gibraltar.

THE little temple or chapel of Pandrosos, is a portico, built against the southern wall of the temple of Neptune and Minerva. It was formerly sustained by six columns, in the form of female statues, of which four only now remain. Columns of this kind were called Caryatides, from the following fact: the Greeks, victorious in the Persian war, destroyed Carya, a city of the Peloponnesus, which had favored the enemy, and, having slain all the men, took the women captive. To perpetuate the memory of this act, the architects of those times made statues or columns, representing women with a burden on their heads, which they held with one hand, while the other hung by the side. The same device is also often met with in parlour tables, both of ancient and modern times.

The modern city of Athens extends from the northern base of the Acropolis, along the sloping sides of Mount Hyettus, and has within its walls but few remains of antiquity. The slope at the western end of the Acropolis was used by the Turks as a burying-ground, the graves of males having over them an upright piece of marble, with such a turban carved at the top as showed the rank of the deceased. The

tombs of the women terminated in a pyramidal point. The inscriptions were well cut, and sometimes gilt or painted, recording the name of the deceased, with a passage from the Koran, and some sentimental or moral effusion. This burying-ground has been laid waste by the ravages of war, but the monuments may still be met with, scattered here and there.

The hill of the Acropolis, near its southeast angle, has traces of the seats of the ancient theatre of Bacchus, which were cut from the rock. It was very large, and adorned with statues of the tragic and comic poets. The drama and theatre were invented at Athens, and as the scaffolds of wood used at first by the actors, fell while a play of Eschylus was acting, a more solid and durable structure was provided for the purpose. This theatre was afterwards used by the Romans, for the savage combats of gladiators. Most of the towns of Greece had a theatre, and Plato informs us, that one of those at Athens would contain 30,000 persons.

Near the southwestern angle of the hill of the Acropolis are the remains of the Odeon of Herodes Atticus, built on the site of the one previously erected by Pericles, the roof of which was constructed from the masts and yards of Persian ships, taken at the battle of Salamis. It was designed for musical contests, and had many rows of seats and marble columns.

Near the western end of the Acropolis is the Areopagus or Mars Hill, a gentle eminence in the midst of the ancient city, where, in the open air, a body of judges, composed of the most upright, virtuous, and venerable men in the community, used, in ancient times, to assemble and examine and decide the most important questions, relating to the public welfare and the interests of morality and religion. Before this venerable body was Paul summoned to answer to the serious charge of being a setter forth or advocate of new or strange gods. For, though the gods of foreign countries were then often adopted by public authority, and had altars erected to them at Rome and at Athens, yet we learn from Cicero that it was a law of the Roman Empire, that no person should have any separate gods, nor should he privately worship any strange or foreign gods, unless they were publicly allowed. Great care was taken, both among the Athenians and Romans, that no one should introduce any new religion. It was on this account, that Socrates was put to death, and for the same reason the Chaldeans and the Jews were ex-

pelled from Rome. On a similar charge, Paul and Silas had been seized at Philippi, dragged to the public market-place, severely scourged, and cast into prison, from whence they were released by the miraculous effects of an earthquake. Such were the circumstances in which Paul was called, able to defend his character and proclaim the truths of Christianity. There is reason to believe, that the indolent and inquisitive population of Athens had assembled in great numbers to listen to what might be said; for, aside from the interest which had been excited by the public discussions of Paul with the Epicureans and Stoics, in the market-place, we are told, that "all the Athenians, and strangers who were there, spent their time in nothing else but to tell or to hear some new thing." Thus is it plainly implied, that the great mass of the population were assembled to hear an account of that new and strange religion, which the apostle preached. Then it was, that, standing in the midst or on the summit of Mars Hill, where all might see and hear him, and having in full view those splendid temples of pagan idolatry, in beholding which his spirit had been stirred within him, Paul, by enthroning the God of the Jews, the Creator of the universe, upon the altar erected to the unknown God, avoided the penalty of that law which forbade the preaching of any strange or foreign gods, which had not been acknowledged by the state, and at the same time opened the way for fully explaining alike the character and the claims of the only living and true God. By a brief but powerful and conclusive argument, he showed the folly and absurdity of idolatry, as opposed to those plain and obvious principles of reason and common sense which all must admit, and which even the Grecian poets themselves had uttered as undeniable truths. He then urged upon them the great duties which man owes to his Maker, and presented, as distinct and vivid realities, the scenes of the future state. Rarely if ever has there been an occasion, a subject, and a combination of circumstances better fitted to call forth the highest efforts of eloquence; and, though some scoffed at and reviled the doctrine of the apostle, yet, one at least of his judges was converted to Christianity, and became, as history informs us, the first minister of the church of Athens.

The Areopagus is now very uneven and craggy, terminating in two rocky eminences, on the lowest of which there was formerly a small chapel, dedicated to St. Dionysius

the Areopagite. Below the chapel is a cave, in which St. Paul is said to have taken refuge. There are now no traces of any ancient structure upon the hill, though the court of Areopagus is known to have existed as late as the reigns of Gratian and Theodosius, nearly four centuries after Christ.

On a low knoll, a short distance north of the Areopagus, is the temple of Theseus. It was erected by Cimon, the son of Miltiades, 467 years before Christ, and, though it has stood twenty-four centuries, it is still the most perfect ancient edifice in the world. Excepting the roof, which is modern, and the sculpture on the porches, it has suffered but little from the ravages of time. It is of the Doric order, elevated on two instead of three steps, as is common in Grecian temples, and is 110 feet long and 45 broad. It has 34 columns, 18 feet in height, and 9 in circumference, at the base. This temple is supposed to have furnished the model for the Parthenon, as did the dome of the cathedral at Milan for that of the church of St. Peter, at Rome. It has escaped much injury from having long been held sacred as the church of St. George, and was hence opened only on the anniversary of the saint.

Theseus was a renowned hero from Træzen. It was the common belief at Athens, that the Spectre of Theseus had been seen at the battle of Marathon, fighting against the Medes, a fiction similar to that of the Catholics in Spain, that in their battles with the Moors, St. James hovered over them, and led them on to victory. The Pythian oracle had directed to remove his relics to Athens, and to honor him as a hero. Cimon found his bones, with a brazen helmet, and a sword lying near them, and removed them about 800 years after his death. They were received with splendid processions and sacrifices, sacred rites were instituted for him as a god, a monument was erected to his honor on the Equestrian hill, and the temple we have described in the city. This temple, like numerous similar structures in ancient times, as also St. Peter's, and many other Catholic churches, was a splendid mausoleum, or tomb, for the remains of the person worshipped there; and how perfectly do the honors which were thus paid to the remains of this Grecian hero, correspond with those so often received by the relics of Catholic saints.

As Theseus was reputed to have been very humane, his temple or tomb became an asylum where those who had been

guilty of crimes, and stood in need of clemency and compassion, took refuge. This right of asylum was very limited in ancient times, there being in Rome, during the period of the republic, but a single place of this kind, and even this was enclosed, so that it could not be approached when it was found to encourage crime. In modern Rome, however, as also in other large Catholic cities, there are hundreds of these places of refuge, and though in the early ages of Christianity murder, adultery, and theft were especially excepted from the benefit of asylum, yet now the vilest criminals find safety in the churches. In some cases, the privilege of asylum has been extended to thirty paces from the walls of churches. This has proved, in Catholic countries, a fruitful source of robberies, murders, and other acts of violence.

At some distance to the west of the Acropolis, on the sloping side of mount Lycabettus, are the remains of the Pnyx, or place of public assemblies, where magistrates were chosen, and Demosthenes and the other ancient orators harangued the people. Some of the seats, cut from the solid rock, may still be seen, as also the Bema, a level area or platform, elevated on three or four steps, and from which the orators used to address the multitude. The Pnyx is now called the Stairs of Demosthenes.

On each side of the Bema are several small niches, for votive offerings to Jupiter, who seems to have had an image there. Many of these offerings have been found, and are now in the British Museum. They consist of small marble tablets, on which are sculptured in bass-relief those parts of the human body which were supposed to have been healed by the aid of the god. Offerings of this kind abound in Catholic churches, being commonly made of wood or wax, or, as is often the case, are small paintings, representing the cure effected, or the shipwreck or other accident from which the saints have delivered their worshippers. These often become so numerous as to obstruct the view of some fine altar or column, and hence it is necessary to remove them. Livy informs us, that the same was done in the ancient heathen temples. The wax of which these images are made, is melted down by the priests for candles, just as, in the temple of Esculapius, the votive offerings of brass and other metals were a source of income to the priests.

Southwest of the Acropolis, and nearly equal to it in height, is the hill of the museum, on the summit of which is

the monument of Philopappos. It is of white marble, partly in ruins, about thirteen feet high, and ornamented with sculptured figures, among which are a person riding in a chariot, and others on foot, forming a procession. Philopappos lived in the time of Trajan, and is supposed to have been a descendant of the kings of Syria, who were settled in Rome by Pompey. There is an ancient manuscript in the Barbarini library in Rome, in which this monument is represented entire, and eighty feet in height.

In the midst of the modern city is the monument of Lysicrates, now called the Lantern of Demosthenes. It is a small circular structure, with six fluted Corinthian columns, and was erected 330 years before Christ. Its walls are adorned with sculptured figures in half relief, borrowed from a story of Bacchus, told by ancient writers, in which he is said to have hired some pirates to carry him to Naxos, but turning their course towards Asia, where they intended selling him as a slave, he, to prevent this, changed the mast and oars into snakes, and filled the ship with ivy and the music of pipes; while the pirates threw themselves into the sea and were changed into dolphins.

The monument of Andronicus Chyrrestes, commonly called the Temple of the Winds, is also in the midst of the modern city. It is an octagon, with a roof in the form of a pyramid, and on the walls are sculptured figures, representing the eight winds. Its walls are quite black from age, and during the time of the Turks, it was used by the Howling Dervishes as a place for their frantic dances.

Near this last structure is a Doric portico, with four fluted columns, of large proportions, which must once have formed the entrance to some grand and majestic edifice. Some suppose it to have belonged to the ancient Agora, or market-place, while others, from an inscription upon it, claim that it was part of a temple dedicated to Rome and Augustus. It is said to have been erected by the donations made to Minerva by Julius and Augustus Cæsar. Augustus ascribed to Minerva his victory over Anthony at Actium, and built her a temple, in which he placed the Egyptian spoils.

The lower portion of some marble columns, and other ruins, on the bank of the Ilissus, opposite the city, are supposed to mark the site of the Lyceum. This was an enclosure sacred to Apollo Lyceus, adorned with fountains, gardens, and buildings. It was the place where the Athenian youth, who

were training for military life, practised gymnastic exercises, and was also the favorite walk of Aristotle and his followers, who received from thence the name of Peripatetics.

On the same side of the Ilissus with the Lyceum, are the remains of the Stadium. It was erected by the orator Lycurgus, in the time of Demosthenes, and was the place where public games were held and prizes awarded. It was rebuilt, enlarged, and covered with Pentelic marble, by Herodes Atticus, and when the Emperor Hadrian was at Athens, he presided there, and furnished a thousand wild beasts to be hunted for the diversion of the people. The seats extended far up the side of the hill, forming a cavity in the shape of a horse-shoe. The size of the area cannot now be accurately ascertained, but it was about 630 feet long, and 135 broad. Near the southeastern extremity of the Stadium is a subterraneous passage, about 120 feet in length, cut through the solid rock to the opposite side of the hill. It is twelve feet broad and ten high, and one may easily pass through it on horseback. It was probably a private way, by which distinguished spectators entered, and the unsuccessful candidates retreated from the area; and wild beasts may also have been introduced there when Hadrian exhibited at Athens those savage and bloody spectacles, with which Rome had so long been disgraced. This passage is now called the Cave of the Destinies, and is supposed to be possessed, in a high degree, of magic powers.

The site of the Academy, which was about three fourths of a mile from the walls of the ancient city, is about two miles to the northwest of the modern town. It was a public garden or grove, on the banks of the Cephissus, and derived its name from Academus, who gave it to the people as a place for gymnastic exercises. It was surrounded with a wall, by Hipparchus, and Cimon drained the low grounds near it. It was adorned with statues, temples, and the sepulchres of illustrious men, and the walks were shaded with olive and plane trees, and cooled by running water. The garden of Plato, where he taught his pupils, was within the enclosure of the Academy. The graves of Pericles, Plato, and other distinguished men, who were buried near the Academy, were seen by Pausanias in the second century. When Sylla besieged Athens, he cut down the groves of the Academy and Lyceum in order to obtain materials for military machines. The site of the Academy is now occupied by fields and olive groves.

The Colonos Hippios, or Equestrian Hill, is beyond the

Academy, and was a mile and one fourth from the ancient walls. It was the birthplace of Sophocles, and the retreat of Meton, the astronomer, and Plato. Sophocles, the prince of the Grecian tragic poets, for more than sixty years fascinated his countrymen with the brilliant productions of his pen; and when, in his old age, his sons, through jealousy of his affection for a grandchild, endeavoured to deprive him of the management of his property, on the ground of dotage and incapacity, his only refutation was to read to the judges his *Œdipus*, the finest tragedy of antiquity, and which he had then just composed. Such was its effect, that the judges, filled with admiration, dismissed the cause, and attended the aged poet to his house with every mark of honor and respect. The scene of the *Œdipus* is supposed to have been the Colonos Hippios, which must then have been truly beautiful; for Antigone says of it, "This place, it seems, is sacred, for it is thickly planted with laurels, olives, and vines, and the nightingales sing sweetly within it." The summit of the hill is level, having been smoothed and flattened for the foundation of the ancient temple which was erected there.

The Garden of Epicurus was within the ancient city, on the way to the Academy. We cannot now trace the ancient boundaries of Athens, though in many places there may still be seen the remains of the walls, and other data exist, which enable us to judge with some accuracy as to the general form and outlines of the city.

On the plain without the modern city, and nearly east of the Acropolis, are the majestic ruins of the temple of Jupiter Olympus. It was commenced by Pisistratus, and continued by Antiochus Epiphanes, Augustus, and other distinguished monarchs, and finally completed by Hadrian, 700 years after it was first founded. It cost 7,088 talents, was 689 feet long, and half a mile in circumference, and was filled with splendid statues and other costly ornaments. It was open at the top, and had 124 columns, six feet in diameter and sixty feet high, arranged in double rows, besides twenty-six smaller ones within the temple. Aristotle compares it to the pyramids of Egypt, and surely nothing could surpass the majestic splendor and magnificence of this vast edifice when in the days of its glory.

Sylla is said to have sent some of the columns of this temple, (probably those within,) as also the brazen thresholds, to Rome, to adorn the Capitol, and Caligula removed the splen-

did image of Jupiter, made of ivory and gold, to the same place. There are only sixteen columns now standing, one having been prostrated during the last century by a Turkish Governor of Athens, who used the materials thus obtained, to construct a mosque in the city. It was undermined, and blown down by gunpowder, but four explosions were necessary to bring its massive strength to the ground. The Governor was fined 8,500 Turkish piastres for this Gothic act, and, as the Athenians claim, was finally poisoned, as a punishment for his sacrilege. The columns are fluted and have all the rich and gorgeous luxuriance of ornament which belongs to the Corinthian order.

Mount Hymettus rises to the east of the modern city of Athens, its northern and southern sides having a gentle slope from the summit down, while the eastern and western extremities are abrupt and rocky. It has but little soil, and is composed of brown, or yellow calcareous rocks, its sides being furrowed by the winter torrents and its base divided into many small conical hills, on some of which, are remains of ancient buildings. The honey and the flowers of Hymettus were the theme of frequent eulogy among the ancient historians and poets, nor have they lost their reputation in modern times. The abundance of wild thyme and other aromatic plants and flowers which grow there, sweetly perfume the air, and give to the honey which is made from them, a rich and delicious flavor.

The prospect from the Acropolis, of the region around Athens, from "Sunium's marble height" on the south, to the vicinity of Marathon on the east, the citadel of Corinth on the north, and the gulf of Salamis, and the many isles of Greece to the south and west, is peculiarly delightful. But the view from the summit of mount Hymettus, is far more varied and extensive, embracing, besides a multitude of islands, six of the most celebrated provinces of ancient Greece.

Mount Pentelikon, from whence were obtained the vast masses of splendid marble of which the public edifices of Athens were built, lies to the north of mount Hymettus, their bases being divided by a plain about three miles in width. It is higher than Hymettus, and terminates in a pointed summit. Its outline is richly varied, and most of it is covered with trees or shrubs. In modern times it has produced much more honey than Hymettus. The monastery there used, before the Revolution, to make an annual present of 9,000

pounds of honey to the Seraglio at Constantinople. The quarry from which the ancient marble was taken, is cut into perpendicular precipices, and the marks of tools may still be seen upon the rocks.

Though Athens at an early period yielded to the power of Rome, she yet held the title of the University of the Roman Empire, for there alone could be found the highest acquirements, and the ablest teachers in the arts and sciences, as well as in poetry, eloquence, and philosophy. Thus, not only did the Greek language become the prevailing and classic tongue throughout the widespread Roman Empire, but Cicero and the leading men of Rome did not think their education complete, until years had been spent at Athens in availing themselves of the superior advantages there furnished for obtaining the highest acquirements in their respective professions.

Sylla, during his worse than barbarous invasion of Greece, greatly injured Athens by removing from thence to Rome the splendid public library, which had been founded by Pisis-tratus, greatly increased by the people, carried by Xerxes into Persia, and restored, long after, by Seleucus Nicanor. In consequence of this loss, learning greatly declined, and the Roman youth in the time of Tiberius were sent to Marseilles, instead of Athens, to acquire a finished education.

The emperor Hadrian adorned Athens with a noble library, established a new Gymnasium, and restored its ancient glory as the seat of science and the arts. Lollianus, Atticus Herodes, and other learned men, taught and presided there; and Antoninus, the philosopher, who had been a pupil of Herodes, increased the number of professors to thirteen. Of these, there were two Platonists, and the same number of Peripatetics, Stoics, Epicureans, rhetoricians, and civilians, as also a President, who was styled the Præfect of the youth. The students engaged first in the study of philosophy; from this they passed to rhetoric, and completed their education under the care of the civilian. Each of the philosophical professors received a salary of 600 aurei, or \$2,050, while that of the civilians was a talent.

The professors were either appointed by the emperor, or elected by the magistrates, after a full examination as to their qualifications. The different teachers inscribed upon tablets of marble the names of their pupils, and the schools of Athens were filled with students from every part of the Roman

empire. We learn from Lucian, that Athens at this time swarmed with cloaks, staves, and satchels; there might everywhere be seen men with long beards, and a book in the left hand; and the walks were filled with those who were engaged in discoursing and reasoning. The Tribonian cloak was worn by those of every class. The color was commonly dark, but the Cynics wore white, and like the Stoics had the folds doubled. One shoulder was left bare, the hair hung loosely down, and the beard was unshaven. The Cynics, Stoics, and Pythagoreans were slovenly and negligent in their dress and habits, their cloaks were in tatters, their nails long, and their feet naked. The Cynics armed themselves with staves, as a defence from dogs or the rabble. The Sophists were robed in purple, and were commonly courtly and polished, as well in dress and person as in manners and language.

It became the professors to be handsomely dressed, neat, and comely, and above all to have a flowing beard, inspiring those who approached them with veneration and respect. Grégory Nazianzen, who was contemporary at Athens with Julian, the apostate emperor of Rome, and was afterwards archbishop of Constantinople, has described the manner in which the students were initiated on their arrival there. They were led in a procession to a public bath, where they were washed and clothed with the Tribonian cloak, the expenses of the ceremony, which were considerable, being defrayed by those who, by being thus initiated, became entitled to assume the dress, as also to enjoy all the other rights and privileges of the great literary community assembled there.

The young men of the different schools were almost mad with zeal for their respective teachers. They closely watched all the roads and harbours of Attica, seizing the students as they arrived, and, confining them, forced them to join the schools to which they themselves belonged. When Libanius came from Antioch to Athens, though he had selected the teacher with whom he wished to study, he was seized by a press-gang belonging to another school, from whom he was taken by another still, who confined him until they extorted from him an oath to join their school. He pleaded ill health as an excuse for not uniting in the noisy applause which they bestowed upon the efforts of their teacher, and did not engage in the contests with clubs, stones, and more dangerous weapons, which the rival bands waged in the streets, nor in their excursions to Sunium and the Piræus, to seize those

newly arrived, or their journeys to the tribunal of Corinth, to be tried for their misdeeds. He was thus a captive for five years.

Eunapius says, that when he himself came to Athens, at the age of sixteen, with a large number of other students, they came to anchor in the Piræus at night; and, though suffering from a fever, as the captain was a friend of the Sophist Proæresius, and knew that if they waited until morning, they would be seized by some of the other bands, Eunapius was borne on the shoulders of the others to the house of the Sophist, where they were gladly received.

Julian, a distinguished Sophist, a native of Cappadocia, had as his principal rival Aspines, a Lacedæmonian, who was supported by a band of his hardy countrymen. The followers of these rival teachers came to blows in the streets, where the Lacedæmonians, besides roughly handling their opponents, charged them with the riot. The Roman governor ordered Julian and his followers to be arrested and brought in chains to Corinth, when Proæresius, one of Julian's pupils, defended himself and his comrades so eloquently, that the proconsul started from his seat and loudly applauded. The cause was dismissed, the prisoners released, and the other party threatened with punishment.

From the time that Paul, in the market-place of Athens, encountered the opposition and the scornful abuse of the Epicureans and Stoics, the Grecian philosophers, so long as heathenism existed there, cherished a deep and rooted hatred of Christianity, opposed as it was to the prominent systems of philosophy which then prevailed, as well as to the religious creed and customs of the nation, sanctioned and sustained as they had been, by the laws of the land, by public opinion, and by long, general, and almost unquestioned practice.

Justin Martyr wore the Tribonian cloak in preaching, having, before his conversion, been admitted as a student at Athens, and some monks also, whom the heathen styled impostors, did the same. When the Emperor Jovian commanded the heathen temples to be shut, and prohibited sacrifices, the philosophers mostly laid aside their cloaks, and disappeared; but, as to their modes of dress, tenets, and rules of living, were succeeded by the different orders of Catholic monks and friars, which still abound in Southern Europe.

Dionysius, the Areopagite, who was converted by the preaching of Paul, is supposed to have been the first pastor

of the church of Athens. Publius, who afterwards held the same office, suffered as a martyr, in the reign either of Trajan or Adrian. The church was raised from the decline and corruption which succeeded this event, by the zeal and efficiency of Quadratus; and Origen, in his work against Celsus, refers to the church of Athens as exemplifying by its good order, constancy, meekness, and quietness, the effect of Christian principle on the minds of men, and as thus presenting a striking contrast to the factious and tumultuary character of the common political assembly of the city.

When Adrian visited Athens, for the purpose of being initiated in the Eleusinian mysteries, Quadratus, as a means of checking the sanguinary persecution from which the Athenian church was then suffering, presented to the Emperor an apology for the Gospel, which produced, to some extent, the desired effect. From the fourth to the sixth century, there was a flourishing seminary at Athens, in which those who were able, completed their education; and Basil of Cæsarea, and Gregory Nazianzen, were among the pupils who resorted there. In the latter part of the fourth century, there were twenty-six bishoprics in the Roman province of Achaia, which embraced the island of Eubœa, the Peloponnesus, and the Morea. Besides these there were, in Epirus, twenty-six bishoprics; in Thessaly, eleven; in Macedonia, seventeen; in Crete, eleven; and in the Ægean islands an equal number.

Our limits do not admit of noticing, in detail, the various causes by which the Grecian church became gradually corrupted and drawn away from the primitive purity and simplicity of Christian faith and worship. Among these we might refer to the mysterious and the subtile speculations of the Gnostics and Platonists, that "philosophy, falsely so called," and "those questions, which gender strifes," against which Paul so strongly cautioned the speculating, inquisitive, and disputatious Greeks. To this we might add, the adoption of heathen rites and modes of worship, with the festivals, and the splendid ritual and robes of idolatry; the adoration of images and pictures; the opinion, that the moral corruption of man was owing to his being possessed by demons, and that baptism, by expelling these evil spirits, was a true and efficient means of regeneration; the invocation of saints, and the belief in a kind of purgatory, widely different, indeed, from that of the Catholic Church, but which still opened the way for all that superstition and those numerous impositions

and abuses, of which a crafty priesthood have ever availed themselves, or put in practice, in connexion with masses and prayers for the dead. These, and various other causes, have exerted a most corrupt and debasing influence upon the faith and modes of worship of the Greek church.

The long and bitter controversy for spiritual supremacy, between the rival bishops of Rome and Constantinople, almost uniformly operated to the disadvantage of the latter; and when, in 1438, John Palæologus, the Emperor of the East, and with him the Patriarch of Constantinople, and many of the Grecian bishops, driven to extremities by the Turks, negotiated, as a means of national defence, a union with the Church of Rome, so revolting was this measure to the prejudices of the Greeks, that they indignantly rejected it, and chose rather to submit to Mahometan power, which, in most stages of its history, has proved far less intolerant and bloodthirsty than the Catholic Church.

In 1453, Constantinople was taken by the Turks, and in half a century from that time, thirteen patriarchs are said to have acknowledged the supremacy of the Pope. The reformation in Germany checked, in some degree, the growing power of Rome in the East, but down to the present time, the Catholic influence there has proved a mighty barrier to the increase of light and knowledge; and, during the recent Revolution in Greece, the adherents of the Pope in that ill-fated land were far from giving their sympathy and aid to their suffering and bleeding fellow-countrymen, in their desperate struggle for liberty and independence.

About the middle of the sixteenth century, the German reformers made an effort to enlighten and reform the Greek church. A letter explaining the Protestant doctrines, was written by Melancthon to the patriarch Joseph, and with this was sent a copy of the Augsburg Confession of Faith, translated into Greek. The patriarch, in return, sent his deacon to Wittemberg, to investigate more fully the creed of the Protestants. Between the years 1576 and 1581, the divines of Tubingen corresponded on the same subject, with the patriarch Jeremiah, presenting him, in addition to the Augsburg Confession, a Compend of Theology, composed by Heerbrand, and translated into Greek. No marked and permanent effects, however, resulted from these efforts.

Early in the seventeenth century, Cyril Lucaris, who was patriarch, first of Alexandria and then of Constantinople, en-

gaged in efforts to reform the Greek church, by promoting the printing of the Modern Greek Testament, and preparing a creed, or confession of faith, in which he excluded saints and martyrs from the mediatorial office, acknowledged but two sacraments, and denied the papal doctrines of purgatory and transubstantiation. This brought down upon him the wrath of the Catholics, and at length the Jesuits, by means of false witnesses, effected his ruin. His printing establishment was destroyed, and he was strangled in his palace in 1638. A synod, held at Jerusalem, in 1672, condemned alike the doctrines of Lucaris, and those of the German reformers, and affirmed, that the seven sacraments had a divine origin, and that the bread and wine used in the Lord's Supper are actually changed into the body and blood of Christ. Thus were the most absurd and pernicious superstitions of the Romish faith adopted by the Greek church.

The religion of the Greek church prevails throughout the islands and the continental part of Greece, as also in Russia, in Western Asia, and Eastern Africa. The number of its members in Europe, is estimated at 50,000,000, and in Asia and Africa, at 20,000,000 more. The four patriarchs are those of Constantinople, Antioch, Jerusalem, and Alexandria. The patriarchs of Antioch commonly reside at Damascus, and those of Jerusalem at Constantinople. The patriarchate of Alexandria, which is the oldest of the four, embraces in its nominal bounds Egypt, Abyssinia, Arabia, and India. The patriarch of Constantinople is elected by a portion of the bishops, and receives his institution from the Sultan, who receives for this favor, a sum varying from \$ 10,000 to \$ 30,000. This patriarch nominates the other three. This office of head of the church is constantly in market, owing, in part, to the ambition of those who seek it, as also to the fact, that the high price paid for it by each successive incumbent, induces the Sultan to make frequent changes. Hence, in the fifty-one years between 1620 and 1671, there were nineteen patriarchs of Constantinople. One of the first acts of the Turks, on the breaking out of the recent Revolution among the Greeks, was to murder their aged and venerable patriarch, and thus were the hostile feelings of the nation more powerfully excited than they could have been by almost any other cause.

After the decline of philosophy, and the suppression of idolatry, at Athens, together with the pillaging of the city, and the burning of the public libraries, by Alaric, science

and the arts forsook their ancient seat, and the darkness of ignorance and moral desolation long brooded over the classic vales and mountains of Greece. To this thick darkness another shade was added by the conquest, and subsequent oppression and tyranny, of the Turks. The clergy, ignorant themselves, were alike unable and unwilling to instruct the people who blindly followed them; and if, at times, some enterprising Grecian youth strayed as far as Italy, in search of medical or theological science, the limited acquirements which sufficed to place him above his more ignorant countrymen, led him to return to his native land with the show rather than the substance of a useful education. During a century or two, however, a change for the better had been taking place in the literary character and prospects of the Greeks. Demetrius Procopius, of Moschopolis, in Macedonia, has given the names, character, and works of ninety-nine learned Greeks who lived during the century and a half preceding the year 1720. Most of these were either medical or theological writers. Among the sketches given of them, there is one of Polases, Great Keeper of Vases in the High Church of Constantinople, who might well have been taken as a model by no small proportion of those, who, as authors, have thought, by their works, greatly to edify and enlighten mankind. "He was a man," says Procopius, "who left no writings behind him, but whose very silence is better and more precious than many writings."

During the latter part of the eighteenth century, the extension of commerce, and the establishment of Greek mercantile houses in Italy, Holland, Germany, and Russia, by enabling many of the youth to enjoy the advantages of the first universities of Europe, gave a new and powerful impulse to Grecian literature. Leghorn, Venice, Vienna, and more especially Paris, abounded with young men from Constantinople, Smyrna, Albania, and the Ionian Isles. In 1821, nearly 500 Greek young men abandoned their places of education in Italy, Russia, and Germany, and, repairing to their native land, formed themselves into a corps, called the "Sacred Band," inscribed upon their banners "Death or Freedom," and shortly afterwards were nearly all cut to pieces by the Turkish cavalry on the fields of Drogeschan.

About the middle of the seventeenth century, one Nicholas Mataxo, a monk from Cephalonia, brought with him from London to Constantinople, a press and Greek types, but was

stopped at once in his plans by the Turkish government. There was a Greek press at Bucharest, from which were issued only theological works, and vulgar romances, and song books. There had been a similar press for a long time at Venice, subject to the supervision and control of a licenser, at which were published grammars and dictionaries, with translations of such works as were not judged dangerous by either the Greek or Catholic clergy. Thus was a slight addition made to the catechisms and homilies, which were almost the only books within the reach of the Greeks, but no original work of any importance was, by means of this press, placed in their hands. Pogozi, an Armenian, had a press at Constantinople, in 1793, but it was not in operation long. The Patriot Riga prepared for the press, at Vienna, a translation of Anacharsis, but, just as it was about to be printed, he was delivered by the Emperor Joseph to the Turks, and, having failed in an attempt to destroy himself, was thrown into the Danube.

Some years afterwards, a Journal in Modern Greek was established at Vienna, conducted by one Pouli. Besides his paper, he published a violent pamphlet against the Emperor Paul of Russia. The Sultan having made a requisition for him and eight other Greeks, they were all arrested by the Emperor of Austria, and though he was not, like the rest, delivered to the Turks and beheaded, still, his Greek types were destroyed, and an end was thus put to his literary labors. Such are a few of many examples which show how the liberty of the press is regarded by the crowned despots of Europe.

Professor Coray, a native of Scio, but for a long time resident at Paris, has done much for modern Greek literature by his translations of valuable works, and by publishing editions of the ancient classics, with copious notes and illustrations. Many of the wealthy Greek merchants in the various countries of Europe liberally aided in printing useful books for their nation, and thus, it is said, that Greece soon saw the works of their ancient writers revisiting their native soil, explained in its modern tongue, and accompanied by a crowd of modern works, original and translated, in almost all the sciences and in general literature. These efforts, in most cases, received the cordial and zealous support of the Greek clergy. Between the years 1800 and 1821, more than 3,000 new works, generally translations, were printed in modern Greek, and the prospectus of a new work was hardly an-

nounced, when a sufficient number of subscribers was obtained to carry it through the press. Their effect, however, has been mostly lost by the reckless and unsparing desolation of the recent revolution in Greece. Among the works translated into modern Greek, and published, were Goldsmith's History of Greece, Locke's Essay on the Human Understanding, Montesquieu on the Rise and Fall of the Roman Empire, Rollin's Ancient History, Telemachus, the Arabian Nights, and Robinson Crusoe. The number of valuable school and reading books in modern Greek has been greatly multiplied within a few years by the various mission presses from England and America, which have been established in various parts of the Mediterranean, and, by this agency, in connexion with that of missionary and government schools, much is now doing to enlighten and elevate the nation.

A college was founded at Haivali, in 1803, and in 1818, it had 4 professors, 200 scholars, a library of 700 or 800 volumes, and many astronomical and other scientific instruments. There was also a college in the island of Scio, which in 1818, had between 500 and 600 students, and a library of 4,000 volumes. The number of teachers was fourteen, and the course of study embraced the Greek, Latin, French, and Turkish languages, theology, ancient history, logic, metaphysics, moral philosophy, rhetoric, arithmetic, algebra, geography, mechanics, optics, painting, experimental philosophy, and chemistry. The Greek school at Athens had a library of 700 or 800 volumes. There was likewise a college on the Bosphorus, which was provided by its founder with a library, philosophical apparatus, and professors in the sciences, and it was well filled with students. There were also distinguished literary institutions at Joannina, in Epirus, and Smyrna, the latter having, in 1819, 9 teachers and 300 scholars. It was closed for some time during the Greek Revolution, but was in operation in 1829, with 300 students, and a library of 200 or 300 volumes. There was an important high school at Demetsana, in the Morea, with a library of 1,000 volumes, about one half of which, together with the school-house, survive the war. The Greeks had also colleges in Jassy and Bucharest, classical schools in Odessa, Leghorn, Venice, Trieste, and Vienna, and printing presses in Jassy, Bucharest, Vienna, Venice, Scio, Haivali, and on the Bosphorus. Such were the means of education, and the literary enterprise of a nation, which for ages had been sunk beneath the burden of slavery

and oppression, and thus, by the light of knowledge, were they roused to a sense of their sufferings and their rights, and impelled by a love of freedom, and a generous emulation of the noble deeds of their ancestors, they burst the chains of bondage, and, with a reckless daring, a patient endurance of extreme suffering, and a sacrifice of human life, and a wreck of national and individual wealth, such as few nations have ever sustained and survived, they succeeded, at last, in their efforts to secure their liberties and their rights.

Of the schools now in Greece, we have already noticed those of the Ionian Isles and at Argos. The Rev. Dr. King, American missionary at Athens, devoted himself to the cause of Greece several years since, and having married a Greek lady, and being familiar, not only with modern Greek, but with Arabic, and such other tongues as he has had occasion to use in his extensive travels in Europe and the East, he has, by his talents, his learning, and his unwearied efforts for the good of Greece, secured in a high degree the confidence and esteem of the nation. For several years he has been at the head of a High School, or Gymnasium, at Athens, assisted in part by the Rev. Mr. Riggs, and also by able native teachers. The pupils have been divided into classes, and the course of instruction has extended through four years. Thus have the best means of education which Greece could afford been enjoyed by from 150 to 200 young men, who now, as under secretaries of government, and public magistrates and officers, hold many of the most prominent and influential stations in Greece. Thus have the missionaries, by their enlightened and benevolent efforts, fully secured the sympathy and aid of these young men, and thus, too, have they been able to withstand the violent opposition they have recently encountered from the more bigoted portion of the Greek priesthood, urged on as they have been by the influence of Russia, ever jealous and watchful of any increase of light and knowledge, by which the cause of human freedom may be advanced, or the existence of her own arbitrary and despotic form of government be endangered.

The history of this school furnishes a striking illustration of the fact, that in our efforts to enlighten and reform mankind, we must begin with rightly educating the young, for thus not only do we secure the immediate benefit which we do them, but at the same time we gain a more ready access to their parents and other friends than would be possible in any

other way. My visits to a number of missionary stations, in both Europe and Africa, and a knowledge of the efforts made and results secured, as obtained from free intercourse with those who for years have been engaged in this good work, have led me to regard with but little complacency, the senseless clamor of those who would confine the missionary wholly to the work of the public preaching of the gospel.

The American Episcopal mission at Athens, with the Rev. Mr. Hill at its head, aided by his amiable and excellent lady, and several other benevolent individuals from the United States, is doing much for the cause of education in Greece. In what they call the Large School, there are 700 pupils; in the Infant School, 400; and in the School of Industry, 60. Besides these, there were, when we were at Athens, twenty-five young ladies, from different parts of Greece, living in the family of Mr. Hill, who were preparing to become teachers. Twelve of these, each from a different province, were supported by the Greek government, that, when fitted to teach, they might return to their friends, and thus might found schools, where they would be more contented and useful than strangers could be.

There is also a well-conducted school on the island of Syra, known as the American School, from its having been founded by the Rev. Mr. Brewer, from the United States. It was for a time under the care of Dr. Korck, and is now taught by the Rev. Mr. Heildner, both of whom are Germans. The number of pupils is 500 or 600. The Rev. Dr. Robertson and lady, Episcopal missionaries from the United States, have also a large school at the same place. To these, we may add flourishing schools, under the care of American missionaries, in several of the other Grecian islands, and on the adjoining shores of Asia, which, in connexion with the various mission presses, are exerting a silent but powerful influence, in promoting the cause of science and enlightened Christianity in the East.

The condition of Greece, at the close of the recent Revolution, was one of great moral and political interest. The country had long been scathed and blighted by the desolating curse of war. Those fair and fertile valleys which, in time of peace, had yielded their abundance to supply the wants of the inhabitants, were for years the encampments or the battle-fields of contending armies, and thus remained untilled. The vine and the olive, with every variety of fruit or of for-

est tree, which might be useful to the inhabitants as a means of sustenance, or for rebuilding their ruined houses, were rooted up or burned. Scarce a cottage or a barn was left standing. Commerce, which had been an important source of national wealth, and on which not less than 250,000 souls had depended for subsistence, was wholly annihilated. The armed force of the Greeks had amounted at times, during the war, to 50,000 men, whose labor was thus withdrawn from tilling the earth on the one hand, while on the other their support was a heavy draft on the capital of the nation. The shepherds became soldiers, and the flocks and herds were consumed by the army, leaving the country entirely destitute of those kinds of domestic animals which are used for food. From 1821 to 1832, there were imported into Greece the means of subsistence for her population, for several months of each year, for which she had nothing to offer in return, but for which she was indebted to English and French loans, and to the voluntary offerings of the benevolent in Europe and America. Though foreign grain and provisions, to the value of more than \$3,500,000, were thus obtained, still, thousands of individuals in Greece have at times lived, for weeks together, without either meat or bread, subsisting wholly on grass and other herbs and roots.

In some cases, different bands of Greeks, impelled by hunger, engaged in civil strife, that thus they might secure to themselves a portion of the fruits of the earth, or of those supplies which came to them from foreign lands. The inhabitants, during the war, either lingered amid the crumbling walls of their ruined towns and villages, or fled to the islands adjoining the main land, or were forced to seek refuge from slavery and from death amid the dens and the caves of their mountain fastnesses. Thus, by war, pestilence, and famine, were the inhabitants of continental Greece reduced to one third their original number, and, had it not been for foreign aid, they must all have perished, or, fleeing for refuge to some other land, have left their haughty oppressors to roam unmolested amid the desolate ruins of what once was Greece, but then were Greece no more. It were not strange, therefore, that the lively sympathy of the civilized world, in behalf of a land from which science, literature, and the arts had gone forth to enlighten and to bless mankind, together with a respect for the spirit of noble daring, and the love of freedom and independence, which led the Greeks to brave

the hosts of their oppressors, and suffer an utter wreck of fortune, with the further peril of entire extinction, — it were not strange, in view of these facts, that the progress, termination, and ultimate results of the recent Greek Revolution, should be matters of peculiar interest alike to the friends and the enemies of human rights. But a brief sketch, however, can here be given of the past and present condition of liberated Greece.

In January, 1828, Count Capo d'Istrias, a Greek by birth, but who had been for some time the confidential minister of the Emperor of Russia, arrived in Greece, and assumed the direction of the government. He soon organized a Council of State, consisting of twenty-seven members, with himself as President at its head. To divisions of this body was assigned the care of the different branches of public service. An ecclesiastical commission was appointed, with a view to promote the interests of the Greek church; a national bank was instituted; a Congress, elected by the people, was convened; Demogerontes, a class of magistrates which had long existed in Greece, were to be chosen at the rate of one to every 100 families, and, in every town and village, one of these officers was to be a justice of the peace; a court of common pleas, consisting of three judges was organized in each province, and a court of final appeal, with a president, vice-president, seven judges, and a public attorney was also established. In civil cases, the Code Justinian was to be followed, and, in criminal, the Code Napoleon.

The President expressed a lively interest in the subject of education, visited the schools, and encouraged the teachers, began to erect school-houses, and stated officially, that 300 and even 400 Lancasterian schools were needed, which might furnish the means of instruction to 75,000 or 100,000 children. In 1829, however, but twenty-five of these schools had been established, containing 3,000 pupils. In doing this, the government, owing to its poverty, had given but little assistance. Some subsequent movements showed a disposition on the part of government, so to control the studies and the management of the schools, as to interfere with their greatest energy and usefulness.

Early in 1830, Prince Leopold, of Saxe Cobourg, was chosen by the Allied Powers sovereign of Greece, but, on learning the state of the country, and the feelings of the people as to his appointment, he declined. Thus, the power of

Capo d'Istrias continued until he was assassinated. During the first two years of his administration, though far from availing himself of all the means which were placed within his reach, of advancing the interests of the nation, still, the comparative order and quiet which prevailed, did much towards gaining public confidence, and promoting agricultural improvement. Near the close of his course, he arrayed his policy in direct opposition to the feelings of the nation, and thus, though regarded by the Greeks as a man of talents, he is still thought by them to have been at heart a Russian, and fully bent on sacrificing the freedom of Greece, by uniting it with the Russian empire, at the same time gratifying his high personal ambition by the permanent aggrandizement of himself and family. He is also accused of a want of system in his administration of public affairs, and of having been guided in his measures rather by impulse and caprice, than by any enlarged and connected views and efforts for the public good.

In 1832, Otho, the present king of Greece, a member of the royal family of Bavaria, began his reign. The rival factions among the Greeks, and the want of any man of their own nation of sufficient talents and influence to control the mass of the people, seemed to create a necessity, for the time at least, of receiving their rulers from abroad. The king, though on his arrival in Greece but eighteen years of age, yet, by his good sense, dignity, and kindness, soon acquired the respect and affection of his subjects, and still retains a high degree of personal popularity. As he was in his minority, a regency of three individuals, who came with the king from Germany, was appointed to govern the kingdom.

As no member of this regency spoke the Greek language, or had any intimate acquaintance with the character and institutions of the people whom they were called to govern, it is not strange, that in their attempts to apply the old established maxims and routine of kingly government, to a country and a people so peculiar in their character and condition, as were Greece and her inhabitants; it is not strange, that in these circumstances, great and fundamental errors should have been committed.

An early ground of discontent with the Greeks, was the introduction among them of a large body of Bavarian troops, infantry, cavalry, artillery, and engineers; and though the funds necessary for their support were for the time provided by the Allied Powers, still, as their services were not needed,

as they helped to exhaust the scanty means of subsistence, of a land in which scarce a green thing or living animal, which could serve for food, had been left, and as these foreigners received higher pay than the native troops, and the officers of the former were promoted to the neglect of the latter, the Bavarian troops and the government thus became unpopular.

Another great error was, to discontinue the office of Demogerontes, a class of magistrates, who, for many centuries, had been chosen by the people, and who, with the aid of the priest, and in difficult cases, by calling on all the heads of families to act as jurors, transacted, in the most public manner, the police, financial, and judicial business of the respective towns and villages. Thus, had a high degree of union, public spirit, energy, and intelligence, been fostered among the Greeks; and, by deciding their own quarrels among themselves, they had escaped that oppression and wrong to which they would have been subjected, had they gone before the Turkish tribunals.

The government are also accused of neglecting the interests of education, by failing to complete the school-houses commenced by Capo d'Istrias, or using them as barracks, as also by not furnishing the necessary buildings, and meeting the expenses required for a university, which is much needed, and for which there is a full supply of able professors.

No proper division has yet been made of unoccupied lands, or inducements held out to improve them, so that not only have many artisans and shepherds emigrated from liberated Greece, but as most of the masons, carpenters, and other workmen, who have been employed, during a few years past, at Athens and the Piræus, though Greeks, were still Turkish subjects, it is computed that they have carried out of the country at least one half of the three and one third millions of dollars which have been expended in building at those places.

The present number of inhabitants in liberated Greece, is about 650,000, while the whole number of Greeks in Southern Europe and Western Asia is not far from 5,000,000. The fact, that this interesting people during their long and severe oppression, and all the changes of their lot, have been able for thousands of years to retain their language, their national existence, and identity of character, is one which seems to mark them out for some peculiar and important agency connected with the future history of nations, and we may well suppose that the result of the political experi-

ment which is now in progress in liberated Greece is to have an important influence on the coming destiny of the whole nation. The dissolution of the Turkish Empire, — an event which seems to be rapidly approaching, — and in connexion with this, the superior intelligence, activity, and enterprise of the millions of Greeks who are scattered throughout its whole extent, seem to point them out as destined to become leading and conspicuous actors in any system of political organization which may be adopted there. Perhaps the scattered fragments of the nation may yet be collected together on the native soil of their race; and there, with Athens for their capital, form a united, powerful, and prosperous people, diffusing around them, as in ancient times, the light of science and the arts; or the city of Constantine may again become the capital of a Grecian empire in the East, or, as perchance it may be, of a Greek republic there.

It is said that the terrible effects of the Greek Revolution, and the barbarous conduct of the Turkish government during the war, has for the present, collected together all the Greeks of talents and influence, both clergy and laity, in liberated Greece. Hence their countrymen, who are scattered throughout the Turkish empire, are watching with intense interest the movements of the Greek government, and the results of the great experiment which is in progress there. The recent establishment of a national bank in Greece, furnishing a safe investment for capital, and the adoption of the system of trial by jury in criminal cases, have excited some hopes of brighter days; while, on the other hand, these hopes are greatly lessened by the Utopian schemes of the government as to antiquarian researches, and the digging of canals across a country with ranges of mountains rising to the height of several thousand feet, and with rivers, which, in the rainy season, are raging torrents, and in the summer, nearly or entirely dry; as also by their neglect to assemble together a body of representatives from the Greeks themselves, who, by their talents, wisdom, and experience, might greatly aid in suggesting proper laws, and in forming such a system of government as would best promote the welfare of the nation.

To these evils might be added, some attempts upon the liberty of the press, — the fact, that two thirds of the land is held by government, for which a nominal rent of twenty-five per cent. is claimed, but which, by the unjust manner in

which it is collected, amounts to fifty per cent.,—an utter disregard of the rights of private property where it has been wanted for public purposes,—the exclusion of all foreign capital from employment in Greek vessels, and of all foreign flags from the carrying trade of Greece,—the existence of an import duty of ten per cent., and export of six per cent., while those of Turkey are only three per cent., thus holding out a strong temptation to extensive smuggling, in a country, too, where it is perfectly practicable;—and last, but not least, the fact, that in a country so greatly impoverished, revenue to the amount of £ 400,000 sterling is collected, which is about three dollars to each individual, or fifteen dollars to each family of five persons; a rate of taxation greater than that of Sweden, Naples, Spain, and Ireland, thus causing oppressed and devoted Greece to be at once the poorest and most heavily taxed country in Europe. The annual expenditure of Greece has thus far amounted to about £ 650,000 sterling, exceeding the revenue by about £ 250,000. Of this sum, £ 390,000 has been expended for the army alone, which is within £ 10,000 of the whole revenue of the country. If it were necessary to burden Greece in her depressed and impoverished state, with the expenses of a kingly court and government, it were surely the dictate of common humanity to arrange that government on as economical a plan as possible, and not in time of peace to bring among them an army of foreigners, to be dependent for their support on the hard-earned pittance wrung from the hands of the wronged and suffering poor.

Some recent movements of the Greek government, however, such as the establishment of a national bank, and the dismissal of a part of the Bavarian troops, discover an increasing knowledge of the condition and wants of the nation, and more regard to the true interests of Greece than had before been exhibited. And surely, the prayer of the scholar, the philanthropist, and the Christian must be, that this interesting but ill-fated land, long the home of science and the arts, and now so recently delivered from a worse than Egyptian bondage, may rise from amid her desolate ruins, and again become the central point of learning, enterprise, and intelligence, from which the light and the blessings of civilization and Christianity may be widely diffused abroad.

At Athens we met with another ship of the same class with our own, which had just arrived from home to take our

place in the squadron, and bringing orders for us to visit the American colonies of free people of color in Liberia, on the western coast of Africa, and to return from thence, by the way of South America to the United States. This event caused no little excitement among us, some being quite anxious to return home, while others would have much preferred to continue with the squadron during the cruise to Egypt and Syria, on which it was then bound.

My own plan, in view of such an occurrence as this, had been to leave the squadron entirely, and having prosecuted my travels and researches in Egypt, and the East, at my leisure, then cross the continent of Europe, and after spending some months in study and literary intercourse at Edinburgh, return to the United States. Such would have been my course, had our ship been ordered directly home; but my mind was much influenced by the fact, that the floating congregation with whom I had been so long connected, and in whom I felt so peculiar an interest, were yet, for six months or more, to be abroad upon the deep, and so exposed, withal, to the diseases of warm and sickly climes, that they might need more than ever before religious instruction, and kind Christian sympathy and counsel, to say nothing of the frequent call there might be, to perform over the remains of the dead those sadly solemn rites, to which the sailor attaches so high an importance as to feel, that without them he could scarce commit the body of his brother to the deep. As a matter of conscience, too, I had felt far more easy in devoting some of the best years of my life to foreign travel, than I should have done, had I not been able to unite the pleasure of doing so with efforts for the good of others, while at the same time, the fine accommodations which I had, and the perfectly regular and systematic division of time on shipboard, enabled me to pursue both literary and professional studies, with less interruption than there would have been in connexion with almost any station of active duty on shore. Thus, too, might one avoid that dissipation of mind arising from the want of regular habits of study, as well as of suitable books, and the command of time, from which travellers so often suffer; it being impossible for them so to secure either the results of their own observation, or the knowledge collected by others, while the impressions of what they have seen are fresh in their minds, as to prevent their losing the more important benefits to be derived from foreign travel.

As to visiting Liberia, in addition to the ordinary curiosity which travellers have to see distant portions of the globe, there was also a peculiar anxiety not only to witness the habits and modes of life of the various savage tribes of native Africans, but at the same time, to satisfy my own mind as to the real condition and prospects of the colonies of free people of color founded there, by means of a minute and careful examination of them, conducted upon the ground which they occupy. By doing thus, I might reasonably hope to relieve my own mind, and those of my friends from the perplexity which has been connected with this subject, by means of the contradictory or widely conflicting statements so often made with regard to the character, condition, and prospects of these colonies.

In these times of high party and sectarian excitement, too, when there are so many who are unwilling to permit their neighbours to enjoy their fixed and cherished opinions in peace, it is truly delightful to be able, with regard to any agitating topic of the day, to say to these officious quacks in morality, that, having adopted such views as you have, from means of knowledge far superior to their own, they would greatly oblige you by leaving you in the quiet possession of your own opinions until their means of information shall have equalled yours. And yet, after all, there will be those so enslaved and debased, by the influence of passion and prejudice, as to believe the absurd fictions of any party drudge who favors their own views, though directly opposed to the plain and explicit statements of those who have enjoyed the best means of knowing the truth, and have no interest in stating what is false.

It was a pleasant morning, late in August, when we left the Piræus, alike the ancient and the modern port of Athens, and took our course amid those isles of Greece, which are so thickly scattered over the surface of the *Ægean* Sea. After sailing for several hours, we took a formal and official leave of the other ships of the squadron, and bent our course towards the setting sun, leaving behind us those who had so long wandered with us alike over the surface of the deep, and amid the crumbling ruins and fading memorials of classic antiquity. This parting scene was to us one of peculiar impressiveness and interest, and it may not be amiss briefly to notice the events connected with it. As our own ship was lying to, so as to be nearly or quite at rest, that of the Com-

modore swept proudly past our stern, and so near that we could easily distinguish the faces of our friends. At that moment, the shrouds of the other ship were manned by the crew, presenting a compact and lofty wall of human beings, who rent the heavens with their loud and hearty cheers. This salutation was returned in a similar manner by our own crew, some of whom were so rejoiced with the prospect of returning home, that they threw their hats into the sea, as an offering to old Neptune, or cast them upon the deck of the passing vessel, as a present to their brother tars. Then we fired a parting salute of thirteen guns, which was returned with a similar number from the flag ship. The same scene, with the exception of the salute, was repeated when the other ships of the squadron passed us. Their evolutions, borne onwards as they were by a rapid breeze, were performed with the utmost grace and beauty, and the whole scene was one of peculiar excitement. On the one hand, was the joy we felt in turning our faces homeward, and on the other, our deep regret at parting from those who had so long been fellow-wanderers with us amid so many scenes, rich with classic and high historic interest, knowing as we did the feelings of sadness excited within their breasts by beholding our departure for that land, where were the objects of their dearest affection, and from which they were yet for so long a time to be severed. The following lines were suggested by the scene described above :

THE FAREWELL AT SEA.

With gladsome breezes, fresh and free,
 The noble fleet was gliding
 Along the dark Ægean sea,
 The crested waves dividing.

Each bark, with canvass widely spread,
 And masts on high uprearing,
 Seemed like a spirit swiftly sped,
 With life and joy careering.

But though beneath a radiant sky,
 With classic scenes surrounded,
 No joy lit up the wandering eye,
 No voice with mirth resounded.

And o'er a thousand thousand souls,
 Unnumbered thoughts are stealing,
 While onward, like a torrent, rolls
 The deep, dark tide of feeling.

For o'er the wide, wide rolling sea,
One noble bark is going,
And thoughts of parting, warm and free,
In many a heart are glowing.

And now the lofty shrouds are manned,
Each soul with rapture firing,
And loud and heartfelt cheers ascend,
Both joy and grief inspiring.

For some are bound where loved ones dwell,
Their glad some souls delighted,
While other hearts with sorrow swell,
By thoughts of home excited.

And now the deep-toned cannon's peal,
Along the wild waves rolling,
Seems like those sounds we sadly feel,
When friendship's knell is tolling.

Then, gently yielding to the breeze,
The noble fleet dividing,
The lonely bark, o'er distant seas,
Full soon is proudly riding.

And such is life, a changing scene,
To-day with friends united,
Then wide, wide oceans roll between,
And grief our souls hath blighted.

Nothing could be more delightful than the mild and balmy air of Greece, during the time we spent at Athens. So pure and healthful was it, that it gave new life and vigor alike to the body and the mind, and imparted a sensation of delight, and a buoyancy of spirits so lively and peculiar, that we ceased to wonder that Greece should have been the home of the muses, and the birthplace of song. The atmosphere, which in other lands is so laden with moisture as to obstruct the vision, and cause corrosion and decay to the works of art, is there so transparent as to open before one an almost boundless landscape; while, at the same time, its balmy breath, so far from soiling or corroding, serves but to compact and give a hue of bright and golden radiance, as well to the massive temple and towering column, as to the humbler and less aspiring works of art. As we left this delightful climate behind us, and entered those seas, where the air is laden with heavy vapors, a deathlike stupor and oppression of spirits crept over us, and it seemed, for a time, as if, by Circean enchantment, the fire of intellect was extinguished, thus leaving us the form alone of men.

After visiting Mahon, and taking in the provisions required for our voyage, we set sail for Gibraltar, on our way to the western coast of Africa. And here I freely confess, that notwithstanding the lively pleasure excited by the prospect of returning home, it was yet with feelings of peculiar regret that I bade a final farewell to old Mahon; — its deep and quiet harbour, which had safely sheltered us from many a stormy gale; the almost romantic beauty of the town, as viewed from the bay, which washes the base of the rocky cliffs, crowned with structures of the purest white; the perfect neatness and quiet of the well-paved streets, resulting in part from the scarcity of domestic animals, the entire absence of wheel-carriages, and the eagerness with which every thing that can be used as manure is collected and carried away, as a means of increasing the scanty and artificial soil, with which so much of this island rock is covered; the honest industry and frugality, and the kindness and primitive simplicity of character, so common among those of the inhabitants, whose morals and manners have not been injured by contact with foreigners, together with the many pleasant strolls I had taken, and the happy hours I had spent there, both in study and in social intercourse, — all these things united, caused emotions of sadness, on leaving Mahon, and led me, with feelings of lingering fondness and regret, to watch the summit of Mount Toro, as it faded away in the distance.

On leaving Gibraltar, too, a similar struggle of feeling arose. For, aside from the wild and romantic grandeur of the place itself, and the high historic interest, with which the legends of classic antiquity, and modern deeds of noble and heroic daring, and brave and successful defence, had invested it, there were ties of a social kind, which strongly bound us there. During our repeated, and at times protracted visits to Gibraltar, we had met in a foreign land with those who spoke a language common with ourselves, and the house of our amiable and excellent Consul had ever been, to us all, a home indeed, — a place where refinement, intelligence, and modest worth and loveliness of character, united with a warm and generous hospitality, unembarrassed with needless form and etiquette, gave such a charm to social intercourse, as to lead one for the time to forget, that a wide and far-reaching ocean severed him from the home of his love. Other friends, too, had been kind to us, and our intercourse with

the officers of the British army stationed there, was peculiarly pleasant. The kind access granted to the large and valuable libraries, both of the citizens and the garrison, had much increased our means of information, as to the numerous places we visited, and those objects of interest, with which, in our various wanderings, we were constantly meeting. Nor would I here forget the kind hospitality and fine social qualities of the Consul-General of Sardinia, — a gentleman who, by a long residence in Egypt, united with extensive study and careful observation, had made himself more familiar with the interesting antiquities of that country than any other individual I have ever met with. Of my pleasant Christian intercourse with the Rev. Mr. Rule and his family, I have spoken already, and thus, during my different visits to Gibraltar, was much added to my happiness.

CHAPTER XXIII.

MALAGA.

Malaga from the Sea. — Danger from the Carlists. — Great Panic. — United States Consul. — The Mole. — Fruit. — Culture of the Grape; Number of Species. — Vintage. — Income from Vineyards. — Raisins. — Manufacture of Wine. — Commerce of Malaga. — History of the City. — Mines. — Ancient Inscriptions. — Traces of the Moors. — Their Heroes and Learned Men. — Mahometans and Catholics. — Sufis, Monks and Nuns. — Bishops of Malaga. — Climate and its Effects. — Visitations of Pestilence. — Earthquakes. — Inundations. — Population. — Convents. — Monks and Friars. — The Catholic Church and the Theatre. — Lope de Vega. — Calderon de la Barca. — Religious Dramas. — Party Virulence: its Results. — Public Morals in Spain. — Spanish Preaching. — Exorcism. — Sale of Relics. — Making of Saints. — Francis di Posadas. — St. Januarius; his Blood. — St. Catherine, of Sienna; her Life and Miracles. — Revelations. — Wonders of God. — The Gothic and Roman Liturgies. — The Propaganda.

IN passing up and down the Mediterranean, we had often taken a passing view of Malaga, with her dense mass of houses, and her vast and lofty Cathedral, all overshadowed by the dark, rude heights which rise directly around, while further in the rear were the snow-capped mountains of Granada, recalling to the mind a thousand wild and daring feats of Moorish and of Christian valor. Upon every height along the seacoast, too, might be seen those towers which were reared in former times to protect the land from the frequent and sudden incursions of the corsairs of Barbary, who repaid a portion of the bitter wrong which their fathers had suffered in Spain, by yearly carrying from thence, thousands of inhabitants, and devoting them to a cruel and oppressive bondage, until a heavy sum was paid for their ransom. Feelings of deep and lively interest are excited by viewing, even from a distance, such a land as Spain, and the rude, rough outlines of her mountain coast have thus cast over them an air of softened and more harmonious grandeur and beauty. A bold and wide-extended landscape thus undergoes a change like that of martial music, which, in coming to us from afar, loses, indeed, something of its wild and spirit-stirring power, while, at the same time, it gains from the distance a rich and softened melody of tone, less exciting, but more grateful and subduing to the soul than more distinct and louder notes.

