

their time with gardening and physical labour; and others find the best occupation in sleeping and paying of visits. The native dignitaries are very polite, more especially to the members of the mission; to them they pay almost a daily visit of some length—for love's sake, it is said; but some individuals, who do not think very highly of the affection of Abyssinians, are inclined to believe that the liberal entertainment and the powers of conversation of Mr. Rassam are the principal means of attraction. As soon as we are informed of their approach, our books, papers, inkstand, in fact, every article creating suspicion, having been removed out of view, we await them at the door of our rooms, with the fervent wish that they might very soon find their way back to the quarter of the great. After a good deal of bowing on our part, and many repeated inquiries after our health on the part of our visitors, with just as many assurances from our lips that all is satisfactory, we are very happy to get rid of them in order to resume our work. I must let out the secret that most of our illustrious guests with high-sounding titles are of very low origin, and that their elevation is not due to merit. They are the creatures of Theodorus. He has annihilated or imprisoned the great, and made small men big.

But whenever there is a report that a royal messenger has arrived, we are not content with laying our writing materials aside: we must find a safer hiding-place. The pockets of coats or waistcoats are hurriedly searched, and every scrap of paper is examined and destroyed. Those, however, which are destined to make a sea voyage are either secreted in the straw of the roof, or thrust in a hollow stick, or secured in a bottle buried in the ground, or are quickly despatched to the dwelling of a native friend, who takes care of them, until we know by the next advent of the chiefs whether the state of things will remain unaltered for a little while longer, or whether "friendship" has ceased to exist, and persecution has commenced. Thus we live on in continual fear and anxiety, sustained, however, by the hope that ere long the hour of deliverance and reunion will strike, when the husband will embrace his wife, the father his children, and when friend with friend will magnify the goodness of God.

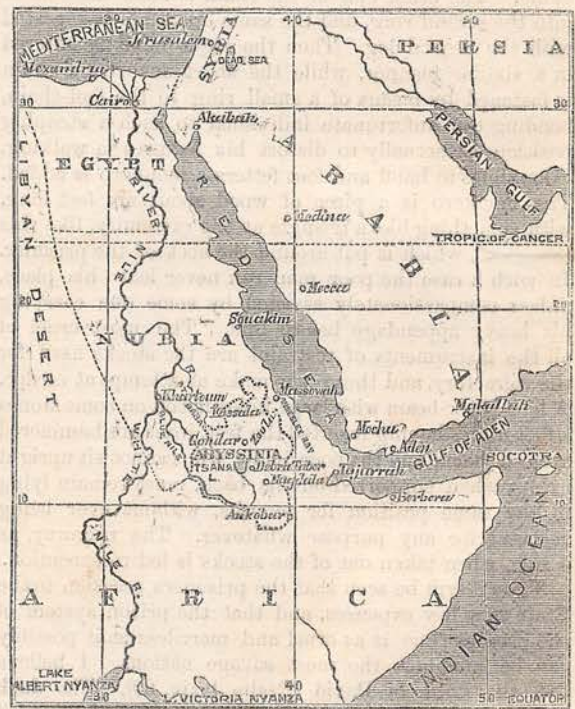
I am afraid I have transgressed already on the patience of the reader, but before concluding I must make a few brief remarks in reference to two classes of captives varying from all the rest—the first, the Abunah (bishop), and the Etcheghe (chief prior of the monks). They are without chains, but guarded by soldiers. The former has for some years past been at perpetual enmity with the King; and, although the most influential personage after him in the country, he is not so highly thought of at present as his predecessor; but as soon as a change of government ensues he will again possess unlimited authority, and every aspirant to the throne will be only too glad to obey the behest of Abunah (or Aboona) Salama.

The last which I mention are not generally considered, but are in the fullest sense of the word prisoners—I mean the women confined in the hareem, or elfin as it is called here—the wives and concubines of him who can scarcely any more be called ruler, and the "confiscated" wives of some political prisoners who offered any attraction to the royal connoisseur. Their life is monotonous enough. Shut up in a house, guarded by peevish warders, never allowed to see either mother or sister, they are periodically taken to their master, travelling at night, while another batch is sent back; that is to say, when the roads are not blocked up. At this moment

the women, as well as all other prisoners, are agreed in this particular, that they never any more wish to see the face of that cruel individual who has slaughtered monthly, without exaggeration, his thousands around him, and has converted that part of the country where he is closed in by the rebels into a large charnel-house.

ABYSSINIAN NOTES.

THE map on a previous page has been copied from the route-map prepared by the Government for the use of the officers of the Expedition, with additions from the most recent and best authorities. It will enable our readers to follow more clearly the despatches and letters on Abyssinian affairs. The smaller map shows the position of Abyssinia in relation to surrounding geography. Under the heading of Abyssinian Notes will be published such miscellaneous information as will help to give a fair idea of the country and its people.



BOOKS ABOUT ABYSSINIA.

