

printers, named Foulis, he acquired a knowledge of drawing. Some time after, repairing to Dublin, he became acquainted with Dr. Quin, a physician who resided in that city. The doctor was in the habit of spending some of his leisure time in attempting to imitate precious stones with coloured pastes, and to take off impressions of the antique engraved gems. James Tassie was found to be a valuable assistant to him in completing the discovery. In the year 1766, Tassie proceeded to London, where he adopted as a profession the business of making these paste gems. The finest of the original gems were far too expensive to be procurable to any great extent by private purchasers; but the discovery thus brought to such a degree of perfection, enabled artists and men of taste to cultivate an acquaintance with a branch of art which had been hitherto much neglected. Tassie copied the sculpture and tint of the gem with so much skill, that many of his productions were sold on the continent for real gems. The patience and perseverance which he had manifested, at length met with their reward. So much was his name respected, that the use of the principal collections in Europe was conceded to him. Several years before his death, he published (in 1791) a catalogue of his collection in two volumes quarto.

James Tassie likewise greatly excelled as a modeller in wax, which he moulded and cast in enamel. Some of the most celebrated of the Scottish literati sat to him for their portraits. His likenesses of Adam Smith, Hume, and Dugald Stewart, etc., were much and justly admired. By all who knew him, he was held in high esteem. His character was distinguished by modesty, benevolence, and simplicity. He died in 1799.

And what became of the gem treasures which he had collected with so much industry and care? They were kept together, as we have ascertained, by his nephew and successor, Mr. W. Tassie, at 20, Leicester Square. Diligently following up the work of his uncle, he brought the art of imitative gems to a still higher degree of perfection, and made numerous and important additions to the collection of casts, together with a variety of beautiful impressions from the finest Greek and Roman coins. Public attention became very much attracted to these interesting works of art. There was an increasing demand for them. "The Tassies," as the seals were termed, were in great request. Casts from both ancient and modern gems, in sulphur and plaster of Paris, were extensively purchased and appreciated. The collection at length amounted to not less than twenty thousand, including fac-similes of all the celebrated gems, and is, beyond all question, the most complete in Europe. Like his predecessor, Mr. W. Tassie modelled portraits in wax. One of his most successful likenesses is that of William Pitt, a medallion cast of which was worn by all the members of the Pitt Club, from its commencement. Since 1840, when Mr. Tassie removed from Leicester Square to Kensington, this valuable collection has not been accessible to the public.

For some time previous to Mr. James Tassie's retirement, the taste for this branch of art had much declined; nor have there been, of late years,

any encouraging symptoms of its revival. This is much to be regretted. The decline of taste for any branch of art, the tendency of which is to expand and elevate the mind, must be an evil, inasmuch as it is an obstacle to human progress; for "every work of art," as Cousin beautifully observes, "whatever may be its form, small or great, figured, sung, or uttered, every work of art, truly beautiful or sublime, throws the soul into a gentle or severe reverie that elevates it above grosser tastes. The emotion that the beautiful produces has a civilizing influence; it is the beneficent result that art procures for humanity."

MISSIONARY ITINERATION IN INDIA.

THE reader may have observed in the annual proceedings of the missionaries in India, that visiting the smaller stations contiguous to the one at which the mission has its head-quarters is one of the principal duties of the missionary. These journeys are performed more or less frequently, according to the facilities afforded for locomotion, and the missionary advantages that are likely to be the fruits of it. Such journeys have obtained in Bengal the designation of "itinerating;" and whether the object be to attend a "conference" of the brethren alike devoted to the same sacred cause, who love occasionally, and whenever it is practicable, to meet together for mutual counsel and edification, or whether the itinerating be of a single missionary, whose object is to preach in the highways and bye-ways to the heathen, the journeys are of constant occurrence.