These remarks, however, apply only to what God has made, — to the hills and the mountains which he has spread

with such a bountiful broadcast, over the face of creation. The puny works of man, on the other hand, require a nearer and more minute inspection, if we would rightly understand and appreciate them. It was, therefore, with feelings of peculiar interest, that the monotony of waiting in the bay of Gibraltar, for a favorable wind, to pass through the Straits on our way to the western coast of Africa, was exchanged for a summons to repair to Malaga, in order to defend American property there, from the danger with which it was threatened by the near approach of the Carlist General Gomez, with several thousand followers. We found the city in a state of great excitement. Business was mostly suspended, the inhabitants were under arms in the public squares, hasty ramparts were thrown up, many of the ladies of the first families had taken refuge on board the shipping in the harbour; thousands had fled into the country for safety; flying rumors of the near approach of the enemy were constantly agitating the public mind, and the whole city presented a striking illustration of those evils which even anticipated war inflicts upon a people; for often is it true, that where its dark tempest-cloud floats over a land, the blighting, withering influence of its night-shade, in creating widespread panic, and giving a deathblow to industry, is wellnigh as injurious as the active visitations of its wrath, when it pours forth its treasures of evil to desolate the earth.

It was singular to mark, in this case, the peculiar character of the Spanish ladies. Accustomed as they are, to strong excitement, and deeply skilled in human character, so far as the livelier and more absorbing passions and emotions of the soul are concerned, still, their want of education, of thorough mental training and habits of reflection, leaves them without that self-reliance, and that coolness and maturity of judgment, which are required in times of impending peril. True, woman has every thing to fear from war, where not herself alone, but all she holds dear on earth, are exposed to peril, still there was a striking contrast between the wild and childish panic of the Spanish women and the coolness and self-possession of some ladies of our acquaintance from another land, whose training had been such as to lead them rightly to estimate their danger, and the means provided for their ultimate safety.

A handsome practical compliment was paid to our flag by the Archbishop of Malaga, who, in the hour of peril, repaired

to the house of our Consul, as a place of greater security than any other in the city. This preëminence which we hold abroad, is owing to the fact that we do not meddle with European politics, and thus the nations there have none of those grudges against us for interference with their rights, which they indulge towards each other. Hence, too, it is that our ships of war are more visited, when abroad, and their officers treated with greater attention and hospitality than those of any European nation. But in the case of our Consul at Malaga, we may further state, that a knowledge of mankind, acquired by extensive travelling; a peculiarly dignified and gentlemanly deportment and independence of character; a lively sympathy with those in distress, and a readiness to relieve them; and a truly liberal, generous, and open-handed hospitality, had made him deservedly popular, alike with the citizens of Malaga, among whom he has so long resided, and with the numerous strangers who visit there. As Gomez had formerly held a military command in Malaga, our Consul designed, should he succeed in entering the city, to mount his horse, and, riding forth to meet him, ask of him a detachment of soldiers to protect his house; but fortunately this was not necessary.

On a near approach to Malaga, the objects which most attract the eye, are the Cathedral, the rude old castle called Gibralfaro, on the summit of the hill which overhangs the city, and the costly and massive Mole, which has been erected in front of the city, in order to defend the shipping from the violent storms which at times prevail there. On landing at the wharves, we saw, everywhere around us, large piles of boxes containing raisins, and great numbers of large stone jars, filled with green grapes, packed in sawdust, all of which were rapidly passing, by means of boats, to the numerous vessels lying within the Mole. The grapes thus sent abroad are white, and of a coarse, fleshy kind, called Loja, from a place in Granada, whence the vines which produce them were originally derived. The oak sawdust in which they are packed, is brought from England, and when thus preserved, they will keep until April or May.

The soil about Malaga, from valley to hilltop, is all under cultivation, wherever the rocks will admit of it. Rugged masses of limestone, alternating with slaty schist, prevail everywhere around, and the decomposed slate forms the soil of the vineyards. Manure is not used, because it is said only to

increase the size of the vines, without adding to the quantity of fruit. In planting the vines, holes are dug two feet square, twenty inches deep, and seven feet from each other. The vines are commonly about two feet high; and each year all the branches are cut off, leaving only the bud nearest the stalk. Thus, in the spring, from ten to twenty, or more, new shoots put forth from each stalk, and the bunches of grapes commonly rest upon the ground, the soil being so loose and dry as not to injure them. In the valleys, the shoots often grow to the height of ten or twelve feet, while upon the hills they do not exceed as many inches; still, the hills produce the best quality of grapes, from the fact that the rays of the sun are there enjoyed in a greater degree than in the valleys.

There are more than thirty species of grapes produced in the vicinity of Malaga. Of these, the most celebrated are the Pedro Ximines, so called from the man who first transplanted the vines which bear them from Germany. They are white, sweet, and translucent; and, by being transferred from the banks of the Rhine to the mild and genial air of southern Spain, they have lost somewhat of their native roughness, and acquired a rich and delicate flavor unknown to them before. The Muscatel grapes, from which raisins of the same name are prepared, are large, sweet, of a bronze color, and grow only in the region of Malaga, extending about two leagues from the sea, and five or six leagues along the coast.

The grapes first ripe are picked about the middle of August, and the same vines are again picked at intervals of a fortnight, for three or four times in succession, the vintage ending in October. An open space, free from weeds, is reserved in each vineyard, where the grapes intended for raisins are placed to dry. For this purpose, a spot is chosen where the soil is of the darkest color, as it would thus be most heated by the sun during the day, and retain the more heat by night. The bunches are placed so as not to touch each other, and at the end of fifteen days are ready for packing, having, in the mean time, been turned over but once. The grapes lose two thirds of their weight in drying, and are worth twice as much for raisins as they are for wine. In some cases, four or five vines will yield raisins enough to fill a box containing twenty-five pounds; but commonly, nine or ten vines are required to do this. A vineyard of Muscatel

vines is worth one hundred and sixty or seventy dollars an acre. An acre will produce about seventy boxes of raisins of twenty-five pounds each, and these will sell at from one dollar fifty cents to two dollars a box, which is equal to from one hundred and four to one hundred and forty dollars for the produce of an acre. From this sum, however, there should be deducted forty dollars or more for the expense of boxes and of cultivating the land. Labor is worth about seventeen and a half cents a day; and this, together with the food furnished by the employer, amounts to twenty-six cents a day. In some parts of Spain, I have known laborers work for much less than this; and, in times of scarcity, have seen them glad to get their daily food for their labor. If, in this connexion, we notice the fact, that the word translated penny in the English Bible, refers to the coin called by the Greeks drachma, and by the Romans denarion, which is equal in value to fourteen cents of our money, we may hence learn, from our Saviour's parable of the laborers in the vineyard, that the amount which each one received was about the same as is paid to the same class in Spain at the present day.

Sun, or bloom raisins, are prepared in the same way with the Muscatel, but from a different kind of grapes, which are very long, and are called *Uva Larga*. These are put sometimes in casks, but commonly in boxes, and as they keep better than other kinds, are sent to India and other distant regions. The *Lexia* raisins, which are packed in casks or grass mats, called *frails*, are of an inferior kind, and, before drying, the grapes are dipped in a lye made from ashes, with a slight mixture of oil. From 4,000 to 4,500 tons of raisins are exported from Malaga each year, of which, in 1830, nearly two thirds were shipped to the United States.

In the middle of the last century, the vineyards near Malaga produced 20,000 pipes of wine annually, and more than 6,000 wine-presses were used in extracting it. These presses are large wooden vats, about eight feet square, and twelve or fourteen inches deep. A sufficient quantity of grapes is put in them at a time to make a pipe of wine, when men, with wooden shoes, with nails to prevent their slipping, jump violently upon them until they are sufficiently bruised. They are then piled up in the centre of the press, and confined by a broad flat band of woven grass, which is wound around them, when a screw from above is brought to bear upon them, and the must, or new wine, is caught in large earthen jars,

holding three or four pipes each. When these are filled, the wine is drawn off into sheepskins, in the same shape in which they were before taken from the animal, and these are conveyed on the backs of asses to the cellars of merchants in the city, who prepare it for exportation. We learn from the Old Testament, that, from the earliest times, it was the custom to tread the grapes in the wine-press with the feet; and we know, too, that the bottles which were then used were made of leather. Thus, the Arabs at the present day remove the skins of goats whole, as we do those of rabbits; and by smearing them within with pitch, and using one of the legs for a neck or outlet to this bottle or sack, they make just such vessels as one meets with in every part of Spain and Portugal. When these bottles are old and dry, like all other leather, they crack and become rotten. Thus we see the force of David's comparison, where he says, "I am become like a bottle in the smoke"; as also the reason why our Saviour says, "Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish."

During the warm season, much use is made in Malaga of the unfermented juice of the grape, which we call must. It may be preserved, in bottles closely sealed, for years; and on being mixed with water makes a very pleasant drink. This is the only juice of the grape, or "fruit of the vine," which is entirely free from alcohol; and may, therefore, be used with a clear conscience by those who are opposed to the use of wine on sacramental or other occasions. An article of this kind has been extensively known in the East, for, during the first half of the eighteenth century, three hundred camel-loads, that is, about three hundred thousand weight of grape juice, or honey of raisins, was annually sent from Hebron, in Palestine, to Egypt.

In addition to the articles already mentioned, there are exported from Malaga annually, from 150 to 200 tons of almonds; from 350 to 400 tons of green grapes; from 12,000 to 15,000 cases of lemons; and from 500 to 800 cases of oranges (each case containing 1,000 lemons or oranges); and from 30 to 40 tons of figs. In the year 1833, the principal articles of export were as follows: oil to the value of \$ 978,891; lead, \$ 873,927; fruit, \$ 739,800; wine, \$ 634,381; soap, \$ 169,000; copper, \$ 29,709. Thus, the whole amount of exports, in the articles named above, was \$ 3,425,707.

The number of ships which entered the port of Malaga in 1833 was 687; of which, 220 were from France; 126 from England; 77 from the United States; 70 from Gibraltar; 43 from Sardinia; 31 from Denmark; 25 from Sweden and Norway; 19 from the Hanseatic Towns; 41 from other foreign countries; and 25 from the colonies of Cuba and Porto Rico.

We learn from Strabo and other authors, that before the Phœnicians, or Romans, settled in Spain, an active commerce was carried on from thence with the various ports in the Mediterranean, and along the western coast of Europe as far north as Ireland, in which country they established many colonies; and hence the Irish call the Spanish their brethren. The principal articles of commerce then, as in later times, were the various kinds of metals, grain, wine, oil, silk, fish, salt, and fruit. While Spain was a Roman colony, the merchants of Malaga had a kind of consulship or chamber of commerce established in Rome to protect and advance their interests. When the Goths invaded the north of Spain, as merchants and artisans found little employment in supplying the wants of these rude invaders, they removed to the seaports of the south, and there gave increased activity to commerce and the arts. In the time of the Moors, an extensive foreign commerce was carried on by the Jews and by those of the Christians who did not flee before the invaders.

Much time and learning have been wasted in discussing the origin of the name Malaga or Malaca, as it was anciently written. Attempts have been made by different authors to establish their respective theories, some deriving the word from the Phœnician, and others from the Greek, Hebrew, or Latin languages. The more rational supposition, however, seems to be, that the name was derived from the Phœnician word Malach, salt, in allusion to the fact that large quantities of salt were obtained from thence. Some of the more ardent and aspiring of the Spanish authors, urge in favor of Malaga, some very amusing claims of high antiquity. As examples of this, we may notice Juan Serrano de Vargas, who says, that Malaga was founded by the patriarch Salah, the son of Arphaxad, when he came into Spain with his uncle Tubal. This would seem a sufficiently high antiquity to satisfy any reasonable man, but Pedro de Morejon, not content with this, claims that Tubal himself, who was a grandson of Noah, was the founder. As an evidence of this, it is

said, that in digging to lay the foundations of a house in a certain part of the city, a coin of the time of Tubal was discovered. This fact must be truly edifying to the advocates of an exclusive specie currency, for surely, neither bills of exchange nor bank notes, can claim so high an antiquity as this. The venerable Tubal too, in having thus early established a mint, has proved himself no unworthy namesake of the great Tubal Cain, who, before the flood, was "an instructor of every artificer in brass and iron."

Fables like the one just noticed, abound in the writings of the Spanish historians, and they are matters of interest mainly as showing the truly Oriental pride of pretension and the spirit of bombast and exaggeration, which, during the long domination of the Saracens and the Moors, was thoroughly inwrought with the national character. Some writers have supposed that Malaga was founded by Gargoris, who they claim was king of Spain 1179 years before Christ. Others think that the city was built by a colony of Greeks; and others still, among whom is Pliny, refer its origin to the Carthaginians. But, be this as it may, it is commonly believed that Tarshish, of which such frequent mention is made in the Old Testament, was the name both of a city and a province in the south of Spain, where there was a wealthy Phœnician colony; and we learn from the book of Chronicles, as well as from Jeremiah and Ezekiel, that gold, silver, lead, iron, and tin, were brought from thence in ships to Tyre. There is also abundant evidence in the early Greek and Roman historians, that Spain produced a vast amount of the precious metals. Aristotle says, that the Phœnicians obtained there a quantity of silver so great that the ships could not carry it, and that their anchors, and most common implements, were made of the same precious metal. There is, doubtless, more of fancy than of fact in this story, yet we learn from Polybius, that, in his time, more than 40,000 men were employed in the mines near Carthagena, and furnished the Romans every day with 25,000 drachms, or \$ 3,815.63. Pliny informs us, that 20,000 pound weight of gold was annually received from the provinces of Asturia, Galicia, and Lusitania; and Gibbon says, that "Spain, by a very singular fatality, was the Peru and Mexico of the Old World. The discovery of the rich western Continent by the Phœnicians, and the oppression of the simple natives, who were compelled to work in their own mines for the benefit of strangers, form an exact type of the

more recent history of Spanish America. Almost every part of the soil was found pregnant with copper, silver, and gold, and vast multitudes of slaves, treated with the utmost barbarity by their masters, perished in the mines. The long continued civil wars of Spain, and the wealth of the New World, have caused the search for precious metals to be neglected there, but still 500 mines from which gold and silver were formerly obtained are now known. Such, however, was the immense depth and extent of the mines wrought by the Romans there, urged on as they were by insatiable avarice, having at their command a vast multitude of slaves, and enabled by the aid of pumps which Archimedes had invented in Egypt, to drain the mines of the floods of water which sometimes filled them, that there would now be but little prospect of success in similar efforts. The fact, that in Spain almost every source of public wealth either belongs directly to the crown or has been granted as a monopoly to some inefficient corporation, has wellnigh given the death-blow to both individual and national enterprise. There are still, however, considerable quantities of lead, copper, quicksilver, and iron, exported from Spain, and there exists at Madrid, a board of directors, entitled "direccion general de minas," appointed by the crown, and consisting of a director general, two inspectors, and a secretary. These are intrusted with the care of the mines, the collection of the taxes arising from them, and other similar duties. In disputed cases, this board is aided by a councillor and a clerk. They have also established a professorship of that branch of chemistry which relates to the assaying and refining of metals, connected with which is a library of works, both national and foreign, on the natural sciences connected with the objects pursued by the board, as also a geographical collection of the mineral productions of the kingdom, and a cabinet of plans and models of the instruments, machines, and other apparatus necessary for working mines, all of which may be consulted by those who devote themselves to this branch of knowledge. They likewise maintain with their funds several young men at the Royal mines of Almaden, as also at those of Freyberg, in Saxony, that thus they may be able to acquire such a practical knowledge of the art of mining, as shall the better qualify them to teach others.

In returning again to Malaga, after this long digression, it may be well to notice some of the numerous traces of Ro-

man dominion there. The ancient Latin inscriptions which have been found on tablets of marble and other kinds of monuments in the south of Spain, throw some light on the early history of that region. These have been divided into five classes, of which the first are those relating to the votive offerings made to the gods, such as statues in their honor, or costly vessels, and other implements used in their worship. The second class are inscriptions in honor of the Roman emperors, recounting their numerous titles, and especially referring to the roads and other public works for which Spain was indebted to them. Trajan, Adrian, Marcus Aurelius, and Theodosius, were Spaniards by birth, and the lofty bridge of Alcantara, the vast and massive aqueducts of Tarragona, and Segovia, and numerous other public works, still exist as noble monuments of the warm and generous devotion of these best of the Roman Emperors to the interests of their native land. The third class of inscriptions were in honor of military commanders and proconsuls, and the fourth, of Duumviri, who had been public benefactors. The fifth class are those in memory of the dead, recording their name, titles, age, and virtues, as also the name of the person who erected the monument, and closing with that wish of so much tenderness and beauty, that the earth may rest lightly on those who thus slumber in death. One ancient inscription preserved at Malaga, reads thus:—"The government of Malaga have offered, at their own expense, a sacrifice on the altar of Pluto, in honor of the sacred and most holy emperors Diocletian, and Maximianus Augustus, Pontifices Maximi, and fathers of their country, for having purified the city from the new superstition." By the new superstition, is meant the Christian religion, and hence it would seem, that, at the period referred to, the flames of persecution raged with peculiar violence in Spain.

Malaga, like most of the large cities in central and southern Spain, has much in the form of its houses, in its fortifications, and in the language and manners of the inhabitants, to remind one of the times of Saracen and Moorish domination. That period was indeed the Golden Age of Spain, and Spanish historians, who have flourished since, though too often yielding to their feelings of bigoted hostility towards the dominion and the religious faith of their former lords, have still left on record much that is highly honorable to the Arabs and Moors.

Abu Raphe Benhamud, the fifth king of Malaga, is said to have been a monarch of great learning and piety, and truly the father of his subjects. He treated with much kindness those who had been formerly banished, restoring to them their honors, and every Friday he distributed 500 pieces of gold among the poor. He lessened the taxes, and, in unfruitful years, wholly remitted them. He was much devoted to the interests of justice, and anxious that the judges should conform to the highest principles of rectitude. A truly worthy and virtuous monarch, being, from his elevated situation, exposed to stronger temptations to evil than other men, deserves, in a higher degree than others, the applause of mankind.

The mutual valor of the Christians and the Moors, in their long-continued wars, inspired each party with a high respect for their adversaries, and often led to those acts of high-toned and chivalrous courtesy and kindness, which here and there cast so delightful a freshness and beauty over the dark and blood-stained pages of history. The following fact is an instance of the kind to which I refer. In the year 1320, when Ismael, a native of Malaga, was king of Granada, the Infant Don Juan, Senior of Vizcaya, while hastily retreating from the Vega of Granada, fell dead from his horse, and, owing to their speed and the darkness of the night, it was not perceived by his followers. The body was found by some Moorish cavaliers, who, informing the king of the fact, he ordered it to be brought to Granada, and placed it in the noblest halls of the Alhambra, in a splendid coffin, covered with costly cloth of gold, and surrounded with numerous torches of wax. There he assembled around him all the Moorish nobles and cavaliers, and all the Christian captives, commanding them to offer up Christian prayers for the soul of the deceased. He then sent the body, with noble pomp and attendance, to the Infant, the son of Don Juan, who resided at Cordova.

Malaga was one of those cities where were academies and colleges, from which many learned Moors went forth, who were skilled in all the sciences of the age. One of the most eminent of these was Beithar, or El Beithar, a distinguished philosopher, botanist, and physician. Stimulated by the desire of wisdom, and anxious to acquire a more accurate knowledge of herbs, having already examined those which were found among the hills and mountains of Spain, he left

his native land, and boldly undertook long and difficult voyages. Not content with surveying the mountains and plains of Europe, he passed over to the sandy and burning shores of Africa, penetrated the most remote provinces of Asia, travelled through India, and returned to Grand Cairo, having minutely inspected and fully understood whatever was rare and singular in the three kingdoms of nature. He attentively examined animals, vegetables, and minerals, and acquired the most accurate knowledge of them all. Thus was he superior to Dioscorides, Galen, and Oribasius, being the Tournefort, or rather the Pliny of the Arabs, and more accurate even than Pliny, inasmuch as he examined every object for himself. Thus testify the Spanish authors, with regard to the learned El Beithar. His disciple, Ben Abi Saiba, also informs us, that such was his knowledge, that, when to try him various questions were put to him, he answered from memory, reciting the text of Dioscorides and Galen, with the names of herbs and plants, and the number of their leaves, and their localities. He mentioned, also, the names, species, and medicinal uses of herbs not referred to by the authors noticed above. Such was the fame of his wisdom, that the most celebrated academies appointed him their first physician. At last he visited Damascus, where he was highly honored by the king Alkamel, who raised him to the dignity of Vizier, and, having previously published the results of his extensive researches, he died there in the year 1248.

There have long existed certain striking points of resemblance between the customs and religious institutions of the Roman Catholics and the Mahometans, owing perhaps to the reciprocal influence which these two systems of faith have exerted upon each other, from having so long existed side by side, in the same country, or in those adjoining each other. As an example of learned folly, similar to those so often met with among the monks of the dark ages, we may notice the writings of Abilbokne, a Moorish poet, born at Malaga, who was very skilful in composing acrostics, and published a poem, each verse of which contained all the letters of the alphabet, and also ended with the same letter with which it began. In many of his other poems, also, each verse began and ended with the same letter.

But the point of resemblance, in the systems of faith noticed above, to which I would now refer, is the existence, in both, of monks and hermits, who, either as individuals or

communities, have separated themselves from the rest of mankind, that thus they might be abstracted from worldly cares, and, by serious meditation and acts of devotion, attain to greater purity of character, and higher elevation of religious feeling than other men. The Essenes and the Therapeutæ seem to have existed as separate religious communities, before the time of Christ, and this latter sect have, in some respects at least, their counterpart in the howling Dervishes and Shaking Quakers of our own age; for we read, that the men and women used to spend whole nights in religious dances, and, by violent movements, outcries, songs, and voices, strove to express the love of God then working in their souls. But, aside from these sects, learned men have claimed that this secluded mode of life existed long before the Christian era, in Egypt, Syria, India, and Mesopotamia, and that this was owing in part to the fact, that the heated atmosphere, which overspreads those countries, naturally disposes the inhabitants to repose and indolence, and to court solitude and melancholy. Still, though monkery was fully established and widely prevailed, when Mahomet founded his religion, still, he said, that Islamism had no monasticism in it. He probably intended that such should continue to be the fact, for his religion was of too aspiring and ambitious a nature to tolerate a class of indolent and useless men, when the strength of every arm was needed to wield the sword in defence of the system of faith which he taught, or in extending its triumphs among distant and widely scattered nations. In the ninth century, however, when the work of conversion by the sword had firmly established the Mahometan power, the Sufis or Sophis arose, a sect resembling, in their character, employments, and modes of life, the monks of the Christian church.

The Mahometan Sufis seem to have been deeply imbued with a kind of sentimental mysticism and poetry, freely applying to their religious affections the language commonly employed to express the hopes and fears, the heartfelt sympathy and rapturous bliss, of earthly love. Thus is it claimed, that the ardent and voluptuous strains of Hafiz, the Persian poet, as also those of other distinguished Sufites, are intended, like the Song of Solomon, to shadow forth, in the language of mortal lovers, the yearnings of a higher and a holier affection. Their religious system was founded on the idea, that the soul of man is an emanation from God, and

that, in order to be again united to and absorbed in him, it must be purified by fasting and other religious acts. Still, the language used by those under this delusion, is much less gross and sensual than that employed in the rhapsodies of the Catholic nuns, styled as they are the spouses of Jesus Christ, and said to be married to him.

Among the Sufis of Malaga, were hermits of both sexes, as also those who lived in convents, under the care of a principal. Many of these were distinguished for their spare and simple diet, the coarseness of their dress, their apparent penitence, and their frequent fastings and prayers. There were, too, among them, those celebrated for their learning; and their studies, also, seem to have resembled those of the divine Doctor Thomas Aquinas, and other Catholic authors. As an instance of this, we may notice Mohamad Ben Khalsun, who is spoken of as a monk most learned in poetry, medicine, and theology, and who, among other works, wrote one on the love of God, another on mystic theology, as also several dissertations and poems on Divine love.

Among the female hermits was one who lived in the tower of Atabal, on a lofty hill, and there, too, she died. An honorable burial was given her, not only on account of her noble rank, as she was a descendant of Mahomet, but also because she had given herself to fasting, and had led a very penitent and contemplative life. So great was the veneration for the place where she had dwelt, that every year a festival was celebrated there, with instruments of music, and, so late as the last century, Moors from Africa came as pilgrims to hold a feast to her memory. Facts like these cast important light on the past religious history of Spain, and at the same time contribute not a little to the interest which is felt by one who wanders amid the crumbling monuments and fading memorials of ages long gone by.

In a city so far removed from the capital of the kingdom as is Malaga, and in a country, too, so divided by chains of mountains, and where, from a difference of dialect, of laws, or of origin, there is often a most striking diversity of character in the inhabitants of even adjoining provinces, it of course follows, that the local rulers have more authority and higher prominence than in smaller and more compact nations. We may also notice the fact, that the forced predominance given to the Catholic religion, in Spain, by the agency of the Inquisition, using the civil power of the state as the instrument

of a bigoted and bloodthirsty priesthood; and in connexion with this, the large amount of wealth in the hands of the clergy; all of which have combined in giving the bishops of the remote provinces, with their princely incomes, a rank and influence above that of the other local dignitaries. In times of conquest and glory, too, as in the days of Ferdinand and Isabella, and of Charles the Fifth, we find saintly cardinals, archbishops, and confessors, not only guiding the councils of royalty, but girding on the weapons of warfare and leading their vassals and dependents to the field of battle. It may not, therefore, be improper to notice a few of the bishops of Malaga, whose names and whose virtues have given them a place on the pages of history. Aside from personal piety, the merit of these dignitaries consisted, in some cases, in the rigid economy and self-denial which they practised, in order that thus they might increase their charities to the poor; in others, in the liberality with which they contributed to carrying on wars, or to making roads, or constructing works of defence or public improvement. Of one of these bishops, for example, we are told, that during a destructive pestilence which prevailed in the sixteenth century, not only did he establish a general hospital, where he freely visited and consoled the sick, but also, in order to supply their wants, he sold whatever jewels he had in his palace, not sparing even the precious stones of his breastplates; and when ligatures were wanted in the hospitals, he tore up his own garments to be used for the purpose.

It is recorded of Don Juan Alonso and Moscoso, bishop of Malaga from 1603 to 1614, that he gave for pious purposes more than \$155,000. So great were his charities, that the mayor of the city meeting him one day, said, "Your abundant alms and holy liberality, my Lord, cause many of both sexes to become indolent vagabonds, who, since they have experienced your generosity, are unwilling to engage in labor." The bishop urged in reply, that, while compassion was peculiarly a duty of his own office, justice, on the other hand, was the province of the mayor, and that, therefore, neither party should condemn that virtue which belonged to the other. I notice this fact to show, that Catholics themselves have not been wholly blind to the evils resulting from the indiscriminate charity practised so extensively by their church. Thus have convents, and other religious houses, been the means of training up and supporting hosts of idle

and sturdy beggars, who might have supported themselves by their own labor, and who have ever proved themselves ready for any deed of violence or infamy. Of the bishop just referred to, it is also related, as a high merit, that every night before retiring to rest, he called his household together for the purpose of family devotion. A good old Puritan would rather regard the neglect of such a duty a matter of guilt, than the performance of it a ground of merit.

Don Francisco de San Joseph, who was bishop of Malaga from 1704 to 1713, was of noble origin, and, being trained at court, he went, when young, to France, as a page to Maria Theresa, when she married Louis the Fourteenth, King of France. At the age of twenty-four, having a horrible vision of the sufferings of the world of woe, he left wealth and honor behind him, and became a Franciscan friar. He rose at length to the bishopric of Malaga, where he exhibited the greatest humility, penitence, and charity. Whatever he possessed he bestowed upon the poor. To one he gave his curtains, to another his table furniture; and, on one occasion, when two soldiers, who were very poor, sought his aid, he divided between them his breastplate of amethyst, using afterwards in its place a cross of wood. He even parted with his cane, using in the place of it a common stick. His only means of conveyance was a small mule, and, one day, while riding through the midst of the city, he dismounted, and borrowing a needle and thread, he mended with his own hands the strap to his stirrup. During the eight years that he was bishop, his alms amounted to \$732,000; of which, 200,000 were for masses for souls in purgatory, at the rate of at least four daily masses; 80,000 for daily charity at the gate; 30,000 for the poor of both sexes, reduced from former rank and standing; 20,000 for medicines for the poor who were sick; 20,000 to rebuild forty churches; 22,000 for hospitals; 10,000 for the king in a case of emergency; and 350,000 for grain for the poor. All that he possessed at the time of his death was a scanty and well-worn wardrobe, a single hat, one bed, and the mule on which he rode. His fastings were frequent and severe, and his body was torn and lacerated by self-inflicted scourging.

The climate of Malaga is very mild and equable. Frost, of the thickness of a dollar, has been known there but twice in twenty years; and the barometer never varies more than an inch, its range being between $29\frac{1}{2}$ and $30\frac{1}{2}$. The ther-

mometer, during the day, commonly ranges, in the winter months, from 56 to 58; in May and June, from 72 to 75; in July and August, from 78 to 82 or 83, except once or twice during the season, when a wind blowing over the land raises it to 100.

A learned medical writer of the last century, a native of Malaga, informs us, that the uniform mildness and want of density in the atmosphere there, leaves the animal fibre of the inhabitants much more loose, weak, and delicate, than where the air is cooler and more bracing; and that hence, fathers and eminent instructors remove boys to the mountainous region of Granada, that thus they may become robust, and pursue their education to better advantage. Those who, among the mountains, can read and write six or eight hours during the day, at Malaga, content themselves with two; and if they continue their studies four hours, they become sick, with a feeling of heaviness and pain, and a disordered state of the head. To the influence of the climate, also, are attributed the excitable and changeable disposition of the inhabitants, the elevation of feeling of even the lowest classes, their hasty and irritable temperament, and their frequent quarrels, contentions, and homicides. The relaxed state of the system, likewise, often induces a plethora, and so sluggish is the circulation of the blood, owing to a want of vigor and elasticity in the vessels, that diseases, which, in the mountains, require but one or two bleedings to cure them, cannot be subdued at Malaga with less than eight or ten. On the other hand, the mildness of the climate counteracts that contraction of the pores, connected with the withered and decayed state of the system, which, in old age, commonly ends life; so that some aged persons, who have come from the mountains, have seemed to renew their age, and have lived much longer than they could otherwise have hoped to do.

Between the years 1493 and 1751, Malaga was fourteen times visited with destructive pestilences, some of which continued three or four years. They had their origin, in most cases, from garments or other articles brought there by sailors and others from foreign ports; and the awful mortality thus often arising from such slight causes, does much to reconcile one to the rigid, and often absurd and unreasonable, quarantine laws of Spain. In 1522, great numbers perished from a disease, which, commencing in the head, emitted a

poisonous fluid through the nostrils, and, descending from thence to the heart, the patient died in the act of sneezing. Hence arose the habit of uttering, by way of invocation, the name of Jesus, when one sneezes.

Men, by suffering one evil, commonly become more fearful of others. As an example of this, we are informed, that during the pestilence just referred to, a prediction was spread abroad, that the following year there would be such a deluge at Malaga, from the overflowing of the river Guadalmedina, as had never been known before. So great was the impression thus made upon the minds of the people, that they prepared to desert the low country, and flee to the mountains. Knowledge of this having reached the king, he issued a royal decree, commanding the city not to permit such flying rumors to be a cause of flight, and charging the preachers to reprove, from their pulpits, such superstitions as offensive to God.

In 1580, a catarrh or influenza is said to have prevailed in all parts of the world, of which eighty persons died daily in Malaga. In 1582 and 1583, the inhabitants of Malaga were afflicted with destructive carbuncles, of which 10,000 persons died. In 1597, a pestilence commenced which continued three years, and in 1600, another, which prevailed two years; both of which greatly depopulated the city, and, in the latter case, it was necessary to obtain inhabitants from abroad to replace those who had perished.

In 1637, there was a very destructive pestilence, in which the number who died are variously stated from 17,000 to 26,000. The king ordered the city to draw on his treasury for \$ 30,000, for the relief of the sick, and suspended the collection of debts. The city took measures to collect and educate the multitude of orphan children of both sexes, who, having lost their friends, ran crying through the streets; and a Latin inscription, still preserved, informs us, that 1,300 persons, who died in the space of a month and a half, and were deposited in a single grave, were supported while living, and buried when dead, by the piety and charity of Don Antonio Enriquez, bishop of Malaga.

Owing to a famine which had preceded, as also to the large military force collected at Malaga, a pestilence commenced there in 1648, which raged more than two years, and destroyed upwards of 40,000 persons. During this period, a hospital was established which would accommodate 6,000

sick at once. In 1719, a destructive diarrhœa prevailed, which commenced among the soldiers, and was said to have originated from the bad quality of their provisions, but more than all from the lime that had been put in the brandy which they used, to give it strength. In 1741, and in 1750 and 1751, there were pestilences at Malaga, in the former of which, 2,000, and in the latter, 6,000 persons died. The diseases with which this city was so often scourged, were, in the earlier periods of its history, more commonly the plague, which was brought from Barbary or the East; and, in later times, some malignant fever, imported from the West Indies or elsewhere. It may be well, at times, to notice, as we have now done, the evils which those of milder and more fertile climes than our own have suffered, that thus we may cultivate those feelings of kindness and benevolence, which a sympathy with the woes of others tends so directly to cherish, and at the same time learn a lesson of contentment, inasmuch as though we have not the luxuries of the land of the olive and the vine, yet the cool and healthful breezes of our native hills, impart to us a vigor of body and an energy of mind of far more value than the rich and varied products of warmer and more fruitful lands.

Of the various earthquakes with which Malaga has been visited, the most severe on record is that of 1680, by which 852 houses were destroyed, 2,185 seriously injured, and only 1,259 left so as to be immediately habitable. Another kind of calamity by which Malaga has repeatedly suffered, has been the overflowing of the waters of the Guadalmedina. This river rises about seven leagues from the city, and though its bed is dry most of the year, yet so large is the tract of mountainous country, for the waters of which it forms the only outlet, that any violent or long-continued rain changes it to a wide and rapid torrent. Thus, in 1628, a rain which continued but five hours, besides great injury to houses and vineyards, destroyed 600 human beings, 800 head of cattle, and numerous other animals. Another deluge in 1661, destroyed 1,600 houses, wounded 3,000 persons, and killed more than 3,000 more, causing the loss of property to an amount variously estimated at from three to six millions of dollars.

The population of Malaga, in 1747, was 31,427; in 1769, it was 41,062; in 1789, it was 49,049, and now there are about 80,000 inhabitants. Before the recent suppression of

the convents, the city contained the following religious establishments: the Cathedral; four parish churches; two churches, branches of the preceding; twelve hermitas and public chapels; twelve convents for males, and ten for females; two religious houses for clergy, distinct from convents; and six hospitals, including those for foundlings. The founding of convents was considered an act of pious charity, and in some cases, religious fraternities were organized with a special reference to the care of the multitudes who were sick during the prevalence of destructive pestilences.

In 1610, permission was given to the negroes, mulattos, and Barbary slaves, who composed the fraternity of Misericordia, to change their residence, and locate themselves in the hospital of St. Anna, where they were to form their Constitution, celebrate their festivals, and enjoy other privileges.

The experiment was early tried at Malaga, of carrying on the Magdalen reform, by placing those who were subjects of it within the walls of a nunnery, but such were the disorders arising from their intercourse with the other nuns, that they were finally separated from them. In most of the nunneries a certain sum, or dowry, as it was called, was paid on admission, amounting to from a few hundred to several thousand dollars, the income from which, together with the labor performed there, was sufficient to support the inmates. Convents are almost the necessary result of such a state of society as exists in Spain. The fact that labor is regarded as disgraceful, the deathblow given to agriculture, commerce, and manufactures, by ruinous restrictions and oppressive monopolies, and the system of primogeniture, which, by giving to the eldest son all the family estate, thus leaving the other children of the family without the means of support, — these, and other causes, have forced multitudes of both sexes into convents, who, had a more enlightened policy prevailed, would have been useful and virtuous members of society. The Popes, by freeing the monks and friars at an early period, from the control of the bishops in whose dioceses they resided, delivered them from needed restraints upon their morals and conduct, and at the same time opened the way for those frequent collisions and that unvarying hostility which ever mark the intercourse between the inmates of convents and the other orders of the clergy. The friars, also, often interfered with the interests, and wounded the professional pride of the parish clergy, by drawing away their people from them for a

time, by the power of eloquence or the charms of novelty, until having, by a few successful efforts, exhausted their resources, and gained the reward which they sought, in the money paid to them by the multitudes who flocked to hear them for confession, they retired with honor from the field of their labors. Thus, as by the similar labors of Evangelists in our own country, at the present day, were the people led lightly to esteem their regular pastors; and thus, too, was the hostility of the latter against the friars cherished and increased to such an extent, as in the end to contribute not a little to the general overthrow of the convents in Spain.

If the fact, that the convents generally were hotbeds of sensuality and vice, had never been known before, it was sufficiently proved, at the time of their suppression in Spain. As examples of the kind of disclosures which were then made known to me, on the most unquestionable authority, I would barely allude to a convent of nuns, in which, though every possible attempt was made at concealment, two of them were found in a way to become mothers, one of whom, in order to escape the shame of a discovery of the fact, had drowned herself in the convent well. Another case was that of a convent of monks, in the same vicinity, who, by a stratagem of some foreigners, were exposed to the lowest kind of temptation to licentiousness, and as a result of it, more than twenty of their number, among whom was the Prior of the convent himself, suffered severely from that disease which, in the lives of the profligate, so often and so strikingly illustrates the common maxim, that Sin is its own punishment.

A curious fact in the religious history of Spain, which it may be well briefly to notice, is the connexion which has there existed between the Catholic Church and the theatre. In 1487, when Malaga was taken from the Moors, a fraternity was organized, with the Bishop for its almoner, and a prebendary at its head, the object of which was to found and support a public hospital. They assumed, as their distinctive title, the name of their patroness, the martyred St. Catalina. A building and various funds were allotted to them by the bishops of Malaga; and the Popes Leo the Tenth and Sextus the Fifth, granted them the income arising from the disposal of certain indulgences. But the more to increase their means of charitable effort, as the representation of comedies was introduced into Spain about the year 1590, they offered to the city, the court of their hospital for this purpose. There they

erected a theatre, and employed the actors, devoting the profits to the support of the hospital. This theatre having suffered much from time, the same fraternity, in 1676, erected another and more splendid one, on the other side of the hospital, and in the rear of the church, the expense of which was \$34,000. The income from this theatre was the main support of the hospital, until the time of the pestilence in 1750 and 1751, when the Bishop changed it to an infirmary, offering to reimburse the fraternity for the loss which they thus sustained. The tax thus early paid by vice for the relief of sickness and poverty, may perhaps account for the custom which, at the present day, exists in Spain, of requiring of every one who pays for a ticket at the theatre, to give, at the same time, a small sum for the benefit of the poor.

The connexion of the church and the stage, in Spain, will, however, appear in a much stronger light, if we look, for a moment, at the history and writings of her greatest dramatic authors. Lope de Vega, the most prolific writer of plays of any age or country, composed 2,200 dramas, more than 100 of which, as he himself informs us, were written and acted within twenty-four hours of their first conception. Of these plays, 400 were Autos Sacramentales, or religious dramas, in which Scripture characters, the Saints of the Catholic Church, the persons of the Trinity, the devil and his imps, the holy angels, the ghosts of the departed, and Justice, Mercy, Remorse, Time, and the various virtues and vices, as allegorical personages, were introduced upon the stage. The general design and tendency of these plays, was, through the medium of the imagination and the feelings, to make on the minds of the people, a strong and lasting impression in favor of the peculiar tenets of the Catholic Church. Lope de Vega, while most busily engaged in writing plays, was a priest of high standing. As a reward for his talents and efforts, the religious College of Madrid, of which he was a member, chose him their President. Pope Urban the Eighth presented him with the Cross of Malta, the title of Doctor of Theology, and the Diploma of Treasurer of the Apostolic Chamber, and when he died he was buried with royal pomp, three bishops in their pontifical habits, officiating for three days at his funeral.

Calderon de la Barca, though a much less prolific writer than Lope de Vega, has yet given to his plays a higher, and more classical finish, and by often selecting his subjects

from foreign countries, and from other times, he has imparted to his dramas a greater variety of scenery and character, than belong to those of his distinguished predecessor. They both commenced their active life as soldiers, and Calderon, too, during the last thirty-five years of his life, was a priest. During this period, he continued his connexion with the stage, though his compositions were generally religious dramas. These alone, he regarded with complacency, as old age came upon him, having, during his life, written more than 100 of them, besides an equal number of humorous interludes, with many other pieces not dramatic, and more than 120 tragedies and comedies. A large proportion of the Spanish dramas, romances and poems, give minute and accurate pictures of the times in which they were written, and hence they cast important light on the customs, morals, and general character of the people. The Inquisition, too, by almost wholly excluding foreign literature from Spain, and by making every kind of composition subservient to the designs of the church, stamped upon the works which were published there, an impress peculiarly national, and caused them clearly and distinctly to reflect the moral and religious habits, and opinions of the people.

It may, therefore, be well for us to refer to some of these productions for confirmation of the fact which history has abundantly taught us, that in purely Catholic countries, religion and morality have ever been widely at variance. In Spain and Italy, robbers, assassins, and prostitutes are often most rigidly exact, as well in their devotions, as in giving a portion of their unholy gain for the service of the church. Where persons of this class become numerous, they can ever find priests sufficiently abandoned to grant them absolution for their crimes on condition of sharing with them the fruits of their plunder. Thus, while the greatest criminals can relieve their consciences by confession, and in that way, prepare themselves to commence again, with renewed eagerness, their deeds of infamy; religion, instead of a salutary restraint, is used as a soothing opiate to the guilty conscience of him, who is stained with the darkest and most deadly crimes. The ends of public justice, too, have been extensively defeated by regarding, as an act of Christian charity, the protection given to assassins and murderers in churches and convents, thus enabling them to escape the merited vengeance of the law. Thus has it been alike the policy and the practice of

the Church of Rome, to encourage the idea of an easy expiation for crime, inasmuch as the offerings of the guilty, in the way of alms to the church, or of founding masses for the souls of the deceased, have been a source of no small wealth to the priesthood. The expiations required of the murderer by the ancient Greeks, before he was permitted to enter their temples, were much more severe than those exacted by the Catholics, and thus has this form of Christianity impaired, rather than strengthened the bonds of morality and law, as they existed, even among a heathen and half-savage nation.

As a specimen of the religious dramas referred to above, we may notice one written by Calderon, entitled the *Devotion of the Cross*. The hero, Eusebio, is a robber and regular assassin, but, in the midst of all his crimes, retains a reverence for the cross, the sight of which often checks him in his career of guilt, and he erects a cross over the graves of those whom he has murdered. He is finally slain when fighting with a party of soldiers led on by his own father, but God restores him to life again, that a holy saint may receive his confession, and thus insure his admission to heaven. His sister Julia, who is also his mistress, and even more bloodthirsty and abandoned than himself, exhibits the same devotion to the cross. When on the point of being apprehended and punished for her horrible crimes, she embraces a cross, and vows to return to her convent and repent of her sins; and, as a reward for her piety, this cross suddenly rises into the skies and bears her far away from the reach of her pursuers. The evident moral of this play is, that the adoration of the cross, that god of Catholic idolatry, will secure to the vilest criminals, the favor of their Maker, and a ready admission to the joys of heaven. When we reflect, that dramas like this were written by priests of the highest standing, and acted on the stage as an important part of the religious festivals of the church, thus as fully receiving her sanction and approbation as even sermons and acts of public devotion, we cease to wonder that Spain and Italy should, beyond all other lands, have so abounded with robbers and murderers, or that the dominions of the Pope, the head and central point of the Catholic faith, should have had a dark and disgraceful preëminence in this respect. It was there that the robber chieftain Gasparoni, (whom I saw in confinement at Civita Vecchia,) with his band of forty followers, was so long the terror of travellers, having been guilty of 200 murders,

120 of which were by his own hand. And there, too, might he still have been, at liberty, had it not been made the interest of the priest to whom he regularly confessed, to betray him, rather than longer to share with him the fruits of his iniquity. And now, instead of having expiated his crimes upon the gallows, he lives a life of indolence, receiving from all who visit him, a sum of money, and enjoying a pension paid him by an English gentleman, for having spared his own life and that of his daughter, when the other robbers wished to murder them.

In the religious dramas referred to above, the Virgin Mary and the saints have the same agency in defending their votaries as is ascribed to Jupiter, Apollo, Venus, and the other heathen deities in the poems of Homer, Virgil, and other writers of Greece and Rome. Thus, for example, in one of the plays of Calderon, the Virgin Mary is represented as aiding and defending the bloodthirsty Pizarro, in his conquest of Peru. When storming the city of Cusco, the hero is precipitated from the top of a scaling ladder, but the Virgin defends him from injury. In another scene, the Indians set fire to a palace of wood in which the Spaniards are reposing, and the Virgin appears amid a choir of angels and pours upon the flames torrents of rain and snow. The public acting of these Autos Sacramentales was prohibited in Spain by Charles the Third, in 1765, and thus, was what was misnamed the religion of Christ, freed from the disgrace and degradation of being exhibited upon the stage in connexion with scenes and interludes of the lowest and most profligate character. Whether the acting of these religious plays is still continued in Italy, I know not. I made a collection of them when in Naples, and one now before me, bears the date of 1799. It is entitled, "A representation of the Passion of our Lord Jesus Christ," and has forty-seven dramatis personæ, among whom are Christ, the Virgin Mary, Pontius Pilate, and a variety of priests, soldiers, angels, and apparitions.

The deep-drawn lines of party distinction in Spain, and the ferocity with which civil warfare there is marked, are such as may well astonish those who have been accustomed only to the quiet and uniform course of events in our own land. For several months before we visited Malaga, both the city and province had been in a state of anarchy and independence, holding no intercourse with the Queen's government at

Madrid, and acknowledging no allegiance to it. In July, 1836, the Constitution of 1812 had been proclaimed extensively in Spain, and, during the riotous proceedings of the anarchists connected with this event, both the civil and military governors of Malaga were shot. Against the former of these officers the mob were excited, and doubtless intended to sacrifice him; but the military governor, who was a brave and noble-spirited young man, was popular with the citizens. When he appeared upon the public square, in order to quell the disturbances which prevailed, one of the leaders of the mob stepped forward, and told him, that they had no wish to injure him, but that, if he wished to save his life, he must retire. This he declined doing, on the ground that it was his duty to promote public order, whereupon one of the mob shot at and wounded him, but not mortally. The sight of blood, however, exciting to a higher pitch the rage of these furious demons, they instantly fired a volley of bullets at the innocent victim of their fury, and thus despatched him. His young and beautiful wife, the daughter of the Count de las Navas, one of the most popular and independent men in Spain, was hurried away from the city, in ignorance of the fate of her husband, but constantly expressing the most distressing anxiety respecting him. It was not until she had reached Granada, a distance of sixty miles, that she learned, that her lot was that of the lonely and desolate widow, deprived, by the hand of violence, of the object of her dearest earthly love.

While we were at Malaga, two citizens of standing were shot on the charge of being Carlists. A few days after, while walking with an American, resident at Malaga, we met an officer of the army, on horseback, who was a brother of one of those who had been shot, and a near relative of the other. While conversing with him, allusion was made to the loss with which he had just met, in the death of his friends. In reply, he said, that he should rejoice in it, were it not for their wives, who were overcome with grief for their loss. Thus does the raging flame of party spirit consume upon its blood-stained altar, the warmest and purest affections of the heart, while the tears and the cries of the widow and the orphan, scarce attract the notice of those who minister at the shrine of warlike strife and unhallowed ambition.

The near approach of the Carlist General Gomez, to Malaga, just before our arrival there, had seriously alarmed the leaders in misrule and sedition, and led them, as a means of

defence, to form a connexion with the Queen's government, through the intervention of the Governor of Granada. The pursuit of Gomez, by various divisions of the Queen's army, forced him to retreat to the North, without attacking Malaga, and thus was the city freed from danger and alarm.

We have often had occasion to notice the strongly Oriental cast of character of the Spaniards, derived from their long connexion with their Moorish and Saracen conquerors. There is nothing, perhaps, in which, for a succession of ages, this influence was more obvious, than in the studied concealment and mystery, and the high-toned, sensitive, and rashly vindictive jealousy which marked the attachments of the stronger to the weaker sex. The existence of this hasty and violent excitability, and a high feeling of honor connected with the passion of love, furnished, in the character of the Spaniards, a groundwork peculiarly favorable to the rapid growth and strong and lasting influence of those principles of deep devotion to the fairer part of creation, which the laws of chivalry enjoined and inculcated. Thus, in the case of the higher classes, at least, was a strong barrier erected against the inroads of licentiousness, inasmuch as a violation of the rights, or even of the fancied claims of another, might expose to disgrace, or to summary vengeance, him who was obnoxious either to suspicion or guilt. During the time, however, that the kingdom of Naples was under the dominion of Spain, the residence of the Spanish nobles in Italy, and the constant intercourse between the two countries, did much to introduce a degrading licentiousness among the higher classes in Spain, the corrupting influence of which was soon felt throughout the whole mass of society. The result has been the existence extensively, in Spain, of a class of men known in Italy by the title of "Cavalier Servente," whose business it is fully to devote themselves to some married lady, showing the most obsequious and servile attention to her wants and caprices, as well at home as abroad, and performing most, if not all those relative duties which, in other lands, are considered as exclusively devolving upon the husband. The arbitrary laws imposed upon conjugal connexions in those countries where there are different orders of hereditary nobility, each one being bound to choose, as a partner for life, one from his own rank in society, almost necessarily make marriage a matter of policy and convenience, rather than of affection. A result of this in the south of Europe, has been an open, flagrant, and gen-

eral violation of the marriage vows; and as both sexes are notoriously guilty in this respect, the one cannot justly upbraid the other. Indeed, so fully is this matter understood, that in Italy provision is often made in the marriage settlement and contract, for the support of a "Cavalier Servente." The celebrated Italian dramatist, Alfieri, composed a satire on Italian manners, severely true, in one of his comedies, entitled "The Divorce." The reason of this name is not, that the play treats of a divorce, but, as the author informs us at its close, because a marriage in Italy, places the parties in precisely the same relative situation to each other, that a divorce does elsewhere.

Owing to the restrictions placed, in times past, upon the liberty of speech, in Spain, both by the Inquisition and the jealousy of an arbitrary government, the eloquence of the pulpit has been the only kind which it was possible to cultivate. If to this we add the further fact, that the clergy had the power of enforcing at least an outward respect and deference to their ministrations, and that hence they were without the strong impulse of necessity to urge them on in the cultivation of a vigorous and persuasive style of eloquence, as a means of swaying the minds of those on whom they might have been dependent alike for their influence and their support, — and if we likewise take into view the elevated and sonorous character of the Spanish language, we may thus account for the fact, that preachers resorted to pompous declamation and high-sounding periods, dwelling on the mystical jargon of scholastic theology, interspersed with frequent quotations from the Latin, and seasoned withal with startling conceits, and low and vulgar jests and puns, thus exciting, at times, loud and long-continued laughter. This base prostitution of the pulpit led Father de l'Isle, a learned Jesuit, to publish, in 1758, a work in the style of Don Quixote, entitled "The Life of Friar Gerund de Campanas." His object was, by the picture which he drew of the education and public performances of his hero, to hold up to deserved ridicule, the empty and extravagant bombast which marked the pulpit eloquence of Spain. Although this book aroused against its author the hatred and abuse of a portion of the clergy, yet it has been regarded as the first work of genius which Spain produced in the eighteenth century.

There are some matters connected with the past history and present usages of the Catholic Church, which it may not

be amiss to notice in closing our account of Southern Europe, as the topics referred to have thus far been omitted, though they cast important light upon the character and claims of the Romish Faith.

The first subject to which I shall here advert, is Exorcism, or the casting out of devils from persons possessed. This is still often practised in Rome and elsewhere. The common proofs of possession are, speaking words in unknown languages, or which can be understood by the possessed alone, declaring and explaining things remote and hidden, or showing strength beyond the person's age and nature. Exorcisms take place either in a church or private house. The form used for this purpose consists of an extract from the Gospel of Luke, and an adjuration to the devil to come out, calling him by a great variety of hard names. If parts of the body are agitated or swollen, they are marked with the sign of the cross, and sprinkled with Holy Water. The priest commands the demon to declare if he is detained in the body by witchcraft or incantation, and if the person possessed has any magical or enchanted symbols, they are burnt.

The sale of relics has been an important source of revenue to the Catholic Church. There is, at Rome, a tribunal of eight cardinals, aided by numerous counsellors, who preside over the distribution of indulgencies and sacred relics. A crown of thorns, claimed to have been the same that was worn by our Saviour, was pawned to some Venetian merchants in 1237, for \$50,000, and was afterwards presented by the Emperor Baldwin to St. Louis, king of France, together with the linen of the Saviour, the chain, sponge, and cup used at the Crucifixion, part of the skull of John the Baptist, and the rod of Moses. The French sent from Rome, to the Directory at Paris, in 1798, a tatter of old woollen camlet, said to have been the robe of the Virgin Mary, and nine porringers of bad crockery, which, as was claimed, belonged to her household furniture. Relics are commonly bones of martyrs or saints, from the East, or the catacombs of Rome. St. Peter's Church contains the relics of more than one hundred saints, martyrs, and confessors. Among the relics there are the hair and veil of the Virgin Mary, the cradle and hay of the manger in which Christ was laid, and the spear with which he was pierced. Such are a few of the lying wonders of the Church of Rome.

When a new saint is wanted, the bones are taken from

some old tomb, and soon, it is pretended, that the history of the saint thus found has been revealed to certain persons in dreams; and these wicked fictions of the priests are greedily swallowed by the common people as true. Thus, for example, the bones of Saint Filomene were taken from the catacombs of Rome several years since, and it was claimed to have been dreamed respecting her, that she was the descendant of a Grecian prince, and that the Emperor Diocletian having fallen in love with her, she refused to marry him, and he therefore beheaded her. This, and other romantic fictions which are related in the history of her life, gave her great celebrity. Multitudes now flock to her shrine to be healed of their diseases, and secure other favors; and, to complete the delusion, engraved likenesses of her are everywhere sold, though she died some sixteen centuries ago, and nothing is known of her except through dreams.

“Be good, my children, but be not saints,” said Count Borromeo, of Milan, to his family, when he had just incurred the immense expense attending the canonization of Saint Charles Borromeo. It cost the Mariscotta family \$84,000 to canonize Saint Hyacintha in 1806. Five saints were made in 1805. The expenses are, paying for masses to be said, for documents proving the miraculous acts of the saints, for persons employed in the trial, and for decorating St. Peter’s when the ceremony of canonization takes place. There are three degrees through which a saint must pass. He is first Venerable, and as such his portrait can be sold. He is next Beatus, and can then be invoked, but not worshipped; and, lastly, he is canonized, when public worship can be offered to him, relics placed upon his altar, and his own sold, with the power of working miracles attributed to them. A discussion of the proofs of miracles wrought, and other evidence of saintsship, is held at Rome, before a large number of persons appointed for the purpose, and one, called the Advocate of the Devil, tries to disprove the miracles.

In 1817, Francis di Posadas, a Dominican monk of Andalusia, in Spain, was beatified; the collecting of evidence, the prosecution of the trial, and other matters connected with it, having extended through a period of one hundred years. Some of the miracles attested of this saint were, the cure of a tertian fever by touching a drop of his blood; the cure, in a single night, of a painful and inveterate cancer, by placing upon it several small pieces of the covering of the

saint's coffin ; the nose of a child, grievously diseased with a fistula caused by the smallpox, was cured and made wholly sound in six hours, by applying to it the image of the saint. In reading such fictions, one cannot but be deeply impressed with the wickedness of an educated priesthood in palming off such barefaced impositions upon the people, and a feeling of pity must arise for the ignorant and the credulous, who are dupes of such wretched imposture.

Saint Januarius, the patron deity of Naples, is held in the highest repute in that city and region. According to the history of his life and miracles now before me, he was born at Naples about the year 265, and was beheaded in an amphitheatre near the city by the order of a Roman Præfect, in the reign of Diocletian, in 305, having previously passed unhurt through a fiery furnace, which had been heated for the space of three days. A woman, having secretly collected part of his blood, it was placed in a small glass vessel, consisting of two bulbs connected by a tube. There it became solid, in which state it continues, except on two days in the year, when, in answer to prayers offered by multitudes in the church devoted to the saint, the blood becomes liquid, greatly to the joy of the people, inasmuch as, if it fails to do so, it is thought to portend some great calamity. On one of these sacred days, I crowded my way into the church, and having been admitted within the railing of the high altar, closely inspected what was passing there. Several officers in their military dress, with a number of priests, were near the silver shrine in which was exposed to view the vessel in which it is claimed that the blood of the saint is contained. In front of the image of the saint were a number of women, said to have been descendants of his family, who united with the priests and others in loud and earnest prayers to him to liquefy his blood ; and, failing in this, they seemed to be filled with rage, and called him Old Yellow Face, and other opprobrious names. The miracle does not commonly take place till evening, when the bells of the churches are rung, cannon are fired, and all classes give themselves up to public rejoicing. The contents of this glass vessel are said to be principally a mixture of spermaceti and camphor, which becomes liquid at a low temperature, whenever the priests (having delayed long enough to answer their ends) place it near a lamp, under a pretence closely to examine it, to see if it does not begin to change. To see learned priests and high military officers

engaged from morning till night in such mummery as this, while the whole multitude of the common people were filled with anxiety for the result of the experiment, was sad and trying enough. In view of such scenes, well might I ask myself, is not this some dark and benighted corner of the earth, where the light of knowledge and of truth has never entered? and is it indeed true, that it is not the ninth, but the nineteenth century?

Saint Catherine of Sienna is another who is in high repute in the Catholic church. The copy which I have of the history of her life is in Italian, and contains 278 closely printed pages in octavo. It is a curious medley of fanaticism and gross imposture, or mournful insanity, or both. As she exerted a decisive influence in effecting the removal of the papal power from Avignon, in France, to Rome, as also in controlling the affairs of the Catholic church during her subsequent residence in the Imperial City, some facts connected with her life, miracles, and rhapsodies, may not here be misplaced. She was born at Sienna in the year 1347, and died at Rome in 1380, in the thirty-third year of her age, having been called there by Urban the Sixth to aid in administering the affairs of the church. I have translated the following items from an inscription on a tablet in the room in her father's house which she formerly occupied, and which is about twelve feet long, and six broad, and is now regarded as a peculiarly holy place.

The extracts I have made, read thus:—“In this house was born this saint. She commenced when about five, to recite an Ave Maria on each step of the stairs, which she ascended kneeling, and up those stairs was often carried by angels. She made a vow of virginity when six years old. In this chamber there was often observed by her father, a dove [the Holy Spirit] over her head while she prayed. — She had a vision of the founders of the different religious orders, and by each one of them, she was invited to assume his habit; but she applied to St. Dominic, and dedicated herself to him. — She lay upon the naked boards, and performed all the most secret exercises of penitence. — She had a strife with demons, and continued to be cruelly beaten and tortured by them, even to the end of life. In this chamber, daily descended to visit, instruct, and console her, Jesus Christ, St. Mary, St. John, St. Mary Magdalene, St. Paul, St. Dominic, St. Thomas Aquinas, and other saints; she learned to read of

Jesus Christ, and to write of St. John the Evangelist; she was married to Jesus Christ during the time of Carnival, in the presence of the most blessed Virgin Mary, of King David, playing on a harp, of St. John the Evangelist, St. Paul, and St. Dominic; Christ commanded her to go forth in public to preach and to labor for the salvation of souls. From the window of this chamber, she many times multiplied the wine in the vessels from whence she poured it forth to give as alms.