An article in the "Quarterly Review" for October thus commenced: "Not many months ago Abyssinia was to the generality of Englishmen *terra incognita*. None, save a few geographers, the readers of Bruce's travels, some missionaries and relatives of the unhappy prisoners at Magdala, knew or cared to know much about that part of the world." There was some truth in this statement, but at the same time it is both strange and true that more has been written about Abyssinia than about almost any other country of the same size in the world. In the latest and most convenient handbook on the subject* there is printed in an appendix a list of above two hundred books and tracts on Abyssinia in various European languages! Besides these, there are so many papers and articles in various encyclopedias and dictionaries, in transactions of scientific societies, and in missionary reports, that Sir Henry Rawlinson was justified in saying at a scientific meeting that "it was a mistake to say but little was known about Abyssinia; of few countries do we know so much." At the

* "Abyssinia and its People." Edited by John Camden Hotten. J. C. Hotten, London.

same time there is need now of this knowledge being brought home to general readers in popular form, and this Mr. Hotten's book helps to accomplish. It gives extracts from most of the works of English, French, and German travellers, and, especially, contains the report of the late Mr. Consul Plowden, by far the best account yet printed of Abyssinian life and customs. The Parliamentary Blue-books furnish ample materials for compiled volumes. Of original travels and narratives of personal adventure, the best are "Bruce's Travels" (1790), "Salt's Voyage" (1814), Mansfield Parkyns' "Residence and Travels" (1853), Cornwallis Harris's "The Highlands of Ethiopia" (1844), "Dufton's Narrative" (1867). Of foreign books, the best are those of Ruppell, Gobat, Ferret et Salinier, and others mentioned in Mr. Hotten's volume.

GEOGRAPHICAL AND POLITICAL BOUNDARIES.

From the "Quarterly Review" article, already mentioned, we quote a brief geographical statement:—

"The geographical limits of the 'Abyssinia' of the present day are no longer those of the ancient kingdom of Ethiopia, which was bounded on the east and south-east by the Red Sea and the Gulf of Aden. The whole of that seaboard is now claimed by Turkey; while the low desert country lying between the seaboard and the high-land of Abyssinia is occupied by lawless and independent tribes. 'Abyssinia proper' is now limited to the high-land between the 9th and 16th degrees of north latitude, and the 36th and 40th degrees of east longitude.

"The theatre of our military operations will, however, include a portion of the eastern desert and of the seaboard, and may be defined as bounded on the north and north-west by Nubia, on the east and south-east by the Red Sea and the Gulf of Aden, and on the south and west by Southern and Central Africa. In common parlance, also, this tract of country may be considered (though not quite correctly) as 'Abyssinia.' The length of this district, from Massowah in the north, to the upper part of the river Hawash in the south, is, as measured in a direct line on the map, about 500 miles. Its breadth, from Metemma in the west to the Red Sea, as measured on the map, is also about 500 miles.

"'Abyssinia proper' is divided into six chief provinces: Tigré in the north, Samen and Lasta in the centre, Amhara, Godjam and Shoah in the south. It is intersected by numerous rivers and streams, the latter being, for the most part, mountain torrents. The principal rivers are the Mareb* and the Tacazze (one of the chief tributaries of the Nile), in Tigré; the Abai (a tributary of the Blue Nile), in Godjam; and the Hawash, in Shoah. This latter river flows towards the Gulf of Aden, but loses itself in a lake in that neighbourhood, and does not reach the sea. All these rivers run in deep valleys. In the rainy season they are full and swollen, in the dry season they are fordable at all points, and often contain little or no water.

"Abyssinia may be described as a vast high and mountainous table-land, about 500 miles long, with a mean breadth of perhaps 200 miles, rising up from the plains of East Africa. It is bounded on the east by a desert which reaches to the shores of the Red Sea, and on the north, north-west, and west, by the plains of Nubia and of Central Africa. The eastern desert, which separates Abyssinia from the sea, varies very considerably in width. While at Massowah (the principal port on that coast, close to the north-east corner of Abyssinia), it is only a few miles broad, at Amphilla (a seaport 100 miles further south) it is 100 miles broad, at Tajoura (in the Gulf of Aden) 200 miles, and farther south even 300 miles wide.

"The eastern edge of the great plateau or high-land of Abyssinia rises abruptly from this desert to a height of between 8000 and 9000 feet above the sea level, and runs due south in a direct line from near Massowah in the north, to the vicinity of the upper Hawash in the south, a distance of 500 miles. To penetrate Central Abyssinia from any point between Massowah and the Gulf of Aden, therefore, this mountain barrier must be ascended.

"The plateau of Abyssinia would thus appear to have a general fall or slope from the east to the west, which is, moreover, evident from the fact that all the rivers (with the single exception of the Hawash, which is, moreover, beyond and outside of the high-land) flow towards the west. But though it may, perhaps not incorrectly, be described as a table-land, Abyssinia presents to the traveller all the features and difficul-

ties of a highly mountainous country; for it is intersected by ranges of mountains, some of which rise to the height of 14,000 or even 15,000 feet, and on whose tops both snow and ice are to be found. It is further cut up by rivers whose beds run in extraordinarily deep valleys, so deep as to be 3,000 feet below the general level of the plateau."

KING THEODORE.

King Theodore, the hero of the hour, has had a history of romantic vicissitude. Though his father claimed to be descended from the line of the ancient kings, he was left when yet a child an orphan in abject poverty, his mother following the humble calling of a kouso* seller. He was sent to a convent to be brought up as a priest; but the convent being attacked by a robber chief, who put most of the inmates to the sword, Dejjaj Kassai (such was his name in early life) escaped to the castle of a powerful uncle, Dejjaj Confu. On the death of Confu his sons quarrelled, and Kassai sided with the eldest, who was defeated. He then became a robber chief. Gaining many followers, he trained an army, and raised the standard of rebellion under the pretext of checking oppression and resisting violence. The Queen of the usurping Galla race, long hated by the oppressed people, sent an army against him. Her troops were defeated. Finding force unavailing, the Queen offered to the successful warrior her grandchild in marriage, intending thereby to betray him into her power. The princess, however, became a faithful and devoted wife, warning him of all the plots contrived for his destruction. At length the treacherous Queen and her son, Kassai's father-in-law, were defeated in a pitched battle, and fled from the country. Kassai had still several chiefs to conquer and provinces to subdue. Tigré was ruled by an ancient warrior, Dejjaj Oulie. A great battle was fought on the 3rd February, 1856, which resulted in the total defeat of the Ras or King of Tigré. The conqueror was crowned on the 5th of that month by the name of King Theodore. The ceremony was performed by the Aboona (papa or father) Salama, Metropolitan of Abyssinia. Gradually all resistance to his claim was overcome, and he became undisputed ruler of the country. In his battles he was assisted by several foreigners, and his chief counsellor was Mr. Bell, an Englishman, who was killed in one of the battles while saving the life of his friend and sovereign.