The style of locomotion is varied according to circumstances—the taste and fancies, the health and strength, or, principally, the pecuniary resources of the missionary; for travelling in Bengal is very expensive unless the native vehicles are employed, and few Europeans can put up with the torture of such springless combinations of wood, iron, and string. There are no stage coaches or omnibuses as in England, no railroads worth mentioning, and to invest in the chartering of an "Inland Transit Company's Carriage," or such like conveyance, or even to travel by the orthodox style of progression known as palanquin travelling, would have the effect of clearing from the missionary's little purse his annual income at the first "itineration;" so the wits of the missionary have to be judiciously exercised; and how economy, combined with a minimum of discomfort and jolting as are attainable, not omitting a certain amount of speed and safety, are brought into play by the brethren of the district to which I am attached, and whose system of locomotion I now invariably follow, you may be glad to hear.

In a burning climate such as India, many things that in England would be considered luxurious are here nothing more nor less than actual necessities. Amongst other things, it is indispensable for a missionary to have a vehicle drawn by a horse, not only to enable him to attend more effectually the different points of his always over-extended beat, but when the labours of the day are over to allow of



A GERMAN MISSIONARY ITINERATING IN NORTHERN INDIA.

his enjoying the refreshment of a drive in the comparatively cool evenings, when the sharer of his earthly joys, who has been immured all day within the stifling confines of a tiny bungalow, devoting herself to the education of the young and in other missionary labours, may likewise breathe a little fresh air, and so be braced up for renewed efforts. The vehicles of missionaries are decidedly of the practical rather than of the picturesque order; the primitive conveyance is generally a buggy or hooded gig; but, as the nursery in the mission-house rapidly augments, the buggy has soon to be discarded for something better adapted for numbers, and a four-wheeled shandredan, of a stunted barouche or abridged britska nature, is the equipage forthwith established. Not having arrived at that state of plethora as regards my own olive branches, I adhere to my pristine buggy. It is a wondrous vehicle; the wheels are limited in spokes, and, moreover, enjoy such an extent of what is technically termed "dishing," that the nave in its obscure retirement threatens an immediate disruption; then the shafts, once so elastic, now bound round rigidly with thongs of catgut

and leather over strips of bamboo; then the hood of ancient form, designed for the free admission of sun and rain, but which, by domestic ingenuity, has been somewhat modified by the application of an "ugly," or canvas-painted screen, which the fingers of a fond wife, coupled with the manipulations of an aged native, a worker in leather, mutually devised and elaborated; and no trifling undertaking is it to hoist that mass of rigidity, the original hood, for the leather is obdurate to all the allurements of mollifying; oil and other such seductively softening fluids are vainly applied; there it abides, uninfluenced by everything; but, as it does furl and unfurl, its practical advantages are still retained. Well, such is the vehicle in which my diurnal peregrinations are effected. But I must not forget the prime mover of all—the indefatigable quadruped that drags it along. The horse is not quite so venerable as the buggy; but, though still able for a modest circuit of our station, morning and evening, he is by age and infirmities totally disqualified for any more extended sphere of action. And this is not peculiar to our quadruped: the equine species of the mission at large

in our district are similarly circumstanced, and therefore, in our "itinerations," it is impossible to employ our horses; but even were they young and powerful, no horse in India could do the journeys, for the stations average forty or fifty miles apart—a distance which it is advisable to accomplish at one stretch.

Those whose means would allow of it would in all probability travel by palanquin, as forty miles is the customary night's run; but this would involve the requirements of eight bearers, and one for the light, or nine per stage; and as each stage is about ten miles, there would be four stages and four times nine men to pay. This, at five annas a-head, would run up to above eleven rupees, or twenty-two shillings—rather a surprising haul from the poor missionary's limited means. By using a doolie, or light cloth covered palanquin of a very inferior kind, two men per stage might be dispensed with; but the heat of the apparatus in the early morning sun, and its general discomfort, would not compensate for such a trifling gain. The bearers' shoulders must evidently be discarded, and some different scheme adopted.

Our plan, then, is to make use of our buggies, and have them drawn by the natives, who are only too glad to get the job; and thus is economy at once obtained. Four coolies are sufficient, unless the roads are intolerably bad, when supplementary aid can at any time be obtained and afforded. And coolies, moreover, are far cheaper than palanquin bearers; and by paying as you proceed, so that none of your money sticks upon any intermediate palm, each man is glad to take his stage for two annas; thus the four men cost eight annas, or one shilling a stage, equivalent to four shillings for the four stages; and as two can travel in a buggy and but one in a palanquin, the expense may be comparatively reckoned at twenty-two shillings versus two shillings, or one-eleventh of the cost—no trifling consideration in the financial budget of the Indian missionary.

