neighbouring church. Here he was followed, but, meeting with the archbishop, he wrote a decree in all haste, actually abolishing the taxes on fruit and bread. This the archbishop read in the market-place. It was answered with the cry that it was not enough, for that all taxes should be abolished that had been laid on since the time of the emperor Charles v.

The people felt their need of a leader, and begged the Prince of Bisignano to be their head and mediator with the viceroy. He, poor man, was in a weak state of health, and so not fitted to govern a Neapolitan mob. Very soon he found they were too much for him; he implored them to be quiet, and promised to get what they wanted, but was little heeded. The people poured off on all sides like a flood. Some went to the toll-house for corn, and set it on fire; others broke open the prisons, and freed the prisoners—Masaniello's wife among them, to wonder at what her imprisonment had brought about, and the next moment to see her husband foremost in the tumult; for the Prince of Bisignano becoming tired (as well a sick man might in such a place), got away. The cry for Masaniello was heard on all sides; and he was made captain of the people. And so ended the first day's riot—the hot, uproarious 7th of July, 1647.

[To be continued.]

THE ISLE OF MAN.

When James Boswell mentioned to Dr. Johnson a scheme which he had of making a tour to the Isle of Man, and gave a full account of it, Edmund Burke playfully suggested as a motto the line from Pope—

"The proper study of mankind is Man."

But the great lexicographer said, "Sir, you will get more by the book than the jaunt will cost you!"

Be this as it may, we fancy that a brief account of this "Elfin land of Mona," as the poet Collins calls it, will yield, if properly handled, some profit and pleasure for an hour of leisure.

It is but of late years that the Isle of Man has been much and generally visited. Steam has revealed it to the many; and its intermediate position to the surrounding kingdoms renders it ever a remarkable object.

From its principal elevations, such as Sneafield (Snea-fell, or Snow Mountain), or from the Barooles, the mountains of Cumberland, Westmoreland, and Lancashire in England, and Dumfriesshire and Galloway in Scotland, of Arklow and Morne in Ireland, and of North Wales, together with a great extent of the coasts of these countries, may be clearly seen on a fine day. Scotland approaches it most closely, and Wales is most remote, whilst between England and Ireland it is nearly at an equal distance.

The Isle of Man is of a narrow form, and its length is from north-east to south-west. When viewed from afar, it looks like a dark cloud in blue distance peering over the surface of the ocean. On approaching, it seems gradually to arise and expand, disclosing alternate scenes of wild grandeur and rural beauty, looking like Fairy Land. The four principal places in the Island are Castletown (the capital), Douglas, Ramsey, and Peel. The distance from Liverpool to Castletown is seventy-eight miles, to Douglas seventy-five, and to Ramsey eighty-two; from Fleetwood to Douglas fifty-four miles; from Whitehaven in Cumberland forty-six, and from Dublin to Douglas ninety. The island, from the Point of Ayre to St. Bees' Light, is only twenty-six miles; at Peel, twenty-six miles from the Mull of Galloway in Scotland; and from the Point of Ayre to Burrow Head, Galloway, only sixteen miles; from Peel to Strangford Lough in Ireland, twenty-seven miles; and from the Calf of Man to Holyhead in Anglesea, North Wales, forty-five miles or thereabouts.

Large and good steamers daily ply to and from Liverpool and Douglas, and from Whitehaven, Dublin, and Scotland, occasionally to some port in the island, all at very reasonable rates, during the summer. The general length of the island is about thirty-three miles, and its breadth ranges from eight to twelve miles, whilst the circumference, without following the numerous ins and outs of its coast, is about seventy-five miles. The area of the Isle of Man contains 209 square miles, about one fourth of which is mountain and moorland.

Having given, thus particularly and definitively, the geographical and topographical position of the island, it may be well to refer here to its armorial, or rather, *leg* bearings. The ancient armorial bearing of the king of the Isle of Man, when under Norwegian sway or influence, was a ship with its sails furled, and the motto, "Rex Manniæ et Insularum"—"King of Man and the Isles," which remained so till the Scotch acquired the sovereignty in 1270. Then Alexander III of Scotland, having conquered the Isle of Man, substituted the curious and remarkable device of "The Three Legs," which constitutes the emblem or ensign of the island to this present 1860. The heraldic bearing, it may be interesting to some readers to know or recall, is "Gules, three armed Legs proper, conjoined in fess at the upper part of the thigh, flexed in triangle, garnished and spurred to paz," with the motto "Quocunque jeceris stabit" surrounding it on a garter. Whatever was the herald's original intention in this device, it has been imagined that the three legs refer to the relative situation of the island with respect to the neighbouring nations of England, Scotland, and Ireland, previous to the union of any two of them; since which, the symbol does not so well apply. While England, Scotland, and Ireland were hostile and contending nations, the independence of the Isle of Man as a separate state rested on an armed neutrality, and the occasional protection which it might be able to procure from any one of them against the inimical assaults of the other two countries.

The legs are armed, which signifies self-defence; the spurs, it is supposed, signify speed or alacrity; and in whatever position the legs are placed, two of them fall into the attitude of supplication; the third, being upward and behind, appears to be kicking at the assailant against whom the other two are seeking protection or assistance.