When Mr. Stern, author of a deeply interesting book, "Wanderings among the Falashes† of Abyssinia," arrived in the country, he was hospitably entertained by Mr. Bell, and by him introduced to the King. He was pacing up and down in his camp, surrounded by many of the nobles and chief warriors. "With uncovered heads we approach. In the most urbane manner he beckons us to advance, and, among other questions, inquires how a Christian nation like the English can tolerate idolatry in India, and uphold the power of Mohammedanism in Egypt and Turkey. Mr. Stern replies that Christianity teaches us to love and not to persecute; to instruct and not to oppress an unbeliever. 'Avoonah! avoonah!' (True! true!) exclaims the King. 'And if this is your design in Abyssinia you have my approval to your mission, if you likewise obtain the assent of the Aboona.' He adds, 'You are my brother and my friend, and you have my full sanction to visit every province in my kingdom.'"

Bishop Gobat, who visited Abyssinia in 1830, in describing the Falashes, says that they retain some lingering notions of the predicted Messiah; and when he questioned them regarding his coming, they replied that he would probably appear in the character of a conqueror, by the name of Theodoros, whose advent they supposed was near; an expectation, he adds, which the Christians of Abyssinia shared equally with themselves.‡ This remarkable statement was published long before Dejjaj Kassai was heard of; and it is probable that the crafty warrior took advantage of the prevailing rumour in assuming the name of Theodore on his coronation.

With regard to the personal character of Theodore, there have been very conflicting accounts. The truth seems to be that to his undoubted natural ability he added some good qualities

* Kouso is a plant regarded as a specific against tapeworm, a disease frightfully common in Abyssinia.

† The Falashes are a numerous race in Abyssinia, of Jewish origin. They are supposed to have settled there after the destruction of Jerusalem; though some of them claim to be descended from far more ancient Hebrew emigrants, of whom the Queen of Sheba was ruler. The Falashes derive their name from the Ethiopic word *Falash*, which means an exile—a remarkable confirmation of their alleged origin.

‡ "Journal of a Three Years' Residence in Abyssinia." By the Rev. Samuel Gobat, now Bishop of Jerusalem, P. 467. Dodd, New York.

* Sir Samuel Baker, in his new and interesting book, "The Nile Tributaries of Abyssinia," tells us the curious fact that this river loses itself in the sand in the vicinity of Kassala, and never reappears—thus correcting the popular idea that it joined the Atbara or the Nile.

of heart, which for a time were called into exercise, especially under the guidance of such counsellors as Mr. Bell and Mr. Plowden. The latter has thus described him:—"Dejaz Kassai is vigorous and subtle, daring to a fault, and, perhaps, more disposed to innovation than any. He has abolished in his army the practice of mutilating dead bodies; taught his soldiers some discipline, makes war without baggage or camp followers, and encourages foreigners. Though proud, his manner is all humility; he is severe, liberal, and usually just, but breaks out now and then into unaccountable acts of violence, which indicate a somewhat unsettled temperament; he commences enterprises with more vigour than he pursues them, and is much under the influence of prophets and fortune-tellers."

Sir H. Rawlinson has remarked on this report that King Theodore had abolished Mohammedanism, had secularised the church property, and had crushed the priestly influence, which, in the time of Mr. Plowden, was one of the crying evils of Abyssinia. He had also introduced many useful reforms into the administration of justice, and had adopted measures for the encouragement of industry. As long as Plowden and Bell were alive he was to a certain extent a model sovereign, but since their deaths he had gone altogether wrong.

Dr. Beke, however, affirms that Theodore was from the first an arrant villain. He was made a great man and a good man by Bell and Plowden, but the moment they died he became bad. As long ago as 1852, Dr. Beke says, he was an arrant drunkard, and used to fire under the table at the legs of his guests.

Fits of drunkenness, added to an ungoverned temper, suffice to account for the wild and capricious conduct of Theodore to his British captives, as well as the horrid cruelties to his own people, except they are to be ascribed to partial insanity.