“In this house, she frequently employed herself in the kitchen, when, remaining some time in ecstasy upon the fire, she suffered no injury to her clothes, and she was many times cast upon the same fire by demons so as to break the coals with her head. In this chamber, Christ appeared to show her a cross of silver, which she had detached from her crown the day before, to give it to a poor beggar who was Christ himself, and he assured her, that he would show it to the world at the Day of Judgment. By the same Christ, in recompense for a tunic given to him in the form of a poor man, there was given her an invisible garment from the wound in his side, by means of which she was no more affected either by heat or cold. There was assigned to her by Christ, St. Mary Magdalene for her mother, and St. Paul, descended many times to teach her, and once heard her confession. Giving herself up one day to an amorous mania to see her divine spouse, there appeared to her, two most beautiful angels to comfort her, when she, turning to them, dismissed them, saying, I do not wish for you, I wish for your Creator. There was taken from her by Christ, her heart, and after some days it was returned to her in the church, by the same Christ. Through excess of divine love her heart was divided, and during the time which she remained dead she passed truly to the other life, to enjoy the eternity of the blessed, and then returned anew to life. Her mother dying impenitent, she obtained of her spouse her return again to life, and to penitence; and her father dying, was freed by her from purgatory. She composed her very learned letter which she was accustomed to indite to four secretaries at a time. Two years before her death she dictated, always standing in an ecstasy when she did it, the wonderful book of the Dialogues of God, which was a colloquy of the Divine Father and this Virgin. And finally, in this house and chamber, there happened most of the other wonderful visions, colloquies with divine per-

sons, saints and angels of Paradise, and here she wrote and managed many other affairs for the service of the Holy See, and many principal republics, and for all the region around."

In the extracts here given, we have a specimen of the absurd and blasphemous fictions, which, in the Catholic church, have been substituted for the word of God. To such an extent has this been carried, that one often meets in Italy with the Testaments, or Gospels, of particular saints, more commonly females, which are claimed to be revelations to them from heaven; and as these romances fully teach and enjoin all the idolatry and superstitions of the Romish Church, they may be met with everywhere for sale, while, to the common people, the Bible is a sealed and forbidden book.

In addition to a large collection of Catholic Tracts prefaced with frightful pictures of purgatory and other devices, and filled with Popish fictions, I bought, when in Naples, a work entitled "*Maraviglia di Dio,*" that is, Wonders or Miracles of God. It is comprised in six volumes, and has enjoyed with the Catholics, a reputation but little inferior to that of the *Pilgrim's Progress*, among Protestants. It is filled with strange and foolish stories of miracles wrought in support of the various tenets of the Church of Rome. One volume, for example, is wholly occupied with accounts of miracles to prove the doctrine of purgatory; another, that of transubstantiation, in which all sorts of wonders are ascribed to pieces of consecrated bread, as possessing the power of Christ himself, and as receiving homage from trees, which bent their branches downwards as the host was carried by them, and from donkeys and other animals, which, in similar circumstances, kneeled of their own accord. In reading these silly, childish, and often peculiarly ludicrous fictions, I have sometimes questioned which were the greatest donkeys, those who wrote these tales expecting them to be believed, or the wretched dupes who could be gulled by them. Facts like these, show the necessity there is of keeping the mass of the people in Catholic countries, in a state of beastly ignorance and degradation, that thus they may be made the ready tools of a wicked and crafty priesthood, and the willing dupes of the grossest and most barefaced imposture. And now, I ask, in view of the light cast in the preceding pages upon the nature and results of the Catholic faith in Southern Europe, can any Christian, patriot, or philanthropist, be willing that

these United States should be cursed with such a deadly incubus, such a dark and oppressive nightshade of ignorance and error?

In the sketch given of the Gothic or Mozarabic Liturgy, in connexion with my visit to Toledo, I neglected to notice the famous trial, the object of which was to decide the comparative claims of the Gothic and Roman Liturgies. In the eleventh century, great efforts were made by Pope Gregory the Seventh and others, to extend the use of the Romish Ritual throughout Europe. The king of Castile assented to its introduction there, but the nobles thought that its claims ought to be decided by the sword. Two champions were therefore chosen, who were to contend in single combat, the one fighting for the Roman Liturgy, and the other for the Gothic. The Gothic champion triumphed, and it was then agreed to submit the question to the decision by fire. Both liturgies were thrown into a fire, when the Roman was consumed, and the Gothic remained uninjured. Yet, notwithstanding this double victory, the Roman Liturgy was forced upon the people by the united influence and efforts of the Pope, and of Constantia, the Queen of Alfonso, who controlled the king. A befitting sequel this to the saintly legends noticed above.

As the "Propaganda," or Missionary Collège at Rome, was not described in connexion with that city, it may not be amiss briefly to notice it here. It was founded by Gregory the Fifteenth, in 1622, and was afterwards enlarged by Urban the Eighth, who gave it a capital of 615,000 scudi, and a yearly revenue of 24,000 scudi. He also assigned to it the splendid palace which it now occupies, in the vicinity of the Piazza di Spagna, a large public square in the midst of the city. A Spaniard, named Vides, founded scholarships for ten young men of different nations, and to these were added twelve more by Cardinal Onofrio, in 1637, the pupils of which were to be selected from the Georgians, Persians, Nestorians, Jacobites, Melchites, and Copts. In 1639, the same Cardinal added another fund, for thirteen Ethiopians and Brahmins. After this, funds were given for Chinese and Japanese, but, as the climate of Rome was unfavorable to these last, their school was removed to Naples. The pupils live two in one cell, and are required to be very studious, and make most of their excursions in companies, walking two and two. I have seen them thus passing along the streets of

Rome, the black and the white being mixed up together in true abolitionist style. They wear black dresses, with five red buttons, — the five wounds of Christ, — with long black strips hanging down the back, and a red belt around the body, the symbol of that sacrifice of life to which the missionary devotes himself. The Jewish missionary, Wolff, was formerly a pupil of this college. The library of the Propaganda contains a fine collection of Oriental books and manuscripts, among which are many valuable Chinese and Syriac works, memorials of former extensive missionary operations in the East. The school at Naples had recently nine Chinese and four Greeks, and the college at Rome eighty pupils, who, with the exception of eighteen Armenians and five Maronites, were all Europeans, mostly Germans and Dutch.

CHAPTER XXIV.

VOYAGE TO AFRICA.—LIBERIA.

Calms and Storms. — Fishing. — Dolphin. — Albicore. — Porpoises. — Shark. — Tropical Skies. — A Slave Ship. — The Slave Trade. — British Cruisers. — Pedro Blanco. — Canot. — Influence of Colonies on the Slave Trade. — Kroomen. — Canoes. — Dress of the Natives; their Names. — Dances. — Reach Monrovia. — Governor and Secretary of the Colony. — Manners of the Colonists. — Houses. — Meeting of Friends. — Extent of Liberia. — Rivers. — Soil and Climate. — Seasons. — Agriculture. — Fruits of the Earth. — Animals. — Oysters on Trees. — Sea of Milk. — Phosphorescence of the Sea. — Flying Fish. — Forest Trees. — Palm Oil and Wine. — Vegetable Butter. — Nutta.

OUR voyage from Malaga to Liberia was one of but little incident, though at times there were scenes of much interest to one who had never before sailed in tropical latitudes. For the first fifteen or twenty days, we were driven along at a rapid rate by the trade winds, until after passing the Cape de Verde Islands, when they entirely left us. As much time was spent in passing over the comparatively short distance between these islands and the coast of Africa, as in all the rest of our voyage.

A learned Scotch divine, who at an early period came to the United States, to preside over one of our colleges, and who had great fear of the water, used, in the public devotions which he conducted on shipboard, to pray with great earnestness, "O Lord, deliver us from a storm." At length, however, a storm came, and was succeeded by one of those frightful calms, in which the sea, retaining the motion given it by the wind, rolls on its long, lofty, glassy billows, and ships, without a breath of air to fill their sails and bear them up against the motion of the waves, are rocked helplessly about, so as, at times, to loosen their masts, and carry them overboard. From that time forward, the good divine, forgetting the storm, used to pray, no less earnestly than before, "O Lord, deliver us from a calm;" and such, I am sure, must be the sincere prayer of any one who has sailed much in the tropical latitudes. True, we had none of those long, dead, lifeless calms, in which, for days together, neither sea nor sky show a single sign of life or motion; but if, in the morn-

ing, there came a squall or tornado, with a heavy shower of rain, the wind soon died away, and the ship rolling lifelessly about, the sails were chafed and worn, as, in swinging backwards and forwards, they were thrown against the masts and the rigging. The sun, too, poured forth his scorching rays, the pitch, with which the seams of the ship were filled, melted and oozed out, the water we drank was warm and vapid, and our condition was like that of a living death in a baker's oven, or the slow torture of a three days' Indian burn.

As the squalls come mostly from off shore, if the commander of a ship is a weak and timid man, and, instead of making prudent sail and bracing boldly up to the wind, thus for the time dashing rapidly onward in his course, runs off before the gale, and loses instead of gains, the delay thus caused is torturing indeed. To employ such an one to command on a coast, where perhaps a malignant fever is raging on board, with hundreds exposed to its violence, every hour's delay bringing with it disease and death, — knowingly to employ such an one, is to aid and abet in the crime of wholesale murder.

At times, however, a gentle and refreshing breeze would spring up, bearing us onward in our course, thus filling our hearts with joy and gladness. Our principal amusement was fishing, and, in connexion with this, watching the movements of the various inmates of the deep, who swarmed around us. Lines, with hooks and baits of all sizes, were hung in great numbers about the bows of the ship, and when a poor fish was caught, he soon found himself floundering upon deck, and the next meal that came, he might be seen in some of the mess-pans, giving to poor Jack a slight relief from his uniform fare of salt-grub, hard-tack, beans, and rice. Now the thick, fat bonito, with his striped mackerel sides, would find himself raised from his native element, and then the long, graceful dolphin, stretched upon deck, would exhibit to our wondering eyes the quickly changing and richly varied hues, which marked his dying struggle. And yet we hardly pitied him, for often, like a greedy wolf, he chased along the sea whole shoals of little flying-fish, leaping from the water after them, as they soared aloft and threw themselves forward to the distance of a hundred feet or more. Nor would he relax in the pursuit until the poor little animals were so fatigued by their flight as to be scarce able to raise themselves from the water, when their cruel enemy, rushing into their

midst, would catch them as they fell, between his wide-extended jaws, and thus consign them to a living grave. Truly, thought I, this wholesale murderer, this Napoleon of the deep, richly merits a fate like that to which he has consigned so many innocent victims, and the maw of a sailor is as good a sepulchre as he deserves.

Of all the fish which I saw, however, the albicore struck me as the most beautiful in its form, and graceful in its movements. They are three or four feet in length, and have the quickness of the trout, with all the light and tapering beauty of the pike. There was, too, something shrewd and knowing in their air, as from a distance they watched our movements and then darted quickly away, as if they had noticed something suspicious about us. A baited hook, too, was no lure to them, and they seemed to regard it in much the same light as a lawyer would a penniless client, or a sick physician a dose of his own pills.

Sometimes a shoal of porpoises would go rolling and tumbling along past us, rising above the water, and puffing and wheezing like a herd of swine. We could never tell where they were bound, and yet, like a flock of wild geese, they always steered right onward, as if they had some object in view. They may have been going to partake of a feast, provided by some friendly tribe of their own species, or perhaps some foreign war was waging, in which, as principals or allies, they were about to engage, or, perchance, having exhausted the resources of their native domain, or being driven forth from it by force, they were seeking in other seas a resting-place and means of support, where, reclining in pearly caves, they might feast on the bounties provided for them, and, listening to the murmuring of the waves, or the siren music of some mermaid song, they might find around them the beauty and the gladness of an Eden of the deep.

Last, but not least, that pirate of the ocean, John Shark, claims a passing notice. He came more commonly with Madam Shark by his side, and what more striking example could there be of the soothing, humanizing influence of the conjugal relation, than thus to behold these greedy cannibals, these sworn enemies alike of fish and human kind, moving about so cosily together, delighted with each other's society, and fully prepared to share alike in the joys and the sorrows of life. It seemed indeed a pity to break up so loving a family, but still, such is the hatred which a sailor has for

these man-eaters, that he spares no pains to capture and destroy them. He has no sympathy for the dying pangs of his victim, or the lonely widowhood of the surviving partner, forced as it may be to seek from afar some new companion, or left perhaps in lonely sorrow to drag out the remnant of a sad and cheerless existence.

Sometimes an old whaler, armed with a harpoon, is snugly perched beneath the bowsprit, anxiously watching his prey, and a lucky thrust calls forth a cheering shout from the eager crowd, who have rushed forward to enjoy the sport. But sharks are commonly caught with a large hook, baited with four or five pounds of pork. To this is attached several feet of chain, as a rope would be severed by the teeth of a shark as quickly as by the stroke of a hatchet. At the end of the chain is a strong rope, which is thrown over the stern of the ship, and when the shark moves carelessly around the bait, putting his shovel nose to it, and at length, turning up upon his side or back, eagerly swallows it, it is a moment of lively and excited interest to those who are watching the sport. If the line be drawn too quickly, the hook may not become so deeply fixed as to secure the shark. When fairly caught, he is permitted to play around in the water for a time, until, from fatigue, he may be easily managed. When drawn up alongside, a sailor slips down the side of the ship, and, putting a noose around him, he is soon drawn up in triumph upon the deck. Then the sailors fall to beating him over the head with an axe, or any other heavy article which comes in their way, cautiously shunning his mouth and tail, for a grip of the one, or a stroke of the other, would quickly make a joint in a man's leg in some place where it might not be pleasant for him to have one. When thus despatched, some forty or fifty men seize the rope, and draw him forward at a merry rate. He is there opened, and there is much curiosity to see what he has within him. The flesh is often eaten, though there are many sailors who would no more touch it than they would arsenic. I tasted it but once, and though it was not so bad as it might have been, still, "old mahogany," as sailors call hard salt beef, seemed preferable to it. The teeth, with the skin to which they are attached, are taken off, and, being stretched into the form of a circle, are dried. The men then slip this over their head and shoulders, to see how nicely the mouth of a shark would fit to them, should they chance to fall in with one.

The sky of the tropical regions is different from that either of Italy or our own country. One does not see there the mild, placid, satin softness, and extended uniformity of hue, which marks the evening sky of Southern Europe, nor is there often that splendid gorgeousness of coloring, which, in the higher regions of New England, gives such a radiant glory to the heavens, when the setting sun breaks forth from amid the scattering clouds of an evening shower. In the torrid zone, however, the vast amount of vapor which is raised by the heat, and the sudden transition from day to night, give to the dense masses of clouds, a change of form and hue so rapid as to seem like the effect of magic, while at the same time, such bold and striking contrasts of coloring are presented, that, were one to see it on canvass, he would say that Nature could never have produced the like. A cloud of the richest and most gorgeous crimson, will rise side by side with one as black as midnight darkness, and these, as they pass rapidly away, will be succeeded by others of hues widely different from the first, but not less striking and widely contrasted, and so on, in a quickly varying but ever brilliant succession.

Often, when sailing along with nothing but the heavens above, and the sea around us, have I stood and gazed at this splendid panorama, as the rolling clouds, in quick succession, assumed a thousand varied forms of giant men, and animals, of monsters of the deep, of towns and villages, of mountains, hills, and widespread fertile vales, and, as these scenes passed before me, the question has arisen in my mind, — Why should the heavens be decked with such magnificence and beauty, where no eye of man may behold them; and why should the wide-rolling ocean be overhung with myriads of such splendid horizons, beneath which not a solitary bark is bearing those who might gaze upon, and admite them? — Why is all this, if other eyes than ours may not behold them with delight; unless it be, that he who made us, for the mere pleasure of doing so, has scattered abroad with a bountiful broadcast and a reckless profusion, this richly varied magnificence and beauty?

The first decided indication we met with of our approach to Africa, that dark and benighted continent, so long the theatre of rapine and bloodshed, of revolting oppression and crime, was the appearance of a slave-ship. As I was lying in my cot one morning, a colored servant-boy came running to me, saying that there was a ship near us with the deck all

covered with slaves, and urging me to rise and see it. It proved to be a prize recently taken by one of the British cruisers sent upon this coast for the suppression of the slave-trade, and was bound to Sierra Leone for trial and condemnation. The Portuguese flag, under which it was taken, was still flying, and as the blacks were returning to their native land, there was no longer any need of confining them in irons below. They therefore, to the number of nearly 500, crowded the deck, all of them entirely naked, and presenting so striking an illustration of the disgusting horrors of the slave-trade, as to lead one, if he had never before done so, from his inmost soul to abominate this infernal traffic. About twenty had died since they were taken, owing to disease contracted by previous confinement, and the body of one was thrown overboard to be food for fishes, just as they passed us.

When a slave-ship is captured, a prize crew, under an English officer, is put on board, and the captain and crew of the slave-ship are imprisoned for a time, or sent ashore in Africa to take care of themselves, or forced to serve several years on board an English man-of-war. The ships, when condemned at Sierra Leone, are either destroyed or sold, and the recaptured slaves become free settlers there, or, as is often the case, return to the regions from whence they came. There are now between 30,000 and 40,000 of these settlers at Sierra Leone, who enjoy, to a considerable extent, the blessings of education and Christianity. The desire thus excited for similar instruction in the surrounding native tribes, has been such as to lead them, in several instances, to erect churches of stone at their own expense, on condition of having missionaries sent among them. The number of slaves recaptured by the English cruisers on the coast of Africa, has never exceeded 5,000 or 6,000 a year; a small number, indeed, when compared with the 60,000 or 80,000, who are annually carried from the Old to the New World. I allude to this fact, merely to show, that if the African slave-trade is ever to come to an end, it must be by continued efforts to abolish slavery on the one hand, thus destroying the foreign demand, and on the other, by a line of settlements on the coast of Africa, commanding the mouths of all the large rivers and inlets along the banks of which the slave-trade is carried on. About 700 miles of the seacoast is now thus occupied by the English and American settlements united, and

Sierra Leone, alone, has freed 120 miles of seacoast from the curse of the slave-trade.

One obstacle, which still exists to the suppression of this traffic, is the fact, that the English cruisers are not permitted to land their men and thus break up the slave factories, or markets, along the coast. A bill authorizing them to do so, was introduced into the English Parliament, two or three years since, but it was defeated. Another obstacle, is the law which forbids the seizure of any vessel, on board of which slaves are not actually found, though they may be waiting to be sent on board, in crowds on shore, or may be thrown overboard during a pursuit. We, too, as a nation, deny the right of search, and thus, while on the one hand we have no right to seize slave-ships belonging to another nation, on the other, our flag often protects slave-ships from scrutiny.

We had on board our ship, several seamen of intelligence, who had at different times been engaged in the slave-trade, and there was one man, a petty officer, who avowed his intention of doing the same in future. His reasons, like those of the dealer in ardent spirits, were, that it was very profitable, and also, that if he did not do it some one else would, and who had a better right to these profits than himself? From these men, I learned all the details of the business, as to the manner of procuring the slaves, their treatment on shipboard, and all the horrid rites of this infernal traffic. Vessels are frequently fitted out from New York and Baltimore, under the pretence of trading on the coast of Africa. They then proceed to Havanna, and take in a Spanish Captain, and Spanish papers, that thus, when hailed, they may either as Americans or Spaniards, escape detection, assuming as they do, in time of danger, to belong to that nation which their safety requires.

Sometimes vessels thus laden, leave their goods at the Cape de Verde islands, and, crossing over to the coast of Africa, take in a load of slaves and return again to the islands, receiving from those who carry them from thence to the West Indies, \$200 or more for each slave, as a compensation for the risk of being taken by the British cruisers. Fast-sailing Baltimore schooners, or clippers as they are called, are also employed to run in during the night, and, taking a load of slaves from the coast, sail quickly out and place them on board a large ship which is waiting for them in a given latitude and longitude, beyond the range of the British cruisers.

The small vessel, by thus going and returning two or three times, obtains a full cargo for the larger one, while at the same time the risk is thus greatly lessened.

The price of slaves on the coast, varies from ten to thirty dollars, and they are commonly paid for in tobacco, ardent spirits, firearms, and ammunition, coarse calicoes, figured cotton handkerchiefs, and beads; and other trinkets, to which savages attach so high a value. Pedro Blanco, a famous slave-dealer at Cape Mount, a point of land about sixty miles north of Monrovia, and in sight of which we passed, imported, the year previous to our visit to Africa, 150 hogsheads of tobacco, and other goods in proportion. This Blanco was a native of Havanna, where he has sisters and other relatives, is about forty years old, and has made a fortune by the slave trade. He has large prisons, stores, and dwelling-houses for himself and clerks, which are made of stone, and neatly white-washed. It is said, that he has large funds vested in the city of New York, and that he intends before long to retire from business, and take up his residence there. Should he do so, his Abolitionist neighbours would doubtless look upon him—

“ with much such eyes
As Gabriel did on Satan in Paradise.”

He has several ships, and sends off some 6,000 or 8,000 slaves a year; the great risk encountered from the British cruisers enabling him to charge a high price for them in market.

In 1837, one of Blanco's agents stated to an American missionary, that Blanco had between 90 and 100 vessels engaged in the slave-trade, a princely mansion, six native wives, and that several of his daughters were married to men who navigated his vessels. During the preceding year, eight of his vessels had been captured, but, as they were insured at a high rate, he sustained no loss. He was the purchaser of most of the captured slave-vessels sold at Sierra Leone, and made a profit by them.

A letter from Africa, received since our return from that country, informs me, that the English have advanced a claim to the territory, which is now occupied by Blanco, and, should they press it, he may soon be forced to retire from his strong-hold. In that case, there would be no place of any consequence, from whence the slave-trade would be carried

on, for a range of seacoast, about 700 miles in extent; and this, too, a region from which, before colonies from Europe and America were planted there, vast multitudes of slaves were every year transported to the New World. Most of the towns in these colonies are built on the very places where before were flourishing slave factories, and, so late as the autumn of 1834, 500 slaves were shipped in a single month from Bassa Cove, at the mouth of the St. John's river, the place now occupied by the settlement of the colonization societies of New York and Pennsylvania. Since writing the above, the establishment of Blanco has been broken up by the English, a large amount of goods taken from his stores, several hundred slaves in his possession set at liberty, and he himself and his adherents compelled to flee into the woods, to escape from his pursuers. Canot, an Italian, who was educated in a college in the United States, capitulated to the English about the same time, giving up his slave factory to them, they seeming disposed to use him as an instrument to advance their plans of possession and of commerce, to the injury of our colonies and trade in that region. Canot's factory was some distance south of that of Blanco, and near one of our colonial settlements.

From official returns, it appears, as has been already intimated, that the British cruisers have never taken more than 5,000 or 6,000 slaves from slave-ships in a single year, a number not so large as Blanco alone sends to America. With this fact in view, we may form some estimate of the influence of colonies occupying numerous important stations along the coast, like that now held by Blanco, thus entirely removing the slave-trade from those points, as compared with the little that can be done by cruisers who have to do with those well acquainted with the coast, and ever active and vigilant to escape detection and elude pursuit. Indeed, the efforts of the English in this cause do little else than greatly to enhance the price of slaves in the markets to which they are carried, thus giving a new stimulus to the traffic, by the immense profits which it yields. Before visiting Africa, I had no adequate conception of the important agency already exerted by the colonies there in lessening the slave-trade, by confining it within narrower limits than it has formerly occupied; and, on comparing their influence in this respect with that of cruisers off the coast, we may truly say, with the old proverb, that "An ounce of prevention is better than a pound of cure."

We met and exchanged civilities with two of these British cruisers, off the coast of Africa. They were armed brigs, and were partly manned by Kroomen, a tribe of native Africans, whose country lies to the north of Cape Palmas, but who, like the Maltese boatmen on the shores of the Barbary States and of Western Asia, are the watermen and sailors of all the western coast of Africa. They are a large, active, finely formed, intelligent, and athletic race of men, and many of them strongly reminded us, both as to form and color, of the bronze statues of Hercules, and the other heroes and gods of classic antiquity, with which we had so often met in the public galleries of Italy. The resemblance in this case was not the less striking from the fact, that these Africans, with the exception of a strip of cloth about the loins, and in some cases of an old hat, were entirely naked.

The object of having these Kroomen on board men-of-war is, that by being stationed aloft, when the heat of the sun is intense, as also by sending them ashore in boats to get water for the ship, and by doing other necessary duties from which they do not suffer, the lives and health of white seamen may not thus be hazarded.

When we were several miles from the harbour of Monrovia, and approaching the coast under full sail, a company of these Kroomen met us, propelling forward their canoes with astonishing rapidity, and all loudly clamorous to gain our attention and secure employment on board our ship. These canoes are hollowed from a tree which is extremely light, and resembles what with us is called white wood. They are very thin, about a foot and a half wide in the middle, and ten or fifteen feet long. From the middle they gradually taper off, and rise from the water, until at each end they terminate in a handle so small that it can be grasped with a single hand, and thus two men easily carry them on shore to places where they will be secure from being stolen or from being injured by the beating of the surf. There are commonly three or four persons in these little barks, though eight or ten sometimes crowd into them. They are rowed with small oars, in the shape of a shovel, which are held in both hands, and moved swiftly through the water, without touching the sides of the canoes. The rowers rest upon their hams, with their feet under them, and often change their oars from one side to the other of the canoe, as a means of guiding it, or of relieving fatigue. As these canoes rest upon the water in the

middle only, the resistance with which they meet in their motion is so slight, that the rapidity with which they move onwards, or change their course, is truly astonishing.

The first of these little barks which came alongside our ship, as we approached the coast, had, for its head-man, a fierce-looking little Krooman, without a shred of covering, except a military cocked hat, which was perched in a knowing way upon his head. Such a ludicrous specimen of "*brief authority*," called forth a shout of laughter, and surely so comical a burlesque on military grandeur, could hardly be met with elsewhere. When these canoes upset and filled, as they often did by jostling each other, when crowding round the ship, their owners would hold on to each side, and darting them rapidly backwards and forwards a few times, would thus throw almost the whole of the water out at the ends of the canoe, and then, with great activity and adroitness, would leap again into their places without upsetting, though but a slight thing would do it.

On coming to anchor in the harbour of Monrovia, we made an arrangement with one of the chiefs or captains of the Kroomen, by which we secured the services of about thirty of his tribe, to fill our ship with water from the neighbouring river, and to perform other boat service, by which the health of our own crew would have been exposed. They had rations allowed them on board, and a part of them commonly slept there at night. As they had most of them either served for a time on board English men-of-war, or had had frequent intercourse with merchant ships of the same nation, or of our own, they spoke a broken English, in which the pronoun *me* was almost the only one used. Sailors had also given them all sorts of ludicrous names, which, though not so long and scriptural as those assigned to Cromwell's time, were yet sufficiently odd and ludicrous. Instead of their native names, such as Namboe, Niaie, Blattoo, Yiepan, and Woorawa, they had in the purser's books such titles as Peter Pitchem, Jim Nosegay, Tom Ropeyarn, Jack Fryingpan, Bill Centipede, Sam Marlingspike, and the like. Some of them were men of no little shrewdness and energy of character, and in visiting England, as at times they had done on board men-of-war, they had gone with their eyes open, and gave most amusing accounts of what they saw there. One of them told a long story of the severe manner in which he was treated by one Mr. Frost, and the numerous expedients he adopted to escape

from him, and, Yankees as his hearers were, and striking and accurate as was his description, yet it was not until after he himself gave the clue to the mystery, that any one saw that it was honest Jack Frost, alias cold weather, of which he was speaking. They were, also, very communicative as to their religious rites and customs, their dances at the burial of their friends, and other similar ceremonies.

Sometimes, when the sailors were at leisure in the evening, they would collect the Kroomen on board together upon the fore-castle, and get them to show off some of their native dances. These had not a little of the kick and shuffle peculiar to the negro dances with us, though at times there were violent motions, somewhat like those of the shaking Quakers and howling Dervishes. They kept time to a loud, harsh, monotonous kind of music, somewhat resembling that used by the Spanish peasants, in connexion with the fandango and other national dances. On these occasions, the dancers arrayed themselves in such clothes as had been given them on board. One would appear in a pair of sailor's trowsers, another with only a jacket, another still with nothing but a shirt, while one of them, more lucky than the rest, wore an old uniform frock-coat, with bright yellow buttons and a standing collar, which the surgeon of the ship had given him. This last, with his coat buttoned up to his chin, in true dandy style, and his bare black legs appearing below, like those of a peacock under his plumes, made no contemptible figure, and many were the jokes which the sailors cracked upon him.

These Kroomen go to the distance of hundreds of miles from their native region; and, building little villages of huts made of twigs and clay, and covered with thatch, they stay a few years, until, having acquired some property, they return to their families, whom they always leave in their own country, and are succeeded by others of their tribe. They are to Africa what the Gallegos are to Spain, or the Gibeonites of old were to the children of Israel, hewers of wood and drawers of water to those among whom they sojourned.

It was on the Sabbath, late in the month of November, 1836, that we came to anchor in the harbour of Monrovia. As the day is there observed as strictly as in a Scottish or New England village, we saw nothing of the colonists until Monday, though they must have been anxious to know who we were, and what news we had brought them. During our

visits to the different settlements along the coast, our intercourse with the colonists was everywhere free and familiar, and apparently gratifying to both parties.

Mr. Williams, who has for years been the acting Governor at Monrovia, took the lead in entertaining us and in doing the honors of the place. He was from Petersburg, Virginia, where, if I mistake not, he was once a slave. He has a peculiarly modest, sedate, gentlemanly deportment, and during his repeated visits to the United States has, by his intelligence and good sense, justly secured the esteem and confidence of those with whom he has had intercourse. He came to Africa as a clergyman of the Methodist church, and for a year or more was engaged in the self-denying labors of a missionary among the natives, at a distance of 150 miles in the interior. Under the title of Vice-Agent, he has for years been at the head of the colony; and, as far as I could learn, has so discharged the duties of his office as to secure the confidence alike of his fellow-citizens and of the society from which he received his appointment.

The Secretary of the colony, who is also the editor of the *Liberia Herald*, was a native of Virginia, but was educated in part in Boston. He is a man of dignified and gentlemanly deportment, and an able, correct, and vigorous writer. He came to Africa at so early an age, that his manners are those of one who has known no superior, and who has never been trained to cringe and bow to those who, from having a skin whiter than his own, might have claimed the right of lording it over him. Such specimens of the colored race I have seen nowhere but in Africa; and surely, to those who take pleasure in beholding in man the image of his Maker, it were worth a voyage to that continent to witness so pleasing a spectacle. The different physicians in the colony, at the time of our visit, were also men of color; and we met with individuals in other walks of life, whose intelligence, energy, and independence of character, would have done no discredit to any community.

We were everywhere hospitably received, taking our seats with the colonists at their tables, uniting with them in a public dinner which they gave us on shore, and entertaining them and their ladies on board our ship. The houses of the wealthier class are two stories high, of a good size, and with drawing-rooms furnished with sofas, sideboards, and other articles of luxury and ease. Most of the colonists,

however, live in houses of a story and a half high, framed and covered as in New England, and having, besides the chamber, small but convenient rooms on the lower floor, while the cooking is commonly done, as in the southern United States, in cabins distinct from the house, to avoid the annoyance of smoke and heat. In attending church at Monrovia, we met with an attentive and devout audience; and among the females, it struck me that there was a larger proportion of silk dresses than is often to be met with in congregations with us. There is commonly preaching in all the churches three times upon the Sabbath, and once or more during the other days of the week.

At a wedding party, which I attended, there was a degree of form and etiquette, such as to remind one of the remark made by a foreign traveller, that the colored people were the most polite class he met with in the United States. On the tables to which we were invited, were beef, obtained from a small breed of native cattle, which are very fat, together with mutton, ham, eggs, fowls, fine oysters and fresh fish, sweet potatoes, rice, oranges, bananas, and other tropical fruits, with excellent bread, pastry, and sweetmeats. The cooking was very good, having been done by those who had been trained in the first families in our southern States. Among our young officers, there were several who found in the colonies old family servants of their own, or of their near relatives and neighbours; and the feelings of interest and attachment that were exhibited in such cases, and the liberal presents made on both sides, showed that the meeting was far from being an unpleasant one.

And here it may not be amiss to give, somewhat in detail, a description of the soil, productions, and face of the country in Liberia, together with the appearance of the different settlements, and the present condition and future prospects of the colonies.

Liberia is the name which has been given to the whole of that portion of Western Africa which is occupied by colonies of free people of color from the United States. On approaching the coast, one is struck with the dark green hue which the rank and luxuriant growth of forest and of field everywhere presents. In this respect, it strongly resembles in appearance the dark forests of evergreens which line a portion of the coast of eastern Virginia. From Monrovia, on the north, to Cape Palmas, the settlement of the Maryland

colony, on the south, is about 250 miles, as measured along the coast; while 100 miles more, to the north of Monrovia, is owned by the colony, and might be advantageously occupied by new settlements. At different points there are capes or promontories, rising from thirty or forty to one or two hundred feet above the level of the sea; while at other places the land, though somewhat uneven, has not, near the sea, any considerable hills. In some places, near the mouths of the rivers, are thickly-wooded marshes; but, on entering the interior of the country, the ground gradually rises, the streams become rapid, and at the distance of twenty miles or more from the sea, hills, and beyond them mountains, are often met with. In the British possessions, indeed, the Gambia is navigated by brigs of war to the distance of 400 miles from its mouth, where there are English settlements; but the rivers of Liberia cannot commonly be navigated more than twenty or thirty miles, and this only by light craft, except during the rainy season. This, however, will always furnish a ready and convenient communication with such towns as have been or may be founded on the banks of these rivers near the sea; while, at the same time, as the native tribes upon the coast do not extend more than twenty-five miles inland, and are, in most places, separated from those in the interior by a forest of from a day and a half to two days' journey, constant intercourse with them may always be carried on by means of these same rivers.

The soil of Liberia is various, being affected by its position, its degree of elevation, and other similar causes. Directly on the ocean, and along the banks of rivers, a light, warm, sandy soil has, in some places, been thrown up by the water, which will yield sweet potatoes, beans, and cassada, but, without manure, the crops will be small.

The next variety is bottom-land, of strong, light-colored clay, which is sometimes mingled with sand and dark loam. It is productive, but is exposed to injury from the extremes of dry and wet weather. A specimen of this kind of soil may be seen at New Georgia, the settlement of the recaptured Africans on the St. Paul's river, a few miles from its mouth.

The richest soil, however, and that which is most prevalent in connexion with the different settlements, is a deep, loose, black mould, of alluvial formation. It extends back from the banks of the rivers, and derives its strength from the wash of the fertile uplands above and beyond it. It is

sufficiently moist, is free from stones and gravel, and will give to any crop a rank and luxuriant growth.

In higher positions than the last is a red, clayey soil, mingled with rocks and gravel of the same hue, all of which derive their color from the oxyde of iron with which they abound. This soil is of a poor quality, but may be much improved by manuring.

The last variety we shall notice is a strong, rich soil, found in connexion with the higher and more rocky uplands. It produces a rank, luxuriant growth of forest trees and plants, but will not produce well during the dry months of the year. Lands of this kind, however, are extremely favorable to the cultivation of coffee and other valuable plants and vegetables.

The climate of Liberia, though warm and moist, is, as to temperature, exceedingly uniform. Its extreme limits are 72 and 86 degrees of Fahrenheit; the thermometer, in the rainy season, standing during the day at about 77, and in the dry season at about 82 degrees. The heat by day seldom varies from that by night more than three or four degrees. Thus are both animal and vegetable life free from those checks and those sudden revulsions, which result from great and sudden changes of temperature.

The seasons are divided into the wet and dry. The wet commences about the middle of May and continues to the end of June. July and August are dry, pleasant months, favorable for clearing the fields of weeds, and putting such crops in the ground as were neglected before the spring rains. The second, or long rainy season commences about the first of September, and continues until near the middle of November. January, February, and March are the driest months in the year, and March and April the hottest.

The rainy seasons commence and end with frequent thunder showers, and short and sudden tempests of wind from the land, which continue three or four weeks. During the wet season the rain falls in torrents, for a few hours early in the morning, and again in the evening, while the rest of the day the sky is commonly clear. In cultivating new lands, the trees and brush are usually cut down in December and January; in February and March they are burned, and the lands cleared; in April and May they are fenced and planted; in July and August the crops are dressed and weeded, and cotton, coffee, and other trees transplanted.

Owing to the copious rains, rice may be cultivated on any

of the uplands of Liberia, and, unlike our southern States, the marshes are but little used for this purpose. The upland crops are commonly sown in May; those of the lowland during the rains of Autumn. The best lowland soils produce from forty to fifty bushels to the acre; the upland rarely more than thirty. Two bushels of seed are required for an acre, and, being covered with a hoe or harrow, it requires a careful weeding five or six weeks after planting, and sometimes another before it puts forth ears. The upland crop is gathered in September, and the lowland in March or April. The natives prefer the summer crop, but do not plant the same ground two years in succession. In order to do this successfully, the land must be thoroughly ploughed, which the natives have not the means of doing. There are three kinds of rice raised on the Western coast of Africa: the red African rice, the round-grained, and the large, white Carolina rice, all of which produce well, but the last is considered the best, especially for exportation.

It is wisely ordered in the Providence of God, that the most useful products, as well of the vegetable as of the mineral kingdom, are the most abundant and the most widely scattered upon the face of the earth, while those which are less useful, are more rare and less widely diffused. Did water, salt, iron, and the various kinds of grain which we use for food, exist in small quantities only, upon earth, while the richest wines, the more precious metals, and the costliest spices, were given us in the greatest profusion, how sad would be the condition of our race, and how small the number of inhabitants which our globe would sustain. These remarks are here suggested by the fact, that the computation has been made by those well qualified to judge in the case, that the principal food of one third of the human race is rice. In support of this statement, we may refer as well to Central and to Western Africa, as to the millions of India and China. Six hundred tons of African rice are annually consumed at Sierra Leone alone; while, for several centuries, the natives of Western Africa have raised enough of this grain not only to supply themselves, but have also furnished, each year, the immense quantities required for the support of from sixty or eighty to one hundred and fifty thousand slaves, during their passage from thence to the New World. The Rev. Mr. Wilson, a missionary from the United States, stationed at Cape Palmas, though a native of the Southern States, and familiar

with the extensive rice plantations to be met with there, yet, in speaking of an excursion which he made to the Cavally river, a few miles from where he resides, says, "that on both sides of the river were large fields of rice, some of which were unsurpassed, or rather unequalled, by any that I ever saw before."

Indian corn is commonly planted in May, and ripens early in September, though good crops are often obtained by planting in July, and harvesting in November or December. In Central Africa, two crops of corn a year from the same ground, are common, and several kinds are cultivated, of which that called Egyptian corn is considered the best. It is there extensively used by the natives, not only for food, but also for making strong beer and other drinks.

Cassada is a most valuable article of culture, and its produce is greater than that of any other known vegetable. It grows to the height of several feet, and may be propagated from the seed, the root, or the stem. It may be planted any month in the year, dry, sandy soils being the best for it, and a succession of crops may follow each other on the same ground. Portions of the stem are commonly buried at a distance of three feet from each other, in trenches three or four inches deep, and four feet apart. As it grows, a thick hedge is formed, and, being hoed once in two months, it begins to be fit for use in six months, when it has reached half its growth, and will last from fifteen to eighteen months. Domestic animals may be fattened on the roots, and they are also easily converted into Tapioca, which is valuable, both as an article of commerce and for food.

Yams have a large root, resembling the sweet potato in form, though their taste is more like that of the common potato. They grow spontaneously on some parts of the coast, but are much improved by culture. Portions of the root are planted in rows about a foot and a half apart, and poles are placed for the vines to run on. They need hoeing three times, and two crops may be raised in a year, from the same ground. Those which I ate were rather tough and tasteless, and bore much the same relation to an excellent sweet or common potato, as codfish or shark meat does to a well-dressed pike or trout.

Sweet potatoes will grow every season of the year, and on almost every variety of soil. They may be reared from the seeds, roots, or vines. Though most easily and speedily pro-

duced from the vines, yet they are apt to degenerate where this course is pursued. I saw the colonists engaged in digging a very large kind, called the yam potato, which yielded most plentifully. The fact that so nutritious a vegetable may, with proper care, be had fresh from the ground every day in the year, speaks well for the means of support which Liberia affords. They were brought to us by the colonists, in canoes, some of them coming twenty miles from the coast, and in such abundance were they offered us, that, though we supplied our crew of near five hundred men with them, yet many more were brought us than we could furnish a market for.

Pumpkins, as also most garden vegetables to be met with in the United States, do well in Liberia, while many of them, which, with us, are killed by the frosts of winter, there continue to flourish from year to year. I saw beans, for example, which, by such a continuous growth, instead of mere slender vines, had become strong and firm bushes.

Of the plants and fruits peculiar to warm climates, to be met with in Liberia, we may notice the plaintain, banana, orange, lime, papaw, guava, pine-apple, cotton, sugar-cane, coffee, arrow-root, aloes, indigo, and ginger. Oranges, when ripe, are very large and almost entirely green, owing, perhaps, to the richness of the soil, and to the want of the rays of the sun, during the rainy season. Like plaintains and bananas, they may be propagated by slips, as currants are with us, and like them, too, will produce fruit every month in the year. Pine-apples, of a fine quality, I saw growing wild in abundance; and they may be easily propagated by planting the bud on the head of the ripe fruit, the suckers at the base of it, or the young shoots which spring from the roots.

Cotton is raised and manufactured into cloth by the natives of almost every portion of Central and Western Africa. The African cotton tree, of which several kinds grow wild, is different in some respects, from any of the varieties of the cotton plant to be met with in the United States. The cotton is, however, of a good quality, and much the same modes of culture and of preparing it for use, may be adopted as with us. It will grow well on light, upland soils, and comes to maturity early in the dry season. It is raised from the seed in nurseries, until about three feet high, when it is transplanted, and placed in rows about six feet from each other. The ground should be well hoed, and the trees pruned, and they will continue to bear for a great number of years.

The sugar-cane flourishes well on the rich lowland soils, and the crop may be several times renewed by cultivating the suckers which spring up from the old stocks, after the field has been cleared. It is said, that half an acre of cane will furnish an ample supply of sugar and vinegar for a family of seven persons. A missionary, now resident in Liberia, but who, from his youth, has been familiar with the culture of the sugar-cane in the West Indies, says, that the manufacture of sugar can be conducted far more profitably in Liberia than in the West Indies, owing to the great strength and productiveness of the soil.

Coffee has for ages grown wild in the woods of Western Africa; and large branches laden with the berries, were often brought on board our ship by the colonists. Both the tree and the berry are said to attain a size unknown elsewhere. It will grow on almost any soil, the dry upland producing the small-grained fine-flavored kernel, but the rich lowlands yield the greatest crop. The trees are transplanted during the rainy season, when about two feet high, and placed several feet apart. They are carefully pruned, and the ground is kept free from weeds. They will begin to bear in three years, and the trees should be renewed once in ten years. This may be done by one of the shoots from the old stock or root. The crop is sure, and a single tree often produces four pounds in a season, which is double the amount obtained in the West Indies. When we were at Monrovia, a single colonist there had a plantation of 20,000 trees.

Indigo grows spontaneously in Western Africa, and is kept down with difficulty. It is commonly sown, however, one peck of seed being a large allowance for an acre; and it yields the greatest profit of any crop requiring the same labor. It is cut six or eight times during the season, at intervals of six or seven weeks.

Ginger grows spontaneously, but is commonly planted in hills, and hoed like potatoes. Where the soil is good, it will yield sixty for one.

Camwood, which is valuable as a dye-stuff, is an important article of commerce at Liberia, large quantities of it being brought there for sale by the native tribes in the interior. Mr. Ashmun, the former able and efficient governor of Liberia, also states, that one third of the forest trees in the vicinity of the colonies are camwood. Its fragrant blossoms when they put forth, are said to impart a most delightful aroma to

the atmosphere, though when I saw it, there was nothing but its deep rich foliage to commend it to the eye.

Mr. Ashmun, in a paper addressed to the colonists in 1825, speaks thus of the region about Monrovia. "The upland of the Cape is not the best. The Creator has formed it for a town, and not for plantations. But the flat lands around you, and particularly, your farms, have as good a soil as can be met with in any country. They will produce two crops of corn, sweet potatoes, and several other vegetables in a year. They will yield a larger crop than the best soils in America; and they will produce a number of valuable articles, for which, in the United States, millions of money are every year paid away to foreigners. One acre of rich land well tilled, will produce you \$300 worth of indigo. Half an acre may be made to grow half a ton of arrow root. Four acres laid out in coffee plants, will, after the third year, produce you a clear income of \$200 or \$300. Half an acre of cotton trees, will clothe your whole family; and, except a little hoeing, your wife and children can perform the whole labor of cropping and manufacturing it. One acre of canes will make you independent of all the world for the sugar you use in your family. One acre set with fruit trees and well attended, will furnish you the year round with more plantains, bananas, oranges, limes, guavas, papaws, and pine-apples, than you will ever gather. Nine months in the year, you may grow fresh vegetables every month, and some of you, who have lowland plantations, may do so throughout the year. Soon all the vessels visiting the coast, will touch here for refreshments. You never will want a ready market for your fruits and vegetables. Your other crops being articles of export, will always command the cash, or something better. With these resources, (and nothing but industry and perseverance are necessary to realize them,) you cannot fail to have the means of living as comfortably, independently, and happily, as any people on earth. If you forfeit such prospects through indolence or folly, thank yourselves for it. No one else, I promise you, will condole with you." In confirmation of these remarks of Mr. Ashmun, as to the productiveness of Liberia, it may be well here to add the statement of Dr. Hall, the recent governor of the Maryland colony at Cape Palmas, who says, that he has found, in repeated instances, that individuals, with only two acres of ground under cultivation, had raised twice as much vegetable food as was need-

ed for the support of a family of seven or eight persons. And here, it should be remembered, that in Africa, owing to the nature of the climate, and the rich variety of tropical fruits, vegetable food furnishes a much larger proportion of the sustenance of the people, than in colder and less genial climes.

To the means of sustaining life already noticed, we may add the small, fat native cattle, swine, sheep, goats, and the various kinds of domestic fowls, all of which have long been raised by the natives, and furnished to ships which visited the coast. There are also fine large oysters, and the sea and rivers furnish a variety of excellent fish. We are told of an old Scotch lady, that when her son, who was a sailor, returned from abroad, and, among other marvellous tales, said that he had sailed through a sea of milk, she could credit it all; but when he came to tell her of fish that could fly, then she would "nae believe" him. The same may be true of many, when told, that, on the coast of Africa, oysters grow on trees; yet such is indeed the fact, and I have seen bushels of the limbs on which they grew, lying in a heap upon the ground, with the oyster-shells still firmly attached to them. Here, gentle reader, is a traveller's story for you; and shall I in a single word explain it? Here, then, you have it. The long, limber branches of the trees which grow by the water side, drop down until they are imbedded in the mud, when the oysters become firmly attached to them, just as barnacles and other shell-fish adhere to the bottom and sides of ships; so that when these limbs are drawn from the water, they are often heavily laden with their shelly fruit. Nor is the story of sailing through seas of milk, so much of a fiction as some might be inclined to suppose, — for the Gulf of Guinea, below Cape Palmas, is at times, for a great extent as white as milk. This is caused by myriads of small fish, and little crustaceous animals, none of which are more than a quarter of an inch in length. One species, when examined with a microscope by candle light, have in the brain a luminous spot, about the size of a large pin's head, resembling a most brilliant anethyst, from which, when it moves, it darts forth flashes of bright, silvery light.

And here it may not be amiss to allude, for a moment, to the brilliant phosphorescence which the sea so often presents. This is commonly attributed to one of the many species of lampyris, or other luminous insects, with which the ocean

abounds; but there are those, who, from having examined highly phosphorescent water with a microscope, and being unable to discover in it any living thing which was luminous, have advanced the opinion, that the sea has phosphorus diffused through it, which, when a new surface is exposed, and it comes in contact with the oxygen of the atmosphere, they combine and burn with a slow and luminous combustion. Putrid fish is known to be so highly phosphorescent, that the light which it gives is sometimes used by the poor in their hovels, instead of candles, to guide thme in their evening labors. Water in which fish are washed often becomes luminous; persons in bathing sometimes rise from the sea enveloped in a sheet of light, and those who have waded by night, in the ocean, have left behind them, as they came forth from the water, tracks of fire along the beach. In these cases, the water has been found to be mingled with a putrid slime, which, on being disturbed, was phosphorescent. The vast amount of decaying spawn which at times floats upon the ocean, together with the untold masses of putrid animal matter, which must rise from those widespread charnel houses of the deep, where the myriads of its finny tribes rest in their watery graves, may do much to account for the brilliant phosphorescence of the sea.

But be the cause of this phenomenon what it may, of its surpassing beauty and magnificence, no one who has ever witnessed it need be told. At times, a single shark, or dolphin, moves quietly along beside the ship, enveloped in a sheet of light; then a shoal of flying-fish, pursued by some of their numerous enemies, will leap from their native element, darting onwards like a winged cloud of flame, over the surface of the deep; again a herd of porpoises will roll and flounder along, causing the sea where they move to look like a track of raging, boiling flame. Now you are gliding along in a stately barge, over the surface of a quiet harbour, and the long row of oars as they rise from the water, are streaming with liquid fire. Again you stand upon the deck of a stately ship, as she dashes onwards through the deep; while the foam which rises round her bows, the waves which roll off from her sides, and the wake which she leaves behind, are all one brilliant mass of rolling, eddying, sparkling flame, as if some raging furnace of the deep were pouring forth its long-imprisoned fires. This is by no means the least of those "works of the Lord, and his wonders in the deep," which are seen by those

“that go down to the sea in ships, that do business in great waters.”

Perhaps a few additional facts, with regard to flying-fish, may as well be noticed here as elsewhere. When pursued by night, they are often attracted by the light on board ships, and thus leap upon their decks, or into the open ports of men-of-war. A boy who was hanging in his hammock on board an English frigate, was suddenly awakened from sleep by a flying-fish, which had leaped from the water into bed with him. The poor fish was doubtless no less frightened than the boy, and besides this, being rather short-winded, he made quite an uneasy bedfellow. There are several species of flying-fish, but they are commonly about nine inches long, the back colored like a mackerel, the belly flat and white, the mouth without teeth, the head scaly, the lower division of the tail longer than the upper; the wings are two membranaceous fins, of a triangular form, about four inches long, with eleven strong ribs branching off from a single point, and are attached to the shoulders of the fish between the gills. These wings have only a slight quivering motion, just after the fish rises from the water, and seem to be of no use in flying except to sustain the body for a time, at the elevation, which, in leaping from the water, it had previously acquired. They cannot fly against the wind, but as they rise, they drop quickly down again. When the wind strikes them obliquely, it gives them a circular course. They are a favorite dish with sailors, but are rarely met with out of the tropical latitudes, except it be in the Gulf Stream.

As the forest trees of Central and Western Africa form an important item, as well of the natural history as of the productive resources of those regions, it may not be amiss briefly to describe some of them here. Of valuable timber for building ships and houses there is an abundant supply, and of a very large size. Of these, we may notice an evergreen oak, five or six feet in diameter, which grows from sixty to one hundred feet or more, before it puts forth a single limb; a species of teak, similar to that in Brazil, being very solid and durable, and losing much less of its weight and bulk in seasoning than oak does; a species of poplar, of a reddish color, used for the inside work of houses; and a brimstone wood, resembling mahogany, but of a lighter color. Coconut trees I saw growing only in gardens, where they flourish well. The gubberah, an immense tree found in the interior,

resembles the fig, but is without its fruit. The trunk often measures from thirty to forty feet in circumference, and the branches sometimes cover more than half an acre. The kuka is a large and majestic tree; the trunk, which sometimes measures twenty-five feet in circumference, is porous and spongy; the leaves small, like those of the young ash; the flowers large, like the white garden lily; the fruit, which hangs by a long stalk, is brown, and larger than a cocoa-nut, with a hard shell, full of powdery matter of an agreeable taste, and which, when mingled with water, makes a pleasant drink. The leaves are dried, and when boiled with gravies and meat, form a kind of clammy jelly. They are also used as food for horses and camels. The goorjee tree resembles a stunted oak, has a dark-red flower like the tulip, which is used by the natives in giving a red tinge to the mouth and teeth, as also in seasoning their food.

Mr. Wilson, missionary at Cape Palmas, in one of his excursions inland, met with a tree which, on measuring, he found to be between fifty and sixty feet in circumference, and of a corresponding height. The bamboo, a species of palm, has no trunk of any length, but sends forth a large number of reeds or stems, from fifty to one hundred feet in length, which gradually taper to the end, inclining towards the ground with a peculiarly graceful curve. It bears a nut or burr similar to that of white pine, which contains oil of a good quality, resembling palm oil. The baobab is an immense tree, and, like the banyan of India, drops its branches to the ground, which take root and spring up, thus extending itself over a wide space of ground.

On the tables of the colonists we often met with a very pleasant kind of sweetmeat or preserves, prepared from a species of red cherry, which grows wild abundantly in the woods. There are two kinds of mangrove trees, the upland or rock mangrove, and the lowland, which grows in marshes along the banks of the rivers. This latter species interested me much from the fact, that it shoots down long, straight, slender stems from its branches into the earth or water below, and these send up new trunks and trees, until the whole forest, thus interwoven and matted together, forms a fit retreat for crocodiles and other water reptiles. I have often seen these stems growing down from a height of forty feet or more from the water, of an uniform size, without leaves, and scarce an inch in diameter. They hang from the branches like so

many ropes; and often, when half way down, or more, a stem will divide into four or five smaller ones, and these growing down side by side, each one becomes a separate tree. The roots of the parent tree, at the same time, as they grow, elevate its trunk into the air until it seems mounted on stilts, and being thus bound fast to the ground, both from above and below, it rests in its place as securely as a man with his neck and his feet in the stocks.

To this list of forest trees others might be added, which I never saw or heard of except in Africa, and with regard to which I know of nothing peculiar, unless it be that, like every other product of vegetable life there, they grow to an immense size. We hasten, therefore, to the palm tree, of which there are several kinds. One of these is the palmetto, which is very much like the cocoa-nut and the cabbage tree of the southern United States. But the more useful are those from which the palm oil and wine are produced, of which there are three varieties. Palm trees send up their smooth, round trunks to the height of from twenty or thirty to eighty and one hundred feet, their long feathery branches shooting forth with a graceful curve from the highest point, and thus, as they here and there tower above the other trees of the forest, they give a peculiarly wild and Oriental cast of beauty to the richly verdant landscape.

Palm wine is drank extensively by the natives of Central and Western Africa, and has about the strength of common cider. The juice is obtained from the tree either by making a hole in the trunk, and inserting a portion of the leaf as a spout to conduct it off, much in the same way as the sap of the sugar-maple is collected in New England; or, in other cases, the tree is cut down, the branches and leaves are removed, a trench is made in the upper surface as deep as the heart of the tree, and a slight fire being made upon this every morning, it will furnish from a quart to two gallons of sap daily for several successive weeks. Two or three gallons a day are obtained by the other process, the juice running mostly by night. It soon changes to the color of milk and water, and is a very sweet, pleasant drink; but within twenty-four hours it ferments so as to make palm wine, containing eight or ten per cent. of alcohol. If kept some time longer, and exposed to the air, it becomes sharp vinegar.

This wine is commonly kept in earthen pots or jars, manufactured by the natives, their tops being covered with plaited

leaves, to prevent the fermentation from going too far. When used by the natives, the master of the feast places the cup from which all are to drink between his feet, when a plate, containing a mixture of red pepper and salt, is passed around, of which each one puts a little on his tongue. The pot is then opened and the cup filled, when the woman from whose house the wine was brought takes the first draught, and the master of the feast the next, to relieve the minds of the company from all fear of poison; and for the same purpose the master of the feast is required to drink the dregs.

Palm oil is obtained from the nuts which grow on the palm tree, by boiling, and then bruising them in a mortar, and pouring them into a vessel of cold water. The pulp is then agitated and squeezed by the hand until the oil is pressed out, when it is skimmed off and put in jars. In this crude state it is used by the natives and colonists, its color being a deep yellow, approaching to red. When clarified, it is colorless as lard, and then, as used with food, is thought by many to be equal to the best olive oil. When slightly purified, it is said to be superior to whale oil for burning in lamps.

Palm oil is an important article of commerce, and the demand for it is constantly increasing, since it is the basis of most of the refined and cosmetic soaps which are used so extensively both in Europe and America. Cape Palmas alone could furnish 150 puncheons of this oil annually, when we were there, and twenty-five cents a gallon were paid for it. From the river Bonny, some distance below Cape Palmas, fifteen or twenty ships, of five or six hundred tons each, are annually loaded with palm oil; and thus are eight or ten thousand tons of it shipped each year to Liverpool, Bristol, and other English ports, from this single river alone. The cost there is not more than eight or ten dollars a cask, though in England it is worth ten times as much. The health is much exposed in this trade, as the seamen have to go up the rivers some distance; and such is the difficulty of obtaining crews, that they are commonly brought on board intoxicated, and hence know nothing of their destination until they are fairly at sea. This way of obtaining hands, however, is by no means confined to a single branch of trade, but is often resorted to in seaport towns. The male and female land-sharks, who live by plundering poor Jack, will get him drunk and sell him to the highest bidder as soon as his pockets are empty; nor is it strange, that so long as by his drunkenness

he makes a beast of himself, there should be found those who will treat him like a brute.

The shea, or butter tree, resembles the American oak in appearance, but is not larger than a common apple tree, and rarely measures more than two or three feet in circumference. I know not that it is found on the coast, but in the interior great numbers are met with. Like the tamarind, the nutta, and other valuable trees, it is there left standing when the forests are cleared; and, like the palm tree on the coast, it furnishes a valuable substitute for butter, and a useful oil for lamps. The fruit, which is enclosed in a thin green rind, is shaped like a peach, but more pointed. The outer pulp is eaten, and the kernel or stone within is boiled, bruised, poured into water, and the butter skimmed off, the same as in the case of palm oil. Park says of it, that it will keep the whole year without salt, and is whiter, firmer, and of a richer flavor than the richest butter from the milk of cows. To the east of the Niger it is used in a less pure state, not for food, but only for lamps.

The fruit of the nutta, or doura tree, which is also found in the interior, is roasted like coffee, then bruised and allowed to ferment in water, after which it is washed and pounded to powder, which is made into cakes like chocolate, and forms an excellent sauce for food.

The natives used to bring palm-nuts to us on board ship. The kernel is enclosed in a pleasant, oily pulp, of nearly the size and form of the common olive. It may be well here to notice the fact, that the timber of the houses in Liberia is not liable, as in many other parts of Africa, to be destroyed by ants.

CHAPTER XXV.

CENTRAL AND WESTERN AFRICA.

African Insects, Birds, and Quadrupeds. — Slavery. — Extent of Africa. — Mountains. — Inhabitants. — Polygamy. — Social Condition. — Trade of Africa. — Caravans. — Slave Trade and Wars. — Trade of the Colonists. — Provision for New Settlers. — Foreign Commerce. — Trade of the Native Tribes. — Extent of Liberia. — Cape Mount. — New Settlements. — New Georgia. — Caldwell. — Millsburg. — Health of Colonists. — Excursion up the St. Paul's. — Canoes. — Mangrove Trees. — Native Villages. — Colonial Protection. — A Funeral. — Music. — The Pastor. — Contentment. — Opposition. — Preaching.