The force of the symbol is, that if England had

sought to oppress the island, then it would have engaged Scotland or Ireland to afford protection, and if Scotland or Ireland should have attacked it, then it would seek aid from England. The motto, "Quocunque jeceris stabit," *i.e.* "Whichever way you shall have thrown it, it will stand," agrees in sense and style with the meaning and attitude of the legs, whether taken in the Latin or in the English language. The position of the legs cannot be changed so as to alter their relative attitude, and no alteration of the places of the words can alter their sense. It is considered that the hidden moral of this emblem will suggest the instructive and profitable idea of a brave man struggling with the storms of fate. Humility, Energy, and Fortitude, are thus represented as combined. Both activity and supplication are intimated. The man is only on one knee; with one knee he implores assistance, but with two he serves himself. With a sense of strength superior to his own, he unites the most vigorous exertions of his own energies; to the humbleness of prayer, he joins the discretion (the better or more important and useful part of valour) of armour and the promptness or alacrity of the spur. Whatever lot God may appoint to such a man or people, wherever it may have cast him or them, then he or the nation, great or small, like the Isle of Man, will stand.

This motto and emblem have been remarkably expressive of the political relation of the island to the neighbouring kingdoms, and its dependence on them for aid, and prophetic of the fate of the isle amid the changes which have occurred. Although the revestment of the sovereignty of the island in the British crown, by the purchase from the Duke of Atholl, may render the emblem less significant, yet still there is a propriety in the symbol of "The Three Legs;" for, with the toe of the one it spurns at Ireland, with the spur of another it kicks at Scotland, and with the knee of the third it bows to England.

The following description is given by the Rev. J. W. Cumming, late Vice-Principal of King William's College, near Castletown, the capital of the Island of Man, in a work on the island: "The northern view is a narrow tract of almost level land, which is an almost plane area of fifty square miles, surrounded by an abrupt pile of mountain, rent in chasms, forming the lovely glens of Ravensdale, Sulby Glen, Glen Aldyn, and Ballure. The western view is that of an extended pile of mountain, descending rapidly to the sea on the nearer side, distinctly precipitous at the south-western extremity, intersected at right angles by the two valleys of Port Erin and Peel. The southern view is that of a gradual slope, from the sea level to the highest points, without any distinct valleys, but occupied with towns, villages, villas, cottages, cornfields, and pastures. The eastern view (as presented on approaching from Liverpool) is that of a succession of bold cliffs and headlands, backed at a distance of seven or eight miles by mountains, ranging from 1500 to 2000 feet high, between which and the cliffs the slope is generally easy and clothed with verdure. From the intersection of the Douglas Valley, at the centre, and the Straits of Kitterland at its southern extremity, separating the Calf Isle from the mainland, it appears as if divided into three distinct portions. Another peculiarity is, that, as the vessel approaches the island, it appears suddenly lengthened to the extent of six miles, at its northern extremity. This is caused by the low tract of land extending from the foot of the mountain chain to the Point of Ayre, and, being only a few feet above the sea level, it is the last portion to appear and the first to disappear, accordingly as the spectator may approach or recede."

The island abounds with curious and interesting customs, relics, and characteristics. Its natural history has been well and scientifically examined by the eminent and lamented Professor Edward Forbes, F. R. S. (a native,) and others, and claims much attention; it is rich in the most useful of minerals—in parts well clothed with fine trees. The history, traditions, legends, and tales, and peculiar customs of the people; their retention of ancient forms in the government of the island, carrying us back many centuries; and the biographical histories of such men as Bishop Wilson, are among the most interesting that the empire can produce. Recent personal communication with the inhabitants, and inspection of their localities, might furnish many interesting and illustrative incidents as to men and manners, and perhaps throw some little light on Sir Walter Scott's "Peveril of the Peak," many of the scenes of which are laid in this island, although he had never visited it.

MANX PENNY.

SYMPTOMS OF LIFE IN ITALY.—Deeper and higher thoughts even than on political events are astir among the masses of the people of Central Italy. Various sects of Protestants are busily at work disseminating their doctrines and exhorting the lower classes, lately so closely hoodwinked by priestly intolerance, to search the Scriptures, which are now freely distributed through the country, for themselves, to see "if these things be so, or no." Many of the artisans, who, with their families, are constant attendants at these meetings, bring their Diodati Testaments in their pockets, for reference during the discourse; and I own to a strange feeling of wonder and unreality when, issuing last week from one of such assemblies, I followed an earnestly-conversing group of fellow-hearers on their way down Via Larga, and caught scraps of their eager discussion respecting "free grace" and "justification by faith." The Waldense and the Italian Evangelical Churches have likewise their regular places of worship and week-day lectures. In short, the present aspect of Italy, intellectual and moral, may be characterized by the statement that on every hand, and in every class, is springing up the lavish manifestation of an intense life, proportioned to the numbness and sterility of the centuries of death which went before.—*Correspondent at Florence of the "Athenæum."*