The story of the relations of King Theodore with the British Government would be too long to tell here, but the following may be received as a sufficient account of the maltreatment of the British subjects which has led to the war of release and redress. When Consul Cameron came the first time to Abyssinia he was well received by his Majesty and presented with valuable presents. The King wished him to take a letter to England, and to bring an answer. He was either to go himself all the way, or, at least, to Massowah, and there wait for the answer. Mr. Cameron went a different route to Massowah from that advised by the King, as he wished to get some medicine from Mr. Flad, one of the missionaries. He also dismissed Aito Samuel, a Jew convert, who had been sent as his escort and interpreter. This Samuel wrote a letter of accusation to the King against Mr. Cameron, and other Abyssinians told the King that Mr. Cameron had been heard speaking disrespectfully of him. A Frenchman, M. Bardel, now high in favour with the King, is said to be mischievously active in poisoning his mind against the English, and against the missionaries. When the King afterwards saw Mr. Cameron at Gondar he was enraged at his going among his enemies, and also at not bringing back a letter from the Queen. "Why does the Queen not write to me?" he said. "Who is Russell?" (the letter last received having been signed by Earl Russell). "Let the Queen write herself." On the arrival of another Foreign Office despatch the King's rage knew no bounds. The Consul was made a prisoner in the camp. Once, on asking leave to go to his own house on account of his state of health, the King refused, saying, "Let him die, if they only cannot say that I have killed him. Where is his answer to my letter? Why does his Queen despise me?" On asking leave to return to his post as Consul at Massowah he was put into chains along with the missionaries and others under his protection. "When we were in prison," writes Mr. Flad (Blue Book of 10th August, 1867), "the King once sent us a message, saying, 'The Consul I have imprisoned because his Queen did not send me an answer. Personally, I have nothing against him. Messrs. Stern and Rosenthal I have imprisoned because they have abused me, and the rest (we were ten Europeans) I have imprisoned because I found that you white people are all bad.'" When Mr. Rassam arrived with a special letter from the Queen he was received with outward courtesy, and the King wrote an extraordinary letter, in which he says, "I have released Mr. Cameron and the other prisoners, and all Europeans who might wish to leave the country, and I have kept Mr. Rassam, for the sake of consulting together upon the extension of our friendship." Afterwards, like another Pharaoh, the King was angry because the prisoners were free, and caused them to be seized, on pretence that they insulted him by not going to say farewell before leaving. Mr. Rassam and the rest have since been in durance, some at Magdala, and others at Debra Tabor, and the King's camp. The whole number of European prisoners, including women and children, is about sixty.

Varieties.

INTERNATIONAL LAW.—By the will of the late Dr. William Whewell, Master of Trinity College, funds are bequeathed for the endowment of a chair of International Law at Cambridge. The Professor in his lectures is "to make it his aim to lay down such rules and suggest such measures as may tend to diminish the evils of war, and finally to extinguish war between nations." Scholarships in international law are also to be founded. The hopes of extinguishing war by public or international law, it is to be feared, are Utopian, as long as the passions of human nature have sway. Nevertheless, it is well to have sound information and right feeling diffused on certain points upon which nations of equal civilisation may consent to arrange articles of agreement.

DR. ALDERSON OF NORWICH, FATHER OF AMELIA OPIE.—He was much afflicted with a painful disease, which he bore with patience, and allowed me to take away the following prayer, which he had just been writing, and which I found lying on his table:—"Almighty God and most merciful Father! I humbly beseech thee to ease my pain, increase my patience, and lay upon me no more than I am able to bear, although I have deserved it all: and grant that when my soul is released from this prison of my body, it may be admitted into that rest which is appointed for all such as repent, amend, and believe; as I trust does thy unworthy servant, who now lies prostrate before thee, in humble reliance on the atoning merits of thy beloved Son, who suffered death that we might enjoy life eternal, and to whom be all honour, dominion, and power for ever and ever. Amen!" He continued steadfast in the Christian faith until his death, which took place about two years afterwards (1823).—*J. J. Gurney's Autobiography.*

A USEFUL HINT TO MOTHERS AND GUARDIANS.—It is within my certain knowledge that, particularly with Italian singing-masters, advantages have been taken when opportunity offered. In fact, no teacher—whether he be music-master, dancing-master, riding-master, or a master of any sort—ought to be permitted to give lessons to a girl unless in the presence of an efficient chaperone. Look at the many instances of riding-masters riding off with their pupils at Cheltenham and other places, and the affairs we have heard of, and those which have been hushed up, that spring out of other educational lessons; they make one wonder that there are yet many mammas who remain with their eyes unopened.—*Hon. Granville Berkeley.*

SIR ROBERT NAPIER, K.C.B.—The commander of the Abyssinian expedition, an officer of the Royal Engineers, has a distinguished name, both as a soldier and politician. He served through the Sutlej campaign of 1845—46, and at Moodkee, at Ferozeshah, Sobraon, and the subsequent advance on Lahore. In 1846, he was chief engineer at the siege of the hill fort of Kangra, and in 1849 at Mooltan. He was commanding engineer with the right wing of the army of the Punjab at the battle of Goojerat, and in Sir Walter Gilbert's pursuit of the Sikh army. He commanded mountain columns against hill tribes of Afreedees in 1852. In 1857 he was chief of Sir James Outram's staff, and was present in the action leading to the first relief of Lucknow, and the capture of Alumbagh. In 1858 he was chief engineer at the siege of Lucknow, and took active part in the subsequent dispersion of rebel forces. In 1860 he commanded a division of the China expeditionary force, directing the operations at the storming of the Taku forts, and the occupation of Peking. In person Sir Robert Napier is described as above the middle height, with a slight stoop, which makes him at first look shorter than he really is. His hair, whiskers, and moustache are becoming white, but this is almost the only sign of age that can be detected in the man who served with distinction in the Sutlej campaign. In energy, activity, powers of endurance, and general aptitude for all kinds of work, at the desk or in the field, the youngest and most active of his staff—and his staff includes many officers who are both young and active—are put upon their mettle, and require all they can do to keep pace with him. In manner he is extremely quiet, even subdued, and, although studiously courteous, a little reserved and distant with strangers. He is a splendid horseman, and is said to excel greatly as a writer of clear and effective despatches. He was military member of the Supreme Council in Calcutta; but in 1865, when Sir William Mansfield was appointed to the chief command, Sir Robert was offered and accepted the command of the Bombay army, and has continued in that appointment till entrusted with the command of the Abyssinian expedition.

"I fear their character is described in 2 Peter ii. 10," continued he, referring to his Bible: "'But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.'