A BRIEF notice of some of the numerous tribes of animals with which Africa abounds, may aid us in better understanding the resources for the support of human life, which are to be met with there, and at the same time enable us to account for some striking peculiarities in the habits and modes of life of the inhabitants, arising from their exposure to danger or annoyance from the hostile attacks of various kinds of animals. And here, beginning with reptiles and insects, as the lower orders of animated existence, we find that extensively, in Western Africa, the floors of the sleeping huts of the natives are elevated by means of stakes some two or three feet from the ground, as a protection from snakes, lizards, ants, and other uncomfortable companions. As a defence against the bite of insects, you may often see the naked bodies of the natives thickly besmeared with clay or other adhesive substances. The entrances to their huts, too, are commonly mere holes, into which they creep, that thus flies and other insects may, as far as possible, be excluded; and for the same reason they have no windows, or other openings for the admission of light. It may be for a similar cause, that in Bornou, where the exposure from this cause is peculiarly great, the inhabitants, like the birds, close the day with the sun, and few indulge in the luxury of a lamp. Denham informs us, that when travelling in this same region, he and his companions made fires to the windward, to drive off the insects with the smoke, and that their singing was like the humming of birds. The necks and legs of their horses were

covered with blood, and they could scarcely stand from the state of irritation in which they had been kept for so many hours. Chickens were there often killed by flies and insects soon after they were hatched, and two children of one of the chiefs had been literally stung to death. Liberia, however, is mostly exempt from such annoyances, and, during the days and nights which I spent on shore there, I was much less disturbed than at Athens, where the vexatious little gnats, from which it is almost impossible to defend one's self, were constantly buzzing around and biting me during the night.

The Landers, in their travels, speak of having met with millions of butterflies, of the most brilliant colors, so thick as to darken the air; frogs in untold numbers, more hoarse and loud than were ever heard in Christendom, and glow-worms so luminous that one could almost see to read by their golden splendor. Bees abound in the forests of Southern and Western Africa, depositing their honey, as with us, in the cavities of decayed trees, from whence it is taken by the natives for food, while the wax has long been carried in large quantities to Catholic countries, to supply the numerous candles which are there burnt in the churches, and in funerals and other public processions. There is a species of cuckoo called the honey-guide, which is said by its notes to attract the attention of man, and then, fluttering on before, leads him to the hive of the wild bee, in hopes of partaking of the honey.

The various species of ants occupy an important place among the insect tribes of Africa. Of these, the *termes bellicosus*, or large white ant, is noted for the high conical nests of mud and clay, which it rears upon the surface of the earth. These we met with everywhere in Western Africa, and sometimes climbed up their sides to test the strength and solidity of their structure. They are commonly ten or twelve feet high, terminating in a point, with a base eight or ten feet in diameter, and in the interior divided by thin partitions into numerous cells and arched galleries. These galleries, winding around from the base to the summit, are said to be of immense length, and the ants, in order to protect themselves when they go abroad, construct covered passages in those directions where food or pleasure calls them. They are divided into sovereigns, soldiers, and laborers. Guards are stationed at important points, which, when any violence is done to their castle, instantly report the fact

at head-quarters, whereupon the soldiers rush out in great wrath, and scour the surrounding region in search of the enemy. Having done their duty, they retire to their barracks to repose upon their laurels, when the laborers come forth and speedily repair the breach.

There is a species of black ants, which the colonists call drivers, from the fact, that when they turn out *en masse*, they drive every thing before them. I was told, that when one of the churches in Monrovia was new, and the floor was loosely laid, the congregation were suddenly startled one Sabbath by a company of rats, lizards, and other such like vagabonds, who took refuge among them. "As poor as a church mouse," is a proverb, and, as these wretches could not have dreamed of finding food in such a place, a query arose as to what could so suddenly have given them such church-going propensities. The mystery was soon solved, however, by the appearance of an army of drivers, and the congregation were glad to retreat, resigning the church to the carnival orgies of these warlike intruders. If a rat comes within their reach they despatch him forthwith, and, dividing him up *à la mode*, they either consume him upon the spot, or, carrying him off, reserve him for a future feast, or put him down for a winter's stock. Unless these long-whiskered gentry sleep with one eye open, they must often find themselves in much the same predicament as the giant of old, when his loving wife, having shorn him of his locks, exclaimed, "the Philistines be upon thee, Samson;" for these ravenous legions often make their noiseless forays under the cover of night. They move in a direct line, in widespread columns, and turn aside for nothing which comes in their way. The colonists like an occasional visit from them, inasmuch as their houses are thus entirely freed from every particle of decaying animal matter, as also from rats and other vermin.

When at Millsburg, about twenty miles from the coast, I was awakened in the middle of the night by the alarm, that the drivers were in the house, while the scratching and hasty scampering of the rats along the ceiling around and above us, showed but too plainly that there was trouble in the camp. Our host, however, was a little too wise for them; for, telling us to lie still, he ran to the fire, and having removed our bed from the wall, he quickly placed a cordon of hot ashes around the foot of each bedpost, and thus we remained secure in the midst of surrounding havoc. In less than an hour they had

swept every part of the house, and were pushing on to other conquests. The Kroomen who rowed our canoes, and who slept in the chamber over us, were unconscious in the morning that we had met with such a visitation, though, at the time of it, I heard them rolling and kicking much like a horse in fly-time. Probably the ants had neither time nor teeth to waste on the hard, sun and weather tanned hides of our naked fellow-travellers.

The ants in Africa do not seem to have become converts to the principles either of peace or of non-resistance; for those of different species often engage in deadly wars, leaving thousands slain upon the field of battle. There is one kind of these animals, of a small size, which I saw busily engaged, the laborers marching rapidly backwards and forwards in a long straight line, while, on each side of their pathway, a dense line of soldiers was standing to protect their more active brethren. I was told, that when the sun is hot, these opposite rows of soldiers often rise up, and joining their fore-legs, form a covered way, under which the laborers pass. "Go to the ant, thou sluggard," said the wise man, "consider her ways, and be wise;" and when reflecting on the fact, that a large and light-colored species of ants enslaves a smaller and darker kind, compelling them to furnish them food, and even to carry them about, while they themselves repose in luxurious indolence, or only go forth in warlike parties, to obtain a new supply of slaves, — when thus reflecting, I have sometimes wondered whether they are ever troubled with abolition riots, or have seriously discussed the question, Whether slavery, in all possible circumstances, is sinful.

The Boa Constrictor is found in Western Africa, and at Cape Palmas I was told, that one had been discovered snugly ensconced under a bed, in the house of one of the colonists. At the same place, I saw a dog, which had been caught in the folds of one of these gigantic serpents, but had saved his life by making a tremendous outcry, which brought the neighbours to his relief.

Crocodiles and alligators are met with extensively in Africa, — the former being spoken of by recent naturalists as a comparatively harmless animal, and capable of being domesticated, while the alligator is a real landshark, seizing and devouring the natives, wherever they come within his reach. The young ones may often be seen sunning themselves on the banks of the river, but a full grown one I nowhere met with.

Of the larger species of birds, the ostrich ranks first as to size, speed, and strength, and is to be met with in open sandy plains, from the northern to the southern extremity of Africa. They can carry two men on their backs, and are fleetier than the swiftest race-horse. Their skins are articles of trade in Central Africa, and at Bornou are worth three dollars each.

There is a gigantic species of stork, which, in the region of the Senegal, is called marabou. It is sometimes more than six feet high, and is protected by the natives on account of its services as a scavenger. Smeatham has given an account of one of these birds, which had been tamed, and used to stand behind its master's chair at table. On one occasion it swallowed a boiled fowl, and on another a cat, without even the ceremony of carving.

Of eagles there are several species in Africa, and of hawks and vultures vast multitudes. The latter are so rapacious, that they pounce fearlessly into the midst of the natives when at their meals, and even pluck the meat from their fingers, thus reminding one, by the liberties which they take, of Virgil's fable of the Harpies. There is in Southern Africa a bird of the hawk or vulture kind, called the snake-eater, in the craw of one of which Vaillant found twenty-one young tortoises and eleven lizards, and, besides these, there was in the stomach a large ball, formed entirely of the scales of tortoises, the backbones of snakes and lizards, and the shells of winged bugs.

If we turn to quadrupeds, we meet in Africa with many varieties, and immense numbers of the monkey tribe. The large, black orang-outang, or, as it was formerly called, "The Wild Man of the Woods," is a native of no other country than Africa, though somewhat resembling the red orang-outang of Asia. It is found all along the western coast of Africa, where forests abound, and I was told at Millsburg, that its cries were frequently heard in the morning in the woods in the immediate vicinity of the town. One of the colonists informed me, that he had met one of these animals in the woods, a short time before, and such was its size and appearance, that he was glad to retreat without seeking an intimate acquaintance. Of the habits of this animal, but little is known, as only a few of the young have been caught. They are said to avoid flesh, and to eat only the fruit and nuts which they find in the woods.

Of monkeys, as a class, I have nothing good to say. Sail-

ors often make great pets of them for the sake of the fun and frolic which are caused by their mischievous pranks, and the slight relief which they thus gain from the tedious monotony of life at sea. We had with us, in the Mediterranean, a large grey Egyptian monkey, who, having made himself particularly obnoxious to the ladies of the Commodore's family, was, for this, and other misdemeanors, banished to our ship. He played his tricks in every direction, and if any one disturbed or insulted him, he would instantly attack him. His teeth had been filed off, so that he could not bite, but still he was no contemptible enemy. He would enter the state-rooms of the officers, through the air ports, carrying off oranges, or any thing else that was eatable; and on one occasion, finding an officer lying in his berth at a late hour in the morning, he seized his lamp, and turning it over, sprinkled the oil on every part of the coverlid. He was at length sentenced to be confined in chains, in the brig, or ship's prison, where he pined away until he died, and was thrown overboard for shark's meat, — a fate which he richly deserved.

The common red deer is found in Africa, but not in large numbers. Of antelopes, however, there are about fifty species, most of which are peculiar to Africa. There is one kind of these animals on the plains of Southern and Central Africa, which migrate at given periods, in vast numbers, and, like locusts, destroy every green thing in their way. Those in front are fat, while those in the rear are extremely lean, until the monsoon changes, when, turning back in the direction from whence they came, those before in the rear become the leaders, leaving the others to become poor, and to fall victims to lions and numerous other beasts of prey which follow in their train. It is said, that the lion has been seen to migrate with them, walking in the midst of the compressed phalanx, with only as much space between him and his victims, as the fears of those immediately around could procure by pressing outwards.

The giraffe, or camelopard, was for several ages unknown in Europe, though Cæsar, the Dictator, had exhibited this animal at the Circæan games, and the Emperor Gordian had, afterwards, ten of them at a single show. As early as the sixteenth century, however, presents were made of them to the monarchs of Europe, by Asiatic and African princes. In their wild state they are peculiar to the plains of Southern and Central Africa, where they are met with in considerable

numbers. They are a timid, harmless animal, and though such is their height that they will clear from twelve to sixteen feet at a single step, yet, so much shorter are their hind legs than those before, that in moving rapidly, they can only go upon an awkward gallop, and hence may be easily overtaken by a fleet horse. As the result of great enterprise and much expense, a few of these animals have been recently taken in the wilds of Africa, and brought to the United States, being the first ever exhibited there.

There are three kinds of zebra peculiar to Africa, all distinguished by their beautiful stripes, their spirit and activity, and their obstinate and wayward capriciousness of disposition. They have rarely been tamed, so as to submit to labor, and though, by the length of their ears, and other marks, they show but too plainly their relation to the jackass tribe, still, they are entirely destitute of those meek and quiet virtues by which poor Jack is so eminently distinguished.

It is said, that neither the ass nor the common horse are aboriginal inhabitants of Africa, though both of them are now numerous there. The ass is much used by the natives of Western Africa, at some distance from the coast, though not often met with east of the Niger. Its flesh is sometimes eaten by them as a medicine, being considered a valuable remedy, especially for coughs and colds. Horses of various kinds are very numerous in Central Africa, and some of the native kings can bring into the field several thousand mounted warriors. The Shouaas, a tribe of Arab descent, to the south of the desert of Sahara, furnish three thousand horses annually, from their herds, for use in Soudan, and a good horse will sell for from \$ 100 to \$ 120. Horses have sometimes been brought from the interior to Liberia, but have been but little used there. They were probably introduced into Africa, at first by the Arabs, from the North and East, but are now found wild in some parts in the interior, and are hunted by the natives for the sake of their flesh. They are of various sizes, from that of the Shetland pony upwards, and the horse-races in the region of the Niger are often conducted with much spirit and splendor. The ass may have been introduced into Africa at first by the French, Spanish, and Portuguese, from their settlements on the Western coast. The colonists of Liberia have suffered from the want of beasts of draught and burden, to aid them in removing timber for building, as also in ploughing their fields, and other neces-

sary labor; and when we were at Monrovia, arrangements had just been made for obtaining twenty or thirty mules from the Cape de Verde islands.

The Ethiopian hog is met with not only in the country from which it derives its name, but also roams wild throughout Central and Western Africa. They are fierce and savage, resembling the wild boar in their habits, but having a large pair of lobes, or wattles, under the eyes. The tusks of the upper jaw bend upwards towards the forehead, and, when attacked, they often make a furious and fatal onset upon their opponents. They are large, and have heads larger, in proportion to their bodies, than common swine. They have no hair except on the tip of the tail, and an upright mane, which is always of a snuff-brown color. Owing to Mahometan prejudices against these animals, their flesh is rarely used for food by the natives. Common swine are also abundant in Western Africa.

Cattle on the coast are small and quite fat, but in the interior are as large as with us, and have humps on their shoulders, as in Abyssinia and the East Indies. In some parts of Africa they are wild in considerable numbers. These humps weigh twelve or fifteen pounds each, and are said to be by far the best part of the animal. In some places in the interior, the native kings exact them of the butchers as their portion of every animal killed. Bullocks are often used by the natives, as beasts of burden, a small saddle of plaited rushes being placed upon them, on which are laid sacks of goatskin filled with grain, or other articles. The owner mounts on these, guiding the animal by a leather thong, which passes through the nose. In 1827, Mr. Ashmun, then Governor of Liberia, wrote as follows: "This year we have cows from the interior, which were before prohibited. There are now fourteen in number, and milk is considerably plenty. We have also a butchery establishment, and from two to four or more bullocks are slaughtered weekly. There is an open path, 120 miles to the northeast of Monrovia, by which we can have as many bullocks as we choose to order. We have one team of small but good oxen in use, and several others breaking in." The statements here made refer to the town of Monrovia alone, but when we were in Africa, the colonists at the more recent settlements had both cows and working oxen, which were in fine condition, and some of them of a good size.

A distinguished naturalist remarks, that the tiger is unknown to Africa, though I often heard them spoken of as existing in the vicinity of the colonies, and was told, that the natives had repeatedly brought in young ones, which they sold or presented to different individuals. These may, however, have been confounded either with leopards or panthers, both of which abound there. The colonists have sometimes shot these animals from the doors of their houses; and the Rev. Mr. Wilson, of Cape Palmas, says, that a leopard carried off a full-grown sheep from thence, leaping with it two fences, not less than eight feet high. The colonists at Millsburg told me, that these animals frequently came prowling around their houses at night, and that hence they found it necessary to confine their pigs, sheep, goats, and fowls in close pens. One man said, that he had a dog which, being unwilling to be confined in the house, he permitted to lie out of doors. One night he heard the low, angry growl of a leopard beside the house, then a long leap upon the doorstep, followed by a dismal yell of the dog, as his savage foe fixed his fangs upon him, and then a hasty retreat, and all was silent. The skin of a lion or leopard is often the favored seat of a native king. To kill a leopard, it is said, is esteemed by them an Herculean feat; their teeth are regarded as almost a fortune; they wear them around the neck and legs, and no pearl would be more highly prized.

The lions of different regions of Africa, vary somewhat as to their appearance, owing, perhaps, to the varieties of climate to be met with there. In the southern parts, they have manes nearly black, while those of Barbary are brown, the neck and shoulders of the male being covered with a very thick mane. Those of Western Africa, are more of a yellow hue, with thinner manes. Among the ancient Romans, Sylla fought together 100 male lions, which were sent to Rome by Bocchus, king of Mauritania, in Northern Africa, and Pompey exhibited 315. How and where they were able to obtain so many of these furious animals, it is difficult for us to imagine.

The Hippopotamus, or river horse, is peculiar to Africa, and is found extensively in the rivers and lakes of that continent. Bruce speaks of them as more than twenty feet in length, but it is doubtful whether they are often met with so large as this. Their thick, tough hides, are formed into bucklers by many of the native tribes, but they are chiefly valuable for the

ivory of their tusks, which, being harder than those of elephants, and not so apt to turn yellow, are much used by dentists.

Elephants are not found near the coast, on account of the width of the streams and the softness of the soil, but in the interior, are met with in great numbers. The hunters, five or six in a party, fire together at a single animal, which is thus rendered weak by the loss of blood, and the second volley commonly kills him. The teeth are knocked out, part of the flesh is selected for eating, the skin is stretched on the ground with wooden pegs, and when dry, used for sandals. Parties thus hunt for months together, living on elephant's meat and wild honey. They sell their ivory to travelling merchants. Elephants are also killed, by watching at night in trees over the paths where they go, and throwing down poisoned harpoons upon them, attached to a heavy billet of wood to give them greater force. The African elephant has a rounder head, a more convex forehead, and much larger ears, and longer tusks than those of Asia. The tusks of the female are also as large as those of the male, while the Asiatic female has very small tusks. The Carthaginians made great use of elephants in their wars; but in modern times, owing to the use of firearms, they would be of little avail. Owing to the different condition and wants of the African tribes, from the nations of Asia, they do not now subdue the elephant and employ him as in Asia, as a beast of burden, or for hunting. Ivory forms an important article of trade in Liberia, being brought by the natives from the interior in considerable quantities. Much of it is what is called broken ivory, the elephants often breaking out their tusks in vain attempts to tear up trees which are firmly imbedded in the ground when in quest of roots for food.

In closing this sketch of a few of the numerous species of African animals, it may not be amiss briefly to allude to the camel, which, from the heavy burdens it bears, in its long and devious wanderings over that vast ocean of moving sand, the Sahara Bela-ma, or sea without water, has not unaptly been styled, "The Ship of the Desert." I have already spoken of these animals as existing in considerable numbers, on the farm of the Grand Duke of Tuscany, near the city of Pisa, and I met with them also in the vicinity of Athens, in Greece. In these places, owing to the abundance of herbage, and the lightness of their labors, they are much more

sleek and comely than in Africa. Still, it is only as I have seen them in Barbary, lean and wayworn, moving along through the narrow streets of a Moorish city, attended by their wild Arab drivers, or reposing without the walls after their long and weary wanderings over the desert; it is thus only, that the camel appeared to me invested with all that peculiar interest, with which it has so often been presented to my mind, in those day-dreams of excited fancy, which the poetic descriptions of scenes of Oriental wildness, magnificence, and beauty, have never failed to awaken within me.

There are two species of camel. Of these, the Bactrian or Asiatic species, has two humps, one on the rump and another above the shoulders, and is said still to roam wild in the desert of Shamo, on the frontier of China. This is the kind that is met with in Tuscany; and also in Tartary, and Southern Russia, where it is harnessed to wheel-carriages, and even to the plough. The dromedary, or Arabian camel, has but a single hump, and has spread from Arabia, as well over Syria and Persia, as throughout the whole of Northern Africa, where it is an indispensable aid to the commerce which is carried on over those dry and desert regions. Camels are spoken of in the Bible as among the presents given by Pharaoh to Abram, and hence they must have existed in Egypt, from remote antiquity.

The camel seems to have been made solely for the sandy deserts of the East, for his large, soft feet, which so well fit him for travelling over the yielding sand, are cut to pieces by the stones of high and rocky regions, while mud and melting snows, soften his feet and render him unfit for use. It has well been said that, "To the wild Arab of the desert, the camel is all that his necessities require. He feeds on the flesh, drinks the milk, makes clothes and tents of the hair; belts, sandals, saddles, and buckets of the hide; he conveys himself and family on his back, makes his pillow of his side, and his shelter of him against the whirlwind of sand. Couched in a circle around him, his camels form a fence, and in battle, an intrenchment, behind which his family and property are obstinately and often successfully defended."

The heirie erragnol, or desert camel, resembles the common kind, but is more elegantly formed and incomparably fleet. Of this species, there are three varieties; the first being called tasayee, or the heirie of nine days, because it can perform nine days' journey in one; the second sabayee,

going, in one day, the usual distance of seven ; the third, *talatayee*, travelling three days' journey in one. They are guided by a leather thong, attached to a ring, which passes through the upper lip ; and the wild and hardy Arab, with his loins, ears, and breast bound round to prevent injury from the violent percussion of the air caused by the rapid motion of the animal, mounted on a Moorish saddle, with only a few dates, some ground barley, and a skin of water, flies with the speed of the wind over the desert, his camel being able for seven days together, to abstain from drinking, while he himself, can travel for three days without tasting food, or taking at most, only a handful of dates. The common load of a camel, is 400 or 500 pounds, and they often lie down and sleep with this burden upon them.

In the sketch already given of some of the products of the earth, as also of the animals to be met with in Africa, it has not been necessary, definitely to refer to, and describe, the various natural and geographical divisions of that great continent, or to speak of the origin, history, and present condition and character of the different tribes and races of men, which inhabit it. If, however, we would rightly understand, either the resources for trade and commerce, of which our own colonies and those of the English, may avail themselves, or the benevolent agency which they may exert in suppressing the slave-trade, and in diffusing the light and blessings of civilization and Christianity throughout the dark and benighted regions of Africa, or the claims she may have upon us as philanthropists and Christians, to exert ourselves for these high objects, founded, as these claims are, on the cruel wrongs which, for ages, she has suffered at the hands of Christian nations, and also, on the deep moral degradation, and the bitter oppression, which still rest so heavily upon her ; rightly to understand these matters, it will be necessary for us not only to point out some of those great natural divisions of Africa, which mark out the channels through which her internal trade and commerce must flow, but we must also notice, to some extent, the past history, national distinctions, and the social, moral, and religious habits and customs of her inhabitants. A further reason for this, also exists in the fact, that now, not only do many of the Africans taken from the slave-ships, and colonized upon the coast, come from beyond the Niger, far in the interior, thus showing how remote are the sources of that bitter stream of curses,

which, through the colonial influence of trade and treaties, should, as speedily as possible, be dried up; but some of the caravans of travelling traders which visit the western coast, come from a distance of 1,500 miles inland: while from Tripoli, Egypt, and Morocco, on the north, a trade is carried on extending throughout almost every portion of Central Africa, and which, at different points, meets with and crosses that which flows towards the western coast. Thus, not only are Northern, Central, and Western Africa united together by a common interest arising from trade and commerce, but the recent researches of the Landers and others, the English settlement on the Gambia, hundreds of miles in the interior, and that projected more than a thousand miles up the Niger, where steamboats now penetrate, all open to the Christian a vast and most interesting field of benevolent effort.

The great question of the continuance or cessation of slavery, and the time and manner of its end, is, at the present time, one of higher moral and political interest than almost any other. It is also a question, with regard to which there is not only much ignorance, but also a wide diversity of opinion, both as to the nature and extent of the evil, and the proper means to be adopted for its removal. There are those to be met with, who claim to be well-informed on the subject of slavery, and are very zealous for its removal, who, so far from being acquainted with the fact, that in Africa there are fifty millions of slaves,—that three fourths or four fifths of the inhabitants of the central and western parts of that continent, are thus in bondage, and that in one large community there are thirty slaves to one freeman,—have not even known that domestic slavery exists there at all. They seem to think that when slavery shall have been removed from the West India Islands and the United States, the millennium will be near at hand, scarce conscious of the fact, that in Brazil, with a white population of only 850,000, there are as many slaves as in the United States, while, in direct violation of a solemn treaty, about 50,000 more are annually introduced there.

We also meet, not unfrequently, with such amiable ebullitions of feeling and opinion as the following, which are put forth to the world by those, who claim to be the peculiar and exclusive friends of the slave: “Resolved, That the scheme of African colonization is unrighteous and unchristian in its principles, proscriptive and pernicious in its tendencies and results, futile and vain as a remedy for slavery and the slave-

trade, a hindrance rather than a help to the introduction of the Gospel into Africa, and unworthy the confidence or support of any friend of God or man." With those who speak evil of things which they know not, I have no disposition to contend; and should there be others, who sanction views like those just given, it might be well for them to recur to the fact, that when our Saviour was told by his disciples, of one with whom they met, casting out devils in his name, and they forbade him, *because he followed not them*, Jesus said to them, "Forbid him not." There may, too, be yet another reason why we should not contend with some of those who thus speak evil of us; for we read, that when the archangel Michael contended with the devil, about the body of Moses, he *durst* not bring a railing accusation against him, but said, "The Lord rebuke thee." He may have thought that the devil would be more than a match for him in such a game.

The fact, that slavery exists to such an extent in Africa, and that such vast numbers are every year carried from thence to the New World, as well as the deep moral degradation which prevails there, may justify a somewhat extended view of the present condition and future prospects of that ill-fated land.

Africa is about 5,000 miles long by 4,500 broad, with an area of 13,430,000 square miles. As to its geology, it is mostly of secondary and alluvial formation, the mountains being generally calcareous, rising one above another, in terraces, so that most of the rivers, instead of traversing long, deep valleys, descend, in a succession of cataracts, to the sea. The cataracts of the Nile, however, are far removed from its mouth; the Gambia is navigable for brigs of war some hundreds of miles, and the Niger is ascended by steamboats more than a thousand miles.

The Atlas mountains, on the north, divide the Barbary States from the desert of Sahara, rising in some places to the height of 12,000 to 13,000 feet above the level of the sea, thus presenting peaks which are covered with perpetual snow. A rocky limestone wall also separates the desert from the valley of the Nile. In passing from Tripoli, south, by way of the eastern extremity of the desert, travellers cross the Soudah or Black Mountains, which rise to the height of 1,500 feet, extend about 100 miles in breadth, from north to south, and as far as the eye can reach from east to west. They are perfectly barren, and composed of trap rock, of the nature of basalt.

The Kong mountains, commencing near the sources of the Niger, in Western Africa, extend far to the east, where, it is said, they unite with the Mountains of the Moon. Some of the Kong Mountains rise to the height of 14,000 feet. Of the Mountains of the Moon we know but little. Those of Cameroon, on the seacoast of Benin, are said in some places to be 13,000 feet high. The Nieuweveld and Sneeuwberg or Snow Mountains, are said to be the highest in Southern Africa, some of them rising 10,000 feet above the level of the sea.

The western coast of Africa, opposite America, for a distance of 3,000 miles, is backed by a fertile region, rich in valuable products, such as rice, cotton, sugar, drugs, dye stuffs, ivory, and gold dust. The coast of Guinea, which is about 1,500 miles in extent, has, for centuries, been desolated by the slave-trade, so as to make it, in a great degree, a wilderness. It is computed that there are there 100,000,000 acres lying waste, which might be purchased for a small compensation. The region of Soudan, or Nigritia, embracing Bornou, Houssa, and other large and powerful kingdoms, lies directly to the east of the American colonies on the coast, extending in a belt across the continent, as far as Abyssinia, and from the sixteenth to the fifteenth parallel of north latitude, or about 600 miles in breadth. It is a fertile region, yielding, with little labor, all the productions of tropical countries.

The desert region which lies to the north of this, is about 780 miles broad, from north to south, and extends across the continent, from the Atlantic to the borders of Nubia. The general basis of the desert seems to be secondary rocks, principally sandstone and limestone, though masses of granite often rise above the sand. The great prevalence of salt in the lakes and elsewhere there, have led many to suppose that those widespread sands were once washed by the waves of the ocean.

To the south of Soudan lies the Great Table-land, or High Africa, extending south, to the region of the Cape of Good Hope. It seems to be enclosed by ranges of mountains, descending towards the Indian ocean on the east, the Atlantic on the west, Soudan on the north, and the Cape of Good Hope on the south. Of this region, with the exception of the settlements of the Portuguese on the eastern and western coasts, we know nothing. Thus is there a portion of Africa,

extending through thirty degrees of latitude, and twenty-five of longitude, and containing about 2,600,000 square miles, of which we are wholly ignorant.

The inhabitants of Northern Africa are known in Europe under the general title of Moors, though they do not call themselves thus. They are a mixture of the ancient Mauritians and Numidians; the Vandals, the Saracens, the Turks, and the Brebers, the oldest inhabitants of this region, but who, having been driven back, now occupy the mountainous regions of the interior. The inhabitants of the Desert have different names, but had probably all the same Eastern origin. They pay tribute to the Moorish sovereigns when compelled to do so, dwell in movable villages of tents, arranged in a circular form, with their cattle in the centre, and are governed by sheiks or emirs. Egypt is mostly inhabited by foreigners, the Copts being the only descendants of the ancient Egyptians. The rest are a mixture of Persians, Greeks, Romans, and Arabians. The Abyssinians were of Arabic origin, and have many characteristics both of the Jews and of the region from whence they came. Central Africa, directly south of the Desert, has a mixture of the northern nations with the original Ethiopians, or Cushites, who, originating in Western Asia, have at length been driven into the regions of Central and Southern Africa. Further to the south, the inhabitants are wholly Ethiopians or negroes.

The religion of the northern half of Africa is almost wholly Mahometan. In Abyssinia there is a corrupt Christianity, and there are some remains of the Catholic faith in those regions where the Portuguese and the French have had settlements. In other portions of Africa, low and degrading systems of superstition prevail, coupled often with the offering of human sacrifices and idolatry, and containing, as a leading feature, an almost universal belief in charms and amulets, worn about the person as a defence against the numerous ills of life.

Polygamy is universal, and though Mahometans may have but four wives at a time, yet, by frequently changing them, and making up the deficiency with concubines, they do not suffer for want of female society. Many of the native chiefs have several thousand wives, whom they treat as slaves, employing them in labor, sending them with burdens to distant markets to trade on their account, and sometimes training them to arms, and using them as a body guard.

The Africans are what geographers call barbarians, that is, they are elevated above the savage state, inasmuch as they tame the domestic animals, and have a rude agriculture. Few of them are nomadic or wandering, for even those who for commerce or plunder roam over the desert, have a chosen home to which they return. Every town has a large domain, where all may pasture their cattle, and those who wish to do so, may enclose and cultivate a given tract, and this often descends to their children.

The internal trade and commerce of Africa is carried on mostly by means of caravans, composed of large companies of merchants, travelling together for the sake of mutual aid and protection, and carrying their goods on the backs of camels and other beasts of burden, or on the heads of slaves. From Cairo in Egypt, three caravans go into the interior of Africa; one to Sennaar, and another to Darfur, once in two or three years, and a larger one to Mourzouk annually. From Fezzan, two great caravans go to the south, — one to Bornou, and the other to Cashna. The last and largest caravan is that from Morocco, by way of Acca or Tatta to Tombuctoo. The number of traders in these caravans varies from 200 or 300 to 2,000, and in this region camels are mostly used for conveying burdens.

The trade between the interior and the western coasts is carried on entirely by the use of slaves, as bearers of burdens, each one carrying on the head loads varying from sixty or seventy to 170 pounds. These caravans commonly consist of several hundred men, women, and children, there being often ten or twelve armed men to every fifty slaves, and sometimes a much larger proportion of soldiers, whose duty it is to keep the slaves in subjection, and also protect them from the attacks of enemies. Four or five such caravans, from far in the interior, used to visit Monrovia annually; but more recently, owing to wars instigated by slave-dealers, among the tribes whose country these caravans must cross, not more than two of them have visited the coast each year. It is a law of African warfare, that whoever is found on the territory of the hostile parties is to be regarded and treated by them as an enemy. Hence these caravans, when they visit the coast, require a guard of several hundred soldiers to protect them, and thus has the trade of the colonies, with the interior, been seriously affected.

This state of affairs induced the colonists, some time since,

to convene a council of the chiefs who were waging war, and thus was peace restored. Soon after this, however, the slave-dealers sent their agents to these same chiefs, and, by the fiendlike excitement of ardent spirits, as well as by exhibiting before them those showy bawbles and articles of dress, which so fascinate the mind of a savage, they were induced again to rush into war, as a means of enslaving their enemies, and exchanging them for these gaudy and captivating articles. Thus are the interests of the colonists directly opposed to those of the slave-dealers, and they need but a little more strength to enable them to sweep away every vestige of this accursed traffic, for hundreds of miles along the coast, and from far in the interior. Mr. Ashmun began upon the principle of regarding a slave-factory as a nest of pirates, and thus destroyed several, releasing a large number of slaves, who are now industrious and useful inhabitants of the colony. Had he not been checked in these efforts by opposition in our own country, he might have effected vastly more; or, were there now at the head of the colony a man of his energy and courage, to carry out his principles on the subject, treating all engaged in the slave-trade as outlaws and pirates, a severer blow might be given to this traffic, in one year, than it has ever yet received.

The trade of Monrovia has suffered more from these wars of the natives than that of other places on the coast. Thus we find that the imports there, in 1832, were to the value of \$80,000, and the exports amounted to \$125,000; while, in 1836, the exports amounted to only \$75,000; still, from the little town of Edina, at the mouth of the St. John's river, during the latter year, camwood and ivory to the value of \$12,000 were exported, while Cape Palmas alone can now furnish annually 5,000 bushels of rice, and 150 puncheons of palm oil. These and other places of trade on the coast, have been opened within a few years, so that it would seem that, notwithstanding the decline of Monrovia, the trade of the colonies, taken as a whole, is still on the increase. Thus we find that, while in 1832 the number of foreign trading vessels which visited the colonies was fifty-nine, in 1836 there were seventy-five. Besides this, ten or twelve small coasting vessels have been built by the colonists, and fifteen or twenty such craft are owned and navigated by them. The exposure of these vessels to the piratical attacks of the numerous slave-ships which pass down the coast, should any thing be done by

the colonists forcibly to interfere with the slave-trade, prevents them from breaking up all the slave-factories within their reach. So soon, however, as they shall have an armed vessel for the defence of their commerce, there will be nothing to prevent their taking efficient measures for the forcible suppression of the traffic.

The trading vessels which visit the coast furnish a market for the surplus vegetable produce of the colonists, as also for such of the domestic animals that are used for food as can be spared ; and, judging from the price of these articles when we were there, they must yield a good profit to those who sell them. Some idea of the resources of the colony may be formed from the fact, that, from particular inquiries which I made of the Governor of Liberia and others there, well qualified to judge correctly, I was satisfied that the colonists, in addition to the labor necessary to supply their own wants, could have sufficient ground cleared, and other preparations made, for the reception of 2,000 new emigrants annually. This number is equal to nearly half the present population of the colonies ; so that, if the same ratio of increase could be sustained, the result would be, that, when the number of colonists should be 20,000, there could be 10,000 received in a year, and so on *ad infinitum*.

In the older settlements, colonists, on landing from the United States, are placed in large houses, containing, like a hospital, many apartments, where they are supported until they have passed through the seasoning fever, (if they have it,) and dwelling-houses are prepared for them. In the colonies more recently founded, however, the custom has been, to clear the town-lots of the expected emigrants, and erect comfortable houses upon them, covered with a thatch made of palm-leaves, one of which is occupied by each family, until they have erected for themselves larger and more permanent dwellings. As many suffer but slightly, if at all, from the fever of the country, they are able to support themselves from the fruit of their own labor very soon after their arrival in Africa.

Some of the colonists, who a few years since came to Liberia poor, are now reputed to be worth thousands of dollars ; and, judging from my own feelings, the manner in which the better class of colonists receive and entertain strangers at their tables, and in their well-furnished drawing-rooms, dwelling as they do in a land where there are none above them,

is better fitted to remove our cherished prejudices against the colored race, than any thing to be met with throughout the length and the breadth of our own boasted land of liberty.

In the interior of Africa much trade is carried on by companies of travelling merchants, who visit the large market towns, carrying heavy burdens on their heads. Nine in ten of these traders are said to be women, and some of the native kings have 2,000 or 3,000 wives, many of whom are constantly employed in this kind of traffic, as a means of supporting themselves, and enriching their sovereign lord and master. The expense of conveying burdens on the heads of slaves may be judged of, by the fact, that 100 pounds' weight of goods can be thus conveyed to a distance of from 100 to 150 miles from the coast for fifty cents. In Bornou, bullocks and asses are mostly used for conveying burdens.

The articles of trade from Europe, by way of the settlements to the north of Liberia, are firearms, ammunition, ardent spirits, iron-ware, tobacco, cloths, mostly cotton, beads, amber, and woollen and cotton caps, which are exchanged for gold-dust, ivory, beeswax, and hides. The traders from the interior sell to the natives on the coast, tree-butter, native iron, gums, and frankincense. In return, they receive salt, though much of this article is brought from the Great Desert by the Moors, and exchanged for corn, cotton cloth, and slaves. The Feloops, a wild, unsocial, gloomy, and revengeful people, near the Gambia, collect large quantities of wax, for trade. The honey, they chiefly use in making a strong intoxicating liquor, like mead or metheglin. The Foulahs, or Fellatahs, and the Serawoolahs, bring gold from the interior in large, rough rings, which they exchange for articles of dress, gunpowder, and other things which strike their fancy. The Mandingoes trade principally in rice and bullocks.

The tribes on the coast are the merchants or factors of those in the interior, selling for them the slaves and other kinds of property, which they wish to dispose of, and receiving half the profits. Their knowledge of foreign languages and the principles of trade, lead them to regard themselves as greatly superior to their inland neighbours; and yet, so jealous and fearful are they of these very people, that most of the towns on the coast are strongly barricaded, and a watch is constantly kept to prevent surprise. Great pains are taken by the people on the coast, to prevent intercourse between for-

eigners, and the tribes in the interior, that thus they may keep them from securing the profits of a direct trade with these inland tribes.

The distance from Monrovia on the north, to Cape Palmas, the settlement of the Maryland colony on the south, as measured along the coast, is, as has already been stated, about 250 miles. To this, we may add, that in 1832, the colonial agent purchased a tract of land at Grand Cape Mount, about 100 miles to the north of Monrovia, which has not yet been occupied by settlers. Thus, between the two extremes of the colonial possessions, is a line of coast about 350 miles in extent. This last purchase is at a place well fitted for trade, and where the exports are estimated at from \$ 60,000 to \$ 70,000 per annum. It extends along the borders of a lake, at a short distance from the sea, which is twenty miles long, and into which flow several rivers, furnishing important facilities for commerce with the interior. The chiefs of the country granted a title to this land, as has also been done in other cases, on the sole condition that settlers should be placed upon it, and schools established for the benefit of the native children. The reason of these conditions is, that the vicinity of colonists defends the tribes in alliance with them, from the evils of the slave-trade, while to schools, and to the influence of Christianity, the natives justly ascribe the vast superiority of white men, to themselves, as well in knowledge and power, as in the possession of the wealth, comforts, and luxuries, of civilized life. Hence, the great eagerness of the more intelligent and reflecting of the natives, to secure for their children the blessings of education, and of Christian instruction.

The town of Monrovia is situated on Cape Mesurado, in latitude $6^{\circ} 21'$ north, and longitude $10^{\circ} 30'$ west. Its elevation above the sea is seventy feet, and its distance from the extremity of the cape three fourths of a mile, the land at this latter point rising in an abrupt, rocky cliff, to the height of 150 or 200 feet, its sides and summit being covered, like all this portion of the coast of Africa, with large and lofty trees, clothed with foliage of the deepest green, and overshadowing a dense, rank growth of wild plants, vine, and bushes, laden with the richest and most luxuriant verdure. Winding around the back of the cape, and emptying beside it on the north, about one fourth of a mile below the town, is Mesurado river. It has a bar at its mouth, which is not a bad one, and we

crossed at all times in our ship's boats with perfect safety. The water on the bar in the deepest place, is commonly about nine feet, though during the rains it is much deeper. Inside of it, there are twelve or fifteen feet of water. The wharves and large warehouses of the colonists, both of stone, extend along the river below the town, and from them, the small sloops, schooners, and other coasting craft, are easily laden and unladen. Large merchant vessels find a good anchorage just without the bar, beside the cape, and from thence, easily communicate with the shore by means of boats and canoes.

After the ill-fated experiment at Sherbro, Monrovia was the first, and is still the largest settlement in Liberia, containing about 500 houses, five churches, and several schools, besides being the seat of the colonial government. Owing to the diminution of trade at Monrovia, caused, as already intimated, by native wars in the vicinity, together with the impression of the comparative unhealthiness of the place, arising from the extensive marshes near, and also the fact that many of the most enterprising inhabitants have been withdrawn in order to found new settlements; from these causes, mainly, Monrovia, as compared with other places in the colonies, has an appearance of decline and decay. I mention this fact, because many who have visited no other point upon the coast, have received very incorrect impressions with regard to the actual condition of the colonies.

When a new settlement is to be founded, one of the most intelligent and energetic of the colonists is selected, who, taking with him a company of twenty or thirty men, repairs to the appointed place, and there they clear the land, and erect the necessary buildings for the reception of emigrants on their arrival from the United States. These colonists, finding new points of access to the native tribes at these new settlements, and facilities for trade superior to those enjoyed in the older towns, commonly remove their families to the new location, and thus one place is strengthened at the expense of another.

The St. Paul's river empties into the ocean a short distance to the north of Monrovia, and is separated from the Mesurado river by Bushrod island, which is seven miles long by three broad. The two rivers are connected by Stockton Creek, on which is New Georgia, a settlement of recaptured Africans, about four miles above Monrovia. The original

inhabitants were about 400 in number, of whom 250 were carried there from Florida, having been in the United States but four months, and 150 were taken by Mr. Ashmun from Spanish slave-factories on the coast, which he broke up, on the ground that the slave-dealers were, by the laws of nations, pirates, and also because they had seized some of the colonists, with a view to sell them, and in other ways had waged war upon the interests of the colony. These settlers are active and industrious farmers, and are fast acquiring a knowledge of the useful arts, and securing to themselves the blessings of civilization and Christianity. More than half of the whole number of inhabitants are now members of the Christian church, and though this result has been effected solely through the agency of colored preachers and teachers, belonging to the colony, still it would be difficult, in the whole history of missionary efforts, to meet with a case of similar success. But a few years since, and they were sunk in the beastly degradation of paganism, knowing nothing of the language in which they have since received all the education and religious instruction which they have enjoyed. Now they have a town regularly laid out, the streets and houses are extremely clean and neat, while all around them is an appearance of thrift, and of thorough and successful cultivation of the soil, which is truly surprising, if we consider how recently the inhabitants have emerged from the indolent and unsettled habits of savage and barbarous life. There appeared to be a truly Moravian kindness and simplicity of character and feeling among them. In pointing one of them to the luxuriant crops around, by which an abundant supply was provided for their wants, he said, "Yes; we get belly full, but no get money." Thus, with every want supplied to overflowing from the teeming richness of the soil, they live in quiet simplicity and contentment. Surrounded by lofty forest walls of deep and living green, and shut out from the wasting anxiety and care of the great money-making and money-losing world, they follow the pure and elevating precepts, and enjoy the rich and abundant consolations, of the Christian faith.

About five miles above Monrovia, on the St. Paul's river, commences the town of Caldwell, which is seven miles in length, each farmer having a given width on the river, and, besides this town-lot, ten acres lying further back. The land is thoroughly cleared, and in a good state of cultivation, for

five or six miles in length, and from one fourth to half a mile in width. Both the clergyman and physician of the place were colored men, and we were received and entertained by them in a very polite and hospitable manner.

Millsburg is on the north side of the St. Paul's river, twenty miles from its mouth. It was named in honor of the Rev. Messrs. Mills and Burgess, who first went from the United States to Africa, to explore the country and select a location for a colonial settlement. The situation of the town is peculiarly pleasant; its principal street, like those of Monrovia and Caldwell, running parallel to the banks of the river, the rising grounds around being covered with lofty forest trees of the richest foliage; while, at one extremity of the village, is one of the most beautiful grass-covered hillocks I have ever seen. It is just such a spot as, in olden times, a feudal lord would have selected on which to rear his proud baronial castle, where, in time of peace, he might look down upon his happy tenantry, gaining an easy livelihood from the teeming luxuriance of the fertile plains below; and where, too, receiving them when war was raging, he might defend them from the attacks of their enemies. Owing to the elevation of the surrounding region, as also to its distance from the sea, Millsburg is said to be more healthy than the towns on the coast. The inhabitants are mostly hardy and industrious farmers, and, though reared in America, we were surprised to learn from them, that they enjoyed better health than they had done in the United States, and that they could endure more fatigue and hard labor, than the native Africans around them. We were kindly received and entertained by the colonists, and were much interested in their stories of encounters with wild beasts, and of distant excursions which some of them had made among the native tribes in the interior. They have much of the love of hunting, and the hardy enterprise of genuine backwoodsmen; and the lively and spirited manner in which one young man related his adventures among the natives, almost induced me to turn Robinson Crusoe, and, taking him for my man Friday, to shoulder knapsack and gun, and set forth in search of like adventures.

As our excursion up the St. Paul's was not performed exactly in the style of an English railroad, a French diligence, or an American steamboat, it may not be amiss briefly to describe it. The surgeon of our ship was my travelling com-

panion, and we set forth on our cruise in a truly African style. Instead of a boat, which we might have had, each of us chartered one of the long, slender canoes of the natives, but just wide enough in the middle to admit our bodies, and from thence tapering off to a point, and rising from the water at each end, so as to turn quickly upon its centre, or dart rapidly along as it was guided or propelled by the oars. We seated ourselves on the bottom of the canoes, with only a strip of board to lean against, behind us, and our umbrellas to defend us from an African sun, while, at the same time, no little care was necessary in order so to keep our balance as to prevent upsetting.

The doctor had three young Kroomen for rowers, while I had but two. They squat down upon their hams, with their legs under them, and used short wooden paddles with broad flat blades, which they often changed from side to side, to prevent fatigue, or to guide the canoe. Their strokes were extremely rapid, and thus we darted along against the strong current of the river, at the rate of five or six miles an hour. Our appearance was not unlike that of the "Three Wise Men of Gotham," who went to sea in a bowl. Now we looked out with wonder upon the dense mangrove marshes on either side of us, the trees lifted by their roots from their native slime, while, from the lofty branches, a thousand long and slender stems were dropping down to the earth, there to take root and send up another forest like the first. It seemed as if the parent trunk, fearful in its upward growth of losing its hold of its mother earth, was sending down from above its numerous branches, that thus its cherished tenure of its native soil might still remain secure. At another time, some opening vista would present before us a wide extent of deeply verdant forest, with the lofty palm towering here and there above the surrounding trees, and, with its long, feathery branches projecting with a graceful curve from the summit of its slender trunk, presenting no unapt resemblance to the waving plumes of a giant warrior, reared aloft upon his spear.

Now reclining at length in our canoes, we gave ourselves up to dreamy musings on the future and the past, or listened to the rude music with which our rowers kept time with their oars, as it was echoed back from the deep fastnesses of the forest. Then rousing ourselves, we would excite our sable companions to try their speed in a rapid race along the surface of the stream; or, landing at a town of the colonists, or

some one of the numerous native villages on the banks of the river, we saw, in the one case, the comforts and industry of civilized life, and, in the other, the indolence, improvidence, nakedness, and beastly degradation of the untamed savage.

In one instance, I met with a party of natives, armed with guns, and prepared alike for hunting or war, and as wild, savage-looking a band were they, as one would wish to meet with. The face of the leader, or chief, was horridly scarred or tattooed, and a look and eye of such savage and demoniac wildness, I have never met with elsewhere. Many of the native Africans, instead of the tame and timid beings which they become when slavery has crushed their spirits, have, as met with in their own forest-land, much of the wild and noble bearing of the red men of our western wilds. Nor are they inferior to our Indians in concealing their real feelings and practising a deep dissimulation, when they have an object to gain by doing so.

At one village, the only persons to be met with were an old man and his wife. By means of our rowers, who understood their language and could also talk broken English, we learned, that for some time there had been a quarrel between the chief of this village and one of his neighbours, and that, three days previous to our visit, this village had been suddenly attacked, and all the inhabitants carried off, with the exception of these two aged people, who chanced to be absent at the time. On the opposite side of the river, the natives were under the protection of the colony, and were, therefore, secure from such attacks. All the natives who have made treaties with the colonists, amounting to one or two hundred thousand, are thus shielded from hostile incursions, the fear of the colonial arms restraining their enemies from doing them injury.

On reaching Millsburg, the colonists were preparing to attend a funeral, and, as our host was to be the officiating clergyman, we went with him to the grave. The deceased, like many of his brethren who have sought a home in Africa, had realized, in the land of his fathers, those consolations of the Christian faith, to which, had he not gone thither, he might have remained for ever a stranger. In the waters of the peaceful river beside which we stood, he had received that outward seal which shadows forth the cleansing of the inner man, and now was he, with the rites of Christian burial, to have his final resting-place in that land from which, by the

hand of ruthless violence, his pagan ancestors had been cruelly torn. It seemed like planting in the soil of Africa the precious seed of the Christian faith, as an earnest of that future harvest of light and knowledge, from the fruits of which her famishing millions shall receive the bread of eternal life. As the grass, during the rains, had grown to the height of five or six feet, an avenue had been mown through it, and around the grave an open place had been made by the same means. The procession which followed the corpse, gathered around it as it was lowered into its final resting-place, and then stood with uncovered heads as their pastor offered up a fervent and appropriate prayer. Then, while some were filling up the grave, the rest united in successive songs of praise.

The taste of the African race for music is proverbial, while the readiness with which they acquire it by the ear alone, and the peculiar spirit and melody with which they pour it forth, are such as those of a lighter skin might well envy them. In this case, too, they were the songs of the free; and, echoed back as they were, by the deep forests of the land of their fathers, — that land which both Nature and Nature's God have so plainly marked out as the home of their race, — they excited in my mind emotions of peculiar interest. In contrasting their condition with what it had been in the land of bondage from whence they came, it seemed as if their harps, which they had there hung upon the willows, as in sadness of heart they sat themselves down and wept, had again been resumed, and, no longer compelled to sing the songs of Zion in a strange land, they here, in the forest home of the free, poured forth the grateful melody of humble, heartfelt praise.

There was that, too, in the appearance and history of the pastor, which excited peculiar interest. His fine manly form and features, together with his complexion, and the glossy blackness of his hair, showed that there was more of the Indian than the negro about him. Nor had his life been wholly without incident. His early days he had spent in New Orleans, until, at length, entering the service of a General in our army, he had, during the last war, travelled through most of the United States. He then entered the navy, and was steward on board Commodore McDonough's vessel, at the memorable battle on Lake Champlain. At length he visited Africa, and, being pleased with the home there offered him, had removed his family there. He thought, however, of soon removing to Sierra Leone, not, as he said, because he was

not pleased with Liberia, but, as his daughters were fashionable dress-makers, and could find no employment where every one took care of themselves, they were, therefore, discontented, and wished to try their luck elsewhere.

I mention this case, because, after free and extensive intercourse with the colonists, it was the only instance I met with of an intention to leave the colony. There were among the early colonists, too, many gentlemen barbers, and those of other similar callings, who, however useful they might be as members of a large and luxurious community, needed something more than razors and scissors with which to fell the strong oaks of the forest, and stronger frames and more sinewy limbs than they could show, to endure the hardships and perform the labors of the pioneer settlers of a new country. That the abolition fever commenced in time to prevent the infliction of a heavier incubus of this kind, upon the infant colony, was indeed a blessing; and it is my full and decided conviction, that the growth of the settlements there has been nearly if not quite as rapid as was consistent with rectifying early errors, rightly profiting by past experience, and laying broad and deep the foundations of future and permanent prosperity, and of safe, rapid, and almost unlimited increase.

As we were to leave Millsburg in the morning, and the colonists were anxious to hear, from the lips of a passing stranger, the words of eternal life, we met, at the early hour of seven, convened by the sound of the church-going bell, and there, in that land of pagan darkness, we united in the cheering and delightful rites of Christian worship.

CHAPTER XXVI.

WESTERN AFRICA.

Mill-Seat. — St. Paul's. — Rapids. — Rowers. — Junk River. — Edina. — Bassa Cove. — Slave-Factory. — Massacre and Flight. — Self-Defence. — St. John's River; Bar at its Mouth. — Breakers. — Cruise on Shore. — Governor Buchanan. — An Accident. — Loss of a Boat. — Peril of our Shipmates. — Contest with our Boat's Crew. — Efforts to save those among the Breakers. — Fires on the Beach. — The Saved and the Lost. — Kind Attentions on Shore. — Feelings Excited. — Public Worship. — Force of the Breakers. — A Trying Scene. — Poetry. — Baptist Mission. — Morals of the Natives. — Mississippi Colony. — Cavally River. — Rapids. — Cape Palmas. — Harper. — Latrobe. — Trade with the Natives. — Colonists. — Desire for Schools. — Colonial Laws. — Schools. — King Freeman. — King War. — Colonial Governor. — Trouble with the Natives. — Influence of Colonies. — Missions. — Slave-Trade. — Treaties. — Dress. — Houses. — King Baphro. — Intemperance. — Slaves. — Slave-Trade.

ON leaving Millsburg, we crossed the river, and entering a small creek, which empties into the St. Paul's, opposite the town, we visited a mill-seat, about 200 yards from the mouth of the creek. The stream, though then shallow, is fifty or sixty feet wide, with a bank of rock about twenty feet high on one side, while the other is favorable for excavation and use as a mill-race. A recent Governor of Liberia commenced operations for building a saw-mill there, but soon abandoned the project. The location is a favorable one, — both stones and timber for building are directly at hand, and the dense forest around would furnish any quantity of large trees, for lumber, which might easily be floated off at high water. A Yankee farmer, with a good carpenter to help him, in two months would have a mill in operation there, which would supply the whole colony with lumber.

Above Millsburg, the St. Paul's is obstructed by a series of falls, extending, in all, some ten or twelve miles, in which space the water is said to fall perpendicularly in several places, from twenty to fifty feet. After passing these falls, the river is navigable far into the interior, and the slave-dealers used to transport their boats and goods around them, and thus penetrate to a distance of 150 miles or more from the sea. Our course down the river was much easier and more rapid than our ascent had been, and, after travelling in a

style and visiting scenes so peculiarly African, we felt almost naturalized.

One of my rowers was a rough-hewn, savage-looking fellow, with a harsh, unpleasant voice, and though at times he had a vein of humor about him, still, I took no great fancy to him. The other was a finely-formed and handsome youth, some fifteen or sixteen years old, with a kind and amiable expression of countenance, such as I have rarely met with elsewhere. We formed quite an attachment for each other, and he was very anxious to go with me, "to big Merica, to learn Merica talk." I doubt not he would have made a most kind and devoted *attaché*, but still it would have been almost cruel to have taken him to a land where, from his color alone, he would have been subjected to indignity and scorn, such as in Africa he might never meet with.

The Junk river rises about four miles from the head waters of the Mesurado, and after running nearly fifty miles in a south-southwest direction, empties into the ocean about thirty-five miles south of Monrovia. It receives several streams from the east-southeast, and varies in width from 400 yards to a mile and one fourth. Its average depth, for the first thirty-five miles, is from two to four fathoms, and canoes can go to its source. The mouth, however, is so obstructed by shoals, as not to admit vessels drawing more than five feet of water. The land on each side gradually rises to the height of 100 and 200 feet. At the mouth of this river is the town of Marshall, a recent settlement, but of which, as we did not visit it, I can say nothing from personal observation.

The first settlements we visited, after leaving Monrovia, were Edina and Bassa Cove, — the former on the north and the latter on the south side of the St. John's river, near its mouth. A valuable tract of country on this river, extending fifteen miles inland, and containing from 150 to 200 square miles of the best land, with two good mill-seats, and abounding in fine timber, was purchased by the colony in 1833, and, early the same year, 150 emigrants founded the town of Edina. When we were there, the population of the place was 216, and camwood and ivory to the amount of \$ 12,000 had been shipped from it during the previous year.

Bassa Cove is the settlement of the colonization societies of New York and Pennsylvania. Its territory was purchased of the natives in 1834, and, on the 9th of December of that

year, the settlement was commenced by 126 emigrants, directly from the United States. All the adults of the company signed the temperance pledge before leaving for Africa, and the entire exclusion of ardent spirits from the colony was adopted as a permanent and fundamental principle. The arts and the arms of war, also, were to have no place there, — a practical error, which had wellnigh proved fatal to the colony. This was owing to the fact, that the settlement, like the others on the coast, was at the mouth of a large river, which had formed an important outlet for the slave-trade of the surrounding region; so that, during one month, immediately preceding the purchase of the territory, 500 slaves had been shipped from that single point. The slave-dealers, finding themselves thus successively cut off from their more important places of trade, have ever been hostile to the colonists, and have repeatedly done them serious injury. During the first six months, this settlement was very prosperous. The colonists had cleared forty acres of land, and besides erecting houses for themselves, and ten others for future emigrants, they had built a house for the family of the agent, and a substantial government house twenty feet by fifty, and two stories high, with a well-enclosed and fruitful garden of two acres annexed to it. The fields, too, gave bright promise of luxuriant crops, and all was fair and flourishing, when a slaver arriving in the vicinity, appealed to the avarice of a neighbouring chief, and, by the use of ardent spirits, excited him to attack the unsuspecting and defenceless colonists by night, and thus were three men, four women, and thirteen children massacred. The remainder sought refuge in the older settlements, and thus for the time was this colony broken up. It was soon recommenced, however, in accordance with those principles of self-defence, and of resistance to lawless aggression, which, in a world like this, necessity, the law of nature, common sense, and the Bible, all unite to sustain and commend. Under this regimen, the colony has continued to flourish, furnishing a safe asylum alike for the emigrant and the missionary of the cross; by its treaties with the natives, and by other means aiding to suppress the slave-trade, and by its schools and churches, and the arts and comforts of civilization and Christianity, strongly commending, by the force of example, the religion of the Bible, with its train of attendant blessings, alike to the minds and the hearts of the pagan tribes around.

The bar at the mouth of the St. Johu's river, is a very bad one, especially after the rains, when the river, rising many feet above its ordinary level, and flowing for hundreds of miles through a rich alluvial forest, it deposits a vast mass of rubbish at the point where it meets with the sand, which is rolled in by the waves of the ocean. Hence, when the wind is strong from the west, the billows from the Atlantic, as they pass this bar, rise to a fearful height, bearing rapidly onwards the boat which rides upon their summits, and, by the force which they give it, shoot it far along upon the quiet surface of the stream within. Thus we passed the bar in the morning, and the feelings excited while doing so, were wild and fearfully sublime.

The day was pleasantly spent in visiting the settlements on each side of the river, and the natives near, and in free and cheerful intercourse with the colonists, the colonial officers, and the missionaries stationed there. An excellent collation was given us by one of the colonists at Edina in the morning, and towards evening we partook of a plentiful dinner at the government house in Bassa Cove, as guests of T. H. Buchanan, Esq., who was then at the head of the colony, and afterwards our shipmate from thence to the United States, — a gentleman who has done much for Africa, and who, by his amiable disposition, his energy of character, and high moral and intellectual culture, is well fitted both to advocate and advance the great interests of philanthropy and the rights of man.

One of the Methodist missionaries whom we met at Edina, in crossing the bar in a boat some time previous, had been capsized, — a young man who was with him, though a good swimmer, was drowned, and he himself was saved only by seizing the handle of a large trunk which floated, and thus kept his head above water for several hours, when he was taken up by some Kroomen, he not knowing how to swim, and the ebbing tide having carried him some miles from the shore.

A story like this was not fitted to lessen our anxiety as to meeting the high rolling breakers, on our way to the ship, and at dinner we conversed upon the subject, and often cast our eyes out upon the bar, to see whether the tide was like to be at such an elevation as, by lessening the height of the breakers, to favor our safely passing over them. At times there would be a treacherous and inviting smoothness, and

then there would come a long, lofty, upright wall of water, black as Erebus, save where its upper edge, projecting over the mass below, showed a narrow line of white, and, rushing madly onwards, spent its raging fury far within the bar. After dinner, we took a pleasant stroll through the village, and, as our boats' crews were scattered around among the colonists, it was after sunset when, having collected them all together, we were ready to leave for the ship.

Our whole party were peculiarly cheerful and happy when we collected by the water-side to return to the ship; and as the boat which was to take the lead was much the faster of the two, as well as the better sea-boat, and was, withal, to be guided by the most skilful native pilot, all the officers who could find room to do so, crowded into it. One of the medical officers, however, failing in his efforts to secure a place there, reluctantly took passage with us in the other boat; there being, besides, no other officer except the mid-shipman, who had charge of the boat. The bar may be half a mile from the point from which we started; and as the other boat left first, and rowed much faster than ours, they were forty or fifty rods ahead of us when we first lost sight of them among the breakers.