The illustration represents a case of itineration. The start is generally made at sunset, so as to avoid as much as possible the effects of the morning sun, which are most powerful. My companion is the faithful "David," one of the converts, who has resided for years at the mission, assisting in the schools and attending the missionaries on their journeyings, when he is, as usual, most useful. He cannot muster up courage to harangue the heathen, but in his own quiet way he does much good, and he is highly respected. Well, David and I take up our abode for the night in the ancient vehicle; two bipeds are linked to the shafts, which they carry on their shoulders—a proceeding which has, like everything else, its disadvantages; for by the elevation an obliquity is given to the vehicle, suggestive of rearward tendencies, especially as a great gaunt coolie, six feet high, invariably seizes hold of the shaft, and not unfrequently, from his habit of action, rears it on his head, where he is wont to carry his accustomed load; while his yoke-fellow is invariably short and squat, so that much skill would be needed in adjusting the team, were it that the buggy was symmetrical in form; but as

our shafts are easily adaptable to all phases, this inconvenience does not come so amiss to us. But we have found that at times the somnolent leaders have let go, and the wheelers, suddenly roused to extra exertion, pressing down in the rear, have caused the shafts to fly up and ourselves to be somewhat discomfited, though not ejected.

Notwithstanding occasional mishaps, the convenience as well as economy of this mode of travelling is so great, that I strongly advise its adoption in those parts of India where it may not yet be known.*

THE BLACK COUNTRY.

CHAPTER IV.—SOCIETY IN THE BLACK COUNTRY.

"Don't talk to me of 'stern necessity!' Is there any necessity for keeping the fourth commandment? Any necessity for remembering that your men have souls, as well as their masters? Any necessity—"

"But, my dear sir, listen, I beg of you; you argue now from false premises: in the first place—"

"I beg your pardon, I am arguing from no premises at all. I am simply and solely speaking of facts, and facts of which you and I are equally conversant. Why should an iron-master, who forces his men to break the Sabbath, on the plea, forsooth, of 'stern necessity,' be more leniently dealt with than the greengrocer, who sells his cabbages on that day? Stern necessity, indeed!"

These were not polite words, neither were they politely spoken; but they were the expressions of one not much given to mince matters in general, nor always to weigh well the consequences of what he said; one, in short, whose "vast contemplative ends" made his "civil ends" very "moderate" indeed. The energetic speaker was no other than our late railway companion, Ralph Trelawny, Esq., and his vehement expostulations were addressed to an iron-master, one of Mr. Barry's intimate friends, at whose hospitable mansion we met that day as invited guests.

I wonder what mischievous uncomfortable individual was first guilty of "a dinner-party." How had his race injured him, that he should so far have become its enemy? Why did he do it? And why have people continued ever since to give dinner-parties, when nobody likes them? And why do

* In a volume recently published—"Rural Life in Bengal: Letters from an Artist in Bengal to his Sisters in England" (London: Thacker and Co.)—the following passage occurs:—"The Equitrol Carriage is a very late introduction indeed, and derives its name from the four wheels being of equal dimensions. The design of this conveyance, it appears, originated in a suggestion by our then Governor-General, Lord Ellenborough, for a vehicle upon two wheels, which could be used to accelerate our mails about the country. Upon this idea Mr. Cameron, coach manufacturer of Calcutta, projected the present equitrol, the design of which was that it should be drawn, not by horse or horses, but men, or dāk bearers; that it should be so light in its construction that on coming to any part of a journey where the road—or the absence of a road—did not admit of a carriage, the wheels should unship, and, with their axles, be no heavier than the customary load for a banghy bearer or porter, and thus be carried on; whilst in their stead the usual poles should be inserted at either end, so that the bearers could carry the whole machine as an ordinary dāk palkee."