"They, like the Anabaptists in Germany, were great adepts at quoting the Old Testament to suit their purposes, and to veil the self-righteous pride of their own bigotry. They forgot that religion must begin in the heart, and subdue every disposition to the law of Christ; that a humble and holy love, and a chastened will, are the brightest fruits of true godliness. They were satisfied with washing the outside of the cup and the platter, laying an undue emphasis on external reformation, as seen in their enforced temperance. Upon this an extraordinary, not to say absurd amount of spiritual pride and egotism developed itself, which, under circumstances less painful, would border on the ludicrous. They assumed to themselves a power in heaven and earth; they declared that they had received the gift of the Holy Ghost, direct from heaven; they were the sons of God, and therefore could sin no more; and I remember that when I was lying bound on the floor, between every stripe of their flogging they asked me, 'Are we the sons of God? Have we the Holy Ghost? Can we sin? Do you admit we are right?' To which I replied that their conduct did not afford any evidence of the truth of their tenets, if it was to be judged by its results and fruits. They then renewed their attack with redoubled vigour, shouting out these questions with a demoniacal wildness. Their further assertion was but a natural step in the path of self-delusion and arrogance. They declared that, having received the Holy Ghost from heaven, they were above the written Word of God, and did not need the Scripture, which they now both disregarded and despised. They paid great attention to the feelings, by which I mean the transient emotions which arise from heated brains and misguided impulses. They said that you must have a personal assurance from Christ himself, or an angel from heaven, of the forgiveness of your sin; and that you must have been present, in body and soul, both in heaven and hell. Those persons who could respond to the above tests of experience were acknowledged as brothers, while the moderate and sincere were branded as heretics and wicked sinners, worthy of vengeance and destruction. Many persons were, from their great fury and perseverance, frightened into compliance with their creed, lest they should have become objects for their vials of wrath."

"Thank you much for your narrative," I replied. "We know that history often reproduces itself in facts of this kind, and that as human nature, so far as its sinfulness goes, is the same everywhere, so its developments under parallel circumstances are often analogous. The setting oneself up above the written Word of God is one of the usual developments of spiritual pride and misguided fanaticism. But I suppose we shall soon reach Hammerfest, where perhaps we shall separate for ever. If so, may the bonds of the Gospel unite us to the great living Head of the Church, that we may meet with joy on the final day of the world's history."

Thus we parted with Pastor Vosslef.

ABYSSINIAN NOTES.

DR. BLANC'S DIARY.

In the "Times of India" has been published a long diary, written by Dr. Blanc, formerly resident surgeon at Massowah, one of the captives of King Theodore.

Like the journal of Mr. Rosenthal, printed in our January part, Dr. Blanc's manuscript is described as a marvel of neatness, exhibiting the utmost patience and care. Paper and ink being scarce at Magdala, the most has been made of a little space, and the writing is close and compressed. We may add that the Abyssinian ink is such that care had to be taken lest it should be rubbed off the paper.

Dr. Blanc's narrative gives an account of the first reception by the King, strangely contrasting with the subsequent treatment of the prisoners.

In a valley between the hills a large body of cavalry, about 20,000 strong, formed a double line, between which we advanced. On our right, dressed in gorgeous array, and all bearing the silver shield and the Bitwa, the horses adorned with richly-plated bridles, stood the whole of the officers of his Majesty's army and household, the governors of provinces and of districts, etc.; all were mounted, some on really noble-looking animals, tribute from the plateaux of Gedjars and the highlands of Shoa. On the left, the corps of cavalry was darker, but more compact than its aristocratic *vis-à-vis*. The horses, though on the whole, perhaps, less graceful, were strong and in good condition, and seeing their iron ranks we could well understand how thunder-stricken the poor scattered peasants must be when Theodoros, at the head of the well-armed and well-mounted band of ruthless followers, suddenly appears among their peaceful homes, and, before his very presence is suspected, has come, destroyed, and gone. In the centre, opposite to us, stood Ras Engeddah, the prime minister, distinguished from all by his gentlemanly appearance and the great simplicity of his attire. Bareheaded, the shama girded in token of respect, he delivered the imperial message of welcome, translated into Arabic by Samuel, who stood by him, and whose finely-chiselled features and intellectual countenance at once proclaimed his superiority over the ignorant Abyssinian. Compliments delivered, Ras and ourselves mounted, and advanced towards the imperial tents, preceded by the body of mounted grandees, and followed by the cavalry. Arrived at the foot of the hill, we dismounted, and were conducted to a small red flannel tent pitched for our reception on the ascent itself. There we rested for a while, and partook of a slight collation. Towards three o'clock we were informed that the Emperor would receive us; we ascended the hill on foot, escorted by Samuel and several other officers of the imperial household. As soon as we reached the small plateau on the summit, an officer brought us renewed greetings and compliments from his Majesty. We advanced slowly towards the beautiful durbar-tent of red and yellow silk, between a double line of gunners, who, on a signal, fired a salute very creditable to their untaught skill. Arrived at the entrance of the tent, the Emperor again inquired after our health and welfare. Having acknowledged with due respect his courteous inquiries, we advanced towards the throne and delivered into his hands the letter from her Majesty the Queen. The Emperor received it civilly, and told us to sit down on the splendid carpets that covered the ground. The Emperor was seated on an alga, wrapt up to the eyes in a shama—the sign of greatness and of power in Abyssinia. On his right and left stood four of his principal officers, clad in rich and gay silks, and behind him watched one of his trusty familiars holding a double-barrelled pistol in each hand. The king made a few complaints about the European prisoners, and regretted that by their conduct they had interrupted the friendship formerly existing between the two nations. He was happy to see us, and hoped that all would be well again. After a few compliments had been exchanged, on the plea that we must be tired, having come so far, we were allowed to depart.