Though the shades of night in those tropical latitudes come on much more rapidly than with us, still we could perceive objects at a considerable distance. Our fears, therefore, were soon excited by failing to see the other boat rise above the successive breakers which came rolling fearfully on towards us. By rising, however, and straining our eyes in the direction in which we last saw her, our worst fears were soon realized. The boat had filled and sunk. Sixteen of our shipmates were thus left at the mercy of the waves, each mighty breaker, as it rolled over them, dashing them headlong to the bottom, and then, for a few brief moments, rising again to the surface. In helpless and almost hopeless agony, they struggled with their might, and shrieked aloud for aid, until another surging billow deeply overwhelmed them.

As we had stopped for a moment in order to assure ourselves of the sad reality, our crew, ten or twelve in number, became frightened, as they saw the fate of our shipmates, and the fearful breakers before us, and refused to go forward, saying that we should certainly be lost if we did so. One of the men lay drunk in the bottom of the boat, and the others were in no condition to be reasoned with, nor was there time

for argument. Our shipmates were struggling with death, and a moment's delay might prove fatal to them. How, then, could we answer to their friends, to our own consciences, and to God, should we make no effort to save them. I knew, too, that common seamen, with all their boasted generosity and valor, when degraded by vice, their self-respect destroyed, and the higher moral sympathies chilled and deadened, were selfish and recreant cowards, when, in time of danger, and without the impulse of a leader and a noisy crowd to urge them on, they are cast upon their own resources, with only the golden rule and the common feelings of humanity to urge them onwards to a brave and generous deed.

Our boat, yielding to the unresisted force of the surges caused by the distant breakers, was swinging round so as to head towards the shore, and the crisis had come for deciding what its movements should be. In my hands was an iron knife, a foot or more in length, such as are made and used by the natives, and which had been presented to me as a curiosity on shore. It was broad and thick at the shaft, but gradually tapered to a point, so as to make a heavy and truly formidable weapon. Drawing it from its sheath of thick raw hide, and placing it at the breasts of the more noisy and fractious of the crew, I told them, with all the energy I could command, to go forward, and that instantly, or take the consequences. Seeing them begin to yield, however, and not wishing to proceed to extremities unless forced to do so, I quickly sheathed my knife, thus converting it into a kind of bludgeon, with which I dealt blows, thick and heavy, over their heads, and but for their stiff tarpaulins, which shielded them, might have laid them at my feet. The Doctor, too, performed a similar service with his umbrella, until, in the fray, he lost it overboard; and thus, with the commands and efforts of the officer of the boat, the men were soon brought to terms, and rowed rapidly onwards. Thenceforward, they did their duty well, save that, when in the midst of the breakers, one of them threw his oar to a poor drowning wretch who was driven past us, in the vain hope of saving him, when we needed every oar so to guide our boat as to be secure ourselves and rescue others. For this, however, we could hardly blame him, so sudden and natural was the impulse which led him to do so.

As we advanced, the Doctor hastily stripped off his clothes,

thinking that we too might have to struggle for our lives ; and though viewing the matter as he did, I told him, that should our boat be lost, I would try my chance as I was. The Doctor took the helm, as it needed a clear head and a firm hand to guide us, while the officer of the boat directed the rowers, and I stood by to give warning of a coming breaker, to look out for those who were struggling around us, and lend them a helping hand. We shouted with our might, alike to encourage those who were struggling with the waves to persevere, and to direct them towards our boat ; and as the accident was seen on shore, fires were quickly kindled at the nearest points, in hopes that some might be guided by them to a place of safety. As we advanced, we heard, ever and anon, as each mighty breaker rolled past, the agonizing death-shriek of those who rose from under it, —

“ the gurgling cry
Of the strong swimmer in his agony,” —

the bitter wail of almost hopeless anguish breaking, in its wild and hasty utterance, through the waters which had filled the throat, and having in it more of utter and of un-mixed woe than any other sound which ever fell upon my ears. It was the death-knell of manly vigor, and of bright and joyous youthful hope. It told of blighted hopes and of bleeding hearts for those who were perishing. God grant that I may never hear its like again.

Two or three who went past us, beyond our reach, were understood to urge us to go on and save the rest, as they could take care of themselves ; but, alas ! they were mistaken, for we never saw them more ; and even then, there was one floating near them with only the top of his head above the water, — a lifeless corpse. They might have been saved had they swam, as others did, for our boat ; but we could only go directly onwards, for, had we inclined but slightly either way, the first breaker that came would have upset or sunk us, and most of those who needed our aid were still ahead of us. We had hoped that the other boat, and those who clung to it, would be drifted in towards us, and that thus we might rescue them ; but as we mounted a lofty breaker we saw the boat but a few feet from us, holding fast where it was, and it was only by quickly rowing backwards, that we escaped being thrown upon it in such a way as would have exposed us to imminent peril of being lost. All

we could do, then, was to yield to the force of each coming breaker, and, the moment it had passed, incline our boat quickly aside to rescue, if possible, some one who was near, and then again as quickly bring her head to the sea, before another breaker came, that thus we might not be overwhelmed. In this way were we, for about an hour, among those fearful breakers, their angry tossing and deafening roar mingled now and then with the death-shrieks of the perishing, and with agonizing cries for aid; while the shades of night were gathering thickly around us, illumined only by the fires on the beach, by the flashes of signal-guns of alarm from the distant ship, and the transient glare of rockets which soared aloft to warn us of the anxious fears of our shipmates for our safety, — all combining to form a scene of heart-rending anguish, of imminent peril, and of wild and fearful sublimity and awe. Of those who were saved, the purser of the ship, though an excellent swimmer and a peculiarly athletic man, was so exhausted after reaching us, that he could speak only in a slow and broken manner, and when we reached the shore, I supported him on my arm to the house of the Governor. One young officer, when taken from the water, was laid across my lap, limber and almost lifeless, the water running from his mouth, and half an hour elapsed before he revived so as to be conscious of his condition.

The officer last referred to told me afterwards, that when rescued, he had given up all hope, and had just shaken hands, and bid a final adieu to a messmate of his, who was then floating near him, but who was not saved, each of them at the time, supposing that beneath the next rolling breaker, they would sink to rise no more. Another officer said to me, that just as he was expecting to sink for the last time, and having performed his devotions, commending his spirit to the hands of Him who gave it, at that moment the grating of the lost boat floated near him, when, with barely strength enough to throw himself upon it, the next breaker bore him rapidly onwards until he came within our reach. Thus, completely exhausted, and almost unconscious, was he saved, as it were, by a miracle, from a watery grave.

After lingering among the breakers until the last hope of rescuing more was gone, and having hushed to a deathlike silence every sound on board, that thus, should there be any yet unburied by the waves, their cry of distress might reach us, and hearing only the wild roar of the breakers, surging

fearfully around us, as if lashed to new fury from having been deprived of a portion of the living prey they had sought to devour, we then, with sad and aching hearts, returned to the shore. Four officers, and one of the crew, were saved by our boat, and two others of the crew were taken from the lost boat before it went to pieces, by some natives who came in a canoe from the shore. Two officers and seven of the crew were lost, and though strongly clad, yet, of the only two of them who the next day drifted on shore, a bare skeleton was all that remained, their flesh having furnished food for the monsters of the deep.

How different was the sad and anxious group, which, landing from our boat, bore away, with hurried steps, their exhausted shipmates to some place of rest and comfort, from that happy throng, who, but an hour before, had left that very spot. Death had been busy in our midst, and in that short hour, nine of our shipmates, with but a moment's warning, and in circumstances the most fearful and trying, had entered the eternal world. And yet, so intense had been the excitement of our efforts to rescue them, that it was not until we reached the shore, and there learned the full extent of our loss, that the pressure of grief came upon me, and I could not but weep like a broken-hearted child. The peculiarly amiable and correct deportment of the young officers we had lost, as exhibited during long and familiar intercourse with them on shipboard, — the uniform kindness with which they had listened to personal counsel and advice, and the regard they had shown for the public devotions of the Sabbath, had strongly attached me to them, and led me to feel a deep and lively interest in their welfare. One of them, though but a midshipman, was so diligent and active in the discharge of his duties, that it was often remarked of him by the older officers, that his services on board were worth as much as those of a Lieutenant. He was, too, a great favorite with the crew; for, though energetic and decided, he was yet kind and humane in his feelings, and such was his knowledge of his profession, that he did not, through ignorance, impose on others burdens too heavy to be borne, and then abuse them for not patiently submitting to them. He was expecting, on his return, not only to greet those friends from whom he had so long been severed, but also to pass that examination as to his acquirements, which was to decide his

future rank in his profession, and none had fairer prospects than his of high and meritorious eminence.

Another, who held a temporary appointment on board, was on his way to the United States, with a view there to associate himself with a brother, who was already established in business in one of our large cities. He was the son of a gentleman, who, for many years, was our Consul for the island of Malta; and though a foreigner, yet, by his devotion to the interests of our commerce, and his kind attentions and generous hospitality to our citizens, whether merchants, travellers, or missionaries, who visited the island, or resided there, he highly honored the appointment which he held. This son who was lost, had for years been a Sabbath School scholar of the Rev. Mr. Temple, an American missionary formerly stationed at Malta, and the effect thus produced upon his character, had been lasting and highly salutary. He often spoke to me in terms of peculiar interest, of his excellent teacher, and a Catholic devotee could hardly feel for his patron saint a higher veneration, or a stronger attachment, than he cherished for this worthy and pious man. Though this young man had been with us but part of our cruise, yet, such was his mildness and modesty, — his amiable and inoffensive manners, and his kind regard to the feelings and interests of others, that he had, in a peculiar degree, won our affection and esteem. It is with a melancholy pleasure, that I thus record the worth of those whom we lost, with feelings of sincere and heartfelt sympathy with the sorrows of those, who were thus bereaved of the objects of their strongest affection and their highest hopes. Nor would I here forget our other shipmates; for they, too, had their friends, and perchance, by their loss, some wife or sister, or aged mother, was deprived of that pittance, which helped to smooth their rugged pathway to the grave.

Every attention was shown to us on shore, and the next morning, by going to a cove a mile or two below the mouth of the river, we were carried through the surf to our boats, by the natives, and thus safely reached the ship. The impressive sadness of this event, was long and deeply felt on board; and when, on the following Sabbath, we convened for public worship, I had almost instinctively selected as the theme of our melancholy musings, those words of the sacred poet, where he says, "Thou turnest man to destruction; and sayest,

Return, ye children of men. Thou carriest them away as with a flood," or, as it may be translated, "Thou overwhelmest them with a flood," referring, perhaps, to the fearful destruction effected by the deluge, as an emblem of the manner in which death so often overtakes us, in a moment when we think not of it. And then he adds, "They are as a sleep; in the morning they are like grass which groweth up. In the morning it flourisheth and groweth up; in the evening it is cut down and withereth." How apt and striking a description this, both as to time and manner, of the scene through which we had so recently passed. Public worship on shipboard, with the aid of martial music, and so surrounded with the wonders of the mighty deep as to lead us peculiarly to feel, that we were in the hands of that Being, who rides upon the whirlwind and directs the storm,—public worship thus conducted, had always a high and exciting interest to me, but in this case, a feeling of deep and oppressive grief filled each breast, and every touch of the chord of sadness, met with a quick response in the ready sympathies of each sailor's heart. Our shipmates, who, for years had shared with us the perils of the sea, had now left us for ever; and the deep sorrow of our own hearts was blended with sympathy for those friends of the lost, who were yet to learn the evil tidings which awaited them. There were with us, too, those who, rescued from a watery grave, had stood upon the narrow line which severs time from eternity. Of them was it true, on that night of wild and terrific horror, that—

"Between two worlds, life hovered like a star
On the horizon's verge."

It was not with us as the mere empty pageantry of grief, but the sad reality of heartfelt woe.

The force of the breakers referred to, may be judged of from the fact, that, on the night after our accident, a coasting sloop of ten or twelve tons, ran aground on the bar, and the next morning, not a vestige of it was to be seen, it having gone to pieces and wholly disappeared during the night. I can hardly conceive of a death more awfully trying, than while vainly striving with such fearful breakers, to know that land is near, and help is nigh, and that yet all hope of aid is gone for ever. Nor could one with a feeling heart be more severely tried, than by witnessing the struggles and listening to the death-shrieks of those whom he loved, and who, as he

came to their aid when but just beyond his reach, and, as with outstretched arm he had almost rescued them, sank to rise no more.

The following lines, suggested by the scene described above, were written just after the accident occurred, and are here copied from my journal as the first record which I made of the melancholy event :

Haste, comrades, to the beach,
The night-wind freshly bloweth,
And ill the bark may reach,
That 'mid yon breakers roweth.

The quicksands raise on high
Those billows loudly roaring,
And peril sure is nigh,
When o'er them wildly soaring.

Row onwards, comrades, row,
The night-shades gather o'er us;
And fearful is the flow
Of yon dark waves before us.

Hark ! list ye to that cry
Along the waters gliding ;
Fly onwards, comrades, fly,
O'er mountain billows riding.

For lo ! the angry waves,
O'er yon frail bark are leaping ;
And soon in death's embrace,
May those we love be sleeping.

O, say not, that in vain
Yon lone one's cries have sounded,
Nor we, along the main,
To aid them swiftly bounded.

Shout, comrades, with your might,
With hopes of aid thus cheering
Those who, 'mid shades of night
And waves on high careering, —

Both heaven and earth implore,
From threatening death to save,
While, 'mid the breakers' roar,
Wide yawns a watery grave.

The waves, to fury lashed,
Yon foundered bark are rending ;
The lost ones, onward dashed,
To heaven their cries are sending.

Grasp, comrades, quickly grasp,
 Yon shipmates, faintly striving,
 Ere life's last parting gasp
 Hath left them past reviving.

That death-shriek wildly shrill,
 Tells of a wave-washed pillow;
 Now, list ye! list! but all is still,
 Save the loud surging billow.

Turn, comrades, quickly turn,
 Lest Death's dark stream o'erflow us;
 Yon watch-fires dimly burn,
 And cold are the dead below us.

Haste from the scene of death,
 Its dark shades quickly leaving,
 Chill is the night-wind's breath,
 Our limbs of strength bereaving.

Thanks for the saved we give,
 To Him on high who reigneth,
 Who saith to the dying, live,
 And the ocean's rage restraineth.

Grieve for the dead, who lie
 Beneath the dark waves sleeping,
 Where loved ones ne'er may sigh,
 Nor raise the voice of weeping.

At Edina we met with both Baptist and Methodist missionaries, who, besides preaching to the colonists on the Sabbath, were engaged in acquiring the Bassa language, which is spoken by about 125,000 natives in the vicinity, and in teaching a number of native children. This language they had just reduced to a written form, and composed a school-book of words and phrases in it, which has since been printed, and used in their schools. More recently they have been engaged in translating the New Testament into the same language, portions of which have been printed, as also a hymn book. The mission has now a printing press. The number of missionaries, in 1841, was 6; of communicants, 300. The Bassa tribe extends along the coast from the Junk to the Sinoe river, a distance of 100 miles. It is an interesting feature of the missionary schools on the coast, that they have in them the sons of the different native chiefs; and thus are those, who are soon to be the rulers of this portion of Africa, now the members of Christian families, and enjoy the advantages of education, and of moral and religious training, together with

the purifying and elevating influence of the social habits and domestic intercourse of civilized and Christian society. The fact, that the natives of all ages and of both sexes, occupy common sleeping apartments, together with other degrading habits, by which the minds of the young are, from an early age, familiarized with the lowest scenes of licentiousness and vice, render it necessary to remove the children from the influence of their parents and friends, in order to effect any desirable improvement in their manners and characters. It has been well remarked, that civilization is to Christianity what the body is to the soul, and hence, if one is to exist on earth the other must be sustained and cherished. In conversing, a short time since, with a missionary from the Sandwich Islands, he informed me, that they there found it necessary to discipline members of the church, in order to compel them to erect distinct huts for sleeping, that thus the common decencies of life might be observed, and, at the same time, the young be shielded from the influence of corrupting example, and those more advanced from temptation to vice. The savage tribes of Africa, like those of the same grade elsewhere, owing alike to the barrenness of their languages, and the violent emotions which so often excite them, make free and frequent use of signs in order to express their ideas. As this language is of necessity everywhere essentially the same, and the employment of teaching the deaf and dumb having made me familiar with it, I used at times to amuse myself by thus conversing with the native children, who flocked around me when visiting their villages. The perfect freedom and shamelessness with which boys of from six to eight or ten years old, adverted to matters of licentiousness, and this, too, in the presence of females older than themselves, who were not at all abashed by what was passing, left upon my mind a deep and lasting impression of the early and utter debasement and depravity which is both engendered and developed by the social and domestic habits of savage and barbarous life. Owing to a want of funds, arising from the commercial embarrassments of our country, the missionary schools in Africa, as elsewhere, are now small. One of the missionaries at Edina, stated, however, that in ten days he could collect there a school of 500 children, had he the means of sustaining them.

At the time of our visit to Liberia, a company of men from Monrovia were engaged at the mouth of the Sinoe river,

about eighty miles below Bassa Cove, and the same distance above Cape Palmas, in clearing the land and erecting houses for a settlement, since commenced by the Mississippi Colonization Society. As we did not stop there, I will barely state here, that several companies of emigrants have been sent to this new colony, and that its prospects are said to be very encouraging.

About eighteen miles above Cape Palmas, is the mouth of the Cavally river. It rises far in the interior, and is said to be navigable for fifty miles at least, for vessels of any draught of water which can be requisite for exporting the produce of the country. It is thought, that in the extreme dry season, the current would in no place give less than two fathoms of water, while, at other times, it would be much deeper than this. It is broad and majestic, flowing through a mountainous and populous region, with banks from ten to forty feet in height, and presenting, on either side, extensive fields of spear grass, rice, and Indian corn, together with flocks of sheep, goats, and fat black cattle. There is a succession of rapids some distance up the river, one of which has a fall of ten feet, forming a perfect natural mill-seat. Many of the hills near the river are high, and on the summit of one of them, which is a perfect cone, and rises to the height of from four to six hundred feet, is the town of Netea, completely secured by palisades, and a mile in circumference. Mr. Wilson, in his tour up this river, met with huge alligators along the banks, while above, pea fowls were hopping from tree to tree, and monkeys were hanging and chattering from the branches.

The settlement of the Maryland Colonization Society, at Cape Palmas, was the last which we visited on the western coast of Africa. This cape projects about three fourths of a mile into the sea, is 120 feet high, with an undulating surface on the top, not rocky, and apparently fertile. The edges on both sides, however, are covered with large rocks, and the inner part of the cape, which is occupied by the native village of Cape Town, is wholly of solid rock. This village covers about two acres, and has 1,500 inhabitants. Back from the beach, towards the interior, there is a gradual rise of ground, and the lofty forest trees have the same dark, rich, luxuriant foliage which is seen everywhere along the coast. The town, on the summit of the cape, in which are the agency-house and other public buildings, is called Harper; while on a fine

level spot of ground, half a mile or more from this point, is the town of Latrobe, extending to the sea on the southern side of the cape. These places bear the names of two distinguished citizens of Maryland, who were among the earliest, ablest, and most efficient friends and advocates of African colonization. One of them has been called from the scenes of his earthly labors, leaving behind him a high reputation for benevolence and philanthropy; while the other, in the full vigor of manhood, is devoting the best energies of his gifted mind and his warm and generous heart to the advancement of that noble cause, which he so early espoused, and which owes so much of its success to his active and persevering efforts for its promotion.

The Maryland colony was founded with the avowed object of entirely freeing the State from whence its emigrants come from the evils of slavery; and, with this understanding, received a grant of \$200,000 from the Legislature of Maryland. When we were there, it had been in operation three years, and contained 190 inhabitants. There were forty-seven farms, of five acres each, under cultivation; and besides having commenced a public model-farm of fifty acres, the colonists had made five miles of road in the interior, and prepared houses for the accommodation of 200 more emigrants. This colony was founded on the principle of the entire exclusion of ardent spirits; and all trade with the natives is in the hands of the colonial agent, and is carried on for the benefit of the colonial treasury. At Bassa Cove, besides the government store, a few individuals of standing and character are licensed to trade. The object of these restrictions is to check the rage for speculation, which, in the older settlements, has seriously retarded advancement in agriculture and the useful arts. It was also found, that some of the colonists who resided or travelled among the natives in the interior, for the purposes of trade, brought great discredit upon the colony, as well by the gross frauds which they practised upon the ignorant natives, as by their too ready compliance with the corrupt and licentious habits of savage and barbarous life. Hence it has been thought advisable, in the more recent colonies, to confine the trade with the natives to the hands of a few honest and responsible men; while, at the same time, the colonists are able to obtain such articles as they wish, much cheaper than they could do, were the business of retailing in the hands of a large number of petty dealers

Another error, from which the older colonies have suffered, but against which that at Cape Palmas has been secured, was sending forth indiscriminately, as emigrants, all who were willing to go, without regard to age or sex, or ability by their own efforts to support themselves and those dependent on them. It is a well-known fact, that on many plantations in the southern United States, not more than one third or one fourth of the slaves are, by their labor, a source of profit to their owners; the rest being either too old or too young to do much for their own support. Now it is obvious, at a single glance, that such a community, with a large proportion of women and children, would be but poorly fitted to act as pioneers in a new settlement, where, in addition to the trial of the constitution by sea-sickness and other exposures of a voyage, together with that of a change of climate, there is also much severe and trying labor demanded in clearing up the dense and lofty forest, in subduing and keeping in subjection the wild and rank luxuriance of the soil, and in erecting suitable dwellings, as well for themselves as for those who might come after them. It were, indeed, almost an act of cruelty, to subject either the aged and infirm, or weak and defenceless females, to such severe trials; while, on the other hand, it is a matter of policy, so far as preventing the increase of the colored race in our own country is concerned, to remove those who are of such an age as to add most rapidly to this class of our population. Children of such parents, too, if born in Africa, will be much better adapted to the peculiar climate of that country than those who even at an early age remove thither. Hence it is, that at Monrovia, with a population of six or eight hundred inhabitants, there may now be seen a hundred fine healthy boys, children of the colonists, engaged in their evening gambols in the streets.

In accordance with the views just stated, more than half of the adults in the colony at Cape Palmas when we were there, were strong, able-bodied men. The result of this, together with the fact, that the colonists have devoted themselves entirely to agriculture and public improvements, to the neglect of trade, has been a thorough cultivation of the soil, and a degree of advancement and of solid prosperity, such as the most sanguine friends of the colony could, at its commencement, have hardly anticipated. And here the remark is obvious, that the more efficient, intelligent, and virtuous the first founders of a colony are, the sooner will it be pre-

pared safely to receive all, of every class, who may wish to connect themselves with it. Nor can we too highly commend those planters at the South, who, in opposition alike to the weak and misguided zeal of one portion of their fellow-citizens, and the sensitive jealousy and headlong, overbearing rashness of another, are engaged in active and efficient efforts to educate their slaves, with a view to their becoming, in the end, useful, intelligent, and virtuous citizens of Africa.

The fact, that a large and continually increasing proportion of those sent to Liberia, have been slaves, who were emancipated for this very purpose, has awakened extensively, at the South, a spirit of reflection and inquiry as to the whole subject of slavery; and, at the same time, has opened a safe, kind, and efficient way of acting on the minds of slaveholders themselves. Thus, both directly and indirectly, have benevolent efforts in this cause done much to shed the light of hope on the future prospects of the sons of bondage in our midst.

Many have given up all their slaves, to the value of thousands of dollars, and furnished them with the means of a comfortable settlement on the shores of Liberia; while at the same time it is, and long has been true, that greater numbers of emancipated slaves have been offered as emigrants than there have been means for transporting. The number of intelligent free people of color who have emigrated from the Southern States, has also been increasing for a few years past; and some of these, before removing there, have gone and examined for themselves the condition and prospects of the colony, and have then returned and taken out their families with them. Much pains has been taken to prejudice the minds of the free people of color in our land against the plan of emigrating to Africa; and, in doing this, not only have frightful stories of death by starvation and disease been fabricated and widely circulated, but many have been induced to believe that there is no such place as Liberia, and that those who are carried from this country are taken to some foreign land and sold as slaves. These groundless prejudices, however, are rapidly fleeing away before the light of truth; so that, in a recent expedition from Maryland to Cape Palmas, 150 free people of color offered themselves as emigrants; of whom, but 80 could then be furnished with the means of transportation. As colored persons at the South often hold stations of trust in stores and on plantations, and are thus trained to regular business habits, it is not strange

that many of the most intelligent, wealthy, and useful of the colonists of Liberia, have come from the slaveholding States.

The Maryland Society, at first, purchased at Cape Palmas, a territory of about twenty square miles, containing a native population of 3,000 or 4,000 souls. Two years afterwards, however, they held deeds from the natives of a tract of country, of from 600 to 800 square miles in extent, including the dominions of nine kings, who were bound to the colony by a league offensive and defensive. This territory extends along both sides of the Cavally river, from the ocean to the town of Netea, thirty miles from its mouth. This region of country is said to be of inexhaustible fertility, beautiful in the extreme in appearance, and thickly peopled by a population on good terms with the colonists, and anxious to enter into treaties with them, for the purpose of having schools established among them, and enjoying the benefits of trade with the colony.

Directly on the coast, in the vicinity of Cape Palmas, and within an extent of twenty miles, there is a native population of 25,000, all of one tribe and speaking the same language, while the arc of a circle extending fifty miles inland from the Cape, would embrace 60,000 or 70,000 natives, all of whom are desirous of the advantages of colonial trade, and the benefits of civilization and Christianity. The treaties made with the natives, secure to them a free trade with the colony; protection from the incursions of surrounding tribes; freedom from the evils of the slave-trade, with the obligation on their part to furnish no supplies of rice or other provisions for slave-ships; and to deliver up for punishment those of their own number, who may in any way be engaged in the slave-trade; and the establishment of schools among them, as soon as practicable.

Efforts were made at an early period, by the colonial government, for the suppression of theft, and other vices which were very prevalent among the natives. At first, the tribe to which the thieves belonged, were compelled to make restitution for stolen articles, but as difficulties arose from this course, King Freeman, the native chief in the immediate vicinity of the colony, sent one of his head men to the United States, to see if all that was told them with regard to America, were true, and, if so, to bring back with him a code of laws from the Maryland Society, for the government of his tribe. This messenger, with whom we met after his return,

was a very shrewd and intelligent man. He was much pleased with his visit to our country, and as, on one occasion, he stood on the lofty monument which overlooks the city of Baltimore, gazing with astonishment on the dense and massive structures below, — on the ships and steamboats, which were speeding their way over the ocean, — the long trains of cars, which, as if moved by some unseen spirit, were flying with wings of fire along their iron tracks, and the thousand other mysterious results of human power, as aided by science and the arts; — as all these mighty wonders broke in upon the darkness of his savage mind, he exclaimed, in the broken English which he used, “Man no make him; God make him.”

The code of laws which he wished, was drawn up and explained to him, and though at first he objected to the law forbidding polygamy, on the ground that he had four wives, and that if he turned off part of them they must suffer for want of food, still, he at length approved of it, as a good law for those who were yet unmarried. On his return, these laws were approved by the king; and, as enforced by justices of the peace and constables, chosen both from the natives and the colonists, they have almost entirely suppressed, among his subjects, theft and other troublesome vices, to which they were formerly addicted.

A brother of King Freeman, who came off with his majesty to visit our ship, was pointed out to me as a man of superior talents; and his high massive forehead, and large well-formed head, presented no unworthy model for the demonstrations of a phrenologist. At a single sitting, he learned the English alphabet, and in three weeks had read, and was familiar with, the code of laws referred to above, and thenceforth was constantly consulted by his tribe, on all legal questions which arose among them. Mr. Wilson, speaking of the condition of the mission schools under his care at the time we were in Africa, says, “We have now about 100 children under instruction. Their progress is most satisfactory. We should have a large adult class, if we were able to teach it, and although I have declined it for the present, I have been constrained, by the importunity of two men, to take them into my study. One of these, is the brother of King Freeman, and a very influential man with his people, and decidedly the most talented native I have ever known. The other is the man who recently visited Baltimore. Of the

former, I have high hopes of usefulness. His progress in learning, thus far, is unequalled by any thing I have ever known, either in America or Africa." The fact, that this man has since become an enlightened and consistent member of the Christian church, is one of much interest to the benevolent mind.

King Freeman came off to visit our ship in a large war-canoe, with the colonial flag flying, and attended by a number of his head men. He was much astonished, on beholding the big guns, and the drilling of the marines, though at the time, like other great men, he strove to conceal his emotions for fear of lowering his dignity, or of being thought ignorant of the wonders of the world. The colonial agent stated that afterward, when describing what he saw, the cold sweat stood on his brow, and as our ship was much larger than any he had seen before, it gave him greatly enlarged ideas of our national power and greatness. The effect of such an exhibition is to lead the native tribes to be anxious to enter into treaties of alliance with the colonists, as a means of protection, and for purposes of trade, and also, through fear of the consequences, to restrain them from violating such treaties as already exist.

King Freeman is apparently about sixty years of age, of a tall, athletic form, and a sedate, but intelligent expression of countenance. He wore a hat, and, like other natives, had a strip of cloth about the loins. His otherwise naked body, was wrapped in a royal robe, which truly made him the admired of all admirers. This was nothing else than a large and gorgeous calico bedquilt, in which bright scarlet was the prevailing color, and, considering the source from whence it came, he might well be proud of it; for the fair ladies of Baltimore, (and none are fairer,) had sent out this highly wrought and beautiful specimen of their handiwork, as a token of their esteem for his sable majesty, in having so kindly furnished an asylum and a resting-place for the sons of bondage, who had gone forth from their midst. Still, as he gathered up its ample folds around him, and as it dropped from his shoulders, released now this hand and then the other to replace it, or was aided by his followers in supporting and adjusting it, it cannot be denied that his appearance was somewhat ludicrous. As his bare black legs were seen beneath this gaudy covering, his resemblance to a peacock was such as might readily suggest itself to the mind; nor were

it strange, if the sailors, with their ready wit, and their love of fun, should suggest, that his Highness must have been either greatly in a hurry, or half seas over, when he rose in the morning, thus to mistake his bedclothes for his breeches. In the train of the king, was a specimen of female royalty, some sixteen years of age, and who, when wine was offered her, refused to taste of it, through fear of being poisoned, as this mode of disposing of obnoxious individuals is said to be quite common among the natives.

Another visiter who honored us with his presence, was King War, who is at the head of a powerful tribe about forty miles in the interior. He wore over his shoulders a calico shawl, with broad alternate stripes of red and black. The motion of the ship made him sea-sick, and there may, too, have been some whisky in the case, and so, to refresh himself, he laid down on a blanket beside one of the guns, and took a nap. Alas for royalty!

The agent or governor of the Maryland colony, Mr. J. B. Russwurm, is a man of color, having, to judge from his complexion, about equal proportions of white and black blood in his veins. He was educated at one of our northern colleges; and as at that time the efforts of the pretended friends of the colored race, rashly to force public opinion into the channel which they had marked out for it, had not, by their natural reaction, caused their rights and feelings to be less respected than before, he was treated with peculiar kindness and consideration, as well for his superior talents and acquirements, as for his peculiarly modest, amiable, and gentlemanly manners and deportment. After completing his education, he was for a time editor of an abolition paper in the city of New York, until, perceiving the evil tendency of the doctrines he had taught, he openly abjured and denounced them in his paper, became a strong and decided friend of colonization, emigrated to Africa, married there, and for ten years had been the senior member of the first commercial house at Monrovia, when he was appointed to the office which he now holds.

As both the natives and the colonists have been accustomed to regard white men with far more deference and respect than those of their own complexion, the policy of placing a colored man at the head of a colony was by some regarded as questionable; still, as it is expected that the colonists will in the end take care of themselves, it has been thought that the sooner they are trained to habits of self-government, the

better. A case of serious collision between the colonists and the natives had arisen, caused by the arrest and imprisonment of one of the more aged natives, on the charge of theft. In this instance, however, the great personal influence of our missionary, Mr. Wilson, and the high veneration which the natives have for him, enabled him to restrain them from going to extremes. The colonists were thus taught a useful lesson, as to tempering energy with due discretion, in their efforts to subject to the restraints of law those untamed children of nature:

Of the beneficial influence of the kind and judicious application of legal restraints to the natives, in suppressing vice and crime among them, I have already spoken. They have also been excited to greatly increased exertion in the cultivation of the soil, from witnessing the success of the colonists, as also from the fact, that so convenient a market is opened as well for their cattle and other live stock, as for rice and other fruits of the earth. Their natural desire to obtain such articles of comfort or of luxury as they see in the possession of the colonists, also acts as a powerful stimulus to excite them to increased effort, that thus they may have the means of enjoying in some degree the blessings of civilized life.

When we were at Cape Palmas, there were missionaries from the United States of four different religious denominations, stationed there. To each of these the Maryland Society had given several acres of land, and buildings had been erected for dwelling-houses and schools, at the expense of the respective societies by which the missionaries were sent out. Those of the American Board, occupied by Mr. Wilson, consisting of a large dwelling-house, out-buildings, a large school-house and dormitory for the scholars, are near the sea, a short distance from the cape, and were in full view from our ship. Mr. and Mrs. W. were both from the southern States, and, from their knowledge of the habits and character of the colored race, were well fitted for their field of labor. They had at that time about 100 children under their care, and six little native girls came on board our ship with them. In 1841, there was preaching at 6 stations: there were 23 church-members; 125 in the schools, and 18 missionaries and assistants, including a physician and a printer. Though their pupils are taken wild from the woods, yet Mrs. W. observed to me, that, by treating them with

marked kindness and attention, she never failed strongly to attach them to her, and to bring them under her influence in the course of a single week. The whole expense of feeding and clothing these children, is about fifteen dollars a year each. They have a kind of police among themselves; so that, when one of them does wrong, he is speedily arrested by the proper officer, and brought to justice. To see a lady like Mrs. W., born to affluence, accustomed to move in the highest circles in one of our large cities, possessed of a handsome fortune, and yet among savages in a sickly clime, and far removed from all the refined social intercourse of her early days, devoting her energies to the self-denying task of elevating the poor degraded African from the deep degradation of paganism, — to see such an one thus employed, presents in the strongest light the power of Christian faith, in triumphing over the selfish tendencies of our nature, giving to woman's loveliness an angel's zeal, and sending her forth, as a ministering spirit, on an errand of mercy to the lost and the perishing.

Were I to describe in verse the feelings with which those thus bound on errands of mercy, leave their native land behind them, its tenor would be as follows :

MISSIONARY FAREWELL.

We love thee, we love thee, thou land of our birth,
And freely we grieve when we think of the worth
Of those we must leave in this garden of God,
The land where the feet of the pilgrims have trod.

Then think not our souls of affection bereft,
When those we love dearest for aye shall be left;
Though deeply it grieve us, yet freely we part,
If thus we may bind up the broken in heart.

From home and from kindred we go, to proclaim
The news of salvation, and kindle the flame
Of joy and of gladness in souls that are bowed,
In darkness and sorrow, 'neath sin's sable shroud.

Though far o'er the ocean by tempests we're tost,
While onward advancing to rescue the lost,
The God of our fathers, who ruleth above,
Will watch o'er our pathway in kindness and love.

As onward we sail o'er the wide-rolling deep,
Far, far from the land where our forefathers sleep;
Full oft, o'er the distance, our spirits will roam,
And in thought we'll revisit the joys of our home.

Then weep not for us, O ye friends of our youth,
Who go to proclaim the glad message of truth;
Though far from the graves of our fathers we die,
Yet near is the home of our spirits on high.

The buildings of the Protestant Episcopal Mission are about three miles from the cape, and two from the other mission houses. They occupy a beautiful mount about 100 feet high, commanding a pleasant view of the ocean. A delightful meandering stream at the foot of the mount issues from a cold perennial spring, and, when we were there, about ten acres of ground were under cultivation. In the school were eleven boys, mostly the sons of neighbouring kings, and others of influence. In 1841, there were 3 stations, 9 missionaries, 8 assistants, 26 church-members, and 117 scholars in the schools. Dr. Savage, of this mission, in speaking of its prospects, remarks as follows: "The natives are very desirous to read the Bible of the Americans, that book in which they are taught to believe lies the cause of our superiority to them. When there has been a temporary hostility against the colonists, the missionaries have been treated kindly, and the natives have said, that, were it not for them, they would destroy the colonists. The vicinity of the colonists is of great advantage to us. It requires but slight knowledge of the character of these natives to be convinced that, in their regeneration, much is to be done through a proper exhibition of the habits of civilized life. The colonists afford, to some degree, such an exhibition. Besides, we are not entirely exempt from the hostile movements of the natives, and though but little is to be apprehended from this source, yet, as there is a possibility of being interrupted in future, we look upon the vicinity of the new emigrants as desirable on this ground also."

I have quoted these remarks because they bring distinctly to view the mutually beneficial effects of the colony upon missions, and of missions upon the colony. The Secretary of the American Colonization Society, recently, in a public address, gave it as the unanimous opinion of several gentlemen, who had been employed as missionaries and colonial officers on the coast of Africa, that, were it not for the colonies, Christian missions could not be sustained there a single week. This opinion is confirmed by the fact, that the devoted, self-denying, and energetic Moravians have failed in sixteen successive efforts, to found missions on this coast. It

is also true, that a few years since, ninety-five missionaries were sent out from England, to labor among the tribes to the north of Liberia, but, through the influence of slave-dealers, they were in a short time all driven from their posts, and compelled to seek refuge in the English settlements on the coast. Such is the deadly hostility of these slave-dealers to any thing which may interfere with their unholy gains, and such are the profits derived from the traffic by most of the native chiefs, as strongly to unite these two classes of men in strong and decided opposition to Christian missions.

The revenue of the native kings, in the vicinity of the colony, has been nearly destroyed by breaking up the slave-trade; and hence, in some cases, their enmity against the emigrants is such, that nothing but fear restrains them from violating the treaties they have made, and repeating the experiment which, in the time of Mr. Ashmun, they tried, of attempting to destroy the colonists. As an example of this state of feeling, I might refer to King George, who formerly occupied Cape Mesurado, where the town of Monrovia now stands, but has since removed to the region of the Junk river. Still, it is true, that many of the chiefs have sought an alliance with the colony, as a defence against the hostile incursions of neighbouring tribes, while, on the other hand, the subjects of the native kings have sought from the colony, protection against their own rulers, who were constantly selling them into slavery.

Those, who, by treaty, place themselves under the laws of the colony, retain the possession of so much of their native soil as they may wish to cultivate, and enjoy, in all respects, the rights and privileges of the colonists, while, at the same time, they become gradually accustomed to the wholesome restraints and elevating influences of civilized life. Such as are in habits of constant intercourse with the colonists, soon become desirous of exchanging the narrow strip of cloth which they wear around the loins, for a more decent and comely dress; and, by thus doing, an important step is taken in the work of moral elevation, by giving an impulse to that sense of propriety, and that feeling of shame, which are among the most efficient barriers against the encroachments of vice. Hence it is, that native females, from the same feeling which led our mother Eve to make for herself an apron of fig leaves, avoid as far as possible entering, in their scanty dress, the towns of the colony; and an old jacket, shirt, or

pair of trowsers, was a most acceptable present to the men who visited our ship. Among the numerous tribes of Central and Western Africa, who have been partially civilized through the influence of Mahometanism, an improved style of dress, in a great degree concealing the person, has been uniformly adopted. The same is true of the subjects of King Boat-swain, in the vicinity of Monrovia, who, from his having been several years on board British men-of-war, during which time he visited England, was led to adopt himself, and to diffuse among his people, some of the usages of civilized life.

I have already spoken of the influence which houses, properly constructed, would have in improving the morals of the natives. So obvious was this to my mind, on visiting those wretched cabins where all sleep in common, that the plan of aiding the native chiefs in erecting decent houses, alike as an example and an excitement to their subjects, to do the same, immediately suggested itself to me. On speaking of this subject to Governor Buchanan, of the New York colony, I was agreeably surprised on learning, that his mind had dwelt much upon the selfsame plan, and that he had thought of making efforts in the United States, for collecting funds for this specific object, as an important step in the great work of civilizing Africa. In most cases they would need no further assistance than a carpenter to direct the labor, and nails and suitable tools. He said, that the neighbouring chiefs who came to visit him, would carefully examine the house which he occupied, make minute inquiries as to the expense of erecting it, and manifest a strong desire to have such an one for themselves.

King Baphro, in the vicinity of Cape Palmas, has now a good two story house, with a piazza, and sets a table in the American style. He is very tall and finely formed, and would be a truly noble specimen of humanity, were it not that he has been made a wretched drunkard by the rum furnished him by American trading vessels which visit the coast. The influence of this bitter curse has been rapidly extending itself along the coast, and from thence into the interior, of Africa; and the only effectual barrier that can be erected against it, is the establishment of colonies founded on the principle of the entire exclusion of ardent spirits. The natives being thus furnished with facilities for trade, where they are not tempted to indulge in what has ever been peculiarly the besetting sin of those in savage life, will be freed from the power of those

wretches, who furnish them with the means of intoxication, that thus they may oppress and defraud them. Sixty gallons of rum were drank in a single day, by natives, on board a trading vessel, on the coast of Africa, a short time since; nor are similar exhibitions by any means unfrequent there.

But this is not all of the bitter tale of woe, for ardent spirits have been a most efficient agent for evil in that accursed traffic, which has so long desolated the continent of Africa. Dr. Leonard, a surgeon in the British navy, who was recently, for several years, on the coast of Africa, writes thus: "At Congo, we tried every means to give confidence to the natives, but could not prevail on them to approach, lest we should seize them and carry them off, as is often done by the French and Portuguese. Their plan is, to go on shore and mix with the natives, to whom they are apparently very generous, giving them, at first, all kinds of trinkets and bawbles. When they imagine their suspicions are removed, they introduce spirits, which they commence drinking, and soon persuade their intended victims to join in their revelry. The effect is speedy intoxication, when their treacherous friends entice them to their boats. Returning reason finds the once free savage groaning in chains, with a mind torn by recollections of those ties of nature and affection which are thus violently and for ever broken. Hundreds are in this manner annually entrapped into perpetual exile and slavery."

From the united agency of colonies and of cruisers off the coast, the slave-trade, to the north of the equator, has, during the last twenty years, been greatly lessened; and, being driven further to the south, it now seeks many of its wretched victims on both sides of the Cape of Good Hope, at the lower extremity of the continent. Those thus brought from Southern Africa, are known in Brazil, and other foreign markets, under the general title of Mozambique slaves, to distinguish them from those brought from Congo, Angico, and other places; each class having certain peculiarities as to docility, strength, and other qualities, which give them a greater or less value in market. The race of slaves has greatly deteriorated, and their value has materially lessened in Brazil and elsewhere, by the introduction of those from South Africa, owing to their diminutive stature and feeble limbs. They are of a brown color, nearly as light as mulattoes, and seem to belong to the same race with the Caffres and Hottentots, rather than to that of the negroes. They have a singular pro-

pensity for eating lime and earth, with a view, as some suppose, of the sooner ending their sufferings; and, though severely flogged for it, they persevere until it kills them. The introduction of this low and grovelling race into market, by lessening the value of slave property, acts, to some extent, as a check upon this infernal traffic in the bodies and the souls of men.

I have spoken above, of the *united* agency of colonies and of cruisers, because cruisers alone could do nothing with effect were there no colonies near, where slavers could be taken for trial, and where, too, the wretched slave could be protected and trained to the arts of civilized life, instead of being put on shore to starve, or to be again seized and sold into slavery. Were an efficient squadron sent upon the coast of Africa, with orders to suppress the slave-trade wherever they might meet with any vestige of it, whether by sea or by land, and with no limits to their powers, the work might soon be done. But, so long as they have no power to break up slave-factories on shore, and while, too, the French flag protects the traffic on one side of the equator, the Portuguese on the other, and our own everywhere, nothing efficient can be done by cruisers.

CHAPTER XXVII.

WESTERN AFRICA.

History of Slavery; its Origin, and Causes of its Continuance. — Slavery in Africa. — Human Sacrifices. — Christian Colonies. — Benefits resulting from them. — Views of the Natives. — Speech of Simleh Balla. — Letter of King Freeman. — Testimony of the Rev. Dr. Philip. — Of Governor Thompson. — Character of the Colonists. — Their influence on the Natives. — American and English Missions in Africa. — Their Results. — Schools and Churches. — Itinerant Preaching. — Slavery. — Pagan Rites. — Human Victims. — Priests. — Purrah. — Lemo. — Native Females. — Devil-Men. — Their Dress. — Idolatry. — Fetish Worship. — Modes of Trial and Punishment. — Poisoning. — Richard Lander. — Amulets and Charms. — Morals of the Natives. — The Vey Tribe. — The Deys. — Native Languages.

BUT were it indeed true, that cruisers along the coast might entirely suppress the foreign slave-trade from Africa, yet even then our duty as philanthropists and Christians, with regard to that ill-fated land, would be but partially discharged. For, to say nothing of the obligations which may rest upon us to restore to the land of their fathers, those who may wish to escape from the bonds of slavery, or the more galling oppression of deep-rooted and inveterate prejudice, there exists, aside from the foreign slave-trade, a dark and polluted fountain of cursing and bitterness in the bosom of Africa herself. If we look at the great question of slavery, as well in the light of ancient history as in its connexion with the past and present condition of Africa, we shall see that its existence has, in a great degree, been rather a result than a cause of those wide-spread, long-continued, and desolating wars, which, originating in the love of power and conquest, and in the angry and malignant passions of the human breast, have led to the subjection, in the chains of bondage, of one portion of mankind to the service and control of another.

As evidence in support of this position, we learn from Justinian, that (*servi*) slaves were so called because conquerors, instead of putting their prisoners to death, were accustomed to sell them, and thus (*con-servare*) to save or pre-serve their lives; meaning, that it was the custom of the early Romans, as of most other savage nations, to destroy their

prisoners, in order to avoid the trouble of providing for them, and to prevent their becoming their future opponents. Bruce says, that "the merchandise of slaves has contributed much to abolish two savage African customs, — the eating of captives, and sacrificing them to idols, once so universal in that whole continent."

Park says : — "The slaves in Africa, I suppose, are nearly in the proportion of three to one to the freemen. They claim no reward for their services except food and clothing, and are treated with kindness or severity, according to the good or bad disposition of their masters. In this condition of life a great body of the negro inhabitants of Africa have continued from the earliest period of their history, with this aggravation, that their children are born to no other inheritance."

The Landers think, that there are four slaves to one free-man throughout Central and Western Africa. While detained at Badagry, on the coast, previous to commencing their tour for exploring the course of the Niger, they wrote in their journal as follows : — "The rainy season is fast approaching, and what makes us still more desirous of leaving this abominable place is the fact, (as we have been told,) that a sacrifice of no less than three hundred human beings, of both sexes, and of all ages, is shortly to take place. We often hear the cries of many of these poor wretches, and the heart sickens with horror at the bare contemplation of such a scene as awaits us, should we remain here much longer."

Dr. Leonard, of the English Navy, whose work has already been quoted, informs us, that "the king of Loango recently told the officers of his Majesty's ship *Primrose*, that if the English would trade for slaves there as formerly, he could load eight ships in one week, and give each ship four or five hundred slaves ; but that, having no means of disposing of the greater part of his prisoners, he was obliged to kill them." He then adds : — "But, besides the abolition of slavery, something else must be done to prevent the intestine wars and murderous devastation of inner Africa. The first step towards this would seem to be an endeavour, on the part of our benevolent government, to acquire and keep up a constant and friendly intercourse with the chiefs of the different parts of the coast, and in the interior, for the purpose of obtaining certain stipulations to this end, and introducing teachers, so that the people's minds may be in some measure prepared to receive and understand the doctrines of Christianity."

These closing remarks of Dr. Leonard naturally suggest to the mind the influence of Christian colonies in connexion with missions, as a means of preventing the slave-trade, and delivering Africa from the manifold curses beneath which she groans. Mr. Wilson, in allusion to this subject, writes as follows :— “ All traders attach much more importance to the coast to the leeward,” that is, to the south and east of Cape Palmas, “ than to the windward,” that is, to the north. “ At Lahore, at Cape Coast, Widah, Calabar, Fernando Po, Gaboun, and several other points along the coast, are European settlements, and there ought to be at each one of them a missionary. I do not see why Christian missionaries may not live at these places, when European merchants and officers, and, at some of them, entire regiments of white men, venture their lives. The inculcation of religion among these people will rear bulwarks against the slave-trade far more formidable than all the force that civilized nations can employ ; and until this is done there is very little hope of its termination. There is work here (at Cape Palmas) for twenty men instead of one. The colony, I think, is decidedly prosperous ; and the disuse of rum will relieve it from many embarrassments. The fears I once entertained, that the American colonists would injure and impose upon the natives, are entirely removed by the conviction, that the latter are making as rapid strides in the march of improvement and respectability as the former. The native boys in our school are very ambitious and aspiring. If education is promoted among the natives, nothing need be apprehended about the Americans acquiring an overbearing ascendancy. The colony and the natives agree much better than I feared they would. The natives are generally a spirited people, and their character as a community has been very materially improved since the Americans have come among them. The natives are planting, perhaps, five times as much rice this season as ever before, with a view to supplying the increasing demand.”

The statements of Mr. Wilson and others, who have been for years in Africa, as to the beneficial influence exerted by the colonies on the native tribes around them, have a most important bearing on the great question of African colonization. The enemies of this scheme seem to have taken it for granted, that the natives must fade away and become extinct wherever they come in contact with the colonists, just as the

Aborigines of our own land have yielded to the onward flow of the white population. In assuming this point, however, they seem to have wholly disregarded the fact, that the colonists and the natives belong to the same race, and that the only difference between them is that arising from education, and a knowledge, on the part of the colonists, of the arts and customs of civilized life; while, on the other hand, the natives, from having never felt the galling chains of slavery, as imposed by those far superior to them in intelligence and power, and with spirits unsubdued by the bitter oppression of deep-rooted and inveterate prejudice, may be expected, as to some of the elements of their character, to be so far superior to the first generation of the colonists, as to leave no ground for fear that the colonists will trample on and oppress them, provided both classes enjoy equal means of moral and intellectual improvement.

Allusion has already been made to the influence of the colonies in protecting Africa from the evils of the slave-trade, as well by occupying the mouths of rivers and other important points, from which the trade was formerly carried on, as also by furnishing the natives with those articles of trade which they highly prize, and which were held out to them by slave-dealers as a lure to lead them to engage in the traffic in human flesh. We have also noticed the influence of the colonies in shutting out the trade in ardent spirits, so extensively carried on both by slave-dealers and by merchant vessels, which trade along the coast. Thus do they, where they exist, protect Africa from an evil, which has been the most fruitful cause of ruin to the Aborigines of our own land.

As a means of showing in what light the natives regard the settlement of the colonists among them, it may not be amiss here to insert the message delivered by Simleh Balla, the head man of King Freeman, to the Managers of the Maryland Colonization Society, during his visit to Baltimore in 1836. This speech may also serve as a specimen of the lingo formed of broken English, with a mixture of Spanish and Portuguese words, which is extensively used by the natives of the western coast of Africa. The word *sava* means to know or to be acquainted with; to *tief* is to steal; and a *palaver* is a council called for making treaties or other important business. The message is as follows:

“ I be Balla, headman for King Freeman, of Cape Palmas. Him send me this country; I come for peak [speak] his

words. Pose [suppose] him sava book, I no come ; he make book [writing or letter] and send him ; but cause he no sava make book, I come for look country, and peak him [his] words.

“ Long time past slave-man [slave-dealer] come we [our] country. He do we bad too much ; he make slave, he tief plenty man for sell. By and by, all slave-man knock off. This time [now] we no sell slave, no man come for tief him. All man glad this palaver done sit, [glad that this business is ended.] Beside that, we have [had] plenty trouble. All man have [had] to go for ship for get him ting, [things,] iron, cloth, tobacco, guns, powder, and plenty, plenty little ting. Sometime canoe capsize, man lose all him [his] money. Sometime he die. Plenty water kill him ; him can't come up. This hurt we [us] too much, and make we heart sorry. By and by one white man come we [our] country. He bring plenty black America man. Him buy we country, we give him land for sit down. Him say he come for do country good. Him build house, put all him money shore, make farm, make road, make all country fine. This time [now] all good ting live shore, no more go ship. Ebery man can buy that ting him want. No money lose, no man lose. This make all men heart glad, make king's heart glad. King tell me, ‘ Balla, go that country ; see how this ting be. Tell them people all we heart say. Thank him for that good ting them do for we country. Beg him for send more man for make house, make farm, for bring money, and for make all little child sava read book, all same [all the same as] America men.’ I done.”

After King Freeman had received the laws which Balla brought with him from the United States, he dictated a letter to the Managers of the Maryland Colonization Society, from which the following is an extract : “ I tank [thank] you bery much for dem law you send me ; he be good law, and all my people go do him. Pose I have dem law first time I no go do fool fash [foolish fashion or wrong] all time ; dis time I go make all me [my] people do dat ting what you law tell me. I tank you plenty, gentlemen, for dem good law. I tell all man go hear Misser Wilson talk God palaver, [preach,] and yiserday so much man go till plenty have for to stand outside de house. Me hear say, you hab plenty slave in your country. Me have one word for peak dem. You must come me [to my] country ; den you be freeman for true. Dis country

be big, and plenty room lib [to live] here. Pose you come, I speak true, me heart be glad plenty for look you." Such is a plain and honest statement of the views and feelings of shrewd and intelligent natives, as to the advantages which they derive from the settlement of the colonists in their midst. The natives call the missionaries God men, and so highly do they respect Mr. Wilson, and others who labor among them, that, when I was introduced to King Freeman, it was thought the highest compliment that could be given, to say of me in the lingo of the country, "He God man all the same as Wilson."

As bearing upon the highly important point of the necessary connexion between civilization and Christianity, and the beneficial influence which Christian colonies may exert in dispelling the thick moral darkness which now rests upon Africa, I here quote, with peculiar pleasure, from a letter addressed to a missionary association in this country by the Rev. Dr. Philip, who has long been the able and efficient superintendent of the English missions in South Africa, and is perhaps better qualified to speak with authority on the point referred to, than any other man living. He writes as follows: "A Christian community in the centre of Africa, keeping up a constant communication with America, would soon gain the ascendancy in that quarter. Could you plant another colony, like that of Liberia, on the banks of the Niger, it might be the means of rolling back the tide of Mohammedanism, which appears to have set in with so strong a current from the north, and of establishing a Christian state in the centre of Africa. A solitary individual may do much among a reading people who hold many principles in common with himself, to which he can appeal in his addresses to their understandings and their hearts. But, in such a country as Africa, we must concentrate our strength, and keep firm possession of every inch we have gained, and make use of the resources we may be able to raise upon it, for the further extension of our conquests. It was long a prevalent notion in England, that we might plant missionaries in Africa as a man may, in the fertile lands of the United States, plant acorns, and leave them to the rain and to the climate to spread themselves into forests. But our experience has shown us the folly of that notion, and taught us, if we would succeed in our object, that a more expensive and laborious system of cultivation is necessary. Like the trees of the field,

the greatest difficulty is in rearing the first plantation, and, when that has risen to a sufficient height to afford a shelter, every new seed or young sapling should be planted within the range of its protection. The civilization of the people among whom we labor in Africa, is not our highest object; but that object can never be secured and rendered permanent among them, without their civilization. Civilization is to the Christian religion what the body is to the soul, and the body must be prepared and cared for, if the spirit is to be retained on earth. The blessings of civilization are necessary to perpetuate the reign and extend the conquests of Christianity. It should never be lost sight of, that there can be no religion in such a country as this, without civilization, and that it can have no permanent abode among us if that civilization does not shoot up into regular and good government." The remark is here obvious, that these views of Dr. Philip fully confirm the wisdom of those plans which have been adopted, and are now in a course of successful execution, by which well-governed Christian colonies are placed in the immediate vicinity of the native tribes of Africa, and, by this means, the natives themselves brought, by degrees, under the elevating and renovating influence of wholesome laws, and of the principles and habits of civilization and Christianity. Such testimony in favor of this system, coming, as it does, from one who has long been a close and wise observer of efforts for the benefit of Africa, is by no means to be despised or lightly esteemed.

Colonel Thompson, who was formerly Governor of the English colony at Sierra Leone, on the western coast of Africa, says, that he has long been of opinion, that there are inherent causes why African colonization will not prosper in the hands of the English; and every thing leads him to the conclusion, that the greatest operation left for the world to witness, after the discovery and population of America, will be the pouring back of the colored population of America, for the purpose of civilizing Africa." Such is the opinion of one, who, from his high official station in the immediate vicinity of our colonies, was peculiarly well qualified to judge with respect to their future prospects, and the good which they promise to Africa. It should also be borne in mind, that this gentleman was the official agent of a nation and government peculiarly jealous, with regard to our interference with those gigantic commercial schemes, which, with

so much ardor, they are pushing from the North, the South, and the West, into the very heart of Central Africa, and from which they have already derived such important benefits.

A sarcastic taunt is often thrown out with regard to the qualifications for civilizing Africa, possessed by a class of persons so deficient in education, and often, too, in moral worth, and so degraded and lost to self-respect, through the galling oppression of deep-rooted and inveterate prejudice as are the great body of free blacks in this country. In reply to this I remark, that not only has much care commonly been used in the selection of proper emigrants, while many masters have been, and still are, engaged in efforts so to educate their slaves as to make them useful citizens of Africa; but also that, when placed in the land of their fathers, our free people of color, far removed from those who have trampled upon them, and with comparative wealth, respectability, and rank within their reach, are in circumstances far more favorable both for rising themselves, and for exerting a beneficial influence on others, than they could be in the United States. To this we may add, that the high tone of morals in the colonies, and the frequent and extensive reformations of character there, arising from the influence of religious truth, as applied to the conscience and the heart by power from on high, warrant the firm conviction and belief, that the colonists are destined to exert an important agency in the moral, social, and political renovation of Africa. Still, I am far from maintaining that every emigrant who leaves this land for Africa, goes forth as a missionary of the cross, laden with the blessings of the Gospel of peace, and prepared to diffuse them widely around. So far is this from being true, that many of the colonists, when they reach Africa, have peculiar need of missionary labors in their own behalf, as a means of elevating and improving them. Still, it would be difficult to find a colonist, who, as to morals, and the observance of the decencies of dress, and other refined and elevating usages of civilized life, is not far above the native tribes around him, and may, therefore, be looked up to by them as, in some respects at least, a safe and useful model for imitation. Strongly to feel this, one has but to witness the deep moral and social degradation of the native tribes.

That collisions may take place between the colonists and the natives, by which the missionaries may, at times, be embarrassed or seriously interrupted in their labors, is doubtless

true. By the exercise of sound judgment and discretion, however, not only may the missionaries avoid being seriously involved in such difficulties, but by promptly and judiciously exerting themselves as peacemakers between the contending parties, as in times past they have done, they may thus greatly increase both their influence and their usefulness.

There are, in Liberia, about 50 preachers of the Gospel, most of them colored men; 19 churches, namely, 8 Baptist, 7 Methodist, 3 Presbyterian, and 1 Episcopal. About 800 of the colonists are communicants; and there are 18 common schools, besides Sunday schools. The Methodist Conference of Liberia have 20 missionaries, about 1,000 members of society, 13 churches, 5 school-houses, 8 mission-houses, 11 schools, between 400 and 500 scholars, and a semi-monthly religious paper.

In 1837, there were directly engaged in missionary labors, in Liberia, 18 white persons, eleven of whom were males, and 7 females. There were 7 Methodists, 5 Episcopalians, 4 Baptists, and 2 Congregationalists. Of these, 9 were preachers, and 2 physicians. The number has since increased to 25 or 30.

If, in connexion with Liberia, we notice the English settlements in Africa, we find, that in 1836, for 1000 miles from the river Gambia to Cape Coast Castle, at six different points on the coast, and at two in the interior, Christian missions had been founded, and 25 white missionaries, with their families, were laboring there. Considerable additions have since that time been made to the number of missionaries at these stations.

The English Wesleyan Missionary Society has two stations on the river Gambia, one of which is on the island of St. Mary, 10 miles from its mouth, and the other on Macarthy's island, 300 miles in the interior. The mission at St. Mary's was commenced in 1821. There are now four chapels for public worship, three of which are on the island, and the other on the main land. There are three missionaries from England, assisted by several native converts. The number of church members is about 400; the population of the island, 2,000; number in the mission school, 200, of whom 50 are girls. The people benefited by this mission are principally Jaloofs and liberated Africans. There is also a chaplain of the Episcopal church at St. Mary's.

