



wild sounds around him; he will recognise the hoarse call of the mallard, and the softer replying quack of the duck, voices as different from each other as those of a primo basso and a prima donna. He will hear the wild inimitable whistle of the widgeon, the lesser cry of the teal, with every now and then the scream of the loot, or moor-hen, and the shrill piping note of the curlew passing overhead: these various cries form a natural concert of music, most grateful to the ear of the sportsman, and the lover of Nature in her wildest moods.

As the partridge is the natural wild bird that inhabits the dry arable and pasture land of this country, and as the grouse is found in heather-bearing countries, so the duck is the bird that seems to occupy a similar position in the mud-flat estuaries of rivers, etc. In almost every part of the world where there is a suitable place for ducks, there do we find them; and they procure their food by sifting with their curiously-formed bills the minute creatures out of the mud. It is very remarkable how the food of the bird affects the flesh. The "London-fed" ducks are hardly eatable, and they differ widely from the wild duck, who gets his living from the river-washed mud of an unctuous soil. A cross between the wild and tame duck makes a good variety, pretty and ornamental to look at, and excellent for the table. The nearer the sea, the more the duck tastes of fish; and ducks shot out at sea are so "fishy" that they cannot be eaten at all. Ducks that live by clear streams, moorlands watered by mountain burns,

such as we find in Scotland, etc., are thin and miserable creatures. If the reader have a choice of ducks in the market, let him always prefer the pin-tailed duck, so called because he has two long feathers projecting from his tail. Both on this account, and also because he is such excellent eating, he is called the "sea-pheasant:" they are found plentifully in Ireland. Although Ireland may be called the paradise of ducks, there are fewer strange varieties found there than anywhere else; and, odd though it may seem, there are more rare and curious specimens of the duck family killed in the neighbourhood of London than elsewhere.

The above plate represents a "decoy" for ducks, of which we shall have something to say in a future number.

#### A FRENCH INVASION.

Most "popular" histories of England make no mention whatever of a really memorable invasion by the French, of the United Kingdom, in the seventeenth century. In and about the year 1685, some eighty thousand Frenchmen landed on these coasts, and immediately spread themselves in various directions, and finally settled, without opposition, chiefly at Canterbury and London. These invaders were the French Protestant refugees from the revocation of the Edict of Nantes.

How and why France drove out these people, may be explained in a few words. Henry IV had granted, in 1598, to the professors of the Protestant religion of France, by an edict drawn up at Nantes,



the liberty of serving God according to their consciences, and a full security for the enjoyment of their civil rights and privileges, without persecution or molestation from any quarter. But at the very moment of the issue of the edict, the foes of the reformed faith vehemently asserted, and constantly reiterated it, that France would never enjoy the sweets of peace, and the satisfaction that is founded upon the assurance of public safety, until the Huguenots were crushed and totally suppressed. At last, the insidious arguments and importunate solicitations of the Roman Catholic party had such an effect upon the mind of Louis XIV, that, in the year 1685, trampling upon the most solemn obligations, and regardless of all laws, human and divine, he revoked the Edict of Nantes. The consequences of this proceeding were highly detrimental to the true interests and the real prosperity of the French nation, by the prodigious emigrations it occasioned among the Protestants, who sought in England, Germany, Holland, and America, that religious liberty which their mother country had so cruelly refused them.

The emigrants consisted chiefly of manufacturers and workmen, who came from Normandy, Picardy, the maritime provinces of the west, the Lyonnais, and Touraine.

England is indebted to those who landed on its coasts for the introduction of several new manufactures, which ultimately contributed greatly to the public wealth, and to the improvement of others still in their infancy. Before that period, the paper made in England was of common description and greyish colour; and the better qualities of glass-ware, hats, and a number of other articles of every-day consumption, were imported from the continent, and especially from France. The refugees taught our forefathers to manufacture these superior qualities for themselves; and, moreover, showed them how to produce silks, brocades, satins, velvets, light tissues of linen and wool, surgical instruments, etc. etc. The Bill of Rights, which, in 1689, conserved the liberties of the people and guaranteed individual property, further added to the happy influence exercised by the refugees, by giving the signal for an immense development of English manufacture, commerce, and navigation.

Of all the manufactures with which the refugees endowed this kingdom, not one acquired so magnificent development as that of silks. First, in the quarter of Blackfriars, at Canterbury, skilful workmen from Tours and Lyons established themselves. By the year 1694, their numbers had so greatly increased, that they possessed no less than a thousand looms, giving employment to two thousand seven hundred persons; but the majority finally settled in London, in the district where had stood the priory and hospital of "Our blessed Lady St. Mary Spital," now called Spitalfields. This district they entirely peopled, and their descendants still inhabit it.

Hence they propagated their manufacture to Dublin, where it assumed an unexpected importance. England and Ireland then presented the memorable sight of a manufacture borrowed from

the foreigner, and consuming foreign materials, but which, nevertheless, succeeded in equalling and even surpassing the products of those countries where it had long been cultivated.

Some of the French artisans had brought into this country models of looms similar to those of Tours and Lyons. They taught us improved modes of weaving, and showed us how to make brocades, satins, very strong silks, known as paduasos, watered silks, black velvets, fancy velvets, and stuffs of mingled silk and cotton. The figured silks which proceeded from the London manufacturers, at the end of the seventeenth century, were due almost exclusively to the industry of three refugees—Lanson, Maricot, and Monceaux. The artist who supplied the designs was also a fugitive, named Beaudoin. A workman, Mongeorge by name, brought here the secret, recently discovered at Lyons, of giving lustre to silk taffety. The French ambassador, in pursuance of the express orders of Louis XIV, made Mongeorge brilliant offers to return to France, but without avail.

The descendants of the Huguenots long remained as a distinct people, preserving a nationality of their own, and entertaining hopes of return, under more favourable auspices, to their beloved fatherland. In the lapse of years these hopes grew gradually fainter, and both habit and interest drew them closer to the country of their adoption. The fierce wars of the republic, the crash of the first revolution, and the threatened invasion of England by the first Napoleon, severed the last ties which bound them to their own land, and their affinities and sympathies being for the most part English, there was an almost fusion both of race and name. Ligonier, Prevost, Labouchere, Lefèvre, Romilly, Layard, and many other family names now identified with English history, were borne by French Protestant Refugees.

In Spitalfields, French usages and memorials now almost wholly survive in traditions of the past. No longer is the French language spoken; the Protestant places of worship are shut up or in decay; and the descendants of the refugees are merged in the general population. Generous attempts, however, have lately been made, not without success, to revive an interest in the great principles which once brought honour to the locality. One of the French Protestant pastors of London has special services for the operatives, when they are reminded of the truths for which their forefathers suffered. Here, with an open Bible and full religious liberty, the old doctrines of the Reformation—the atonement of Christ, justification by faith, and the work of the Spirit in producing newness of life and obedience—are heard as in the days of the Huguenot pastors who led the French invasion at the close of the seventeenth century.

#### OUR OLD SALLY.

A PORTRAIT FROM LIFE.

OUR old Sally belongs to a race fast becoming extinct; for, to quote the oft-repeated expression of modern matronhood, "there are no such servants