This was towards the end of January 1867. They travelled with the king, halting at various places, till the captives, whose freedom they had come to ask, were sent for. They arrived on the 16th of March at Zagay.

On the 17th we received a message from his Majesty, telling us to go to him, as he desired to try before us the Europeans who had, he said, formerly insulted him. As soon as we approached, his Majesty rose and saluted us—received us, in short, as if we were still his honoured guests, and not the heralds from a great Power he had recently so grossly insulted. We were told to sit down. A few minutes of silence followed, and we saw advancing from an outer gate our countrymen, guarded as criminals, and chained two by two. They were

arranged in a line in front of his Majesty, who, after observing them for a few seconds, "kindly" inquired after their health, and how they had spent their time. The captives acknowledged these compliments by repeatedly kissing the ground before the King, who all the time grinned in delight at the sight of the misery and humiliation of his victims. The Emperor's pedigree was first read; from Adam to David all went on smoothly enough; from Solomon's supposed son Messilek to Socinius few names were given, but perhaps they were patriarchs in their own way; but when it came to Theodoros's father and mother the difficulty increased—indeed, became serious; many witnesses were brought forward to testify to their royal descent, and even the opinion of the puppet Emperor Saharius was recorded in favour of Theodoros's legal right to the throne of his ancestors. After that the trial of the captives began. These unfortunate and injured men answered with all humility and meekness, and endeavoured by so doing to avert the wrath of the wretch in whose power they were. Their trial ended, we were called forward, and, in conclusion, his Majesty said, addressing himself to us, "Wherever I go, you will go; wherever I stay, you will stay." On that we were dismissed to our tents, and Captain Cameron was allowed to accompany us. The other Europeans, still in chains, were sent to another part of the camp, where several weeks before a fence had been erected, no one knew why. The following day we were again called before his Majesty, but this time it was quite a private affair. The prisoners were brought in; the Emperor bowed his head to the ground, and begged their pardon; they asked for his. The reconciliation effected, the Emperor dictated a letter for our Queen, and Mr. Flad was selected to convey it. The audience over, the prisoners were brought to our tents and their chains opened. We then all had our tents pitched into a large enclosure fenced that very morning, under his Majesty's supervision. We were once more all mixed, but this time all prisoners. Flad left; we expected that his mission would be successful, and that England, disgusted with so much treachery, would not condescend to treat further, but enforce her commands.

As the summer wore on, the king again commenced to ill-treat his guests. He had heard, or pretended to have heard, that the Turks were making a railway in the Soudan, to attack his country along with the English. He was angry with Mr. Rassam for not having told him of this.

On the 3rd of July an official brought us the Imperial compliments, and stated that his Majesty was coming to inspect the works, and that I might present myself before him. I went at once to the foundry, and on the road I met two of the Gaffat workmen also proceeding there. A little incident then occurred, which was followed by serious consequences. We met his Majesty near the foundry, riding ahead of his escort; he asked us how we were; and we all bowed and took off our hats. As he passed along, the two Europeans with whom I walked covered themselves, but, aware how touchy his Majesty was on all points of etiquette, I kept my head uncovered, though the sun was hot and fierce. Arrived at the foundry, his Majesty again greeted me cordially; examined for a few minutes the drawing of a gun his workmen proposed to cast for him, and then left, all of us following. In the courtyard he passed close to Mr. Rosenthal, who did not bow, as his Majesty took no notice of him. As soon as he issued from the foundry fence a poor old beggar asked for alms, saying, "My lords (gaitosh) the Europeans have always been kind to me; oh! my King, you also relieve my distress!" His Majesty on hearing the expression "lord" applied to his workmen got into a fearful passion. "How dare you call any one 'lord' but myself? beat him, beat him by my death." Two of the executioners at once rushed upon him, and began beating him with their long sticks, his Majesty all the while exclaiming, "Beat him, beat him by my death." The poor old cripple at first, in heartrending terms, implored for mercy, but his voice grew fainter and fainter, and in a few minutes more there lay his helpless corpse, that none dare remove or pray for. The laughing hyenas that might caroused undisturbed on his abandoned remains. Theodoros's rage was by no means abated by this act of cruelty; he advanced a few steps, stopped, turned his lance in its rest, looking around, the very image of ungovernable fury. His eyes fell upon Mr. Rosenthal—"Seize him!" cried he. Immediately several soldiers rushed forward to obey the imperial command, "Seize the man they call an akim." Instantly a dozen ruffians pounced upon me, and I was held fast by the arms, coat, trousers—by every place that afforded a grip.