The mission at Macarthy's island was commenced in 1832,

and is designed principally for the Foulahs. About thirty families of this tribe have settled on land given the mission by the British government. A chapel has been built; there are 223 church members, and 235 scholars in the mission school. There are two missionaries, one of whom is preparing to translate the Bible, first into the Mandingo, and then into the Foulah language, both of which are extensively spoken in both Central and Western Africa.

The English settlement of Sierra Leone has about 40,000 inhabitants, most of whom were taken from slave-ships, and settled there. There are about twenty towns or villages scattered over a territory thirty miles long by ten broad, and extending along the southern bank of the Sierra Leone river. The Church Missionary Society commenced its labors there in 1804. It employs 7 missionaries, 10 catechists, and 24 native assistants, and occupies 12 stations. The average number of attendants on public worship is 5,714; the number of communicants, 1,177; scholars in the schools, 5,088.

The English Wesleyan Missionary Society has at Sierra Leone, 3 missionaries, with 64 native assistants, occupying 11 places of public worship. The number of hearers, 2,500; of church members, 1,940; of scholars, 1,035.

The society last noticed, have, likewise, seven missionary stations between Liberia and the mouth of the Niger, most of which are in the vicinity of Cape Coast Castle. At these stations, there are about 700 church members, and 300 children in the mission schools. There are also seven missionaries, who have gained a promising entrance into the large and powerful kingdom of Ashantee, which has a population of about 800,000. In 1839, one of the missionaries visited Coomassie, the capital, which contains 30,000 inhabitants, and met with a favorable reception from the king. These missionary efforts are full of promise and hope, to the suffering and benighted tribes of Africa, and the success which has attended them, shows that, even now, is Ethiopia stretching forth her hands unto God.

Allusion has already been made to the great eagerness of the natives of Western Africa to secure for themselves the benefit of schools and of religious instruction, rightly thinking, as they do, that to these causes the colonists and the whites who visit them owe their great superiority as to knowledge and power, as well as to the advantages arising from the arts and comforts of civilized life. Hence, the

establishment of schools among them, has been the leading motive and condition of their cession of their lands for the purpose of colonial settlements in their midst; and where these schools have been established, not only have children from a distance either come themselves, or, brought by their friends, eagerly sought admission to these schools, but in all cases the number of pupils might be increased to almost any extent. When Mr. Wilson reached Cape Palmas, the natives of different towns came off in their canoes to meet him, those of each place using all their eloquence to persuade him to settle with them; he was carried ashore in the largest canoe, and his reception, and the movements of the natives, were more like a triumphal procession in honor of some distinguished chieftain, than the entrance of a humble missionary of the cross, upon the scene of his trying and self-denying labors. When we were there, in addition to 100 scholars in the schools, his preaching in the open air was attended by about 600 persons, who suspended labor upon the Sabbath, though it was then the most busy season of the year with them. The call for many more missionaries was loud and pressing; and Mr. Wilson, as the result of his efforts in preaching to the natives in the interior, through an interpreter, was strongly impressed with the conviction, that an itinerant missionary, travelling from tribe to tribe, might do much good. Speaking of such an one he says, "Within thirty miles of Cape Palmas, he might embrace in the sphere of his labors, more than 50,000 souls, and no people in the world are more ready to receive the Gospel. They have no religion that deserves the name; they are simple-hearted, and will receive any thing that falls from the lips of a white man, with implicit credence. I have found them always attentive. The influence he might thus gain, would be unbounded, and would be the entering wedge to more extended operations further back. It is not more than 200 miles from Cape Palmas to the Kong Mountains, where the people can read and write. There seems to be in Western Africa, north of the equator, only a strip of country from Sierra Leone, to Cape Coast Castle, along the sea-coast, and about 200 miles wide, where the inhabitants are not Mahometans.

If we look at the moral and social character of the natives of Western Africa, we cannot but deeply feel their peculiar need of the elevating and purifying influences of

civilization and Christianity. Three fourths, or four fifths of their number, are in a state of degraded hereditary bondage, while many of them, as if in exact accordance with the words of the curse of heaven upon the offspring of Ham, are indeed servants of servants; slaves themselves owning slaves; while even those masters who are free, are themselves poor, ignorant, naked savages, living in huts but a single grade above the burrows which the lower animals prepare for themselves, and there indulging in reckless indolence, or wallowing in beastly sensuality, regardless alike of their own good, or that of others, they make scarce an effort beyond what is necessary for the present supply of their wants, or the gratification of their animal appetites. So degraded are they, and so lightly do they value the precious boon of liberty, that not unfrequently do they, in their inveterate love of gambling, stake their own freedom, involving that of their posterity also, on the issue of a single game of chance.

We have further evidence of the deep moral degradation of this people, in the manner in which they dispose of their female children. They are sold in infancy by their parents, or other near relatives, for an old gun, or some other article of the value of six or eight dollars; and, when eight or nine years old, they are taken by their purchaser, and employed in labor, being, as they grow up, wholly subject to his control and disposal. Sometimes they are purchased by men of fifty or sixty years of age, living at a distance from their friends, and whom they never see until he comes to claim them. If they then refuse to go, they are beaten by those of their own age, until they comply. So general is this custom, that Mrs. Wilson told me that, for a time, they feared that they should be unable to obtain female scholars for their schools, unless they purchased them of their parents in infancy. Aside from this method of obtaining those who, under the name of wives, are in fact mere slaves, there is another way in which the same object is effected. All the property of each tribe is placed in the hands of its chief, and when one has earned a given amount, and adds it to the common stock, he is for each such sum entitled to an additional wife, which the chief is bound to furnish him. Some of the tribes, however, in the immediate vicinity of the colonies, have bound themselves to discontinue the practice of polygamy; and a condition of admitting females to some, at

least, of the missionary schools is, that they shall not be disposed of in marriage against their own consent.

The debasing and degrading influence of the prevailing systems of religion in Western Africa, is also deeply felt by the female sex. Before entering fully upon this subject, however, it may be well to notice a single feature in the religious worship of the native tribes, namely, the reverence which, like the ancient Egyptians, they pay to the brute creation. For example, the river Bonny abounds with sharks of a prodigious size, which the natives call their Jewjew, and treat with great respect. Three or four times a year, they hold a kind of festival, which they call Javjav, which consists in carrying into the midst of the river great numbers of goats, fowls, and yams, where, after performing various ceremonies, they feed all the sharks until they are satisfied, as a means of securing their protection. Nor is this all, for, once a year, a guiltless child is doomed to expiate the follies and crimes of its destroyers. The poor babe is named for this rite from its birth, being called their Jewjew, and indulged in every wish, until it reaches the age of nine or ten, when it is sacrificed. Its tears and lamentations avail not to save it. A stake is driven in the sand at low-water mark, to which it is bound, and loud noises are made to drown its cries. As the tide advances it is left alone, and the mother mingles with the throng, which watch the greedy sharks as they approach and speedily devour their helpless victim. Then the shouting mob commence their revelry and mirth, and end the day in festivity and rejoicing. Such is a single specimen of that bitter train of curses which heathenism brings along with it.

A sacrifice of a kind similar to that just described was attempted in the immediate vicinity of Bassa Cove, a short time before our visit there. The natives, instigated by one of their heathen priests, had prepared for the cruel rite, and were met on their way to the beach by some of the colonists, who insisted on examining the contents of a large covered basket which they carried. The natives, at first, refused; but, being closely pressed, at length yielded, when a child, six or eight years old, was found, of which the colonists took possession. So badly had it been cut and burned, however, during the hellish orgies by which it was prepared for the sacrifice, that it lived but a short time.

It is thought by those best informed on the subject, that

the natives of Southern and Western Africa have no ideas of a future state but such as have been derived from intercourse with the whites. In most cases they have an idea of a Supreme Creator of all things, but seeing so much evil in the world, they ascribe to the Devil the sole control of all things here on earth. Hence they strive, in various ways, to avert his wrath and secure his favor, and make him the principal object of religious worship. Their priests, or Devil-men, act mainly upon the superstitious fears of the people; and in times of drought, famine, pestilence, or other general calamity, they are often sent for, hundreds of miles, that by their mysterious and, at times, cruel and bloody rites and ceremonies, they may avert the wrath of the evil spirit.

As these priests of Satan, or, as they are sometimes called, Medicine-men, unite in themselves the varied claims and duties of religious guides, lawgivers, and physicians, thus exerting a great and controlling influence upon society, it may not be amiss, in this connexion, to give a brief sketch of their history and character. In doing this, it will be necessary to notice some facts relative to a secret society or association known in some places in the vicinity of the colonies as the Purrah, and in others as the Semo, the power of which supersedes that of the chiefs; while it is at the same time an object of no less mystery and dread than was the Inquisition in the days of its greatest sway. In the early ages of the slave-trade, as at present, the chiefs, prompted by avarice, resorted to every nefarious means to obtain subjects for the market. This, it is said, led numbers, who fled from the towns and took refuge in the woods, to combine together for the purpose of self-defence and procuring the means of subsistence. Under the name of Purrah, in the vicinity of Sierra Leone, they occupy enclosures deep in the woods, and any one who approaches their lodges is rarely heard of again, unless he joins their fraternity. They have secret signs and signals, like freemasons, and are marked by two parallel lines or tattoos around the body. One of these men is a sufficient guard for a traveller passing through the country; and he signifies his presence and character by blowing a whistle made of reed, which is suspended from his neck. They make frequent attacks upon the towns, and carry off whatever men, clothes, animals, or provisions they meet with, and no one dares oppose them. At times, some of them reside in the towns; but no chief dares molest them for fear of

punishment from the whole body. At given periods they hold conventions, which throw the whole country around into great commotion. These meetings are warned by signs, hung up at different places, the meaning of which all understand.

A complaint was made to the Governor of Liberia, some time since, by a council of the neighbouring chiefs, that the natives, who had been civilized in the colony, had revealed to their women the secrets of the Grippau, or Devil, by which they had kept them in subjection. This Grippau is said to be nothing more than the head-man of a secret association like that of the Purrah, near Sierra Leone. In Liberia it is called Semo. This man, who is of the same caste with those called by Park Mumbo Jumbo, issues from the sacred grove, or devil's bush, at night, with dreadful howlings, and calls to an account such women as have displeased their husbands, and punishes them by means of beating or otherwise. This is done in public in the midst of a village, that thus all other women may be awed into obedience. As they are taught to believe him a supernatural being, men are thus able to keep their numerous wives in subjection. A traveller, when on a visit to one of the native tribes, hearing this howling, and being told that it was the devil, took his gun, and, approaching the spot from whence the noise came, he saw a huge negro rolling on the ground in deadly fear of being shot.

On the western coast of Africa it is a common custom for girls to spend a year or two in the devil's bush before they are taken to their husbands. They are there attended by matrons, but are under the direction and control of the grand devil's man, it being highly criminal for any other man to approach the place. They are taught to believe that he is a supernatural being, and his manner and dress tend to confirm this belief. One object of this confinement is to teach them the duty of implicit obedience to their husbands, as also to impart to them such other knowledge as may be deemed expedient for them to have. It has ever been a leading feature in most corrupt systems of religion, not excepting the Roman Catholic, that the priesthood, by claims of supernatural power and knowledge, and by acting on the superstitious fears of the people, have gained an influence over the female sex, which they have not failed to use for the vilest purposes of self-gratification. And if thus in Chaldea and ancient Greece and Rome, the fairest of the female sex were sub-

jected to the will of a licentious priesthood in the very temples of the gods, taught as they were to believe, that it was the deities themselves whom they thus favored, and that their offspring were the children of the gods; and if in the church of Rome, too, for ages of darkness, the mighty power of the confession-box and the Inquisition, and the means of concealment afforded by convents and female seminaries under the supreme control of the self-styled ministers of religion, have been extensively used for gratifying the corrupt passions of the priesthood, at the expense alike of public morals and private virtue;—if these things are so, is it strange that similar schemes of corruption should be planned and carried into effect among the degraded pagans of Western Africa?

The dress of these pagan priests is such as to give them a most grotesque and ridiculous or frightful and hideous appearance. I saw but two of them, but these were enough, looking as they did with their stuffed alligators and other insignia of office. Sometimes they are clothed in the skins of animals, and have bells attached to them, which tinkle as they walk along. These, with a long bushy beard, a horse-tail under the left arm, a human skull, or that of a dog or monkey fastened over the face so that they can see through the eyeholes, and this surmounted by a pair of bullock's horns or a cocked hat, while a bullock's tail protrudes through their dress behind, hanging down to the ground, all, united, give them an appearance which might well frighten his Satanic Majesty himself.

The Apostle Paul, in accounting for the existence of idolatry, describes men as neglecting the worship of the only living and true God; and, though professing themselves to be wise, becoming fools, and changing the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Thus we find that ancient Egypt, the cradle of science and the arts, was also "the mother land of superstitions," where not only the domestic animals, but the vilest and most loathsome reptiles, were objects of religious worship, and were held in such high veneration, that the man who killed one of these sacred animals was put to death. Nor was this all, for Juvenal ridicules the Egyptians for making gods of their onions, and raising deities in their gardens by thousands.

This folly of ancient Egypt, has its counterpart in the system of fetish, or idol worship, which prevails extensively in

Central and Western Africa, at the present day. The term fetish, is derived from the Portuguese word, *feitico*, a charm or sorcery, and was applied by the Portuguese colonists on the coast of Africa, to the religious customs existing there. A fetish is a charm, or some object of religious worship and veneration, not representing, in general, any living figure, though in given districts, sharks, monkeys, lizards, and other animals are worshipped. To kill one of these sacred animals is regarded as a high crime; and hence, where they are worshipped, they become very numerous and tame. Sacred rocks and trees are sometimes places of religious worship, while, in other cases, they are objects of religious veneration, offerings being made and prayers addressed to them. There are, also, in some places, images of various kinds, to which fowls and other animals are offered. Among the recaptured Africans taken from slave-ships, and settled at Sierra Leone, coming, as they do, from almost every portion of Central and Western Africa, a great variety of idolatrous rites and forms of religious worship prevail.

Fetishes are commonly in the form of amulets or charms worn about the person, or suspended from poles, at the entrance of towns and houses, or hung upon some sacred tree or other object. They consist of a beak of a bird, the claw or teeth of a tiger or other animal, a strip of bark, the root of some herb, a rag, bone, shell, or other small object or relic which has been consecrated by the priest, and is hence supposed to possess the power of averting the wrath or conciliating the favor of the evil spirit, and thus shielding the wearer from the various ills of life. On some of these charms they rely for protection from drowning, on others from being poisoned, and on others still, from the bite of serpents, from being destroyed by wild animals, or injured by the weapons of their enemies. With this last object in view, not only have warriors in some portions of Africa charmed or fetish coats, for which they pay a high price, but both themselves and their horses are thickly covered with amulets, sewed in morocco leather of various colors. To these fetishes prayers are often made, and, to secure their favor, acts of religious penance are performed. The natives on the coast never begin to trade on board a ship without first pouring out a libation of rum into the water, a fit offering, surely, to the Prince of Darkness.

From Galen, Josephus, and other early writers we learn,

that amulets and charms were in high repute in ancient times, as a means of protection from evil, and of curing disease. Not only were they worn by Pericles, and others of the highest distinction, but so general did this superstitious custom become at Rome, that the Emperor Caracalla made an edict forbidding any person to wear them. In modern times, those distinguished philosophers, Robert Boyle and Lord Bacon, were believers, to some extent, in the efficacy of amulets, and have given instances of their successful use. The *Agnus Dei*, and the consecrated relics, and other objects worn by the Catholics, as also the numerous amulets used throughout Mahometan countries, are of the same general nature with the African fetishes, and are often regarded with similar veneration. In Malta, for example, not only did I obtain a portion of the rock which forms the cave of St. Paul, which is there said to be a sure protection against shipwreck, and, when reduced to powder, an infallible remedy for disease, but I also purchased two small pieces of silk attached to opposite ends of two cords, by which they were suspended from the neck, having, among other things, an inscription upon them, asserting their efficacy in averting disease. These were publicly sold in the streets, in great numbers, presenting one of a thousand forms in which the vast system of gross and barefaced superstition and idolatry of the Church of Rome meets the traveller in every portion of Catholic Europe.

In Africa, as in most savage countries, the art of writing, by means of which a few marks upon a piece of paper convey one's wishes and feelings to a person at a distance, is regarded as a kind of magic; and hence, those charms are in highest repute and most general use, which consist of some passage from the Koran or other book, written upon a strip of paper or parchment, and enclosed in leather, to be suspended from the neck, wrist, or ankle. Such charms are to be met with in great abundance, as well upon the coast, as throughout the whole interior of Africa; and both men and horses have often great numbers of them attached to various parts of their bodies. A method often adopted for securing the benefit of charms, is to have some passage written on a board, and then to wash it off and drink the water. The same is often done in the native schools in which Arabic is taught from the Koran or other sacred books of the Mahometans. The scholars, after learning their lessons, which had been copied for their use, wash them off, and drink them

down, thus making sure of securing them in one way, at least. This custom reminds one of the child in the story book, whose literary taste was so strong, that his mother having made him some gingerbread with the alphabet stamped on it, he greedily devoured the whole, regarding that as the wisest and most efficacious way of securing the rudiments of his mother tongue. The same custom has an analogy, by no means remote, to the fashionable mode of pumping knowledge into the empty heads of both sexes, by means of public lectures, in which wisdom is imparted in much the same manner as a bird drops food into the open mouths of its young, or a hungry Italian feeds himself with macaroni. Both Park and the Landers, when in the interior of Africa, were able to supply their wants, when other resources failed, by yielding to the urgent request of the natives, to write charms for them. They commonly, on such occasions, copied the Lord's Prayer, thinking, that if drinking it down did no good, it could, at least, do no harm, which is more than could be said of the prescriptions of many a wiser man. The consecrating and selling of fetishes is a source of profit to the priests, and when one fails of answering the end for which it is designed, it is sold or otherwise disposed of, and another is obtained.

There are fetishes of different classes, to which is ascribed respectively the power of protecting families, towns, tribes, nations, and large districts of country. At the entrance of most of the villages of Western Africa is a fetish or gregree house, for the protection of the place, commonly resembling two beehives, placed near each other. Private houses, also, have often a gregree pole at the door, with a small strip of colored bark suspended from it, or some other tutelary deity. Most of these fetishes, however, are worn about the person, and, as they are supposed to know all that the wearer does, the natives often bury them when about to do something which they know to be wrong. For the same reason, one of the natives, after minutely examining a pocket compass, and observing with what a quick and knowing way the needle turned itself about, as the compass was moved, remarked, that it would make a bad fetish, as it had too much saby; that is, knew too much. To some fetishes is ascribed the power of atoning for sin, and many of the natives believe that if, when they die, they are loaded with these senseless objects, their future happiness is sure; thus presenting a striking analogy to the confidence placed by the Catholics in

extreme unction, the efficacy of relics, and other similar matters.

So prone are the minds of the Africans to superstition, that the slightest cause will secure their veneration for almost any object. One of them, having found an anchor upon the beach, broke from it a piece of iron, and, as he happened to die that night, the anchor was thenceforth worshipped as a god. It has been, to my own mind, a matter of much interest to trace the analogy presented by the condition of Africa, as to superstitious rites in their modes of trial, as also with regard to divination, witchcraft, the treatment of diseases, modes of instruction, the state of agriculture and the arts, the kinds of armour used, modes of warfare and defence adopted, the domestic habits, the prevailing games and sports, the taste of the people as to poetry and music, the condition of the female sex, the division into tribes, serfship and slavery, the construction of towns and houses, and numerous other matters, as compared with the state of Europe, before the light of the Reformation dawned upon her. But as the manuscript materials on these and kindred topics, which are now arranged before me would fill a volume, I can only glance, in passing, at one or two topics of interest, which cast important light on the present condition of the natives, and the consequent claims which they have upon us to extend to them the light and blessings of civilization and Christianity.

Allusion has already been made to the great influence of the priesthood, as to matters of religious belief in the power they are supposed to have in warding off every kind of evil from those who confide in them. In curing disease they resort in some cases to roots and herbs, which, however, are often only worn as amulets; but the main point which I would now notice, is, the great influence they exert in directing the modes of trial, and the execution of the laws. In these matters, there is in Africa, as in most savage countries, a combination between the priests and the rulers, with a view to overawe and oppress the common people, as a means of securing wealth and power. The modes of trial are such as almost certainly to secure the death of the person accused, the *real* cause of punishment commonly being the possession of a desirable amount of wealth, or such a degree of influence and independence of character as to make one a dangerous subject. The *pretended* crime of the accused is, in most cases, that he has caused the death of some one by secretly admin-

istering poison. Hence, in the vicinity of the colonies, a native rarely dies without causing some one to suffer from such an accusation; and, as the person to be tried is commonly selected by the priest, both he and the chief have the power of thus destroying or removing to a distance those who may be obnoxious to them.

On one part of the coast, criminals are tried by placing on their heads a large three-cornered wooden cap, with secret springs prepared by the priesthood, so as to move and shake. If this cap remains firm, without shaking, when placed on the head of the accused, he is acquitted; otherwise, he is condemned. In another place, the suspected person is compelled to swim across a river, where there are a great number of sharks, and if he escapes them, which is hardly possible, he is considered innocent. In still another place, those accused of given crimes are thrown into the water with heavy weights attached to them, the people being taught to believe that, if innocent, they will float on the surface. The most common mode of trial, however, is by means of poison. Sometimes a strong drink is given to the accused, which is obtained by boiling the bark of a poisonous plant; but the more common method is, after the priest has selected those whom he pretends to think guilty, then to bruise the poisonous bark, compelling them to chew it. If guilty, it is retained in the stomach, and they die; but, if innocent, it is vomited up. If innocent persons thus suffer, the fetish or god is blamed, and not the priest. In one case, in the vicinity of Cape Palmas, an aged man had acquired such an amount of property as to make it desirable to take his life, that the king and priests might share the spoils; but, as the poison given him did not kill him, the priest was so much enraged at failing in his object, that he made a direct attack upon him, with a view to end his days. The missionaries and colonial officers have often saved the lives of those condemned by the priests to be tried by poison.

When Richard Lander returned from his first tour in Africa, some Portuguese merchants at Badagry, on the coast, wishing to destroy him, that thus the English might not be able to avail themselves of his discoveries for the purposes of commerce, told the native king that he was a spy. He was therefore taken to the fetish hut, and compelled to drink a quart of poisoned water. Hurrying from thence to his lodgings, he took a powerful emetic and plenty of warm

water, and felt no bad effects from the poison. After this, the natives were very kind to him, supplied him with provisions, and frequently said that he was protected by God, and that man could do him no harm.

Such is the deep moral debasement, and the want of confidence that paganism brings along with it, that, in some portions of Western Africa, on the death of a native king, not only are all his treasures destroyed, but his favorite wives and head-men are also put to death, that thus no temptation may exist to induce those nearest his person to put him to death, with the hope of surviving to share the wealth or power they may thus obtain. Such are a few of those dark and bitter curses which paganism brings in her train.

Those who pretend to trace the early history of amulets and charms, as also of those remedies for disease which owe their efficacy merely or mainly to the influence of sympathy and imagination on the human system, refer us to the ear-rings which Jacob took from his household, and hid under the oak by Shechem, as being amulets, as also to the cup of Joseph, which was put in the sack of Benjamin, and was used for divining or gaining a knowledge of future events. Their main illustration of this subject, however, is derived from the phylacteries of the Jews, which were little boxes, or rolls of parchment, wherein were written short extracts from the Law, and were worn by them upon their foreheads, wrists, and the hem of their garments, and were placed upon the posts of their houses and their gates. This custom was founded on such passages as the following: "And these words, which I command thee this day, shall be in thy heart. And thou shall bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and upon thy gates. They were also commanded to make them fringes in the borders of their garments, and to put upon the fringe a riband of blue, that they might look upon it and remember all the commandments of the Lord and do them. The great and mysterious power with which superstition invested these Hebrew charms, as a means of averting evil, or of deliverance from it, was doubtless a leading cause of the early and prevalent use of amulets in the East, as also of the general confidence placed in them at the present day, as well among the pagan nations of Africa, as throughout those widespread regions where the Catholic and Mahometan systems of faith prevail.

As instances of the cure of diseases recorded in the Bible, effected by the agency of an invisible power through means which, of themselves, had no direct tendency to produce the results secured, we may notice the healing of those bitten by serpents in the wilderness, by merely looking upon the serpent of brass which Moses had made; the cure of the leprosy in case of Naaman, by washing seven times in the river Jordan, as also that of the blind man, whom Christ sent to wash in the pool of Siloan, and other facts of a similar kind. As an instance of a mode of trial similar to that by poison in Western Africa, we may refer to that commonly called "the waters of Jealousy," as recorded in Numbers 5: 11—31. These facts are matters of interest, as accounting in some measure for the widespread, and prevalent superstitions of the present day.

In closing our view of the deep moral debasement and degradation of the natives of Western Africa, it may not be amiss to quote the remarks of Mr. Ashmun on this subject, giving the conclusions to which he came, after years of extended intercourse with them, and a minute and discriminating observation of their habits, modes of life, and general character. He remarks as follows: "Children, till arrived nearly to an age to act for themselves, receive, as far as I have learned, no instruction whatever. They very seldom receive parental correction, or are restrained in any course to which their passions and propensities incline them. Lying, petty thefts, and the entire catalogue of childish vices and follies when seen in children only excite merriment as long as the consequences are not seriously injurious to themselves or others. The adult is commonly devoid of moral principle altogether. Polygamy and domestic slavery, are as universal as the scanty means of the people will permit; and a licentiousness of practice, which none, — not the worst part of any civilized community on earth can parallel, — give a hellish consummation to the frightful deformity imparted by sin, to the moral aspect of these tribes. They are degraded to the condition nearly of the better sort of brutes." In another place he says, "I have often expressed my doubts, whether the simple idea of moral justice, as we conceive it from the early dawn of reason, has a place in the thoughts of a pagan African. As a practical principle of morality, I am sure that no such sentiment obtains in the breasts of five Africans within my acquaintance. A selfishness, which prostrates

every consideration of another's good, a habit of dishonest dealing, of which nothing short of unremitting, untiring vigilance can avert the consequences; an unlimited indulgence of the appetites; and the labored excitement and unbounded gratification of lust the most unbridled and beastly, — these are the ingredients of African character. And however revolting, — however, on occasion, concealed by an assumed decency of demeanor, — such is the common character of all." In view of such statements, as to the character of the natives, who can throw obstacles in the way of their moral elevation and improvement, and still be guiltless of the charge of opposing efforts, which have for their object the best good of a suffering and oppressed portion of his fellow men?

Of the native tribes in the vicinity of the colonies, the first we shall notice are the Feys, or Veys. They occupy about fifty miles of seacoast, commencing at the Gallinas river, 100 miles north of Monrovia, and extending south to Grand Mount. Their country reaches back about thirty miles from the coast, and the whole number of the tribe is from twelve to fifteen thousand. They are said to be active, warlike, proud, and deceitful, and, having formerly been much engaged in the slave-trade, they have most of them, from their intercourse with the whites, learned to speak broken English. Three fourths of the population are domestic slaves. This tribe are in some degree civilized, wearing a large loose dress of domestic manufacture, that covers almost the whole body, while some of them have trowsers also. They are pagans, with the exception of a few who have become Mahometans. Some years since, an old man of the tribe dreamed that he must immediately begin to make characters for his language, that thus his people might write letters as they did at Monrovia. Communicating his dream to some others, they united with him in his efforts, and the result has been the invention of a syllabic alphabet in which they now write letters, and much resembling that invented by one of the Cherokee Indians, and now in general use among that tribe. Some missionary efforts have been made among the Veys, with the results of which I am not definitely acquainted.

The Dey tribe occupies the coast, and extends twenty miles or more inland, between Grand Cape Mount, and Monrovia, a distance of fifty miles. They are from 6,000 to 8,000 in number, and are said to be indolent, peaceful, and inoffensive in their character, but treacherous, profligate and cruel,

when their passions are excited. The Dey and Vey languages have an affinity to each other, and the written character of the one may perhaps be used in the other. The Dey dialect is said to be very imperfect in its structure, wanting precision, having no numerals above 100, and abounding in sounds absolutely inarticulate. The barrenness of all the languages on the coast will make it necessary to use a great number of English words, especially on religious subjects, and English may yet become the common language there.

CHAPTER XXVIII.

LIBERIA AND BRAZIL.

The Bassa Tribe. — The Greybo Language. — Kroomen. — Condition of the Natives. — Cannibals. — Health of the Colonies. — Statistics. — Causes of Mortality. — Contentment. — Testimony of Colonists. — Of Visitors. — Morals of the Colonists. — Temperance. — The Slave-Trade. — Its Horrors. — African Fever. — Sufferings from it. — Day Dreams and Visions. — Voyage to Brazil. — Loss of a Man. — Crossing the Equator. — Piping all Hands to Mischief. — The Southern Cross. — Magellan Clouds. — Harbour of Rio Janeiro, and the Region around. — Its Resemblance to the Bay of Naples. — Mountains. — Islands. — The City. — Population. — Slaves. — Cruelty. — Treaty with Great Britain. — Violation of it. — European Colonists. — Public Morals. — Bribery. — Schools. — Hospitals. — National Museum. — Protestant Colony. — Persecution. — Voyage to the United States. — African Fever. — Feelings on reaching Home.

THE country from Monrovia, more than one hundred miles south, and for twenty miles inland, is occupied by the different divisions of the Bassa tribe, with a population of about 125,000, all speaking essentially the same language, and presenting a striking uniformity in their manners, pursuits, and general character. They are peaceful, domestic, and industrious; and, after fully supplying their own wants, furnish a large surplus of rice, oil, cattle, and other articles of common use, for exportation. As already stated, their language has been reduced to a written form by the Baptist missionaries at Edina, who have published some elementary books in it, and are now preparing for the press a translation of the New Testament in the same tongue.

In the vicinity of Cape Palmas the Greybo language is spoken, and one who is familiar with it can make himself understood by most of the tribes in that region. It has been reduced to a written form by the missionaries of the American Board, and 20,000 copies of eleven different works, containing in all 483 pages of matter, have been printed in it at the mission press. It is thought, that there are from fifty to seventy thousand natives within fifty miles of Cape Palmas, most of whom are peculiarly desirous of availing themselves of the arts and improvements of civilized life.

The native country of the Kroomen is near Cape Palmas, on the north; but from the fact of their being scattered so

widely along the coast, in their occupation of watermen and traders, their language is more extensively used than any other, being more or less spoken from Sierra Leone to the Bight of Benin. They number about 40,000, and four missionaries from the United States have recently gone to labor among them.

Mr. Ashmun, speaking of the region just described, says : "The people of these countries universally inhabit villages of from forty to one and two thousand souls. Every town or village has its head, and several subordinate chiefs, and exhibits the harmony, and much of the economy, of one great family. The chiefs have over the people of their respective towns unlimited authority, which is seldom resisted on the part of their subjects, or abused by themselves. Polygamy and domestic slavery are universal. The women and female children are, to the males, in most of their towns, as three to two ; the inequality being sustained by frequent purchases of female slaves from the interior. The men perform no servile labor, (a few of the newly-acquired domestic slaves excepted,) and pass their entire year in indolence, except the months of February, March, and April, when all are industriously occupied in preparing their rice and cassada plantations. The women are incessantly busy, either on the plantations or in domestic duties. The people have no taste, and very little capacity for abstract thinking. Except their games of hazard, they have nothing in the shape of science among them. In their habits they are temperate and abstemious, and capable of incredible fatigue, when impelled to it by war, or stimulated by the hope of reward."

At no great distance from Cape Palmas, cannibals are known to exist ; and Richard Lander met, further in the interior, with those who gorged themselves with the flesh and blood of their fellow-men in the most savage and disgusting manner. To the powerful and warlike tribes of Ashantee and Dahomey, whose kings, with gorgeous magnificence, are

"Decked with barbaric pearls and gold,"

I here refer, merely to fill out the sad picture of the woes of dark and devoted Africa, by alluding to the fact, that the funeral honors of distinguished persons are there celebrated by the sacrifice of thousands of the common people. The motive for this, in some of the savage tribes of Africa is, that a departed chief or other dignitary may be attended in another world by a large train of those who were his subjects here.

As the health of the colonies has been a subject of much discussion and dispute, it may not be amiss here to allude to that point. Mr. Wilson, speaking of Cape Palmas, says: — “The climate is quite pleasant, as much so perhaps as in any part of the United States. In the morning, from eight until eleven o'clock, it is somewhat sultry; from eleven until twelve at night the sea-breeze prevails, and it is quite cool and pleasant. From twelve until eight in the morning, the land breeze prevails, and the air is cold and damp. The rains continue longer, but are not so excessive as they are higher up the coast. The fever is much milder than at Monrovia; and those who come here from the other settlements enjoy better health than they did before their arrival.” When Mr. and Mrs. Wilson had passed through the acclimating fever, he writes as follows: — “Our health now requires no change of climate. We should apprehend as serious consequences to our health from going to the United States, as we did in coming here in the first place. We have now good African health; that is, a little chill and fever about once in six weeks, but seldom so severe as to confine us to our beds as much as a whole day and night.”

It may be well here to notice the fact, that the mortality among the emigrants, when the colonies were first founded, was much greater than at present. In accounting for this, in addition to the great exposure and hard labor to which the pioneers of a new settlement are necessarily subjected, it is claimed that Monrovia, owing to extensive marshes in the vicinity, was less healthy than other places which have since been occupied. To this we may add the want, in some cases, of sufficient supplies of wholesome provisions, as also of medicines and medical attendance for the sick; together with the fact, that not only is the seacoast of any warm alluvial country much more unhealthy than the interior, but also that where, by removing the forest trees, the sun causes the leaves and other vegetable matter rapidly to decay, fevers of a certain class are commonly much more prevalent than where the soil has been longer cleared. Not only have the sick now much better accommodations and attendance than they could have at first, but much has also been learned with regard to the proper treatment of the peculiar diseases of the climate, and experience has taught at what season of the year emigrants may arrive in Africa with the least exposure of life and health.

Colonists from Mississippi told me, that they suffered less from fever in Africa than they had done in the United States; and from the first, by far the greatest mortality has been among the emigrants from the North, and from the high country of the Southern States. The health of an interior settlement in Africa may be judged of from the fact, that when we were at Millsburg, which is twenty miles from the coast, of the colonists recently located there, of one company of thirty-eight individuals, none had died; and of another, forty-eight in number, three only had died, of whom one was an infant.

Of the exposure of life and health from the African fever, as well as of the greater or less severity with which different classes of emigrants are affected by it, some idea may be formed from the following facts. The ship *Indian Chief*, with 154 emigrants, reached Liberia in 1826. Of this number, but one adult and two small children died in the course of the season, and these from other causes than the effect of the climate; while some, who left Virginia in bad health, ultimately derived benefit from the change.

In April, 1827, the brig *Doris* arrived at the colony, with 93 emigrants, mostly from North Carolina. Of these, two small children, one very young, died. The most protracted case of illness, in the whole number, did not last longer than five days. Three days was the average time of the in-doors confinement of such as could be pronounced sick. About one third were not confined at all. The same vessel returned again to the colonies in January, 1828, with 107 emigrants, mostly from Maryland. As they were sixty-one days on their passage, which was twice the usual time, they suffered severely from the fever, twenty-four of their number dying, all of whom were from the north of the Potomac. Two other vessels arrived about the same time, with 190 emigrants from North and South Carolina, who suffered but slightly from the fever. The brig *Vine*, with 34 emigrants, arrived at Monrovia, in February, 1826. As this company were all, with one exception, natives of the Northern States, or had long resided there, and withal left Boston in the dead of winter, thus reaching Africa in the hottest and most unhealthy part of the year, they were, on their arrival, attacked by the fever in its most malignant form, and half their number died. This, so far as I have learned, was by far the most unfortunate expedition ever fitted out for the colonies, and the causes of its suffering are obvious.

If we sum up the whole history of the colonies, we find that the mortality there has not been great, when compared with that of other communities. Few if any colonies, so far removed from the parent land, have been founded with so small an expenditure of human life, as have those of Liberia. Of 2,301 emigrants sent out by the National Society, during a period of sixteen years, only 733, or about one third, were dead at the end of that time, which, if we allow thirty-two years to a generation, would be less than the average of most other countries, had the whole of the number been in Africa during all of the sixteen years. The annual mortality at Monrovia, is five or six per cent., which is but little more than that of the free blacks in Philadelphia, one of the healthiest cities in the world.

Of the whites who have died in Liberia, or have severely suffered as to their health, my own decided impression is, that though the climate is peculiarly trying, especially to northern constitutions, still, most have fallen victims to over-exertion and imprudent exposure of health, before they had become fully acclimated. Some have almost miraculously survived a course of imprudence which would prove fatal in almost any land. Of one individual, high in office, for example, I was told, that, when sick with the fever, he would leave home on foot and alone, to visit other settlements at a distance, and when the regular paroxysms of the disease came upon him, he would lie down upon the ground, and, taking medicine, which he carried with him, continue there several hours, until sufficiently relieved to resume his journey. One of the missionaries, a native of New England, was six or eight months in Africa, without having the fever; and, with common prudence, would probably have escaped it entirely. He informed me, however, that, wishing to become familiar with the language of one of the native tribes, he went to reside in one of their villages, for some months, and there, during the rainy season, he slept in a little hut, six feet by eight, with nothing between him and the ground, but a single mat, which was always damp. Thus he brought on the fever, from which he suffered for some time; and surely the same exposure would endanger life in any country. Indeed, it is not strange that ardent young men, who have never known what sickness is, should, when in responsible stations, with important duties pressing upon them, so exert themselves as to endanger their health. If we carefully examine the influence of various cli-

mates upon mankind, we shall find it true, as a general rule, that different nations have a power both to endure labor and sustain fatigue, which is proportioned to the demands made upon them for the supply of their wants. Thus, in the cold and comparatively unproductive regions of the north, the cold and bracing nature of the climate gives a vigor, compactness, and strength to the human form, such as is rarely met with in the warm and fertile regions of the tropics, where, with but little labor, the wants of man may be readily supplied. Hence, too, it is true, with regard to those not fully inured to the climate, that they cannot endure more than half the bodily fatigue or mental effort which they might sustain in our own land, without thus seriously exposing their health and their lives. A disregard of this important fact has proved the destruction of many who have visited Africa, or, for a time, resided there.

It has often been said, that the colonists of Liberia are not contented with their situation, and, were they able, would gladly return to this land. From free intercourse with those of all classes, in the different settlements, and after diligent inquiry on this subject, however, I was fully persuaded that there are few communities in any land, the members of which are more generally satisfied with their condition, than are the great mass of the colonists. I found, too, a decided preference of Africa to America, in instances in which I should have expected the contrary to have been the fact. In conversing, for example, with two colonists of standing and respectability, who for years had taken that violent abolition paper, the *Liberator*, and had there read so much groundless abuse of the colonization cause, and so much, too, that was fitted to make them dissatisfied with their color and condition in life, they expressed themselves as being strong anti-slavery but not anti-colonization men. One of them (who had light straight hair, and barely a tinge of yellow in his skin, and who, withal, was the son of a former minister from the United States to one of the European courts, and bore his father's name,) said to me, "I feel that I have been banished from my country for having black blood in my veins, but I would not for \$5,000 return to America, to live and have my feelings tried as they would be there." The other individual referred to, had, a short time previous, been the chairman of a public meeting of the colonists, which continued two days, and which, after a full, free, and harmonious declaration of

the feelings and opinions of those present, passed strong resolutions in favor of the Colonization Society, expressing their gratitude for the home thus provided for them in Africa, and earnestly entreating the Abolitionists in the United States to desist from misrepresenting their character, condition, and prospects. The immediate cause of this meeting was the false and reckless denunciation and abuse which the colony, and all who espoused its cause, were constantly receiving at the hands of the self-styled friends of the colored race in our own country.

In one of the interior settlements, I met with a poor woman, who had been delicately brought up as the favorite waiting-maid of her mistress, and always kindly treated. She had left her husband in the United States, expecting him to follow her, but she had since learned that he was not coming. In addition to this, one of her two children had died, and her only dependence for support was on the labor of her own hands. Now, thought I, here is one who must strongly desire to return to the United States. But such was not her wish, and she expressed a decided preference for Africa. Two or three colored men, from our own ship, left us at Liberia to settle there, and several more would have remained could they have obtained permission of the commander to do so.

The editor of the Liberia Herald, who is also colonial secretary, a young man of talents and good education, visited this country in 1836, intending to spend some months here; but finding, as he thought, his colored brethren in the free States much more oppressed, abused, and ground to the dust, than they were when he left the country, twelve or fourteen years before, his heart was sick within him. He chartered a vessel, loaded it with goods, and, in twenty-nine days from the time of his arrival in the United States, he set sail for Africa. Speaking of his feelings, he said to me, "Long before those twenty-nine days were up, I was looking with longing eyes towards the east." He left Africa with a bias towards abolition sentiments; but perceiving, as he thought, that his colored brethren here had been seriously injured by the misdirected zeal and efforts of those who claimed to be their friends, and with his feelings sorely tried by the personal insults and abuse which he received from abolitionists of his own complexion, he published, on his return to Africa, a candid and able statement of the impression made upon his

mind by his visit to this country, at the same time expressing his strong and decided conviction, that colonization in Africa held out to the colored race in this land the brightest if not the only immediate hopes of relief from the manifold evils which they suffer here.

In confirmation of the statements just made, it may not be amiss to refer to the testimony of the master of the ship James Perkins, who was in the colony for some time a few years since. He says, that he did not hear a discontented expression from any one, but found all with whom he conversed apparently happy, and pleased both with the country and government. Lieutenant Page, of the United States Navy, who was in Liberia in 1832, in a letter to the Secretary of the Navy, wrote thus: "The inhabitants are generally contented, the only exceptions being among characters who would be dissatisfied in any situation."

Two intelligent free men of color, from Mississippi, who visited Liberia some years since, and spent three weeks in investigating the state of affairs there, on their return expressed their entire satisfaction with what they saw, and gave it as their opinion, that the people of Liberia had already risen in their style of living and their happiness, as a community, far above the most prosperous of their brethren in the United States. But why multiply testimony on a point with regard to which all candid and well-informed men, who have visited the colony, fully agree, while, at the same time, their statements are fully confirmed as well by those free men of color, who have gone out and examined the state of things for themselves, and have then returned and taken out their families with them, as by those of the colonists, who, prospering in their efforts to acquire wealth, return to the United States every year to purchase goods, or transact other business, and then gladly hasten back to the home of their adoption.

As to the moral and religious condition of the colonists, it may be well here to state that, in the settlements founded by the New York, Pennsylvania, and Maryland Societies, ardent spirits are wholly a prohibited article, and any one who is detected, either in introducing or using them, is liable to be banished from the colony. At Monrovia, also, I was informed by those in authority, that they intended raising the price of licenses for retailing so high, that no one would be able to purchase them.

As to profanity, Dr. Hall, the late governor of the Maryland colony states, that, during the two years he was in office, there were but three men who were reported to have used profane language on any occasion. Dr. Skinner, who was governor at Monrovia, says, that in twenty-two months he knew of but one case of profanity.

Aside from the labors of the regular colored clergymen, there are, in most of the settlements, missionaries, who, in addition to their labors among the natives, devote a portion of their time to religious efforts among the colonists. Of the 2,301 emigrants, first sent out by the National Society, 700, or about one third, were professors of religion, and Dr. Hall states that, in the Maryland colony, five sixths of the adults are members of the Christian church. In addition to these facts, almost every arrival from Liberia brings us the cheering news of those revivals of pure and undefiled religion, which result in the promotion of virtue, morality, and good order, by checking the wrong propensities of our nature, and developing whatsoever is lovely, excellent, and of good report, in the human character.

Our limits forbid, that we should dwell at length upon the slave-trade, with all the nefarious means adopted to deprive men of their liberty, and consign them to hopeless bondage in foreign lands. Other and abler hands have done this, so that here we need not trace the cruel and heartless slaver, laden with worthless bawbles and trinkets, and more than all, with that prime instrument of Satan, rum, thus going forth to excite man to steal and enslave his fellow-man. Nor need we call up in review before us the dark array of war, the midnight yell of savage fury, the smoking ruins of desolated villages, the long array of captives laden with spoil, and bound with irons eating in to the very bones, while thousands of ravenous insects are feeding on the wounds thus made. We need not look on those enticed into slavery by robing one of their number in those trinkets, and those cloths of gaudy hues, which savages so much delight in, and then telling them, that in a distant land they may all be thus arrayed. Nor need we follow the traveller, as he pursues the great slave-tracks across the desert from Central to Northern Africa, now waked from a reverie by the crushing of bones beneath his horse's feet, or by the human skull against which he had stumbled, as it rolls along in the path before him, while all his way is thickly strown with skeletons of slaves, who have fallen victims to fatigue, and thirst, and heat.

My object in dwelling thus at length on this portion of my travels, has been, to disabuse and rightly direct those honest and ingenuous minds, which have been led astray by false and prejudiced statements with regard to the character, condition, and prospects of the colonists at Liberia; and, at the same time, by describing the deep degradation and consequent wretchedness of the native tribes, to present to the philanthropist and the Christian a strong practical appeal in behalf of Africa, — of injured, suffering, bleeding Africa; of that dark and devoted land, whose altars still smoke with the blood of human sacrifice, and where man still gluts and gorges his appetite with the flesh of his fellow-man; where slavery and oppression, war, bloodshed, and crime prevail; where the infant is torn from its mother to be offered as a bleeding victim of a dark and malignant superstition; where the inmates of a peaceful village are waked from their midnight slumbers by the yell of savage foes, and the morning light beholds them leaving behind them a heap of smoking ruins and the graves of their fathers, to return no more for ever. Chained and secured in the noisome hold of a slave-ship, from which, if pursued, they are often cast into the deep to perish; or, if they survive, doomed to slavery in some foreign land, — what can be more sad and cheerless than their fate? Such are the evils from which the poor devoted Africans suffer. Wretched and degraded in this life, and with no bright hopes of the future, every year is hurrying away vast multitudes of them to the judgment-seat on high. There, too, must we meet these oppressed and injured sons of Africa, to answer for any neglect of duty towards them of which we may have been guilty. Even now is Ethiopia stretching forth her hands with earnest and longing desires for the blessings of civilization and Christianity. A safe and efficient means of doing good is placed within our reach, and if we neglect it, may not the blood of those who thus perish, cry from the ground to God against us? Let us then give to dark and benighted Africa, that place in our sympathies, our charities, and our prayers, which we shall wish we had done when called to stand in judgment before that God, who has made of one blood all the nations of men, and who hath said, that “to him that knoweth to do good, and doeth it not, to him it is sin.”

To one trial of a personal nature connected with my visit to Africa, no allusion has yet been made. Owing to repeated

exposure on shore, as well by night as by day, I was severely attacked with the African fever, which, with several successive relapses, brought me, in more than one instance, near to an ocean-grave. Two or three times, the crisis of the disease was in the form of decided and violent cholera, with those terrific heavings and wrenchings of the whole system, which, leaving the extremities cold, spared but just enough of the vital principle to be fanned with care into a weak and tremulous flame. The effects of this disease continued with greater or less power for several months; nor did my system begin in earnest to regain its wonted tone and energy until the chill wintry winds of my native land drove out the fever-demon from me. The fever came on at regular periods, preceded by a severe and oppressive aguan chill; and, during the hot stages, I could compare the lightning-like rush of the blood through the system, and the hasty, spasmodic panting and heaving of the lungs, to nothing but the convulsive throes of expiring nature, when a man of might is suddenly cut down in the noonday vigor of his being. Add to this the heated and breathless air of the tropical regions, with a vertical sun above, the warm and impure water of the ship, which inflamed rather than cooled one's raging thirst, the necessary noise and confusion around, acting on nerves wrought by disease to tension so severe as of itself to be almost past endurance, without a mother's kindness or a sister's care to soothe the spirit or relieve one's wants; and, withal, the prospect of an ocean-grave, where no friend might ever shed the mourner's tear. A trial such as this, were surely enough to fill one's heart with gratitude to Him who gave deliverance from it, and ever to excite a warm and ready sympathy with those exposed to danger, to disease, and death upon the mighty deep. Reader, hast thou ever felt within thee, that which could bear thee up amid such trials, giving to thy care-worn spirit that joyful confidence in God, which, taking from disease its power, and from death its sting, would leave thee without a single anxious, wasting thought or feeling, ready to depart or longer to continue here, just as the will of Him who made thee might direct? If not, seek it, I entreat thee, in the service of Him, who hath said, "Come unto me all ye that labor and are heavy laden and I will give you rest."

This visitation of disease, however, was not all unmingled darkness; for, aside from the rainbow hues of hope, which

rested on the cloud that overhung the future, there were times when the mind itself, roused to action most intense, had a power of perception, thought, and feeling, such as it had never known before. The fiercely-raging fever, which consumed the vigor of the frame, seemed to remove the dark, oppressive veil which before had obscured the mental vision, and chilled and shrouded the heaven-born energies of the soul. Scenes and images of surpassing grandeur and magnificence rose up in thick array, and passed in vivid brilliancy before me. The mind, too, rising as on eagles', or rather as on angels' wings, widely ranged throughout a vast creation of its own, where all was gorgeous and sublime. No effort seemed too great for it; and for hours together, whatever thoughts rushed through the mind, they all, as if by magic, instantly assumed the measured form and melody of verse and rhyme, and thus flowed off more rapidly than speech could well have uttered them. Such, at times, are the mysterious actings of disease upon the mind, crowding the fancy with "such stuff as dreams are made of." Then it is, that

" Many strange and monstrous forms we see,
That neither were, nor are, nor e'er can be.
Sometimes forgotten things, long cast behind,
Rush forward in the brain, and come to mind;
The nurse's legends are for truths received,
And the man dreams but what the boy believed."

Hast thou, reader, ever had such visions pass before thy mind? When disease has laid thee low, has excited fancy raised in bright array before thee scenes and pageants, with splendor far surpassing any thing thine eyes had ever seen? Have there seemed to cross thy field of vision, long processions of gigantic kings and nobles, robed in garments of the richest hues, resplendent as the light of day, with ornaments of gold and precious stones, with wide-floating standards sparkling like the starlit sky of evening, and mounted upon noble steeds with gorgeous trappings, and powerful and superb as those which, as fable tells us, drew the chariot of the sun?

Or hast thou, in the wild excitement of thy spirit, seen rising up before thee temples and palaces, adorned with lofty columns, graced with every ornament, and exceeding far in size and grandeur any structure thou hadst ever seen, or even dreamed of. And, as these have passed away, have others,

more vast and brilliant still, in quick succession risen up before thee, until thy power of vision, and thy conceptions of space, were so enlarged, that the earth itself, with its mountains, its continents, and widespread oceans, seemed as nothing, in comparison with those mighty fabrics which thus rose in majestic grandeur, and then fled for ever from thy view? Or hast thou seemed to stand in the midst of some mighty ocean cave, where each rolling billow was of itself a sea, and all was lighted as if by a thousand suns, whose rays reflected from walls and vaulted roofs of bright and sparkling gems, gave to the waves below, the hue of shining and translucent flame, in which were untold myriads of monsters of the deep, to which Leviathan himself were as a thing of nought;—all instinct with life and motion, and showing off a thousand wild and playful gambols, and yet themselves transparent as the clearest crystal, so that thou couldst plainly see the blood, which, like mighty rivers, was swiftly flowing through their veins? Or hast thou had a vision of that world where thought is motion, and desire the sure reality of bliss; and there with rapture, gazed upon its gates of pearl, and walls of precious stones; its golden pavements; its flowing river, lined with richest verdure, and shaded by the widespread branches of the tree of life, with its blooming fragrance and its richly varied fruit, lading the balmy breezes with celestial odors, while, ever floating round thee, were untold myriads of blissful spirits, who, with golden harps tuned to anthems of melodious praise, filled thy soul with ecstasy so great that language failed to tell a thousandth part of all thy glowing rapture, or, in the least degree, to shadow forth the glories of that deep and shoreless sea of bliss, in which thy soul was bathed? Or have the strange mysterious actings of disease ever seemed to give thy soul a threefold being, each distinct and vigorous, with its separate will, and power of choice and reason, all wrought up to energy the most intense, while yet there centered in thyself the joy of conscious mental strength, and all the rapturous delight of feeling and of passion, which sufficed to fill these varied avenues of bliss? Scenes and feelings of such wild excitement, though dearly bought at the expense of so much pain and weakness as violent disease brings with it, still give the mind an almost fearful consciousness of power in view of what its state may be, when, in the future world, the flesh shall no more impede its searching vision, nor fatigue, nor sleep, re-

tard its upward, onward flight, through all the boundless range of knowledge, and of ever growing bliss or woe.

Of about thirty on board our ship, exposed to the fever by spending a night on shore, ten or twelve were severely sick, of whom about one half died. One of the latter, in a fit of derangement, leaped overboard and sunk to rise no more before we could reach him. This occurred on a quiet evening, precisely at the time we were crossing the equator, on our way to Brazil; and, in connexion with the sickness on board, and the then recent loss of our shipmates on the bar at Bassa Cove, entirely checked all disposition to indulge in those rites of wild and wayward revelry and mischief which are common when, for the first time, a portion of a ship's company cross the equator.

There are records of this custom of the "baptism of the line," as far back as the time of Louis the Fourteenth, in 1712, though then spoken of as practised by those of all nations. The common course is, for a company of sailors in a boat, dressed like Neptune and his court, to hail the ship and appoint a time for a visit. At the time of crossing the equator, Neptune, with his wife Amphitrite, his son Triton, a bear-leader and two bears, and, in a large ship's company, some fifty or sixty attendants, fantastically dressed, present themselves, when all, who have never before crossed the line, are called up before old Neptune, mounted in his chariot, drawn by eight horses. Each one thus summoned, is then blindfolded and placed on a blanket over a tub of salt water, where he is lathered with a mixture of tar and tallow, the lathering brush being thrust into the mouth whenever it is opened to answer the questions that are put, and then, after shaving him with an iron hoop, the blanket is suddenly withdrawn, and he falls into the tub of water. Sometimes a liberal dose of salt water is poured down the throat. It has been thought, that this representation is allegorical, and that the two bears and their leader, refer to the immersion of Ursa Major and Ursa Minor, and their guardian Arctophylax, beneath the horizon, which takes place in this latitude.

This custom may have originated in that love of fun and frolic, for which sailors are so peculiar, and may have been devised with a view to relieve the tedium and monotony of a long sea voyage amid the calms which prevail in the region of the equator. But, be its origin what it may, little can be said in its favor, and it is, I believe, gradually falling into disuse.

There is another similar custom, which it is also desirable should come to an end. I refer to what is called "Piping all hands to mischief." At a given sound of the boatswain's whistle, every one is for a time, without regard to discipline, permitted to play all manner of mischievous tricks upon such as come within his reach. There may be some fun and frolic in it, but then it is a low, rude kind of sport, and the duckings and other injuries inflicted, may give rise to serious quarrels or permanent ill-will. Still, I have known a commander of a squadron in our navy, order such a scene to be enacted on the Sabbath, with no other supposable motive than to injure the feelings of better men than himself, and thus gratify his own innate, highly cultivated, freely indulged, and fully developed moral depravity. The common sailors, however, had so much more regard for the Sabbath than their commander; that they did not engage in the scene with any spirit, and it was not repeated afterwards. Thus it is, that the devil sometimes employs such wretched fools in his service, that they defeat the very ends at which he aims, and, by their folly and stupidity, disgrace alike themselves and their master.

Of our voyage from Africa to Brazil little need be said. Most of the way the trade-winds hurried us rapidly onwards, — the ocean, with its vastness and its grandeur, was everywhere around us, while the starry vault above shone with unwonted brilliancy and beauty. Those constellations, on which we had been accustomed to gaze from infancy, sunk one after another beneath the waves of the ocean, as the winds bore us swiftly onwards, while, in the southern sky, new groups of stars arose, shedding their mild and radiant light on lands which we had never seen before, thus giving to our view, as we approached them, a new heavens and a new earth, — the one laden with the rich luxuriant growth of tropical climes, and the other brightly glowing with celestial beauty.

Of the constellations, that which most attracts the eye is the southern cross, formed of four stars, so arranged that, in South America, the cross is seen perpendicular on the meridian at midnight. This cross was noticed by Amerigo Vespucci, from whom our continent derived its name; the Portuguese traveller and poet Camoens, speaks of it as a new star, seen before by no other nation, and Dante speaks of them as —

“Four stars ne'er seen before save by the ken
Of our first parents. Heaven of their light
Seemed joyous. O, thou northern site, bereft
Indeed and widowed, since of them deprived.”

The Magellan clouds, so often spoken of by navigators, are three fragments of light fleecy clouds, two of which are near each other, while the third is further south, all of them fixed like constellations in the heavens, and, like them, revolving in their respective orbits.

The entrance to the harbour of Rio Janeiro is narrow, being overhung on one side by a lofty conical hill, called the “Sugar Loaf;” while a range of hills in the distance, whose summits form a rude outline of a human countenance, with a hooked nose and chin, are called Lord Hood’s Face, from a resemblance to the phiz of an English nobleman of that name. After passing the entrance, however, the harbour expands, forming a magnificent basin, defended at its outer extremity by two strong fortresses, nearly a mile apart, one of which is on the Ilha da Lage, and the other on the opposite point of Santa Cruz. The city was on the left, as we entered the harbour, occupying a level place at the foot of the wild, romantic, and richly-wooded hills and mountains which rise around it. It is compactly built of granite taken from the adjacent hills; the streets, from twenty to thirty feet in width, cross each other at right angles, and the houses are strong and high, resembling, in their form and general appearance, those of the large cities of Southern Europe. The harbour extends some miles above the city, and, with its varied windings, its projecting points, and quiet, shady coves, and numerous islands, teeming with all the rank luxuriance and beauty of this fertile land, and flanked by gentle hills and lofty, towering cliffs, arrayed in the deep-green verdure, and graced with the thousand gorgeous plants and flowers of this sunny clime, — all combine to form a scene of ever-varying loveliness and grandeur, to which a parallel may not be found on earth. True, there is not the wide and graceful curve of the bay of Naples, with the black and flaming summit and the vine-clad sides of Vesuvius in the background, while every point, and nook, and island, is rich with classic, poetic, and historic incident, and every passing breeze seems to whisper in the ear some tale of tender or of tragic interest, and the stars, in the radiant sky above, shed the light of other days around you. From the bay of Naples, the surrounding

region verdant and beautiful, enclosed by the towering heights of Calabria, and the more distant summits of the widely-curving Apennines, presents a vast and splendid panorama, on which, as wrapped in the balmy air, and curtained by the soft and radiant sky of Italy, the eye must ever gaze with pleasure. The bay of Rio, on the other hand, instead of one vast and splendid panorama, which the eye takes in at a single sweep, consists rather of a succession of scenes of surpassing magnificence and beauty not to be compassed at a single view, but which, as seen from different points, resemble rather the fictions of eastern magic, or the rich and gorgeous creations of excited fancy, than any thing which this dull earth is wont to place before us. Of the mountains in the vicinity of Rio, one of the most prominent is the Corcovado, a few miles from the city, rising to the height of more than 2,000 feet, its summit arresting the moisture of the passing clouds, and pouring it down in numerous rills along its woody sides, until, collected in a vast natural reservoir on a lower height, it is conducted down from thence by a lofty and picturesque aqueduct, to supply the city. Further back are the Organ mountains, so called from the lofty granite spires which pierce the skies, bearing no unapt resemblance, as seen in the distance, to the slender, thickset pipes of an organ.

Owing to a temporary suspension of fever, while we were at Rio, I was able to visit most places and objects of interest in the city and immediate vicinity; nor shall I soon forget the peculiar kindness and hospitality of the merchants and others from the United States resident there. My only regret is, that my situation did not admit of my accepting an invitation most kindly extended to me, of making my home for the time at a lovely mansion, on one of those "islands of the blest" with which the harbour abounds, where, in delightful intercourse with those familiar with the scenes of my earlier days, and cheered by the kind and ready sympathy of warm and generous hearts, disease might have lost its power, and the fever-demon, feeling that such an Eden was no place for him, might have fled for ever from me. To one long absent from his native land, and confined to intercourse with those whose social and religious sympathies and habits, differ most widely from his own, few things are more delightful, than to meet in foreign climes with those from whence he came, with whom he freely may commune of scenes and friends, whom absence hath made doubly dear.