He then addressed himself to Mr. Rosenthal: "You donkey, why did you call me the son of a poor woman? Why did you abuse me?" Mr. Rosenthal said, "If I have offended your Majesty, I beg for pardon." All the while his Majesty was shaking his lance in a threatening manner, and every minute I expected that he would throw it. Fortunately for us both he turned towards his European workmen, and abused them in no measured terms: "You slaves! have I not bought you with money? Who are you that you dare call yourselves 'lords'? Take care!" Then, addressing the two I had met on the road, he said: "You are proud, are you? Slaves! women! rotten donkeys! you cover your head in my presence; did you not see me? Did not the akim keep his head uncovered? Poor men that I have made rich!" He then turned towards me, and, seeing me held by a dozen soldiers, he cried out, "Let him go. Bring him before me." All drew back except one, who conducted me to a few feet from the Emperor. He then told Mr. Schange to translate what he was going to say: "You, akim, are my friend. I have nothing against you, but others have abused me, and you must come up with me to witness their trial." He then ordered Cantiba Hailo to give me his mule. He then mounted, I and Mr. Rosenthal following, the latter on foot, dragged the whole way by the soldiers who had first seized him. As soon as we reached Debra Tabor the King sent word to Mr. Rassam to come out with the other Europeans, as he had something to tell him. The King sat upon a rock about twenty yards in front of us; between him and ourselves stood a few of his high officers, and behind us a deep line of soldiers. He was still angry, breaking the edges of the rock with the butt-end of his lance, and spitting constantly between his words. He at once addressed himself to the Rev. Mr. Stern, and asked him, "Was it as a Christian, a heathen, or a Jew, that you abused me? Tell me where you find in the Bible that a Christian ought to abuse? When you wrote your book, by whose authority did you do it? Those who abused me to you, were they my enemies or yours? Who was it told you evil things concerning me?" etc. He then asked Mr. Rassam whether he knew or not that Jerusalem belonged to him, and the Abyssinian convent there had been seized by the Turks; that, being a descendant of Constantine and Alexander the Great, India and Arabia belonged to him? He put many foolish questions, and of the same kind. At last he said to Samuel, who was interpreting, "What have you to say if I chain your friends?" "Nothing," replied Samuel; "are you not the master?" Chains had been brought, but the answer somewhat pacified him. He then addressed one of his chiefs, saying, "Can you watch these people in the tent?" The other, who knew his answer, replied, "Your Majesty, the house would be better." On that he gave orders for our baggage to be conveyed from the black tent to a house contiguous to his own; and we were told to go.

The King sent us several messages. Mr. Rassam took advantage of the circumstance to complain bitterly of the unfair treatment inflicted upon us. His Majesty sent back word: "If I treat you well or not, it is the same; my enemies will always say that I have ill-treated you, so it does not matter." A little later we were rather startled by a message from his Majesty informing us that he could not rest before comforting his friend, and that he would come and see us. Amongst other things, he said, "My father was mad, and though people often say that I am mad also, I never would believe it; but now I know it is true." Mr. Rassam answered, "Pray do not say such a thing." His Majesty replied, "Yes, yes, I am mad!" Shortly before leaving he said, "Do not look at my face or take heed of my words when I speak to you before my people, but look at my heart; I have an object." As he returned he gave orders to the guards to withdraw outside, and not to inconvenience us. Though we have seen him since then once or twice, at a distance, it is the last time we conversed with him.

Theodoros is described as "about forty-eight years of age, darker than many of his countrymen; his black eyes are slightly depressed, the nose straight, the mouth large, the lips small; he is well knit, a splendid horseman, excels in the use of the spear, and on foot will tire his hardest followers. When in good humour the expression of his face is pleasing, his smile attractive, his manners courteous, really kingly; but when in anger his aspect is frightful, his black face acquires an ashy hue, his eyes are blood-shot and fierce, and his whole deportment is that of savage and ungovernable fury."

marriage contract that the bride shall receive a certain allowance of paper.

The Japanese obtain it from a different source from our own. Instead of old rags being converted into clean paper, they make use of the bark of the *Broussonetia papyfera*, stripped, dried, and then steeped in water till the outer green layer comes off. It is boiled and rendered quite soft, beaten to a pulp, and then two other kinds of bark are added, one to make it tough, and the other glutinous; the latter is often the bark of the *Sane Kadsra* or *Uvario Japonica*, a creeping plant, which has already been mentioned as the plant which the Japanese women use to make handoline. The whole is then well mixed, and spread out in thin sheets on matting frames, and dried. It is cheap, four sheets of the ordinary quality being worth about one farthing. It is a paper that does not tear evenly; some kinds are tough—more like cloth. When required for string, it is deftly twisted into a strong twine, which in some cases is made of part of the paper forming the wrapper. The paper used to cover the framework walls is quite thin and can easily be torn, so that privacy is very difficult of attainment.

When oiled, it is made into waterproof clothing, or stretched on a neatly constructed bamboo frame and used as an umbrella. One kind is manufactured to assume the appearance of leather, and is made into tobacco-pouches, pipe, and fan-cases. The conjurers use a kind of white tissue paper in the famous butterfly trick, when a scrap, artistically twisted, hovers over a paper fan with all the fluttering movements of the living insect.

ABYSSINIAN NOTES.

WHATEVER other results may follow the Abyssinian expedition, we are certain to obtain much knowledge of the physical geography, geology, and natural history of the country. The Royal Geographical Society is represented by Mr. Clements Markham, who has communicated valuable reports on the districts hitherto explored. Before the war is over, and the country evacuated, we may hope to have ample and accurate knowledge of the land and people of "Ethiopia."

The following extracts from Mr. Markham's reports describe some of the places mentioned in the narratives of the expedition from the coast to the interior:—

At Annesley Bay he says that the sea is very shallow for some distance from the shore, and the spring tides rise so as to cover a considerable area of the low land, which, near the beach, has a slope of one in four hundred. The ordinary rise and fall of the tide is four feet six inches. The plain looks green from the anchorage, and when it is clear there is a magnificent view of the Abyssinian Alps. The ridges appear to rise one above the other in a succession of waves. On landing, the illusion as to the greenness of the plain is dissipated. A sandy plain overlying the clay extends from the sea shore to the mountains. It is intersected by dry beds of torrents, overgrown with such plants as salicornia, acacia, and calotropis; and there are also patches of coarse grass. On a few mounds were found broken pieces of fluted columns, capitals, and fragments of a very dark-coloured volcanic stone. A slight excavation revealed the bronze balance and chain of a pair of scales—an appropriate first discovery in the ruins of a great commercial city which existed when the Greeks, in the days of the Ptolemies, carried on a thriving trade with Annesley Bay.