The city of Rio contains about 150,000 inhabitants, of whom two thirds or more are blacks. Of the whites, about 1,500 are French, and there are about half as many English. These are mostly merchants, or engaged in various trades. There are, also, several merchants and other residents from the United States, besides a fair allowance of Irish, Germans, and representatives of other nations of Europe. The city, though not wide, extends about four miles along the harbour. It has, at a distance from the water, a large square, around which are the Senate House and other public buildings.

Had we not, in our previous wanderings, become familiar not only with almost every variety of natural scenery, but also with the widely different personal appearance and modes of dress of the various nations of the earth, there would have been much in Rio, with its motley population, and the country around, to astonish and amuse us. As it was, however, the harbour, with its numerous ships of war and merchant vessels, and the city, with its massive structures, and the hills around crowned with churches and convents, strongly reminded one of the large seaport towns of Southern Europe. Turning from these objects to the productions of the soil, rank and richly verdant, with the dark, green foliage of the dense and widespread forests, and, more than all, in listening to the wild gibberish and seesaw music with which the numerous gangs of slaves cheered their weary labors, — one might almost fancy that he stood upon the shores of Western Africa. Still, the illusion would not be complete, for though the slaves of Rio are deeply marked with the tattoos by which the different tribes in Africa are known, and most of them, as in their native land, have no dress except a narrow strip of cloth about the loins; still, in Africa, save where the white man has been, no clanking chains are heard; and the native African, in his own rude village, or freely roaming through the surrounding forests, or guiding his tiny bark along the rivers of his native land, has an air and manner far different from him who, torn from home and kindred, severely beaten, and with clanking chains around his neck, bearing on his head a burden that would almost crush an ox, driven like a brute to incessant daily toil, beneath a scorching sun, and, at night, with a herd of his companions in suffering, crowded in a place where a man of common sympathy would hardly leave his dogs. And yet, such is slavery, as one constantly meets with it in Rio.

It is a truly horrid system of cold-blooded wholesale murder, in accordance with which many communities in the West Indies and South America, so overwork their slaves as to prevent their increase, and in a few years to destroy their lives, and then supply their places by new purchases from Africa, because this is less expensive than to rear them on the ground. It is easy for masters in Rio to obtain from the Intendant of the Police, an order for the infliction on a slave of as many stripes as they wish. They are then taken to the Calabouco, where two savage wretches, who are trained to the business, flog them most unmercifully. One of these men is right-handed and the other left, so that, both laying on the strokes at the same time, they are able to despatch business more rapidly. A friend of mine, of ardent feelings, as he stood and witnessed this inhuman flogging, laid his hand upon his dirk, and could scarce restrain himself from rushing upon and despatching these vile monsters. It is not strange that slaves, thus treated, should often commit suicide. This they do by drowning, stabbing, and other means. There are nine or ten different classes of slaves in Brazil, who belonged to as many different nations in Africa. Of these, the Gaboons are distinguished alike for their tall, athletic forms, and their extreme impatience in a state of slavery. So often do they destroy themselves by violent means, or sink under the pressure of their own feelings of despondency, that they sell for much less than they otherwise would. As the slaves obtain some privileges by being baptized, many of them receive this rite, but they still, for the most part, remain in all the debasement and ignorance of paganism. The native priests and conjurors retain much influence over the slaves, while their kings and chiefs who have with themselves, been reduced to bondage, are still, to the last, treated with peculiar deference and respect, and are often resorted to as judges, by their former subjects.

In 1826, a formal agreement was entered into between Great Britain and Brazil, by which the slave-trade from Africa to Brazil was to be wholly prohibited, and thenceforth to be regarded as piracy. The Brazilians were much opposed to this act of their rulers; and, in anticipation of its execution, a greatly increased number of slaves was brought from Africa in the years 1827-1829. Nor has the number imported diminished much, if any, since the treaty was to take effect. I was informed by an intelligent merchant in Rio,

that it was probable that 50,000 slaves were brought from Africa to Brazil, in the year 1836. The fact, that vessels have entered the harbour of Rio, in ballast, and claimed to have come from the coast of Africa, has been reported to the Brazilian government by the British minister there, as evidence of their having brought slaves from Africa to some place in the vicinity; but no notice is taken of such cases, so that vessels which escape the British cruisers off the coast, have nothing more to fear. The Brazilians say, that as long as their coffee, which is with them an important article of commerce, is dropping from the trees and rotting on the ground, for want of hands to pick it, they will purchase slaves if they can get them. As the government also derives much revenue from the same source, and neither rulers nor ruled have any consciences or moral principle to trouble them, it may yet be long before the Brazilian slave-trade will cease.

There is in Brazil a private company employed in inducing and aiding emigration from Europe, and agents are employed in Portugal, Germany, and elsewhere, to advance this object. Those who remove repay what is advanced for their voyage, by their labor, after reaching Brazil; and, if industrious, they may do this in a year or less, when they are free to labor for themselves. Many of the Portuguese, both from the continent and the Cape de Verde and other islands, have thus been led to remove to Brazil; but the Swiss and Germans much prefer the United States, not only on account of our form of government, but also because there is, in the former country, a land tax of ten per cent. Some years since, many Irish and Germans were induced to remove to Brazil, by favorable offers from government, which, owing to the strong prejudice of the natives against foreigners, were never fulfilled; and thus, not only were they subjected to much suffering, but, by being compelled to act as soldiers, and in other ways, they were greatly wronged and oppressed. The knowledge of this fact has done much to prevent emigration from Germany to Brazil.

Some time previous to our visit to Rio, a company of free people of color had engaged a vessel to carry them to Liberia; but as nothing has since been heard of them, they were probably lost at sea, or else were sold by the captain in some foreign port for slaves.

Of the state of public morals in Rio, we did not receive a

very favorable impression. The national bank had been robbed of a large amount by those employed in it, some time before we were there, those who did it having committed external violence on the building with a view of giving the impression, that it had been entered from without.

A merchant from the United States, who had been many years in Rio, informed me, that cases in court were uniformly decided through the influence of bribery, and that he himself had bribed judges to decide in his favor, and had aided others in doing so. He said, that the only secret in getting a case, was to deceive an opponent as to the amount given to the judge, that thus you might overbid him without his knowing it.

One may meet in Brazil, with amalgamation of colors to his heart's content; and may see, too, those of almost every complexion, holding the various offices of church and state. The professors in the various public schools and colleges, are paid from government funds, and children of every rank and color are freely admitted to them, and may enjoy, without expense, the advantages of the military, naval, and medical academies, as also of the ecclesiastical seminaries, and the academy of fine arts. Hence, most of the offices, both of church and state, are filled by the children of the lower orders, those of the higher class being unwilling to place their sons in schools with those of a rank inferior to their own.

The hospitals of Rio are clean and well regulated. That of the Misericordia, which was founded in 1582, by a fraternity of that name, will accommodate from 600 to 700, and is free to all of every color, not excepting slaves. Two physicians and three surgeons are in constant attendance, and in their visits are accompanied by the students of the large medical school connected with the hospital. On many of the houses in the city, the name Misericordia is seen, showing that they have been left as a legacy to the fraternity, the income from them to be employed for the support of the hospital. The same association have also, as a monopoly, the privilege of furnishing splendid coffins in which to carry the dead to their graves. Not that they are buried in them, but such a sum is charged for their use at funerals, as to add much to the income of the hospital.

The National Museum, on the large public square, near the senate house, contains a collection of birds and quadrupeds, which is not very large: the gorgeous insects of the Torrid

Zone, however, which are preserved there, present a very striking appearance. The cabinet of minerals, which was purchased by the late king of Portugal, of the celebrated German mineralogist Werner, is a very fine one, and well arranged.

My limits admit of only a passing notice of Rio, though materials are not wanting for a full account of the place and the region around. Before bidding farewell to Brazil, however, I would briefly allude to one place, of peculiar religious interest, as connected with the early history of the country. In the harbour of Rio, there is a small island called Villegagnon, on which there is a fort. It derived its name from a knight of Malta, who was a naval officer of high rank in the service of France. In the year 1558, he was sent by the French government to obtain territory in South America, and to this end to take possession of the harbour of Rio, and the region about, which was to be styled "Antarctic France." He therefore entered the bay and established himself on the island referred to. The plan was now formed of making this country an asylum for the Huguenots, and through the influence of the celebrated Admiral Coligny, and other leaders of that party, it was carried into effect, the fortress on the island being named Coligny, in honor of the Admiral. The colony of Protestants sent out from France was placed under his protection; and, with a view to their being supplied with religious teachers, as well for the future as for the time being, two clergymen from Geneva, and fourteen students of divinity, accompanied them. Their first settlement was on the island, but Villegagnon, instead of protecting, persecuted them, and drove many of them away. At length, the Portuguese, jealous of the colonists, attacked them, and, having driven them from the island, destroyed their fortress. They then took refuge on the continent, and being in alliance with the neighbouring Indians, commenced a new settlement near the mouth of the harbour, where, for the space of ten years, they received accessions to their numbers from Europe. In 1565, however, the Portuguese attacked them with a much larger force than before, and, after a war of two years, took and destroyed their forts, and completely extirpated the colony. Thus were the hopes of Protestantism in the South blasted, and the blighting curse of the Catholic faith, from that time forward, shrouded, with unbroken darkness, the fair and fertile region of Brazil.

Our voyage from Brazil to the United States, was not marked by any striking incidents. To the usual monotony of sea life, was added, in the case of several of us, repeated returns of the African fever after partial recovery, and though, in less than forty days, we passed from where the thermometer was at times as high as ninety-one degrees, to the snow and chilling winds of early March, in our own country, yet, even this, did not free some of our number from severe and repeated attacks of the fever after reaching home.

And here, in closing, I remark, that where one has for years been absent from his native land, in regions where not only the works of nature and of art, but the language, religion, manners and customs, all differ widely from those where his early days were spent, not only are his own character and feelings peculiarly and permanently affected, but both men and things, with which he had been familiar, seem, on his return, most strangely changed. Though his native land may not, like portions of the Old World, be laden with massive ruins of temples and of palaces, and no snow-clad mountains or raging volcanos give a wild and varied grandeur to its scenery, yet, when he looks around upon a young and growing empire, where wealth, talent, and enterprise are untrammelled,—where the road to rank and office is open to all,—where every one may worship God according to the dictates of his own conscience, and where, as a result of the freedom, virtue, and intelligence of the people, towns and villages, as if by magic, are springing up on every side, and the tide of population is ever rolling onwards, like the waves of the ocean, with wide and rapid sweep;—when one contrasts these things with the stagnation of commerce, the civil and religious bondage of the people, and those towns and villages, where every structure looks as if the waters of the deluge had covered it, such as, in Southern Europe, one has everywhere around him; then it is, that he feels within him that strong and ardent love of home and country, to which absence has given new intensity and vigor; and, henceforth, he resolves ever to cherish the institutions, and devote himself to the welfare, of the land which gave him birth.

But, aside from the peculiar freshness and vigor of every thing in our own land, with which an immediate contrast with the fading glory of the Old World so deeply impresses the mind, there are other and real changes with which one everywhere meets, when returning, after an absence of years,

to the place of his birth. I refer to the inroads which disease and death have made among those whom he knew and loved; for though, with thrilling joy and rapture, one may tread again his native soil, yet does he almost fear to ask of the welfare of his friends, for fear the grave may be their dwelling-place. At all times is it true, that

“Men drop so fast, e'er life's mid stage we tread,
Few know so many friends alive as dead;”

but when the changes and losses of years come all at once to our knowledge, and we find that many, whom we had hoped on our return to greet with gladness, are slumbering in the dust, then does grief succeed our rising joy, as, looking back upon the past, we may with truth exclaim, —

“As clouds which rake the mountain summit,
Or waves which know no curbing hand,
How oft hath brother followed brother,
From sunlight to the sunless land.”

CHAPTER XXIX.

NAVY OF THE UNITED STATES.

Intercourse with Seamen. — Our Navy, as compared with Others. — Boys on Shipboard. — Naval Apprentices. — Marines, their Duties and Character. — Common Seamen, their Character. — Classification of them. — Their Trials. — Superstition. — Wit and Humor. — Songs of Seamen. — Love of Reading. — Libraries for Seamen. — Their Vices. — Lying. — Stealing. — Selfishness. — Profane Swearing. — Influence of Officers. — Licentiousness. — Low Standard of Morals. — Hypocrisy. — Naval Commanders. — Gambling. — Half-Pay Tickets. — Punishments. — Flogging: — Is it Necessary? — Its Effects.

As the condition and character of our Navy, and the reputation and conduct of its officers and men abroad, are matters of national interest and concern, it may not be amiss, in this connexion, briefly to allude to these and other kindred topics. To enter fully upon them, and give at length the results of years of free daily intercourse with seafaring men of all classes, as suggested by a close and constant observation of their peculiar habits and modes of thought and feeling, and a sincere and heartfelt sympathy with them and their friends, under the severe and varied trials of their lot, — fully to present these points, would indeed require a volume. Almost the whole of my professional life, of more than seven years, has been spent either among seamen on board ship, or, as at present, in laboring among a people where, in a population but little exceeding 2,000, there are more than 200 masters of vessels, many of whom are among the most worthy, energetic, and successful of this class of men; and where, too, there is scarce a boy at school who does not expect, at some future day, to walk the monarch of a vessel's deck.

And here, with a view to aid us in forming a correct estimate of our navy, as also to furnish with important facts those illustrious orators, who are wont to speak of our ships of war as fully able to sweep the vessels of all other nations from the face of the ocean, it may be well to give the following statement of the naval forces of the United States,

Great Britain, and France, as they were some two or three years since :

IN COMMISSION.

	Ships of the Line.	Frigates.	Sloops of War.	Steamers.	Smaller Vessels.
United States,	1	4	11	0	6
France,	6	16	39	4	59
Great Britain,	10	15	73	13	53

FORCE AFLOAT AND BUILDING.

United States,	11	14	14	1	6
France,	57	64	88	23	120
Great Britain,	122	128	96	26	166

\$90,552,000 additional appropriation is required to give us our *relative* naval strength, compared with France and Great Britain. \$5,500,000 per annum, required for *ten* years, to attain and keep afloat such a force.

Thus, of ships and vessels of every class, including those in commission, as also those building and afloat, there were, belonging to the Navy of the United States, 68; to that of France, 486; to Great Britain, 702. With these facts before us, and knowing, as we do, that our main reliance must be on our navy, as well for the protection of our commerce in every part of the world, as for our defence against foreign aggression, is it wise for us, in such a wicked, grasping, and oppressive world as this, to leave our navy as it is?

In speaking of those who man our ships of war, I shall begin with such as are rated as boys. Of these, we had nearly thirty on board our ship, many of whom were taken from the House of Refuge, in New York, or were the sweepings of the streets of our large cities. Some were children of poor parents, who had been placed under the care of some sailor of their acquaintance, to take their first lesson in ship-craft, and, I may add, in devil-craft, too, on board a man-of-war; for surely, a boy must be a dull scholar, who, in such a place, would not learn far more evil than good. These boys were from ten to sixteen or seventeen years of age, and some of them, from having been familiar, from their earliest years, with vice and crime, in almost every form, were among the most hardened, hopeless vagabonds in the world; and yet, they had so much shrewdness and intelligence, and such perfect self-possession in all circumstances, that one could not but feel a peculiar interest in them.

There was one of these boys, who used to say to me, "I

came to sea on purpose to get rid of religion, but I have more of it here than I did on shore." Poor boy! his conscience troubled him, and he could not leave it behind him.

Aside from the Sabbath school, they were taught in a day school by some one of the better educated of the crew, under the supervision of the chaplain, and, though they made respectable progress in their studies, still, so injurious were the moral influences and examples which acted upon them, that, except in the single point of obedience to superior authority, little of good was learned, and there are few situations in which I would not place a boy, sooner than on board a man-of-war. One of our boys has indeed received a midshipman's warrant, and may make a good officer, and several of our young men diligently employed their leisure hours in improving their minds, mainly with a view to qualify themselves to become officers of merchant vessels. I had some fifteen or twenty of these under my care studying navigation, and I have seen a midshipman go to one of them for instruction and aid. The Rev. Mr. Jones, of the Delaware, had a much larger class, who advanced so far as to work lunars, and become familiar with all the more difficult parts of practical navigation.

I have had no means of judging, from personal observation, of the results of the apprenticeship system in our navy, but should think its operation might be favorable, if our ships can be freed from the curse of ardent spirits, and the boys are retained on shore long enough before going to sea, to give them such an education as shall inspire with self-respect and a desire to rise in their profession, that shall place them above the influence of the more vicious and debased of the seamen among whom their lot will be cast. But, without thorough moral and religious training and restraint, their superior advantages, as to education, may make them a curse instead of a blessing, to the navy and the world.

In turning from the boys to the men on board our ships of war, let us first notice the marines. These are soldiers who dress in uniform, are placed as sentries in different parts of the ship, and are not required to go aloft on sailor's duty, but aid in pulling the ropes on deck. They have their own officers, distinct from those of the ship; and, as they know but little of sea-life, and are placed on board as a restraint upon the sailors, the latter do not like them, are fond of playing tricks upon them, and especially of palming off upon them

all sorts of improbable stories as true. Hence the common proverb, "Tell that to the marines," which is used when one listens to a doubtful or incredible story.

We had on board our ship fifty-two marines, of whom twenty-two were foreigners; thirteen of this number being Swiss. They had an efficient commander, and were under excellent discipline. On one occasion, when off the coast of Africa, some oranges and bananas, which hung where sentries had charge of them, were stolen, and hence some one of the six marines, who had been on duty there during the night, must have connived at the theft. But as all denied being guilty, they were all whipped, that thus the right one might be punished, and all collusion as to screening each other in future might be prevented. This was indeed summary justice; and yet, among men in whose word you cannot confide, you must either lump matters in this way, or crime will thrive and pass unpunished. As it was, no more fruit was stolen.

Among the marines there are often men of education and intelligence, who, as merchants that have failed in business, or the profligate sons of respectable parents, or professional men, who have become dissipated, have seen better days; but, having fallen from their former condition, have fled to a man-of-war as a place of refuge from trouble or disgrace. Not to dwell on other cases, we had with us a young man, who had come from a foreign country to obtain an education. While a senior at Yale College, he became involved in a fracas for which he was dismissed from the institution; and thinking that he was not kindly treated by his guardian in this country, he enlisted as a marine. Such men like to dwell upon their brighter days; and where they find one who will listen to and sympathize with them, they take a kind of melancholy pleasure in minutely describing the scenes of trial and disgrace through which they have passed. There are many such, as well among the seamen as the marines, on board a ship of war; and often has my heart been deeply pained, when listening to the story of their woes.

When in port, marines are stationed at every accessible entrance to the ship, to prevent men from deserting, and ardent spirits from being smuggled on board. Hence they should, if possible, be temperate men; that thus they may not, through love of strong drink, be induced to permit the means of intoxication to be passed on board from the numerous boats which, in foreign ports, crowd around a ship, with

a view to speculate on the vices of seamen. In order to make marines efficient safeguards of the morals of our ships of war, care should be used in enlisting them; and peculiar efforts should be made, as well in our navy-yards as at sea, to induce them to form habits of temperance and sobriety, and to be in every respect honest and faithful in the discharge of their important duties. I say important, because, next to the officers of the ship, the marines are the main reliance for quelling a mutiny, and sustaining rightful authority, on board our men-of-war.

In a crew of from five hundred to a thousand men, as collected together on board our larger ships, one meets with seamen of every class and condition, and of almost every nation under heaven. Most common sailors are of no nation, but change from the employ of one to that of another, just as convenience, or caprice, or higher wages may induce them to do so. We have many English seamen on board our ships of war; and it is said, that there are some thousand American sailors in the English navy. That, by desertion or otherwise, men are constantly passing from one service to the other, is well known.

As those who ship seamen often receive so much a head for all they furnish, no very close inquiries are made as to whether a seaman's protection, as it is called, that is, the legal paper which certifies to what nation he belongs, tells the truth about him or not; for, aside from false swearing, at which few common sailors would hesitate, there are other ways in which seamen obtain new papers and a new name. For example, we had on board our ship a foreigner by the name of John Cole, — a Swede, or a Dane, if I mistake not. He spoke English in a very broken manner, and this led me to ask him, one day, how he came to have such a regular-built Yankee name. "I bought it of a landlord in Portland," was his reply. "What did you give for it?" "Fifty cents," he said; "but I've got most sick of it, and shall change it for another before long." And thus it is often true, that sailor-landlords sell the papers of seamen who have died in their houses, or have gone to sea leaving them behind. Many of the seamen in our navy, ship by a new name almost every cruise.

But few officers and men of the old school now remain in our navy. By this I mean, those who were trained amid scenes of war and carnage, and were more distinguished for

their rough and reckless manners and habits, and their noisy, dare-devil bravery, than for improvement of mind, or a desire so to shape their course as to please those around them. The fact, that many of the officers of our navy were formerly taken from the merchant service, with more regard to their energy of character and good seamanship than to their education and refinement of manners, together with the exciting influence of war, and the demoniac power of ardent spirits, gave a far ruder and more turbulent cast to our navy in former days than now belongs to it. By raising the standard of education among our naval officers, by limiting their power of inflicting punishment, and by promoting temperance among the men, a tranquillizing, elevating influence has been exerted on board our ships of war; so that now they deserve, far less than formerly, the appellation of "floating hells." Still, much remains to be done, as will be seen when I come to speak of the prevailing vices of seamen.

An old man-of-war's man is a very different being from a merchant-sailor. From mingling with so large a mass, he has been able to select such associates as pleased him, and thus to retain and strengthen his own peculiar tastes, feelings, and habits. He has also been led to look well to his own rights, and to guard with jealous care against the encroachments of others.

From the rigid discipline to which seamen in our navy are subjected, as also from the fact, that they are closely pressed upon by the mass around them, they become peculiarly sensitive and selfish as to what they regard as their rights, and are greatly given to grumbling when they fancy themselves misused. As to seamanship, too, from being confined to a narrow round of duties, such as handling the ropes and sails in a given part of the ship, as, for example, on the fore-castle, or in one of the tops, they become very skilful in performing these duties, but know little of any thing else. Hence, a good merchant-sailor, who knows a little of every thing, and not much of any thing, about a ship, may not succeed well on board a man-of-war; while, on the other hand, a good navy sailor may know but little of many things required to be done on board a merchant-vessel. Merchant-sailors, too, have to labor much harder, and bear more exposure to the weather, than seamen in our navy; and they are apt, withal, to be much more filthy in their habits, and slovenly in their dress, than they would be permitted to be on board a man-

of-war. These remarks show, in one point of view, the importance of training men expressly for our naval service.

There are several distinct classes of seamen to be met with on board our men-of-war. Of these, the first and most numerous are sailors by profession, who, from the poverty of their parents or some other cause, have early entered on a seafaring life, without such an education as would fit them to rise above the grade of common seamen, and in this condition they remain for life. A few of these have families, and are frugal, honest, and trustworthy. By far the greater number, however, are reckless, profligate, intemperate, and profane. Cut off at an early age from all correct moral and religious influence, and exposed to temptation to vice in almost every form, they become the mere creatures of impulse, slaves to the will of despotic masters at sea, and the dupes of rapacious landlords and greedy harpies on shore. With no high and commanding motives to effort, in the hope of improving their condition, they yield themselves up to the pleasures of the moment, without regard to the future; and though, from the dangers of the sea and exposure to corroding vices, and in sickly climes, they are in daily peril of their lives, yet, drowning reflection with reckless gayety, with sensual pleasure, or the drunkard's cup of woe, they rush madly on in the way to death. "Let us eat and drink, for to-morrow we die," seems to be their motto; and full often do they die as they live, with no one to care for their souls,—to speak words of warning or of comfort in their dying hour, or commend their departing spirits to God.

We had on board our ship an old sailor, who ran away from his parents in Boston when nine years of age, and had been to sea, almost without cessation, forty-five years. In the year 1800, he was on board the English frigate *Austria*, on the coast of Egypt, where he had the plague, of which 200 out of 250 on board died. He had been shipwrecked seven times. The year before he joined our ship, he was cast away on the Scylla rocks, and was in the water two hours and a half. He lost his wife and two children in the cholera in New York; and though himself one of thirteen children, he has now no near relative living. He was broken down with the rheumatism, and his lot was sad and cheerless indeed. Such is too often the condition of the few weather-beaten sailors, who are spared almost by a miracle to reach the period of old age. With no friends to care for them, and no

means of support, they float like a weed torn from its native rock, where wind and wave may bear them. Perhaps they find a refuge in some naval hospital, or, cast forth on the cold charities of the world, they beg a humble pittance from door to door. Such men are truly to be pitied, and hardly the less so from the fact, that they are reaping the fruits of early recklessness and vice. Provision should be made for them from the hospital-fund in the United States, raised as it is from the hard earnings of the sailor.

Another class of seamen are those who are ruined in character or property, or both, by a course of vice, or by some single act of folly or of crime, but who have seen better days. Of many a commander of a man-of-war, as of King David when he gathered his bandit forces at the cave of Adullam, may it be truly said, "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them." Among these are merchants and others, who have failed in business, broken-down play-actors, and sometimes professional men, the wayward and profligate sons of wealthy and respectable parents, convicts from State prisons, who have been guilty of forgery, counterfeiting, house-breaking, or other gentlemanly crimes, with now and then a pirate, and one who has been engaged in the slave-trade, to say nothing of old sailors, who were pressed into the English service during the last war, and are as familiar with Dartmoor Prison and its usages, as with the district school in which they spent their boyhood. We had one, who had lived among the natives of one of the South Sea islands, and conformed, for many months, to their savage modes of life; another, who had been with Major Ashley to the Rocky Mountains, and had many amusing stories of the Flathead and other tribes of Indians; and another still, who had been in the service of the fur-traders in the region of Hudson's Bay, travelling hundreds of miles over the snow, with a heavy burden on his back.

Seamen are perfectly accessible; and, from the free, social intercourse in which they indulge, will rarely refuse to answer a question of the most personal nature, if your manner is such as to gain their confidence. Indeed, they take peculiar pleasure in dwelling even on the darker portions of their past history, when they meet with one who will kindly listen to and sympathize with them. Many an hour have I spent,

during the night-watches, in listening to their singular narrations; and often have I thought, in reviewing the sketches of these stories in my journal, that, were one to collect an account of the most striking characters on board a man-of-war, as given by themselves, it would make a book of peculiar variety and effect. It is, indeed, true, that sailors are given to yarning, that is, to telling what is not true, with a view to make sport of others by duping and deceiving them; still, one soon learns how to detect them in this, and when they are alone with one whom they respect, they do not attempt it.

There was one man on board our ship, who had fled from domestic troubles, but whose mind was oppressed with a sadness which nothing could remove. He was the son of an elder of one of the first churches in the city of New York, and, having married a beautiful woman, whom he tenderly loved, and by whom he had several children, he removed to Illinois, where he purchased a farm of several hundred acres. For some time he had suspected the fidelity of his wife, when returning from hunting one night, sooner than he was expected, he found her with her guilty paramour, a man of wealth, in the vicinity. Highly excited, he aimed his rifle at them, intending to shoot them both, when he was seized by his hired man, who thus prevented the fatal deed. Having obtained a divorce from his wife, she married again, and he, feeling wretched where he was, and fearing that, should he meet the ruthless destroyer of his happiness alone, he should, in a moment of excited wrath and anguish, be led to murder him, he leased his farm to one in whose care he left his children, and sought a refuge from his troubles on board a man-of-war.

The most hopeless class of seamen, so far as moral reformation is concerned, are those, who, like the squatters and others on the outskirts of civilization on land, have broken away from virtuous society, because they have forfeited the protection of the laws, by their crimes, or could not brook the restraints of religion, morality, and law, or were unable, elsewhere than on board a man-of-war, to gratify their love of strong drink, or were conscious of being such helpless slaves of vice, as to be wholly unfit to take care of themselves, and have, therefore, placed themselves in "durance vile," just as some men on shore wish to be imprisoned for the same reason.

There is another small class of seamen, sons of respectable

parents, who have become so from a love of adventure, an attachment to a sea-faring life, a strong desire to see foreign lands, or, with a view to improve their health, or a wish, on the part of their friends, to check, by means of the rigid discipline of a ship, an unsubdued and refractory spirit. Young men of this class are commonly found among the midshipmen on board our men-of-war, though several of our seamen were from the Boston schools, and one had nearly fitted for college. Two of these had received their early religious training at the Old South Church, the one in the Sabbath school and the other in the Bible class under the care of the late Dr. Wisner.

In treating of the peculiar characteristics of seamen, and the vices to which they are most addicted, I shall notice first, their weak and childish superstition. The old idea, that Sunday is a lucky, and Friday an unlucky day, because on the one Christ was crucified and on the other he rose from the dead, has a strong hold on the minds of most seamen. There are commanders even in our navy, who would not sail from port on Friday, if they could avoid it, and who would make peculiar efforts to do so on the Sabbath. Thus, both in the navy and in the merchant service, is this holy day often needlessly desecrated by the extra labor of getting under weigh. There are still many vessels, on the masts of which a horse-shoe is nailed, as a protection against the devil; and ship-owners will rarely purchase a vessel which, by meeting with repeated accidents at sea, has proved to be unlucky.

Sailors have a peculiar superstition with regard to cats, especially black ones. Some years since, two men fell from the masthead on board one of the ships in our navy, in a single day, of whom one was killed, and the other had his arm broken. Finding that one of the crew had killed a cat the night before, his shipmates regarded that as the cause of these accidents, and could not be appeased until the man was severely whipped; and then, as no one would mess with him, it was necessary to send him on shore. Clergymen have, in times past, been regarded as bringing ill luck to a ship on board which they sail, on the ground that the devil owes them a spite, and, as prince of the power of the air, strives, by means of tempests, to destroy them. This superstition may, however, have owed its origin to the story of Jonah, and the troubles which he brought upon his shipmates.

There are those, who regard the playing of a death-march

as a sure sign, that some one on board is soon to die; and I have known a highly intelligent officer, who would punish a man for such an act, as soon as for a gross crime, on the ground, as he said, that he never knew it fail of being soon followed by a death. When lying in the bay of Gibraltar, during a violent storm, two of our massive anchors were broken, and we were driven rapidly out to sea. There was, at the time, on board, the body of one of the crew, lying in a coffin, with a view to his being buried on shore. Being compelled, however, to enclose him in his hammock, and bury him at sea, the carpenter was compelled to cut the coffin up into small pieces, and throw it overboard, because the men were superstitious and fearful as to its remaining on board.

As connected with the facts just stated, and with a view to account for them, I remark, that man, when at all elevated in the scale of reflection and intelligence, is so far a religious being, that he must have some objects of faith, and some creed connected with the unseen and spiritual world, as also with the causes of the more mysterious events occurring around him. And just in proportion as through ignorance or a spirit of unbelief, men reject the pure and elevating truths of the Bible, in the same degree do they commonly become credulous and superstitious, as to ghosts, dreams, and omens of ill. Indeed, some of the most learned and philosophic unbelievers that have ever lived, have been degraded slaves of weak and childish fears.

The credulity and superstition of seamen as to ghosts and apparitions, good and bad signs, lucky and unlucky days, and the like, are owing, in part, to the peculiarly dangerous and exciting mode of life which they lead, to the many marvellous stories that are told in order to astonish the young and inexperienced, or to beguile the tedium of the night-watches; but, more than all, to their being, from an early age, cut off from religious instruction. The mind is thus led to gratify its love of the unseen and the marvellous, by dwelling upon idle tales and songs of ghosts, and signs, and omens, instead of fixing upon those noble and elevating views of the spiritual world which the Bible unfolds to us. Thus, instead of rational and enlightened Christians, seamen too often become the weak and timid slaves of credulity and superstition; and, from this cause, are, at times, wholly unfitted to discharge pressing and important duties.

There are seamen who most religiously believe that, when

a man has been hung from the fore-yardarm of a ship, two voices always reply when the man who is stationed there by night is hailed, one being that of him who has been hung; nor would the wealth of the world induce them to keep watch there.

The most ludicrous story of an apparition on shipboard I have ever met with, was told me by one of our officers, who knew the leading actors in the scene. The officers and men of one of our ships of war were all struck aghast one night by beholding, far up aloft, a perfectly white object, of near the size of a man, and remaining fixed where there was no foothold on which to rest. All hurried down from the tops, and, overcome with fear, no one could be prevailed upon to go up and examine the fearful visitant. At length, one of the lieutenants, a man of uncommon courage, mounted the shrouds, but, as he came near the object of terror, a loud and sudden cry of baa brought his heart to his mouth, and, in his terror, he had wellnigh fallen to the deck. The ghost was none other than the captain's white goat, who had been quietly sleeping in a coil of rigging on deck, when the yard or sail aloft, to which it was attached, was dropped, and, as the rope ran rapidly upwards, it took two or three turns around poor Billy, and, carrying him far up from the deck, held him suspended there.

That seamen have commonly much wit and humor, all know, who have had intercourse with them. They have a great number of pithy expressions at ready command, and are very quick at repartee. This is owing to the fact, that their mode of life is so peculiarly varied and exciting, that their minds act much more rapidly than those of most other men, as also to their being in such close and constant contact and collision with those around them, to which we may add the attention and applause secured by such as, by their ready wit, can aid in cheering the spirits of those around them, and thus relieve the monotony of a long and tedious voyage at sea. The craving for social excitement, on the part of seamen, leads them also to be very attentive hearers on the Sabbath, and few congregations on shore will follow a plain, but condensed and rapid logical argument with so full an understanding of it, as will a body of seamen on board our men-of-war.

The wit and the songs of seamen are, for the most part, however, of a low, vulgar, and licentious cast. This is the

more to be regretted, as seamen are fond of the excitement of music, and, where a sailor has a fine voice, his songs are often called for, as well by officers as by the men. In such cases, much good might be done, were the words sung of a pure and elevated cast, and fitted to excite and cherish the higher moral, social, and religious feelings and sympathies of our nature. As many of the finest and purest specimens of song have been set to lively and exciting tunes of rich and varied melody, a seaman, who could sing them well, would be most popular on board a man-of-war, and might do much good, as well by exciting right thoughts and feelings, as by diverting the minds of his shipmates from the low and licentious love-songs, and the execrable music so common on shipboard. Instead of the monotonous and long-drawn ditties, about Susan and her lovely Wil-li-am, and the like, in which, by shortening or drawing out the syllables, one tune is made to fit all metres, let good old English and Scottish ballads, lively and pathetic, and moral and religious hymns, bearing upon the duties and dangers, the hopes and fears of seamen, — let these be well sung to exciting and appropriate tunes, and much good might thus be done. These remarks have an important bearing upon the training of apprentices in our Navy, and, where they are detained for a length of time at our navy-yards, by providing them with good instruction in music, much may be done, not only in elevating their characters and making them contented, but they may thus also become highly useful to others. Especially may good choirs of singers be provided, to aid in public worship on board our men-of-war. There was a good choir of singers on board the Delaware, when she was with us, and we might have had one, had it not been that those, who would have been leaders in the business, were such utter reprobates, that they would have brought public worship into disrepute. Let a choir of well-trained boys sing with melodious voice the words of sacred song, and it would do more than almost any thing else to secure the interest and attention of a ship's company to divine service at sea.

Seamen are very fond of reading, though we found about forty, including boys, among our crew, who either could not read at all, or but poorly. A liberal gentleman in Boston offered to give \$200 towards supplying our crew with a library, provided they would raise an equal amount themselves. The men were ripe for it, but it was defeated by some of the

officers, owing to the difficulty of obtaining funds for the use of the ship. To remedy in some degree this gross neglect, several of us obtained such books as we were able to get, and, at Gibraltar, we purchased for the crew, at their request and at their own expense, school-books, such as geographies, grammars, arithmetics, &c., to the value of \$ 100. Thus, were many of them furnished with the means of improving their minds: and, so important is the influence of books in making seamen peaceful, contented, and happy, that it would be good policy, on the part of our government, to furnish every ship of war with a well selected and appropriate library for the use of the crew. Some of our larger ships have had libraries of several hundreds of volumes, purchased by the men on board, and great good has resulted from them; but, from having no system on the subject, the books have been disposed of at auction, or by lot, at the end of a cruise, or left to mould and waste away at some naval dépôt, instead of being carefully preserved and transferred to some other ship, where they might be useful.

There is, indeed, on board the ships in our navy, a library for the use of officers, consisting of an Encyclopædia, a few standard works of national and natural history, a collection of voyages and travels, works on gunnery, naval tactics, and navigation, the state papers of the United States, &c. But it has no large work on geography, like that of Malte Brun, and is deficient in conchology, chemistry, mineralogy, geology, and other branches of natural science in which our naval officers have the most abundant facilities for acquiring knowledge abroad, and collecting valuable specimens, for the benefit of science at home. Still, these books might be of but little use, so long as, from the want of a national institution, like that at West Point, the early literary and scientific training of our naval officers is so grossly neglected.

In speaking of the vices of seamen, a prominent place should be given to lying, by which I do not mean yarning, as it is called, that is, telling untrue stories for mere amusement, but I here speak of cool, deliberate falsehood, both in word and act. They are, for example, very fond of playing tricks on seamen's preachers on shore; and I have heard a seaman amuse his shipmates by telling them how, when he was in Boston, he went and joined Father Taylor's Temperance Society, and the next day had a good drunken spree to wash it down. One of the first tricks they try to play on a chaplain

when he comes on board, is, falsely to pretend that they do not drink, or are religiously inclined, with a view to secure some favor from him, that thus they may ridicule him with their messmates. If a chaplain is not warned of this fact, and fails to keep a bright lookout for such tricks, he may find his influence as nothing with the crew, merely because they think he is wanting in shrewdness and sagacity. If, on the other hand, they find him ready for them, and he sends them off, as they say, with a flea in their ear, they soon learn to let him alone, and will treat him with uniform respect.

As most seamen are, from an early age, cut off from kind parental restraint, and from moral and religious instruction, and exposed to the hardening and debasing influence of vice, it is not strange that, among other bad habits, they should resort that of lying. Fear of punishment, too, leads them to form to falsehood to conceal their guilt, when charged with it; nor dare they disclose the evil deeds of their shipmates, for fear of reproach and personal injury from them. Hence, most common sailors are inveterate liars, where their interest leads them to be so; nor is their word or oath, in such cases, regarded as of much value by those who know them well. One of our ship's boats, with ten or twelve rowers, had been ashore at a port where we were lying at anchor, and the midshipman who had charge of it, as is often done, had given the men a bottle of ardent spirits to drink, with a view to gain favor with them. As the men came on board, the officer of the deck saw that they had been drinking, and charged them with it. They all, to a man, stoutly denied the charge, and persevered in doing so, even after the officer of the boat had admitted before them, that he had given them the spirits, and, in thus doing, had violated the rules of the ship. Events of this kind are of frequent occurrence on shipboard.

It is, indeed, true, that we hear much of the noble frankness of seamen, in freely confessing their faults, just as if there was some merit in it. The amount of it is, however, that such is the standard of morals to which they have conformed themselves, that they feel no guilt as to those things of which they so freely speak, but rather take pride in them. Thus do they glory in their shame; and this noble frankness, as it is called, so far from being meritorious, is the most conclusive evidence of their deep moral debasement and shameless profligacy and guilt. If, for example, a seaman admits the truth of the charge, that a sailor has a wife in every port he visits, and

you hold up to him the criminality of such conduct, he will coolly justify it on the ground, that so unsettled and wandering is their mode of life, that they cannot well look after a family, and ought, therefore, to be freely indulged in this matter. Much of the apparent contrition and tenderness of feeling shown by seamen, when on shore, is the direct result of partial intoxication. We had, on board our ship, a nephew of one of the first divines in Boston, of the last generation, and he had been the playmate and schoolmate of a son of this same clergyman, who had become a notorious profligate. This man had received a strictly religious education, and, like many others, when nearly drunk, would come to me to talk of faith, repentance, and Christian duty; but, when sober, was always peculiarly distant and reserved. This is but one of numerous cases of a similar kind.

Thieves are in very ill odor on shipboard, mainly because every one is exposed to suffer from them. When detected and brought up for punishment, the boatswain's mate always whips them with a relish. Still, there is much thieving on board a man-of-war, and no small article of value is safe if exposed where it may be taken. My first lesson as to this matter, was as follows: Before going on board to stay, I purchased a good mattress, blankets, and other bedding, and as the capstan was in motion, and the hatches down, when I went off with it, the bundle was passed, for the time, into the library on deck. This was the last I ever saw of it; some sailor, as night came on, having, doubtless, appropriated it to his own use, to save him the expense of buying one of the purser. After this, a valuable gold chain, and numerous smaller articles, were stolen from me. Sailors commonly carry what money they have with them, in a small canvass bag, suspended from the neck, and placed next the skin. But they do not always feel safe with it there; and hence, a number of them made me their banker, asking it, as an especial favor, that I should take care of their money until they needed it.

Another prominent vice of seamen, is selfishness. Many will doubtless be surprised at this statement. They have so often heard, in anniversary addresses and the like, that seamen are the most liberal, noble-hearted, and generous men in the world, that they really believe it to be true. Thus has great and lasting injury been done to the cause of seamen by holding them up more as objects of envy than of charity, so

that many good people, instead of regarding the mass of common sailors as poor, reckless, selfish, and degraded beings, calling loudly, by their moral and religious wants, for Christian sympathy and aid, have come to view them much as the dwellers in Lystra did Paul and Barnabas, when they lifted up their voices and said,—“The gods are come down to us in the likeness of men.”

But let us look, for a moment, at facts in the case. Seamen, on shipboard, are under such despotic rule, and are, in so many ways, checked and restrained, that they become peculiarly selfish and sensitive as to what they regard as their rights; and, where they dare to be so, are noisy and obstinate in defending them. Hence, it is necessary, in most cases, for masters of vessels to have arms at hand to enforce obedience, and protect themselves from injury. On board a man-of-war, such numbers of all classes and nations, and with no strong personal sympathy or attachment for each other, are so densely crowded together, that each one is forced closely to guard his rights; and hence, when they fancy themselves encroached upon, they are the most unreasonably selfish and fault-finding race of beings I have ever met with. This selfishness, too, festers and rankles in the heart so much the more, from the fact, that, owing to the restraints of discipline, it cannot be acted out, either in fighting with their messmates, or abusing their officers; nor can they, as on shore, allay their feelings by shunning those whom they hate.

It is indeed true that seamen, from their mode of life, are subject to strong and sudden impulses of feeling, and, under their transient influence, perform acts of generosity; but in most cases, it is impulse, merely, and not fixed principle that guides them. For example, a man falls overboard and is lost, and a subscription is started for his family; if in this case the officers subscribe liberally, and a fair start is thus given it, one gives because another does, and a handsome sum is collected. There is, however, very little thought or feeling about it. On board one of the ships in our navy, some years since, two men fell from aloft, and were disabled near the same time. For one, his shipmates subscribed \$1,500, and to the other, they did not give a cent.

Much of the apparent liberality of seamen is shown, when, from the influence of ardent spirits, they are hardly moral agents. I have known a seaman on shore, in a foreign port, buy a donkey with its load of fresh meat on the

way to market, and, taking out his jack-knife, he cut up the meat and divided it among the poor, who thronged around him, and then, turning the donkey adrift, he went on his way. He was so drunk, however, that he hardly knew what he was doing. Money, too, has not the same value to a sailor, who has no one to provide for but himself, that it has to others. When a seaman gives three or five dollars to a disabled shipmate, the only difference it makes with him is, that he has three or five dollars less in \$ 200 or \$ 300 of which to be robbed, when drunk, or otherwise defrauded of, at the end of his cruise. Sailors are often tired of the land before they have spent all their money, and are anxious to ship again. They feel much more at home to sit down on the deck, cut up their victuals with a jack-knife, and drink their tea out of a quart cup, than to conform to table usages on shore. The same is true also of their clothes; while the unrighteous way in which they are fleeced by landlords and others, leads them to regard those around them as a set of landsharks, and to hasten on shipboard for safety.

We had on board our ship, an old quarter-master, who had been to sea from childhood. He said that once, after a long cruise, he was seven days on shore before he spent all his money, and that when he went to the rendezvous to ship again, they scolded at him for having been gone so long. On one occasion he was paid off at Pensacola, and finding it difficult to get rid of his money, he hired a house for a month, with a man-servant, and a yellow girl for a house-keeper. Having stayed a few days, and paid all his bills, he had sixty-five dollars left, and not knowing how else to get rid of it, he had it all changed into silver half dollars, when, going to a plantation near, he gave each negro one of these coins, and then went and shipped for another cruise. So much for the value of money to common sailors. I admit, that they often give more freely than landsmen would, in similar circumstances, but then they commonly do so from mere reckless impulse, without any deep-seated and abiding principle of benevolence. In other words, those acts which are often referred to as proving that seamen have almost angelic virtues, when rightly viewed, are often the most conclusive evidence of their utter recklessness, profligacy, and vice.

That profane swearing, of the grossest and most blasphemous cast, is a common vice of seamen, is well known to all who have been familiar with them. This is owing to the

corrupting influence of custom and example, as also to the fact, that, from an early age, seamen are almost wholly removed from the kind and wholesome restraints of the domestic circle, and of public and private religious instruction. In the navy, too, as well as on board merchant ships, the officers are much to blame for the existence of this, and other low and ungentlemanly vices and habits. I have known a merchant captain, who, though terribly profane himself, would flog his men severely for swearing, and pour forth a volley of oaths and curses at them when thus punishing them. I need not say, that far more hurt than good is done by such a course. And what benefit, we may ask, can result from hearing a first lieutenant, or other officer of a ship of war, who is intemperate, profane, or severely oppressive in his treatment of those under him, read before the ship's company, on the first Sabbath of each month, the laws of the navy, which say that, "Any officer, or other person in the navy, who shall be guilty of oppression, cruelty, fraud, profane swearing, drunkenness, or any other scandalous conduct, tending to the destruction of good morals, shall, if an officer, be cashiered, or suffer such other punishment as a court-martial shall adjudge; if a private, shall be put in irons, or flogged, at the discretion of the captain, not exceeding twelve lashes; but if the offence require severer punishment, he shall be tried by a court-martial, and suffer such punishment as said court shall inflict." How directly is such a course as this, fitted to bring all law and discipline on shipboard, into open disrespect and contempt.

As to the duty of the officers of a ship, in connexion with profanity, in most cases, nothing more is necessary in order to suppress it, than that they should wholly abstain from it themselves, and give the crew to understand that they disapprove of it. Men who have been addicted to swearing, often wholly abstain from it on board merchant ships, where the captain discountenances it; and for months together, I have hardly heard an oath on board our ship, in part from having preached on the subject, and distributed the tract, called the "Swearer's Prayer," among the crew, but more than all, from being in the habit of kindly checking profanity, and letting it be known, whenever I heard it, that it was peculiarly unpleasant to me.

It is often claimed by officers, that seamen are so accustomed to profanity, that it is necessary to swear at them, to

make them believe that you are in earnest with them. This, however, is far from being true, except in those cases in which officers have trained those under them to expect to be cursed and abused whenever they receive a command. No man, how degraded soever he may be, likes to be cursed; and of the two most successful disciplinarians I have known in our navy, one told me that, during the sixteen years that he had been an officer, he had been guilty of profanity but once, and I learned from the other, that though formerly very profane, he had, since wholly abstaining from the habit, found it much easier to govern seamen, than it was before. These are but single specimens of much similar evidence, which might be given to show the effects of this low and vulgar vice.

Licentiousness, of the lowest and most debasing character, is the habitual and easily-besetting sin of most common seamen. That a sailor has a wife in every port he visits is an axiom in their creed and practice; and, so far are they from being ashamed of this fact, that they will most resolutely argue in favor of this indulgence as right, on the ground that such is their course of life, that they cannot, like other men, well sustain the social and domestic relations, and perform the duties of the marriage connexion. And this unblushing advocacy of the grossest vice, must, forsooth, be regarded as a specimen of the noble frankness of the sailor, of which we hear so much.

Allurements to licentiousness are among the surest and most common means of enticing seamen into those snares, which greedy and rapacious landlords so often spread for them. When the agent of these landsharks visits a ship just returning from a distant voyage, he excites the passions of his wretched dupes by offering his services as a guide to her, whose "house is the way to hell, leading down to the chambers of death." Thus lured, the degraded seaman, the ready slave of his own beastly appetites, "goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks, till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life." The records of our marine and naval hospitals, and the sick-list of our ships of war, soon after the crew have had liberty on shore, tell the rest of the disgusting tale.

In times past, it has been customary with our naval commanders, when in foreign ports, both of savage and of so-called civilized and Christian nations, to permit hundreds

of abandoned females to spend nights on board our national ships ; thus converting them into floating brothels, and deeply disgracing the land from whence they came. The experiment was tried on a limited scale, by a base and profligate commander, on board two ships belonging to the station where we cruised ; the one, just before our arrival, and the other, while we were lying in the same port. So decided, however, was the opposition of many of the officers to this vile profanation of our country's flag, that the evil was soon checked, and did not spread to the other vessels in the squadron. All are acquainted with the disgraceful scenes which have occurred in connexion with the visits of some of our ships of war to the distant islands of the Pacific, and know that converted heathen have defended Christian missionaries against the violence of seamen of our navy, who were ready to destroy those who interposed a barrier to the gratification of their sensual desires. So gross and brutal are most common seamen, in this respect, that the most serious difficulties which occur on board our national ships, arise from opposing their wishes for liberty to go on shore in foreign ports, mainly with a view to gratify their lower passions and appetites.

The known corruption, in principle and practice, of many of the younger and some of the older officers in the navy, as to licentiousness, is a serious obstacle to efforts for the reformation of the common seamen. What good can be hoped for, in this respect, when the commander of a ship or a squadron, when wintering in a foreign port, openly hires a house, and keeps a mistress as an undisguised member of his household, inviting his youngest officers to his table, and sending home in a national ship the illegitimate offspring of a former cruise ? For an unmarried officer in our navy, from the youngest to the oldest, to be notoriously and habitually licentious, when abroad, is not considered seriously disreputable, or a matter to be concealed in common conversation ; and this because so few are without sin in that respect, that no correct public sentiment is embodied against this form of vice. Where young officers are first corrupted by low and gross conversation when at sea, and then with passions strong and reckless, and far removed from home and its virtuous and wholesome restraints, are exposed in foreign ports to the most seductive influences, and enticed along in the pathway to ruin by debased companions, who would reduce all around them to their own degraded level of infamy and vice,—

young officers, thus placed, are almost sure to fall; and should they afterwards chance to reform, the oppressive consciousness of their own past misdeeds, fully known as they are to those who associate with them, will commonly restrain them from any strong and decided efforts to check the onward flow of corruption and vice around them.

From certain prudential considerations, as also for other reasons, it is commonly considered disreputable for married officers in our navy to indulge in licentious habits. This, however, has not always checked those of this class from habitual and degrading vice, ending, perhaps, in that disease with which licentiousness scourges her votaries.

Virtue, morality, and especially religion, have at times been brought into disrepute in our navy by the forced and heartless respect exacted for them by commanders whose lives and daily conduct were a gross libel, not on virtue alone, but even on the common decencies of life. Where such men have, in their general orders, and in other ways, enjoined the encouragement and cultivation of principles of piety on ship-board, and then have vented their personal spite on chaplains and other pious officers on board, often thwarting them in their efforts to do good, much has thus been done to bring religious influence into disrepute. To see such an one, now desecrating the Sabbath by firing needless salutes, and omitting public worship on board, and then, a few days afterwards, visiting some missionary station, feigning a deep and lively interest in the religious efforts which he there witnesses, and treating the missionaries with marked attention and respect, merely to be noticed in the papers, and secure favor with the religious public at home, — to witness such mean and heartless hypocrisy is trying indeed; and the more so, when seen in one, who, from his rank, should be an example to others, but whose whole character is such, that even Slander herself, with her carrion appetite, would turn from it with loathing. I have sometimes thought, that when the pampered and corrupted form of such a libel on humanity should be laid in the grave, even the worms of the sepulchre would sicken and turn away from the polluted banquet, which thus, as if in insult, was offered to them.

In some cases, a chaplain meets with obstacles, in efforts for the good of a ship's company, from the officious intermeddling of a weak, but well-meaning commander, who so far identifies himself with moral and religious efforts on

board, that religion must needs bear the reproach of the weakness, the faults of temper, and the injudicious movements of her self-styled friends. Such men will sometimes resort to force and punishment, to check evils, or urge to duties, in connexion with which moral means alone should be used, and thus the chaplain may, in part, be made a scape-goat for the sins of the commander, and his well-meant efforts meet with distrust or open opposition.

Gambling is a vice to which our naval officers are too much addicted when in foreign ports, and especially, when confined for the winter at such places as Mahon, where there is but little in the way of social intercourse, or of literary and intellectual amusements, to interest and attract them. In such places, sharpers assemble, and open their gambling-shops, with no other object than, by the thousand frauds and tricks of play, to fleece those wretched dupes who place themselves in their power. It is said, that when our ships of war wintered some years since at Smyrna, Spanish gamblers repaired there, with their implements of trade, thus making a voyage of several hundred miles, rather than lose a golden harvest.

As these gambling places are open to all, the young officer visits them at first merely as a spectator. He wishes, he says, to study human nature, and see the world. He gazes upon the scene with lively interest. He watches the play of absorbing passions, as they glow in the faces of those around him, — the rapid succession of hope and despair, of deep depression and lively transport. In a moment, as if by some magic spell, the shining heaps of gold become the spoil of him who, but just before, was almost penniless. Alas, the temptation is too strong for him. He begins by staking a small amount, and thus the fever grows upon him. If, for a time, successful, he is injured by spending in reckless dissipation the wealth so easily acquired. If stripped of his own means, he is tempted to borrow all he can of others, that, by staking it, he may indulge his love of play, or feed the momentary and delusive hope of regaining what he has lost. Unless, taught by sad experience, he early breaks away from this seductive course, the love of play becomes a desperate and engrossing passion, which absorbs the soul, and destroys his relish for all minor excitements. Literary pursuits, and the purer and more elevated social pleasures, lose their relish, and he gives himself fully up to the influence of this feverish excitement.

Gambling, with an undue love of show in dress, and other more questionable tastes and gratifications, have often led our naval officers to be guilty of acts of swindling in foreign ports, much to the injury of their own character and that of the service and the country to which they belong. Orders from the Navy Department, given with a view to restrain the younger officers from such breach of duty, have, in some cases, lost much of their efficiency, by being placed for enforcement in the hands of commanders, who were known to be sinners above all other men in the respect referred to. Well do I remember my feelings, when conversing with a foreign merchant of uncommon intelligence and worth, speaking of a commander who had left the place several thousand dollars in debt; he said, that he came to him, just before he left for home, and begged him, with tears in his eyes, to become his security for a year, for \$1,000, most solemnly pledging himself that he would pay the debt within that time, and that his bondman should suffer no inconvenience for it. Since that time, he had received several letters from the officer in question, in which he did not even allude to this debt, and the merchant had been compelled to pay it, though he knew not how to spare the funds for the purpose. He then asked me if such were the principles, and such the value of the word of honor, of the highest officers of our navy. Such acts of unprincipled swindling leave a stain of infamy on our national flag, and their corrupting influence extends, in the way of example, from the higher to the lower grades of our naval officers.

One form of imposition, from which seamen in our navy suffer, is connected with their half-pay tickets. There is a rule, by which, when they go abroad, they can receive a certificate, which entitles the holder of it to draw half his wages, as they become due, from the navy agent of the station at home, where it is given. Of these, sailors are often defrauded by landlords and other sharpers, but especially by their so-called wives. These women, who are often the lowest and most abandoned harpies in our large cities, manage to secure the confidence of the seamen of our navy, when they are on shore for a spree, and thus secure to themselves the benefit of a half-pay ticket for years. It is said of one of them at New York, that the disbursing officer noticed that she came quite often for pay, and, on inquiry, he found that she had been married to two seamen, whose cruises com-

menced and ended at different times, so that one was sure to be at sea, while the other was at home. By thus entertaining each of them a week or two, once in two or three years, she received full seamen's pay, equal, perhaps, to \$ 150 a year.

As the punishments inflicted on board our men-of-war, and especially that of flogging, are often matters of remark, in our public prints, it may not be amiss to give them a passing notice. One of the lighter punishments is to stop one's grog, — that is, to forbid him his allowance of whisky for a given time. This is often severely felt at first, — the longing thirst for it, at those hours when it is served out, and when its odor fills the ship, making those accustomed to it quite wretched. Some urge, as a reason why they do not give up the use of spirits altogether, that then they could not be punished by stopping their grog, but must be flogged for every light offence.

To confine men under the charge of a sentry, or even to put them in irons, is not a very severe punishment, — for any infliction which is common, soon loses its disgrace in the eyes of a ship's crew; and then there is no place for solitary confinement on board, by which a man might be removed from the sympathy and intercourse of his shipmates; while, at the same time, the person confined is freed from toil and exposure on deck, which many would regard as a peculiar favor.

The common implements for flogging are the colt and the cats, or cat-o'-nine-tails, as it is sometimes called. The colt is a cord, some three feet long, and about the size of a large whip-lash, one end of which is wound around the hand of the person using it, while the other is applied to the back of the person punished. This is commonly used by the order either of the first lieutenant, or of the officer having, for the time, charge of the deck. The cats are nine cords, about two feet long tied to the end of a stick of the same length. They can be used only by the order of the commander of a ship or squadron, and not more than twelve blows can be given for a single offence, except by a sentence of a court-martial. Some commanders, however, inflict two or three dozen at a time, for as many different offences. The cats are commonly used in the presence of the whole ship's company, and, being applied to the naked back, each cord causes the blood to settle under the skin, or cuts to the flesh, according to the severity with which punishment is inflicted.

Flogging with the cats is an exceedingly severe punishment, though some suffer much more from it than others. During our cruise, two men were sentenced, by a court-martial, to receive twenty-five lashes apiece, on board each of the four ships of the squadron, as an example and warning to all who might witness their sufferings. Having reached our ship, one of them received his twenty-five lashes, and passed on to the next to be punished there, while the other one was so much reduced, that, after receiving ten lashes, our surgeon gave orders to desist, as, in his opinion, the man's life would be endangered by inflicting more.

And here the question will arise in every benevolent mind, — Cannot this cruel and degrading punishment be dispensed with in our navy? Ought man, immortal man, created in the image of his Maker, to be bruised and beaten like a beast? As the feeling which prompts these inquiries is most humane and commendable, and as scenes of this kind which I have witnessed, have forced me to think much and feel deeply on the point in question, a few suggestions connected with it, may not here be wholly improper or misplaced.

The first remark I would make then, is this, that individuals who have been accustomed to virtuous society alone, where religious restraints, a conscientious regard for human laws, and the refining and elevating influence of the female sex is felt; where, too, there are few temptations to vice, and where those of conflicting tastes and feelings may shun exciting collision with each other; — individuals thus trained may greatly err in judging of the character and the means necessary to be adopted for the government of those, many of whom have, from infancy, been familiar with almost every form of vice, and who, cut off from the restraints of religion and of virtuous society, have not only learned to work all uncleanness with greediness, but are thrown into close and constant collision with each other, with every variety of national character and prejudice to excite their angry passions. Men of this cast, many of whom know no principle but fear, need something severe and rigid in the way of restraint and punishment to secure quiet and obedience among them.

Another important remark in this connexion is, that, other things being equal, the ease with which any body of men can be governed, depends upon the number of which it consists. Most persons will conduct very differently, acting under the excitement of a crowd, and the impulse of a multitude around,

than when alone or in a small and quiet community. Many a boy, who, in his own peaceful village was sedate and correct in his conduct, when transferred to a large school or college, or a crowded city, becomes shrewd and artful, or wild and impetuous, or reckless and daring in his character and conduct, and needs the eye of caution, and the hand of vigorous firmness, and, it may be, of severity, to check and guide him. The greater the number of individuals you collect together, the more there will commonly be of those who will tempt each other to vice, and unite in opposing or evading needful discipline and restraint.

Where a teacher, or the officer of a ship, has but a few under his control, each one feels his personal influence, and is so far under his observation, as to be in a great degree restrained from doing wrong, and from combining with others to evade or resist rightful authority. If, however, you add greatly to the number of those to be governed, you, in the same degree, divide and lessen the influence of him who governs, as felt by each of those under him; and, at the same time, add to the number and increase the chance of concealment of the reckless and the vicious. Add to this, that a public sentiment is thus often formed, strongly opposed to disclosing what is known of crime, and subjecting the informer to deep disgrace, and you may thus perceive the necessity of severe and summary punishment to restrain men in such circumstances; and, also, that though a few bad men may be governed and restrained on board a merchant vessel, merely by the personal influence and close and constant inspection of the master and mates, yet the case may be far different where hundreds are collected together on board a man-of-war, and where, too, the safety of the ship often requires the united, exact, vigorous, and harmonious action of a great number of men; and the order coming from the stripling midshipman must be as promptly and implicitly obeyed, as that of the highest in command. A remissness in effort, or absence from the post of duty, on the part of a single individual, may endanger the ship, and, with it, the lives of hundreds of human beings. In such circumstances, punishment for failure of duty, or refusal to perform it, should be prompt, certain, and severe; and sure I am, that I should be unwilling to risk myself on board a man-of-war, where the crew were not restrained from crime, and impelled to duty by the fear of corporal suffering. Such exigencies as at times exist

on board a man-of-war of the larger class, especially in those latitudes where unknown rocks and reefs abound, and where the hurricane and tornado, with scarce a moment's warning, sweep over the ocean, are not known on land; and common rules of judging cannot be applied to them, or the duties connected with them.

I am, indeed, fully aware, that the use of ardent spirits on board our ships of war, causes much of the turbulence, contention, disobedience, and neglect of duty, which are punished by flogging; still, seamen must be greatly changed in their character and habits, before large bodies of them on ship-board can be entirely governed by moral suasion or an appeal to their sense of duty or fear of disgrace. The great difficulty is, that the standard of character and of morals among them is so low, that the officer has no correct public sentiment which he can bring to bear on those under him, in the way either of motive or example. There is much less danger of undue severity in punishment on board a man-of-war, where the kinder feelings and cooler judgment of the mass of the officers restrains and tempers the heat and rashness of the passionate, than in the merchant service, where the master reigns with despotic sway, and is, withal, sometimes a low-bred, jealous, and violent man.

A single fact will show how little effect the fear of a flogging has on seamen, as also that they often do things that are wrong, taking fully into the account the whipping which they know they will receive for doing so. When provisions are served out on deck, it is the duty of the sailor who is, for the time, the cook of his mess, to be present, and take charge of what belongs to his messmates. When we were in a foreign port, our surgeon wished to obtain a fine piece of salt beef for a friend on shore, and promised one of the messes a lot of fresh meat in exchange for their weekly portion of salt beef. They therefore agreed, that the cook of the mess should absent himself when the provisions were given out, and then, having received a dozen lashes for his neglect of duty, he should go down into the hold and there select a better piece than he would otherwise have received, and thus secure a finer supply of fresh meat for the mess, — all of which was done.

CHAPTER XXX.

NAVY OF THE UNITED STATES.

Intemperance, its Causes.—Strength of Appetite.—Smuggling.—Temperance Ships.—Reformed Drunkards.—Punishments.—Sickness.—Drunken Quarrel.—Disgrace abroad.—Laws of Congress.—Officers.—A Murder.—Execution.—Reflections.—Naval Schools.—Midshipmen.—Increase of Pay.—Religious Influence and Character.—System of Promotion; its Evils.—Chaplains; their Number, Duties, Character, and Qualifications.—Results of their Efforts.—Epitaphs at Mahon.—Case of Reformation.—Rev. Mr. Lord.—Claims of Naval Chaplains.—Aspersions of Peace and Non-Resistance Agents and Societies.—Conclusion.

INTEMPERANCE in the use of ardent spirits, is to the seaman literally the mother of abominations, and the prolific source of most of his degradation and deep and bitter woe. This cup of cursing the sailor has exhausted to the very dregs, and, in doing so, has not only degraded himself well-nigh to a level with the brutes, but has also often inflicted deep and lasting disgrace on the flag under which he sailed, and the nation to which he belonged. Intemperance is peculiarly a social vice, and, as no class of men are thrown into closer contact, or, when on shore, are under higher social excitement than seamen, so none have yielded more entirely to the seductive influence of this deadly evil. The severe toil, and long and trying exposure to storms and tempests, as also the great and sudden alternations of climate, from which seamen often suffer, have, in times of past ignorance and error, led to the belief, that they, above all other men, needed the excitement of ardent spirits, to cheer and to strengthen them amid their arduous duties.

Seamen, also, as a distinct and peculiar class of men, who are much of the time on the ocean, and removed from the influence of those means of light and reformation which act on society on shore, need strong and persevering efforts to reclaim them from degrading vice. It may not, therefore, be amiss, in this connexion, freely to give the result of years of close daily observation of this evil, and of efforts made to free seamen from this, their worst enemy and their bitterest curse.

Though before going to sea, I had heard much and seen something of the degrading and almost hopeless bondage, with which a thirst for ardent spirits holds its wretched victims, I had yet but faintly realized the all-subduing power of this beastly appetite, until called to contend with it on shipboard, where, as the enemy of all righteousness, it withstood, with deadly opposition, every effort which was made to elevate and improve those committed to my care. A few facts may aid in showing the strength of this appetite, and some of the evils resulting from its free indulgence.

When our ship was taking in stores at the Navy-yard, before leaving home, one of the crew managed to whitewash a barrel filled with whisky, and, thus passing it on board as a tar-barrel, he rolled it forward on deck, and at night, having broken in the head, and using an old shoe for a cup, all helped themselves, and twenty-eight were found drunk the next morning.

We had on board a man who, in going out to the Mediterranean in one of our national ships a short time before, had become intoxicated, and, being confined for it and deprived of his grog, so strong was his thirst for ardent spirits, that he drank a quantity of paint in which whisky had been mixed, though he knew that it was rank poison. Having been seized with violent spasms, and expecting soon to die, he confessed to the chaplain what he had done, and, by powerful medicines, was saved. On reaching Gibraltar, as the cholera panic was then at its height, one of the questions asked by the health officer was, if any of the sick on board had had spasms. To this the surgeon replied, that one man had, when, without waiting for any explanation, they were ordered forthwith to leave the port. At Mahon, it was only by a technical quibble that the ship was admitted, and at Naples they would have been forced to leave, had not an English physician, of influence in the city, interceded for them, and, by coming on board and returning with a favorable report, he obtained permission for the ship to remain. Thus, by the drunken folly of a single man, was the cruise of one of our national ships, involving an expense of hundreds of thousands of dollars, wellnigh broken up; and there are those who, in their wisdom, would place this cup of cursing and of woe in the hands of the seamen of our navy, because, forsooth, a market is thus furnished for the whisky, into which the staff of life is so wickedly converted in the

mighty West. Representatives in Congress are not ashamed to argue in favor of this evil, because their constituents are whisky-makers, though such an argument, in such a cause, should scorch the lips and burn the tongue of him who utters it.

A common way of bringing ardent spirits on board, is in what are called snakes, — that is, in the skins of the intestines of animals, which sailors, who have been on shore, wind around their legs under their large trowsers. When they come on board, they are always examined by passing the hand over every part of their bodies. Boatmen who bring on board articles to sell, often manage to conceal ardent spirits, and smuggle it on board, knowing, as they do, that a sailor will give almost any price for it. In one case, a man used to take bladder-skins, and putting them, when empty, into a large earthen jug, would fill them with spirits, and then, tying a string around the mouth, dropped them. Having thus filled the jug, he poured in a little milk among them, so that, when he came on board, he would open his jug, and show his milk, and was permitted to pass on, when by breaking the jug, or piercing the skins, he came at the liquor, and sold it. At the island of Malta, ardent spirits are smuggled on board in cigar-boxes, lined with parchment, those who bring them having one box of cigars open, which they show, in passing, to the officer of the deck.

The most singular means, however, I have ever known of obtaining ardent spirits, was the following : When we reached Mahon, most of the crew of the Delaware 74, were at the hospital on an island in the harbour, with the cholera among them. Some of the stronger ones were employed, from time to time, to cover the walls of the hospital with a wash, made of Spanish white, olive oil, and whisky. The lieutenant in command, perceiving that, when he was absent, but little was done, concealed himself, and, unseen by the men, watched their movements. He found that they waited until the oil in their paint-tub had collected together on the top, with the whisky next below, and the Spanish white at the bottom, when, running a quill through the oil, they sucked out the whisky and drank it.

As the officers of our navy are much of the time at sea, and are thus beyond the reach of most of the moral influence exerted on the subject of temperance, their own reformation, and their efficient agency in reforming others, could not be

hoped for at so early a period as might otherwise have been expected. It was also often claimed, that, were not seamen intemperate, you could never induce them to go on board a man-of-war. Sailors have frequently said to me, that nothing but rum brought them there, and that, if seamen did not drink ardent spirits, you could never man a ship of war. Hence, officers used often to say to those under them, that a man who went on shore on liberty, and did not come off drunk, was no sailor. Thus, were all induced and encouraged to indulge in intoxication.

As the wages of seamen on board merchant-vessels are commonly higher than in the navy, it is often difficult to man our ships of war; and hence, when one of our national ships returns from a foreign cruise, the more of them there are who squander away their money, or get drunk and have it stolen from them, the greater the number who are without the means of going to visit their friends, and must, therefore, immediately ship again. Hence it is, that thus far the interests of the service are opposed to the moral welfare of seamen. These motives are often peculiarly strong where men finish their term of service when in some foreign port, and their aid is needed to pursue the cruise and bring the ship safely home. In such cases, not only do they receive their full pay to squander with reckless profusion, but something in advance is offered to induce them to ship again; and thus are they able, for a longer time, to wallow in the mire of beastly sensuality and vice.

Many of our crew told me, that the great number of merchant-ships which sail on the temperance plan, led them to go on board a man-of-war, where they could have their grog. Their allowance was half a pint of whisky a day, which, on board our ship, was put in a large tub, and mingled freely with water, and served out to them three times a day. Thus, the time taken up in serving out this poison is nearly equal to that taken up by their meals, to say nothing of the space occupied by it on ship-board, which, in long voyages, is needed for water and provisions.

Those who relinquish their allowance of spirits for any period of not less than three successive months, receive in the place of it one dollar and eighty cents a month. Of about five hundred on board our ship, less than one hundred had, at the end of the first year of our cruise, drawn their grog the whole time; and by thus saving their money, they

were able to supply themselves with many little comforts in the way of provision and clothing, of which they must otherwise have been destitute. In one case, the whole crew of one of our sloops of war stopped their grog for two months, that thus they might have money with which to buy a sword to present to a favorite officer, and then returned to their old courses again. Such facts prove that ardent spirits are not needed for our seamen. Indeed, they are far more obedient, efficient, virtuous, and happy, when strictly temperate, than when they use small quantities only of the poison. There are many men, who, though they would never be intoxicated with their allowance in the navy, are yet made silly and stupid, or disobedient and reckless, or cross and irritable by it.

I often found it true, that old and confirmed drinkers, who were with us, from a deep feeling of what they had suffered by this vice, were more ready to renounce it, and more firmly resisted temptation, than the young and the thoughtless. Many of those who, when we left home, held places of trust as petty officers, or in other subordinate stations, but who, on account of intemperance, lost their places, afterwards reformed, became sober and trustworthy, and were restored to their former places. These were, strictly speaking, reformed drunkards, raised from the lowest depths of that degrading vice, though thrice a day the ship was filled with the fumes of whisky, and their unreformed companions spared no efforts to lead them astray. There was one fine fellow, who was strongly attached to me, and, yielding to my personal entreaties, gave up his grog for three months. He said, that if there was no whisky on board, he should care nothing about it; but to have the ship filled with the smell of it, and see his messmates rushing to the grog-tub, it was more than he could bear; it gave him such a hankering for it, that he was constantly wretched. Such, in substance, would be the testimony of many seamen in our navy, who are corrupted and debased by the ardent spirits furnished them by law of Congress.

We had on board an old man whose life, from his youth up, had been a truly eventful one. He had, among other things, been impressed into the English navy during the last war; his papers, proving him an American citizen, had been torn to pieces before his face by a British officer; he had escaped from his ship, and lived for some time among the natives in the East Indies; had for a long time been an

inmate of Dartmoor Prison, where, being one of the shrewdest of the universal Yankee nation, he had carried on an active trade in selling beer. Having returned to Boston at the close of the war, after an absence of eight or nine years, some of his friends came a distance of forty miles to see him, furnished him with money with which to clothe himself and go home. This he spent in a spree, and shipped on board a man-of-war for a foreign cruise of four years, and sailed without seeing his wife and children. When with us, his children were respectable and prosperous, and would have provided well for him at home, or he might at any time have had command of a vessel, if he would have consented to sign the temperance pledge. This, however, he had refused, and, during the early part of our cruise, his allowance of whisky so addled his brain, that he was almost an idiot, being stupid and silly in the extreme. Having been persuaded to give up his grog, he suffered severely by the change; and such were the fears for the result, enfeebled as his constitution had been by long indulgence, that the surgeon, the captain, and other officers advised him to commence drinking again. He replied, that he had bound himself not to do so, and he would not, if he died. At length his health, strength, and vigor of mind returned, and, as a petty officer, he was one of the shrewdest and most diligent and useful men on board. The change seemed almost miraculous, and one could hardly believe him to be the same man as before.

We found, almost uniformly, that when boats' crews or other classes of our men were exposed to temptation on shore, more of those who drank their whisky on board, by a proportion of four or five to one, would become intoxicated, than of those who did not. Quite as great as this was the balance of public punishments for intoxication and other crimes, against the whisky drinkers. We found from official reports, that in the case of one distinct class of our men, more than fifty in number, the balance of punishments against the drinkers was as seven to one.

Had whisky been banished from our navy before the reform commenced in the merchant-service, it might for a time have been difficult to have obtained seamen for our men-of-war; but I am fully of the opinion, that the time has now come for this step, and that, by taking it, good seamen may be had in the place of those drunken wretches, who enter the navy merely for the sake of whisky.

A sore evil connected with issuing spirit rations on board our men-of-war, is found in the fact, that seamen often lose their lives by neglecting to report themselves until disease has such a hold upon them, that they cannot be cured, and this, merely because they cannot have their grog when they are on the sick-list. I had a shipmate, who, from this cause, suffered under a raging fever, without medical treatment, until within three days of his death, when he was past all hope. Another of our crew was sick for several months, during which time, his character seemed to have undergone a radical religious change. As he began to recover, and come on deck, the surgeon strictly charged him not to taste of ardent spirits, as, in the state he was, it would surely kill him. Led by the force of appetite, however, and the persuasions of his shipmates, to take a drink of grog, he died a day or two afterwards. When we first reached Mahon, twenty-three men belonging to the Delaware had just died of the cholera. Commodore P—— told me, that not one of them would have been lost, had they obeyed orders as to reporting themselves early to the surgeon of the ship, and that the love of strong drink prevented them from doing so.

In view of the results of intemperance, as seen on board our men-of-war, one cannot but feel, that all should exert themselves to suppress this destructive vice, for no class in society have escaped its deadly ravages. There was with us, in the squadron, a son of a learned professor in one of our first and oldest colleges. He had received a good education, had engaged with promise and success in the practice of his profession, and was connected with a Christian church. He fell, however, a victim to intemperance, and, to flee from disgrace, went on board a man-of-war. For a time, he partially reformed, and the chaplain of the ship wrote to his friends, that they might cheer him onwards. Soon after this, however, the cholera broke out, when, through fear, or from some other cause, he had a drunken spree which lasted for some days, during which he rolled about upon the floor like a brute. Almost by a miracle he escaped death by the cholera, but soon after killed himself by taking morphine, several small papers containing this poison having been found in his stomach on dissection.

Two men on board our ship, were one night engaged in a drunken quarrel, when in falling, one of them had his own knife thrust into his groin, by which the femoral artery was

severed so as soon to end his life. Both of these men had respectable connexions in the vicinity of Boston, and the one who was killed had been a merchant in that city.

I overheard one of our men at breakfast, lamenting the degradation and ruin which intemperance had brought upon him, and with strong feeling, telling his messmates of the efforts which a pious father had made to reclaim him, and how he revered and loved the good old man, and how often he thought of him, though many years had passed since he had seen him. With burning shame, he compared his own wretched and degraded state with the high standing and success in life of his brothers, who were virtuous men. Soon after this, I went and pressed him with the folly of his course, and he saw and felt that it was worse than madness. At noon I saw him again, and oh, it was enough to break one's heart to see him. To drown the voice of conscience, he had drained the cup of woe. Confined, and in irons, he rolled about upon the deck, a drunken, raving maniac. He howled and prayed, and cursed and blasphemed the name of his God, all in a single breath. And oh, that unearthly howl! it made my blood run cold as it rang through the ship, it seemed so like the voice of wailing from the pit of woe. It was no stupid, brutal cry: it had in it the soul of a man, and was filled with the anguish of a deathless spirit. It came, too, from one of warm heart, and fine feelings, who, but for this single curse, might have been a man indeed, wearing the image of his God. Then I thought, that could this man, sunken as he was, but be placed within the halls of Congress, where those who make our laws could see and hear him, it would do more than any human eloquence, to lead them, as one man, to rise up and refuse longer to furnish the poor sailor with this liquid fire. And I could wish that those who would not thus do, might ever hear this voice of wailing sounding in their ears with words of cursing and of woe. Why, oh why should we, by law, place this deadly poison before the poor tempest-tossed, weather-beaten sailor, who hath sorrow enough, God knoweth, without this cup of cursing. Shall the Christian and philanthropist be silent when he views such scenes; and sees, too, that the intemperance of those belonging to our navy, makes us a by-word and reproach in foreign lands, and causes us to be looked upon with horror, or with pity and contempt, by the follower of Mahomet, and even by the poor degraded Pagan?

And shall the voice of entreaty, and the rush of emotion which prompts it, pass unheeded by, like the sighing of the breeze on the surface of the deep?

I have blushed for shame when I have seen those who, as seamen, wore our naval uniform, and such even as had the badge of petty officers, reeling, raving, and belching forth their curses in the streets of a foreign city, or lying dead drunk upon the pavement, the objects of pity, or scoffed and sneered at by hundreds who were passing every hour, and exposed when night came on, to be robbed even to the very clothes they wore. I have also heard little children, when at play, freely using the vilest and most wicked oaths, which were the only English words they knew, and which had been fixed in their memory by hearing them so often used by our seamen. They did not know the meaning of these words, and when I have told them that what they said was bad and wicked, they said that they did not know it, and would say so no more.

It were better than it is, if none of those in our navy, who wear the badge of rank and office of the higher grades, were ever seen with flaming face and glassy eye, and wavering step, corrupting, by example, those below them, and giving painful evidence, that genteel Madeira, Port, and Sherry, drank in the wardroom, cabin, or stately hotel, may have the same effects, as vile and vulgar whisky, which is guzzled on the berth-deck, or in a groggery on shore.

I have one charge more to bring against intemperance, as it exists in our navy: it is the crime of murder, and the guilt of shedding human blood. So far as I could learn by observation and inquiry, not a winter passes at Mahon, in which one or more of our seamen is not murdered, either in drunken quarrels with each other when on shore, or with the natives there. The witnesses of these deeds of blood, too, are commonly so far intoxicated that their evidence is good for nothing, and hence justice cannot be done. The guilty do not, however, always escape detection and punishment, as the following case will show.

Among those who went on shore on liberty, the last winter we were in Mahon, were two young men who were shipmates and friends, and about twenty-one years of age. Instead of returning as commanded to do at the end of twenty-four hours, they were on shore a week, when one of them came on board, and was confined for being drunk, and dis-

obeying orders. The next morning, having slept off the stupor caused by drinking, as one of the lieutenants of the ship was passing near him, he rushed towards him and, shaking with violence the irons which bound him, exclaimed, I am a murderer! "For God's sake, then, keep your hands off from me," said the lieutenant, shrinking back, startled at the guilty horror of the man. He then confessed that he had killed his friend, and offered to go and point out where the body was. An officer, with a guard of marines, was sent with him, when he led them to a retired place, where the body was lying in a natural position, as if sleeping, with a small switch in its hand, and a pair of shoes beside it. The head was badly broken and mashed, and the work of death had evidently been instantaneous.

The story told by the murderer was, that he and his friend, during their absence, had every day carried a supply of ardent spirits with them, to some retired place in the fields, and there remained, more or less intoxicated, until night, when they returned to the city to lodge. At length, when in a kind of drunken stupor, he had tried to awaken his friend, who was sleeping; and, failing to do it readily, he took a large stone, weighing about fifty pounds, and raising it some feet, let it fall upon the head of the sleeping man. This he did twice, though the first stroke must have caused instant death. The body was removed, and I performed over it the rites of Christian burial, when it was laid in the grave.

The murderer was tried by a court-martial, and sentenced to be hung from the foreyard-arm of the ship, to which he belonged, six weeks from the time of his trial. Though he had been a thoughtless, wicked youth, and, when a boy in the city of New York, was in the habit of Sabbath-breaking, when his pious employer had supposed that he was in the gallery of the church where he himself worshipped, and had brought himself, by his evil courses, to disbelieve the Bible, yet, on learning what was to be his fate, he applied himself assiduously to the study of the New Testament and to acts of devotion. The chaplain, who spent an hour or two with him each day, had the pleasure of seeing him deeply conscious of his guilt in the sight of Heaven, and, with the joy of a humble believer, trusting in the mercy and the love of him, who, when he hung upon the cross, said to the dying penitent beside him, "To-day shalt thou be with me in paradise."

It was a mild and lovely summer day, when we left one of the smaller ports of Italy, and, borne onwards by a gentle breeze, we sailed along the coast of the Roman States. Every thing in Nature seemed to harmonize with the quiet, dreamy air of hoar antiquity, presented by the classic heights and plains beside us. There was something staid and thoughtful, too, in the looks and movements of the inmates of the stately barks, which floated side by side. As mid-day approached, all were assembled on the quarter-deck of their respective ships, when the sentence of death against the murderer was read aloud. He had partaken of the sacrament, his thoughts were fixed on heaven, he had no fear of death, and when, at twelve o'clock, the signal-gun was fired, firmly and alone he had walked out upon the fatal plank, a cord, which held on high a massive weight, was cut, and this, as it fell, raised to the yard-arm the ill-fated man. Soon after, the body was lowered to the deck, and with its death-clothes and the fatal cap upon it, was sewed in a hammock with a heavy weight at the feet, and committed to the deep with the usual forms of the burial service, there to rest until the earth and the sea shall give up the dead that are in them, and all shall stand before God for judgment.

It was indeed a trying scene; that convulsive death-pang, the livid corpse, the final plunge into the deep of one, who, but half an hour before, was full of life and vigor. Such things, however, pass unheeded by, finding a record only in the log-book of a ship, and the hearts of those who witness them. I have sometimes thought, that could this man have hung from the lofty dome of our national Capitol instead of the yard-arm of a ship of war, and could he have seen around his scaffold those who make our laws, and there, with his dying breath, have said to them, "The liquid poison, which you gave me, fed that appetite which stained my hands with blood, and brought me where I am;" and could they then have seen the death-pang and the livid corpse, — could all this have been, they must have turned and dashed the cup of cursing from the seaman's lips.

Were we to turn from the seamen to the officers on board our men-of-war, a volume might be written in tracing the various causes which unite in forming their characters and directing their conduct, and in making them what they should, or what they should not be. I can, however, only glance, in closing, at a few peculiarities of the singular, un-

natural, and highly artificial state of society, under the influence of which, as existing in our naval service, the minds and morals of our officers are shaped.

I have already mentioned, as a reason why our naval officers should receive their early professional training on shore, the fact, that they can thus be under far more correct and efficient moral, social, and religious influence than on shipboard, and that they would not, when young and reckless, be exposed to strong and overwhelming temptation to vice. I speak, in this connexion, of social influence, because I have found a strong appeal to feelings of regard for a virtuous mother and sisters, who were far away, a most efficient means of restraint and reformation with the young officer, who had taken the first steps in the pathway to ruin. I have never heard a naval officer of age and experience speak in favor of placing boys as midshipmen on board our ships of war. They uniformly reprobate it, and say, that at least three fourths of them are ruined, or otherwise fail, and leave the service.

Midshipmen ought, also, before receiving a warrant, to be closely examined as to their habits, moral character, and health. Many a reprobate and ungovernable son has, as a last resort, been placed in the navy with a view to subdue him, when, perhaps, his constitution has been impaired by vicious indulgence, or undermined by disease; and thus, physically weak and morally debased and depraved, has become a burden to the service, and a curse to all around him. Unable to endure the exposure and fatigue of duty, beneath the scorching sun, or chilling night-air, or drenching rain, or amid the howling tempest, he hangs upon the sick-list, and the duties he should do fall heavily on others. Delicate boys, transferred, at a tender age, from the school-room or luxurious parlour to the steerage of a man-of-war, with its coarse fare and hard accommodations, its noise and riot, its loss of rest and fatiguing duty on deck, are full apt to wilt and wither like the tender plant, torn from its native earth and placed in harder and more ungenial soil. These causes, with youthful intemperance and licentiousness, have not only driven many from our navy, but have undermined or seriously injured the health and constitutions of large numbers still connected with it. I once heard a number of lieutenants give it as their united and deliberate opinion, that were there an invalid list formed in our navy, of those who were permanently diseased, it would embrace one half the officers of the grade of

lieutenant and upwards. Most of these, it is true, are engaged in active duty, but a little extra exposure to the weather, or over exertion, or undue indulgence of some of the animal appetites, brings them upon the sick-list, and the burden of their duties rests severely on others.

In view of these facts, well may we ask, — Why should mere boys, unaccustomed to fatigue, be brought into the service, and why should not those who enter it as officers be examined as to their health, by a surgeon, as the common seamen are? and why, finally, ought we not to have a naval academy or college, for the early scientific training of our naval officers, admission to which, as in the case of other colleges, to be based on certificates of good moral character?

The late increase of pay, in our navy, has a tendency to encourage and enable the younger officers to appear and dress like gentlemen. Compel a young man to live on coarse fare and dress poorly, to use his sheets for a table-cloth, to borrow clothes of his messmates and be meanly served, and you humble and degrade him, and greatly lessen his pride of character and self-respect. A man's conduct and language are affected not a little by the dress and style of living of himself and those around him. An increase of pay furnishes the means of an earlier and better settlement in married life than could otherwise be hoped for; and no one, who has not witnessed the fact referred to, can know how much is effected by a devoted and honorable attachment to a lovely and virtuous woman, in restraining from vice wild and reckless young men, when peculiarly exposed to temptation, and cut off from all moral and religious restraint.

Peculiar prominence is here given to moral and religious influence, because the man who is morally corrupt and debased by vice, can neither respect himself, nor secure the esteem of others. He may exact respect for his talents, and may, through fear of consequences, compel those around him to observe towards him the outward forms of politeness, but, as to any sincere and heartfelt esteem, he fails of securing it. He may have the noisy, bullying, animal courage of the common sailor, and thus, acting in a crowd, may discharge his duty well in time of action, but he has nothing of that self-reliance and high moral courage, which sustains and animates the upright and virtuous man. Can we safely rely upon a commander who is himself profane, licentious, a swindler, and it may be intemperate, to watch over and form

the moral character of the younger officers of the navy? and, should such an one attempt rigidly to enforce the laws of the navy against these vices, would not his character and conduct render his efforts to this end worse than useless? If we would have, as officers in our navy, men whose influence in discipline will be wholesome and efficient, — men who will respect themselves and secure the esteem of others, — who can safely be trusted with the despotic and almost irresponsible power, which is placed in the hands of our naval commanders, and who, too, will be cool, collected, and brave in action, we must have upright and virtuous men, whose example will aid in sustaining their influence; and still better were it, if, like the late Commodore McDonough, they were devout and pious men, not ashamed to ask the blessing and the aid of God on the eve of battle, or to render him public and heartfelt thanks for victory and success. These remarks have been suggested and fully confirmed by carefully observing the superior reputation, efficiency, and success of the virtuous and pious officers of our navy, as compared with those of an opposite character. And here I am happy to state, that there is an increasing number of officers in our navy, who, by their virtues and their moral and religious worth, are a credit to the service, and would grace any circle in which they might be placed. There are others, however, and sorry am I that it is so, who, though wearing swords and epaulettes, and claiming to be gentlemen, are so in dress alone; their conduct and their language grossly belying their outward appearance and their vaunted claims to gentility. Some of this class are so lost to all sense of decency, that their common conversation at the mess-table and elsewhere, is most loathsome and offensive to every virtuous mind, and such, withal, as should for ever exclude them from all decent society.

There are some prominent evils connected with the system of promotion to rank and office, existing in our navy. Where reference is had in promotion to the time one has been in the service alone, and not to merit, each one being elevated to a higher rank when his turn comes, it will of course happen that some and it may be many will reach the highest grade of office, who, by their want of self-control, of natural talent, of courage, of good morals or education, are wholly unfit for the station they occupy. It is often true, also, that the weakest and most worthless officers, have the most influential friends and connexions to stand by them in the hour

of trouble, and shield them from their just deserts. A commander, convicted of theft and other base crimes, has been freed from the sentence of a court-martial, by the discovery, on the part of a learned friend, of a slight informality, in the proceedings of the court; and the wretch, guilty, but unharmed, has been sent back to his station, to tyrannize over those, by whose means he had been brought to trial.

A weak and timid commander may not only disgrace his country in time of action, but, when sailing in warm and sickly latitudes, may fear to run near enough to the coast to secure the benefit of the land breezes, or to avail himself, so far as it is prudent, to do so of the breath of the tornado to bear him onwards, instead of putting his ship directly before it, and permitting it to carry him in a direction opposite to that in which he should go. Thus, may the cowardice of a single man endanger the lives of scores or hundreds, by detaining them where the deadly breath of the pestilence reaches them. Such a man may, through natural weakness of character, be scarcely a moral agent, and the guilt and blame in the case must rest upon the government, which employs such wretched tools.

It has been said by one long familiar with our navy, that there are many intimacies, but few friendships among the officers. The reason of this, is found in the frequent collisions of feelings, arising from conflicting claims to rank and honor, and the jealousy with which officers of the lower grades, regard the standing and authority of those above them. The eager thirst for rank and promotion, attended as they are by higher authority, increased pay, and better fare and accommodations on shipboard or elsewhere, leads the younger officers to feel any thing but unmingled grief for the death of those above them; nor is the chance of promotion connected with war, or the cruise of a ship or squadron in sickly climes, viewed without interest by the eager aspirants for rank and office. This, surely, is a gross perversion of the moral feelings and sympathies of our nature.

Chaplains are allowed, in our navy, to most of the navy-yards, frigates of the first class, and all larger ships, commonly called seventy-fours, but carrying in most cases 100 guns or more. Such, at least, is the law, but it is rarely the case that there are as many chaplains in the service as the law allows, owing to the neglect or refusal to appoint them. Men high in office are not always the most anxious to pro-

mote the moral and religious welfare of those under them, and such a thing has been known as a first clerk, in the Navy Department, who was a foreigner and a Catholic, who not only controlled his superior in office, but who used his power to give those of foreign origin in our navy the preëminence over native born citizens, as also to persecute and drive from the service such chaplains as would not become the subservient tools of himself and his partisans. I should not state these facts had they not been perfectly notorious, and matters of free and frequent remark among the officers.

It results, from the facts stated above, that about one half of the officers and men in active service in our navy, are cut off from all moral and religious instruction and influence, and are constantly exposed to the most corrupt and debasing allurements to vice. Hence, profanity and licentiousness abound; the Sabbath becomes a day of visiting and amusement, and a time for receiving on board, in the ports of Catholic and heathen countries, kings, princes, and men of rank, in whose honor splendid entertainments are given, and noisy salutes are fired. Thus do commanders in our navy, instead of correctly representing, when abroad, the Protestantism of our nation, warrant by their conduct the belief, that, like the Catholic nations of Europe, we regard the Sabbath as a day to be mainly devoted to amusement and sin. The officers of our navy, too, when not in active service, are commonly so engaged in travelling for amusement, and in visiting their friends, as not to avail themselves of such regular and efficient religious instruction, as would benefit themselves and secure their respect and regard for the holy precepts and wholesome restraints of Christianity. Hence, it is too often true, that, when they leave their native land, they cast off all serious regard for the Sabbath, and act on the sailor maxim, that there is no Sunday where there is more than five fathoms of water.

Another flagrant evil bearing upon the moral condition of our navy, has been the character and conduct of the chaplains formerly employed. Previous to the year 1826, it was not required by law, that our naval chaplains should be clergymen, and hence it often happened, that the commander of a ship or squadron would give the office to some graceless and abandoned profligate, whose presence would be no restraint upon vice, and whose public performances would expose religion and its votaries to ridicule and contempt. Men

habitually and grossly intemperate and profane, have thus been employed to read prayers and sermons on shipboard, and have been held up as representatives of the religion of Christ. I have it from those who were themselves eye and ear witnesses of what they state, that one of these chaplains, so called, the moment he closed public worship would turn to his servant, and, in the hearing of all, with a profane oath or curse, order him to bring him a glass of grog, — that another used to lie drunk on the deck every night, and that another, who went on shore with the officer who told me the fact, to bury a man, was so drunk when they landed, that the officer himself was compelled to read the funeral service, and leave the chaplain lying on the bottom of the boat.

Since the order was given, that no one should receive the appointment of chaplain, who was not a regularly ordained clergyman of good standing in his own denomination, it has been difficult to secure permanently the services of able and well-educated men, owing to the fact that the salary of a chaplain at sea, was, until the recent increase of pay, but about half as much as was given to those stationed at navy-yards, though the latter was by far the most desirable service, nor was it such as to enable one to support a family respectably. The result was, that the office was sought either by men who had little prospect of succeeding in their profession on shore, or by young men, of talents and energy it might be, whose leading aim was to secure the advantages of a cruise or two at sea, with its facilities for foreign travel, and then resign. The present pay of a chaplain, however, is such as to hold out inducements to young men of talents and piety to look to the office as a permanent one. I would here give peculiar prominence to the education and talents of a chaplain, because, among men who have but little regard either for piety or for the clerical office, he must secure not only the respect which belongs to high moral worth and purity of character, but that also which follows superior talents and attainments, or he will not be able to stem the current of adverse influences which press heavily upon him.

The law requires that divine service should be performed at stated times, "unless bad weather or other extraordinary circumstance prevent." When, therefore, an irreligious commander has, as a chaplain, one who has not the ability as a writer and a speaker, to interest the officers and crew, some "extraordinary circumstance" is sure often to occur, or to be

manufactured for the occasion, in order to prevent public worship. Thus has it occurred in repeated instances, that a chaplain has been on board one of our ships of war for two or three years, during the whole of which time, he has been called upon but once to perform the rites of public worship, the impression made by this effort being such as to prevent any further call for his services. And yet, a commander who has thus treated one chaplain, has, when another of more popular talents has been with him, exacted, with rigid punctuality, attendance upon the religious duties required by law.

As the scientific knowledge necessary for promotion in the navy is much less than is commonly acquired in college, and as, in foreign cruises, questions connected with the natural sciences and ancient history often arise on shipboard, a well-educated chaplain, if not vain, forward, and obtrusive, may secure much respect for himself, his office, and his religious efforts, by rightly using his superior attainments. He may also do much in wisely guiding the reading and personal researches of the younger officers, and in leading them to well-directed efforts for collecting materials to enrich the museums of scientific institutions at home. By a knowledge of the leading modern languages, also, a chaplain may often make himself highly useful when abroad, and may thus secure, in a peculiar degree, the favor and respect of the officers with whom he sails, by acting as an interpreter for them in their intercourse with foreigners, as also by translating official and other papers, in those languages, which are received on board.

A chaplain should be peculiarly guarded in his language and conduct, that thus he may avoid giving any just cause of offence to men, who, as a class, are peculiarly sensitive as to their opinions and their rights. He should strictly observe the etiquette of the service as to the customary acts of respect to officers of different grades; and, while he respects the rights and feelings of others, he should not permit his own to be trifled with. He should call any one to an account who treats him in a disrespectful and ungentlemanly manner; and, if he is himself what he should be, he will be sustained by his fellow-officers in asserting and maintaining his rights, and, if necessary, in bringing the offender to trial and punishment. On the other hand, if he permits himself to be trampled on with impunity, no one will defend him, and soon his character and influence will be hopelessly gone.

That a chaplain should be a man of self-possession and unshaken fortitude, in view of impending danger, is obvious; for if he is filled with fear when peril threatens, not only does he thus dishearten those, who, at such times, look to him for hope and comfort, but he also brings reproach upon that religion which he has commended as a sure support in the hour of darkness. It is said of a chaplain in our navy, that, some years since, when there were fears that the ship in which he was had sprung a leak, and he showed himself greatly frightened, in the presence of the crew, a lieutenant who was near seized him by the shoulders, and helped him, without ceremony, down the ship's ladder to the deck below. In this, he served him right, for the chaplain of a ship of war should be above all suspicion of cowardice in any form.

A chaplain should have free and familiar intercourse with all the seamen on board the ship in which he sails. Some officers are, I am aware, opposed to this, as, in their view, injuring the discipline of the service, by violating that strict regard to the distinctions of rank and office which, in general, I admit to be right and best. The chaplain, however, has not, like other officers, to command and govern. His duty is to instruct and persuade. He goes among the men as their personal friend and adviser; and, if he rightly uses his influence, he may greatly aid in the discipline of the ship, not only by checking those vices which make men idle and turbulent, and promoting those virtues which lead them to be industrious and contented, but also by explaining many things to them, connected with their condition and treatment, which, when misunderstood, or harped upon by the evil-disposed among them, often cause much dissatisfaction and complaint. He may also have access to means of knowledge beyond the reach of other officers, which may enable him to expose and counteract base and malicious slanders originated by the crew, with a view to ruin the character of an unpopular officer. Still, he should never act the part of an informer, or violate the confidence reposed in him by any individual. A chaplain, who is active and faithful, may in a few months learn enough of the character and habits of several hundred men, to convince them, individually, of his interest in their welfare, as also to enable him to give any one of them such advice or personal reproof as he may need. Listen kindly to the sailor's tale of woe, and from that time forward you become his friend and may hope to do him good.

Above all, should a chaplain be peculiarly kind and attentive to the sick, whether officers or men. In sickness, the heart is open and tender, and there is that in sincere Christian sympathy and kindness, so distinct and so far above any thing of mere earthly growth, that he who exercises it gains a high vantage ground. Besides, I have always found that wicked men shrink away from each other, or have no solid comfort to impart, when in trouble; and at such times, too, the sufferer craves religious truth and guidance. Acts of Christian kindness, also, bestowed on those who are far removed from kindred and friends, are doubly dear to such as are the objects of them, and rarely fail to win the whole heart. There are times when all men of reflection, be their character what it may, are willing freely to converse on the truths connected with a coming world; and the chaplain who is prudent and judicious in his religious intercourse, may gain access to all who sail with him, and cause his personal influence to be strongly felt by them.

A chaplain should have a strong, clear voice, and should be a ready and fluent extempore speaker. The noise of the winds and waves, and the motion of a ship at sea, are often such, that no desk or written sermon can be used; and the strongest voice must be severely taxed to make itself heard by the whole of a ship's company. And yet, a few impressive and appropriate words uttered, and a hasty prayer to God, amid the din of conflicting elements, when all are forced to feel their dependence upon him, will often sink deeper into the heart, and do more good, than the most labored and able services at other times.

Chaplains have sometimes done much good by superintending and directing the instruction of the boys on board, as also by teaching the midshipmen mathematics. As to the latter duty, however, it must, if faithfully performed, often interfere with strictly professional claims of service; and hence it is well, that mathematical teachers should be employed as a distinct class in the navy.

If due allowance be made for those vices of seamen which result from their peculiar temptations, their freedom from judicious restraint, and their want of early religious instruction, I have thought that the permanent effects of a well-planned and prudent, and, at the same time, vigorous and systematic course of moral and religious effort with sailors on board a man-of-war, may be as clearly and decidedly beneficial in

repressing vice, and in promoting good order, contentment, morality, and Christian principle, as in the case of any community of similar rank and intelligence on shore. The constant and exciting collision of mind with mind, on board a man-of-war, is indeed fitted quickly to dissipate serious reflection; but, at the same time, it gives increased activity and power alike to the intellect and the moral feelings; and hence, seamen will follow an argument more closely, and their sympathies are more deeply and easily excited, than those of most other men, whose education has not been superior to theirs.

Though seamen often meet with incidents which excite the feelings, far more than any thing which occurs on land would do, yet, they not unfrequently sacrifice, in a great degree, the religious benefit they might derive from impressive dispensations of the providence of God, by their unrestrained indulgence of wit and humor. Examples of this occur in the epitaphs which they compose for their deceased shipmates. Of these, the following, copied from monuments in the graveyard where our seamen are buried, at Mahon, may serve as a specimen. Over the inscription which follows, the outlines of a cask are drawn. The epitaph reads thus: "In memory of William Mulloy, a native of Troy, State of New York, a cooper on board the United States ship Delaware 74. His adze becoming edgeless, his staves worm-eaten, his hoops consumed, his flags expended, and his bungs decayed, he yielded up his trade, with his life, on the 29th of April, 1829." The following explains itself:

" Although his skin 's of dusky hue,
His heart was pure, his friendship true :
His glass upon this earth is run,
He 'll rise again in kingdom come.
His duty he performed with care,
As captain's cook of Delaware."

Another, —

" The bark is waiting,
I must be ready ;
Charon put off,
Steer small and steady."

With all the trials and opposing influences with which a chaplain at sea must contend, however, there will still be some things to encourage him. Here and there one will sympathize with him in his religious feelings, and he may do much to cheer and strengthen such in their onward course of

virtue and of piety, while, to the sick and the sorrowing, his counsels and his care may be as a soothing balm to the soul, or as life from the dead to their crushed and wounded spirits. When a seaman breaks away from the bondage of his corrupt and debasing vices and habits, and, under the influence of deeply-seated religious principle, takes a stand as a virtuous and pious man, the mighty effort required in gaining this position, and the constant and deadly struggle he is forced to maintain against his long-cherished passions and appetites, and the opposition and enticements of former companions in iniquity, — these, and other causes, give a tone and depth, and vigor to the religious character of the truly pious seaman, such as is rarely met with in those of any other calling.

The following case is quoted from my private journal. Sept. 22d, 1836. — This afternoon there died on board this ship a colored man, by the name of J. M. He was well-informed on religious subjects, and apparently a humble and devout Christian. He had for some time been conscious of his approaching end, but felt no anxiety as to the result. There was no enthusiasm in his feelings, but a cool and reflecting state of mind, which, taken in connexion with his previous exemplary conduct, his uniform patience, during a long and trying illness, his devout habits, and his clear and intelligent views of religious truth and duty, have secured, in a high degree, the respect of his medical attendants, and left a very favorable impression on my own mind, as to the reality of his piety, and his consequent preparation for a better world.

Since leaving the navy, I have followed, with interest, the history of such of my shipmates as, from time to time, I have been able to hear from; and rarely do I meet with a tarpaulin, without looking under it, to see if I do not recognise the familiar face of some old shipmate, and many and warm have been our mutual greetings. Often have I learned from them the melancholy end of some one, who was with us, who has fallen from aloft, or who perished, by shipwreck or disease, in some foreign land. Sometimes, however, more cheering news is heard, such as to lead me to feel, that the most hardened and reckless are not beyond the reach of hope, and that no efforts should be spared to reclaim them.

Not to notice other cases of an interesting character, there was, on board our ship, a youth, some sixteen or eighteen

years old, who was the coolest and most brazen-faced villain I have ever known. With vice in almost every form he was quite familiar, and yet, such a grave and serious air, and such perfect self-possession had he in all circumstances, and so readily and plausibly would he tell falsehoods, to advance his ends, that he could easily pass himself off for almost any thing he attempted. He told me, he had for some time been a teacher in a Sabbath school in the city of New York, and I little doubt that he played his part to perfection. He had an insatiable thirst for knowledge, and read with the utmost eagerness every book he could obtain. With the common infidel and Universalist arguments he was quite familiar, and, collecting the other boys around him, he would discourse to them about Sheol, and the Valley of Hinnom, *aion* and *aionios*, with the gusto of an amateur in such matters. Under my teaching in the Sabbath school, the only way I could keep him in his place was, by threatening to turn him out of the class, by which means he would have been cut off from the use of the library books. I have never met with one whom I regarded as more plainly marked out for the gallows, such an adept was he in deception and vice. And yet, from his talents and acquirements, I could not but feel a peculiar interest in him. Thus I left him at the close of our cruise.

I heard nothing more of him until, during the summer of 1841, I met my friend the Rev. Mr. Lord, the devoted and successful pastor of a seamen's church in Boston. He said, that a young man, who had been a shipmate of mine, had attended a prayer-meeting at his church a short time since. His attention had been arrested by reading a religious tract at sea, and, immediately on landing, he had sought out a place of instruction. So overpowering were his convictions of the guilt of his past life, that he besought in his behalf the prayers of the pious with such earnest entreaty as to subdue all who heard him to tears. The next day his mind was relieved of its burden, by a humble reliance upon the merits of him who died to save us from our sins, and, during his stay in port, he gave good evidence of a radical change of character. He confessed his having been guilty of a course of vice and crime, such as almost surpassed belief, and expressed his wonder, that he had not before that time ended his life upon the gallows. He stated, that he had opposed my efforts for his good, by plying me with infidel arguments, and in other ways. He was anxious to see me, and contem-

plated a journey of some sixty or eighty miles, for that purpose, but did not accomplish it. Thus much for my old friend G., and his case has done much to convince me, that the most reckless and abandoned seamen are not beyond the reach of hope.

There has been a change for the better, great and strongly marked, in the general character and deportment of the officers and men of our navy, within a few years past; and, in repeated instances, chaplains have been cheered and encouraged amid the peculiarly trying and self-denying labors of their office, by a general seriousness among those who sailed with them, and the commencement, on the part of many, of a sober, devout, and religious course of life. Some, who were formerly officers in the navy, are now able, pious, and successful preachers of the Gospel; and there are others still, who are now connected with the naval service, whose education, talents, piety, and knowledge of the world are such as would fit them for peculiar usefulness in the clerical profession.

I have spoken thus at length of the character and trials of chaplains, to show their peculiar need of kind, Christian sympathy and encouragement in the discharge of their important duties, as also with a view to counteract the cruel and wicked aspersions of those ultra advocates of Peace and Non-Resistance, who, in their public addresses, and in formal resolutions, denounce all clergymen, who are connected with naval or other military service, as being guilty of directly aiding and abetting profanity, intemperance, licentiousness, and other forms of vice. The charges thus urged would seem the more singular and trying, were it not that our Saviour was accused, by those of his day, of being "a gluttonous man and a wine-bibber, a friend of publicans and sinners," because, like our naval chaplains, he went among wicked men for their good. There are those, who, in their zealous hatred of war, seem to have brought themselves not only to hate all military men, but those also who are laboring to do these men good; just as some have such a horror of slavery, that they would cut off slaves from the means of moral and religious improvement, and bitterly denounce those who are striving to enlighten and bless them.

In closing this work, and sending it forth to the world, I feel as if parting from an old and familiar friend, long the

solace and companion of my lonely hours. It carries with it the results of distant travel, of high excitement, of delightful social intercourse, of visions of poetic grandeur and beauty, of hair-breadth escapes by land and sea, and the treasured thoughts and feelings of the brightest, happiest years of my past life. Often, when abroad upon the deep, or amid the quiet retirement of country life, have the silent hours of night stolen quickly away, when pleasantly employed in musing on past scenes and events of peculiar interest, in giving a permanent form to the facts, thoughts, and feelings which absorbed the mind, or in reading the history of other days, to each event of which a local habitation had been given by a recent visit to the places where they occurred. In thus sending forth this book to the world, to meet with many whose tender mercies are cruelty, it is with a lively sympathy for its fate, a feeling of depression at the loss of its companionship, and its stimulus to delightful and exciting effort, and, as I trust, with emotions of humble and heartfelt gratitude to God, for his kind protecting and preserving care during the varied and eventful scenes and incidents of that portion of my past life, a narrative of which has here been given.

Nor would I, in recording the goodness of the great Creator, forget those impressive lessons of his majesty and power, as contrasted with the weakness and frailty of man, so often suggested to the mind by viewing, in all their widely varied magnificence and grandeur, the wonders of the mighty deep, the shining beauties of the heavens when lighted by the stars of evening, or hung with the gorgeous clouds which grace the setting of the summer's sun; or, more than all, in the wild commotion of the elements, when lashed to fury by the breath of the tempest. In recalling scenes like these, as in this work they have passed in review before us, or as more deeply and vividly impressed upon the minds of those who have witnessed them, and have felt their present and pervading power, might I in verse express the feelings thus excited, its tenor would be as follows :

All Nature tells us of a God,
 Who rules the nations by his nod : —
 The grandeur of the sable cloud,
 Which spreads majestic, — Nature's shroud : —
 The darting of the lightning's fire,
 Which makes man tremble at the ire
 Of Him who sits upon the throne,
 And reigns Almighty and alone : —

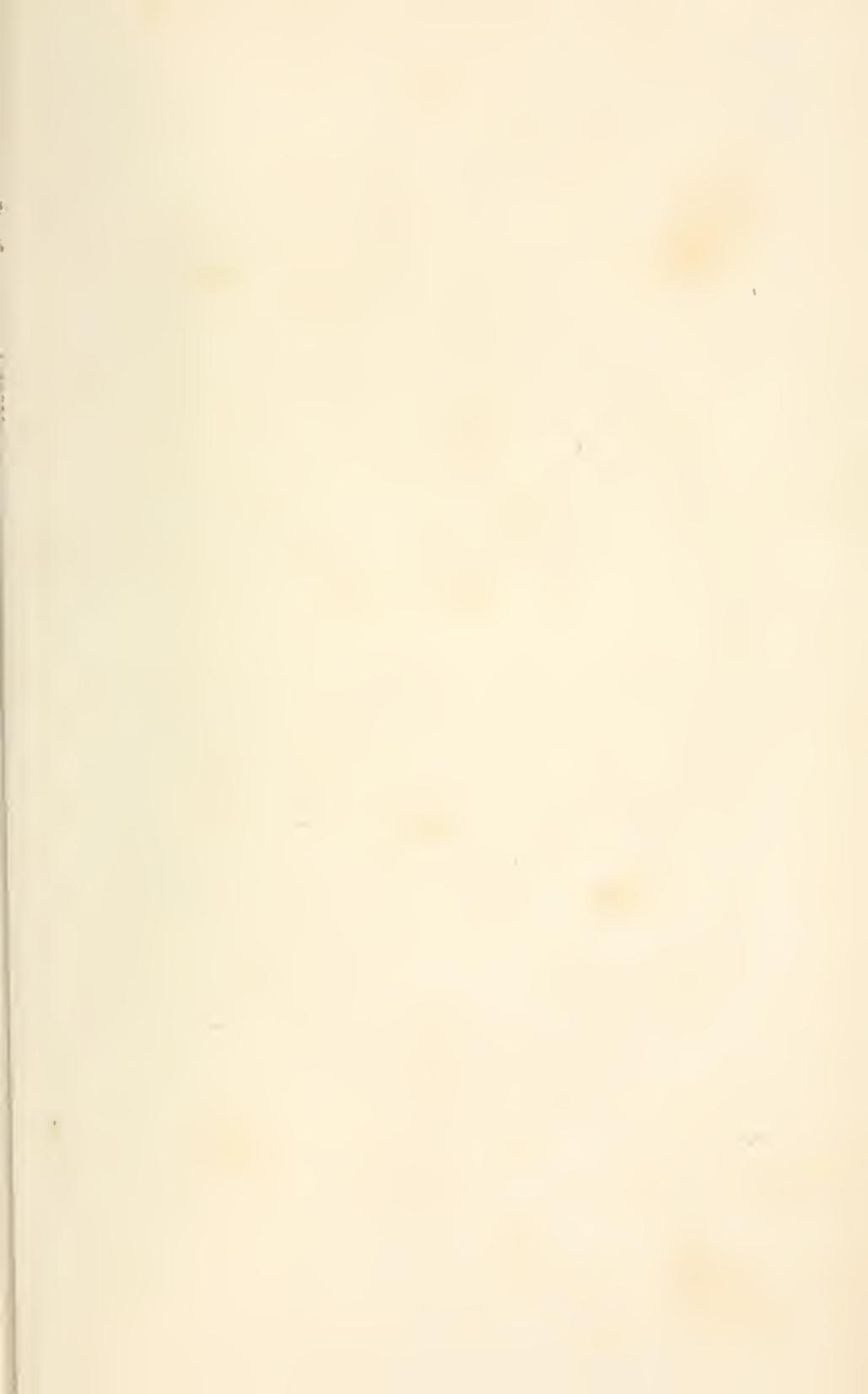
The deep-toned thunder's awful voice,
 Which drives man from his sinful joys ;
 With soul-struck horror makes him quake,
 Lest God arise and vengeance take,
 And thus his soul with wrath be riven
 With deeds all dark and un-forgiven ; —
 These all, with varied notes, proclaim
 The glories of his holy name,
 Who gives the Moon her gentle light,
 And spreads the beauties of the night ; —
 Who bids each distant shining star
 Send forth its gladsome rays afar ;
 Hides with his clouds the King of day,
 Then drives with wind those clouds away ;
 Now bids the waves of ocean roll,
 And freely pass their wonted goal ;
 Then, at a word, those waves are still,
 Obedient to their Maker's will.

See yon fair Moon ; — with robe of silver light
 The earth and sea she clothes with splendor bright,
 Her beauteous rays reflected, meet the eye,
 And the deep ocean seems another sky.
 Or, view this ocean heaving high its tide,
 And rolling onward with majestic pride,
 When, gently yielding to the Moon's fair reign,
 Its widespread waters seem one living plain ; —
 Or, when the tempest, moving in its wrath,
 Ploughs through the sea a dark and foaming path ;
 Or, when the whirlwind's wild and angry sweep
 Stirs up the fountains of the mighty deep : —
 Speak not such scenes, in Reason's gifted ear,
 Of power and grandeur, such as make man fear,
 With voiceless eloquence the soul subdue,
 Or tears of rapture all the cheek bedew.

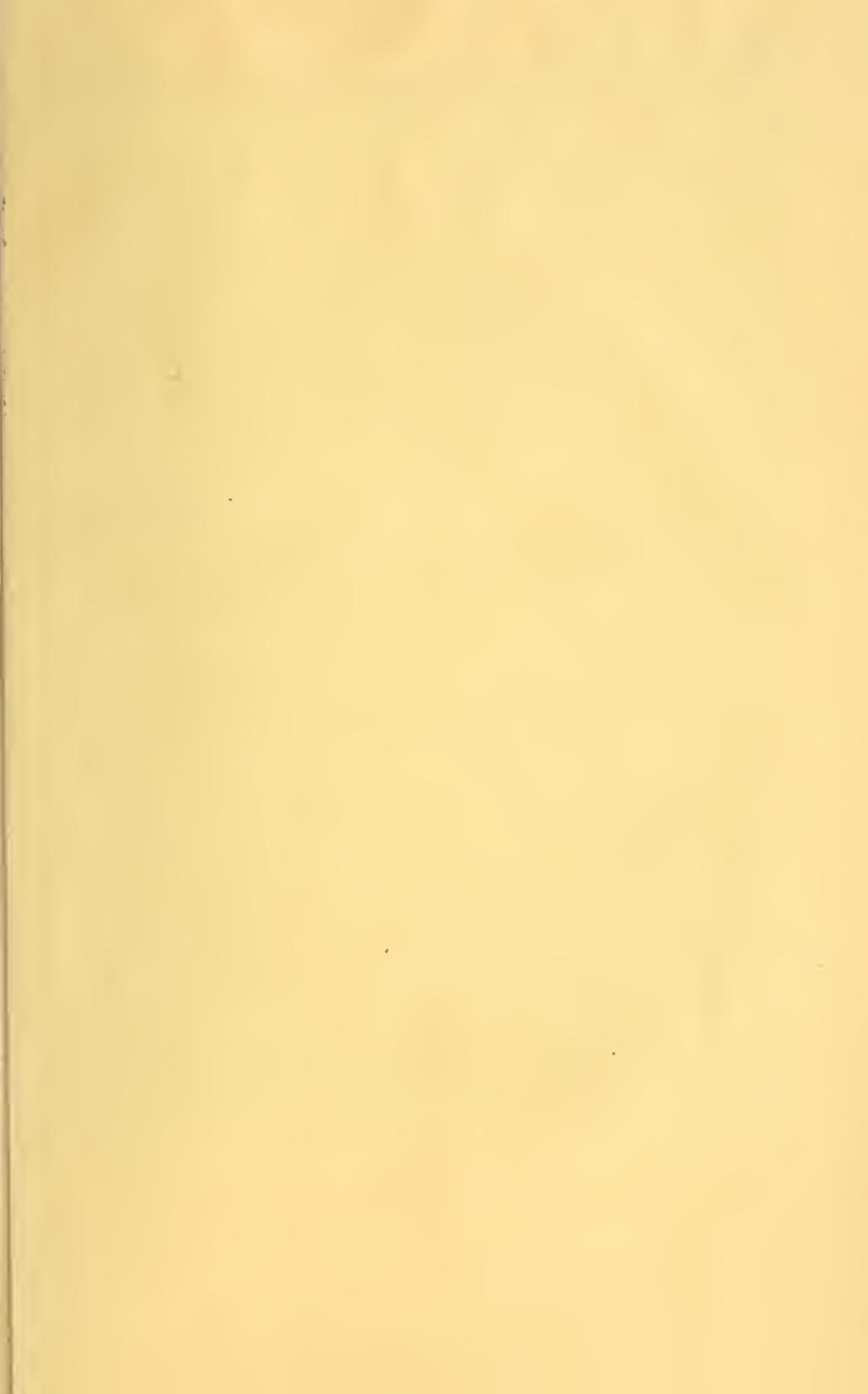
The brilliant Sun lights up the evening sky,
 And casts o'er Nature hues of richest dye ;
 While the bright bow, uniting earth and heaven,
 Tells erring man of sin's dark guilt forgiven.
 The rising mist, — a robe of living light, —
 The widespread sea now clothes with purest white ;
 The fair horizon, stretching far and wide,
 With richest purple now is deeply dyed :
 The gorgeous clouds, above the king of day,
 In brilliant masses proudly float away.
 Here shining amber o'er the sky is spread,
 There the bright scarlet or the deeper red :
 All Nature glows with fairest glory crowned,
 With joyous music all the waves resound.
 Then comes the twilight with its sweet repose,
 And fading splendor o'er the ocean throws ;
 Then starry eve in silent beauty reigns,
 And spreads her mantle o'er the watery plains.

The midnight storm hath breathed its heaviest blast,
Sublimely wild its fitful grandeur passed ;
The vivid lightning o'er the dark-robed night
No longer darts its rays of lurid light ;
The deep-toned thunder, whose terrific peal
Made the firm pillars of the earth to reel, —
Its thousand echoes rolling far away
In silence sink as comes the rising day ; —
The dark clouds, driven from their ocean home,
Float proudly off in other skies to roam.
Now, view the glories of the morning sun,
Like man of might, fresh clad his race to run,
Decked like a bridegroom soon to meet his bride,
In all the splendor of his richest pride ;
While mists of morning wave before the eye,
And sunlit billows seem a floating sky.

Eternal God, — how vast thy wonders are !
The winds thy coursers, and the clouds thy car : —
Thy word, which spoke all being into life,
Now guides the storm, or calms the tempest's strife :
The wild tornado is thine angry breath,
Which whelms whole navies in the gulf of death ;
The lofty mountains, in thy balance cast,
Are like the dust, which flees before the blast ; —
Old Ocean's isles, deep-rooted where they stand,
Are things of nought, suspended by thy hand.







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