The modern village of Zoulla is at a little distance from the mounds on the right bank of the Hadas, one of

the streams which crosses the plain. The Shohoes inhabiting it are a black race, with rather woolly hair, and small-boned, but with regular and, in some instances, even handsome features. They wear cotton cloth round the middle, and a cloak of the same material. Their head and feet are bare, and they are armed with a curved sword, worn on the right side, a spear, a club, and a leather shield. They cultivate a little jowaree, and have cattle of a very diminutive breed, asses, horses, and sheep. Their huts are scattered over the plain. Their burial-places are extensive, and appear to be used by the people for a considerable distance around them, there being only two between the coast and the entrance to the Senafé Pass. The mode of sepulture is peculiar. The graves are marked by oblong heaps of stone, with upright slabs at each end. A hole is dug about six feet in depth, and at the bottom a small cave is excavated for the reception of the body. The tomb is closed with stones, and the hole leading to it is filled up. The plain around Zoulla abounds in game—antelopes, gazelles, hares, bustards, and spur-fowl. During rains the game is said to be still more plentiful. The coast rains usually commence in December, but there is no great fall; and, beyond a drizzling morning on the 15th of last December, there was no rain up to the end of the month.

At Lower Ragolay a great salt plain extended to the south as far as the eye could reach. The ground was white with incrustations of salt. The whole region had been under volcanic action. Evidences of it were observed at every turn. The most valuable discovery made was the nature of the Ragolay River system. It was ascertained that the eastern drainage of the whole Abyssinian watershed from Senafé to Atebi consisted of tributaries of the Ragolay River; and these two places are about seventy geographical miles from each other. Where the party touched the river it was a perennial stream. In flowing towards the sea, it descends into a depression 193 feet below the sea level, probably caused by some violent volcanic action, and its waters are finally dissipated by evaporation under the intense heat of a scorching sun, and by absorption in the sand. The great salt plain may be looked upon as occupying the place of a vast lake outlet. Under similar circumstances such a lake would exist in a less burning climate; but here the heat of the sun gives rise to such rapid evaporation that no moisture remains except a swamp here and there, and the ground is left with an incrustation of salt.

The Senafé Pass was first examined early in November, and the advanced brigade were led up it between the 1st and 6th December. Koomayloo, the entrance, ten miles west from the camp at Mulkutto, is 433 feet above the level of the sea. The road winds up the dry bed of the Nebhaguddy to Lower Sooroo, a distance of eight miles. In places the alluvial deposit brought down by the torrent was from ten to twenty feet thick. The pass winds very much, and is narrow, whilst the gneiss mountains rise up perpendicularly on either side. In this part the vegetation is like that of the coast plain. At Lower Sooroo the rain-water which flows from Upper Sooroo, four miles off, is lost. Volcanic action is here distinctly visible. The gneiss cliffs are perpendicular on the west side, and in one place a vertical crack, some five feet in width, is filled in with a black volcanic rock. The eye is caught by it at once; it looks like a broad black mark painted on the face of the cliff from the summit of the pass. The road turns sharp to the right, and enters a very narrow pass at Middle Sooroo. It is not more than from 50 feet to 100 feet across, with cliffs on either side, rising to a

height of 1,000 feet, while the pass is (or was) blocked up with gigantic boulders of gneiss heaped together in wild confusion for a distance of 250 yards. The scenery here is magnificent.



AN ABYSSINIAN SOLDIER.

At Upper Sooroo, twelve miles from Koomayloo, the pass opens again. The water is excellent and plentiful. Upper Sooroo is 2,520 feet above the level of the sea. Further on, near Sowakte, the gneiss ceases, and dark schistose metamorphic rock takes its place, apparently overlying it, with strata thrown up at angles of upwards of 70 degrees. It was observable that where there was running water the strata were nearly horizontal, and but slightly tilted, while the waterless tracts were met with where the strata were tilted at great angles. A plain was passed where there were guinea-fowl, candelabra-trees, and aloes, and the scenery in the pass became fine. The cliffs became higher, with peaked mountains towering up behind them, and the vegetation became richer and more varied. The strata of the schistose rocks are not only tilted at great angles, but crumpled into irregular waves, and where there are veins of quartz, the two kinds of rocks are torn away, leaving gaping cracks and fissures. Here there grew figs, peepul, banyan, sycamore, tamarind, jubub, and solanum trees and plants. The pass winds in and out among the mountains. At several spots the cliffs approach within forty feet, while the foliage of four or five venerable banyan trees overshadow the road. In some places there was

a perfect plague of locusts, which rose from the ground in myriads as the party approached, their innumerable wings making a loud crackling noise. Monkeys were numerous in places, and the carcasses of mules had attracted hosts of Abyssinian vultures.

From Upper Sooroo to Rara Guddy the flora becomes alpine. There is turf by the roadside, and there are tall, handsome juniper pines, mimosa, peepul, banyan, sycamore, fig, kolquall, and jubub trees, an evergreen bush with sweetly-scented flowers (*Myrsine Africana*), lobelia, solanum, and wild thyme, while the graceful clematis climbs over the trees. Senafé is on the tableland, eight miles from Rara Guddy; it is five miles to the foot of the ascent, one mile and a half up the ascent, and one mile and a half across the plateau. The length of the gorge from Komayli to the foot of the ascent to Senafé is thus forty-six miles. The ascent of the sloping rocky side of the hill is by no means difficult, and the plateau of Abyssinia is thus reached.

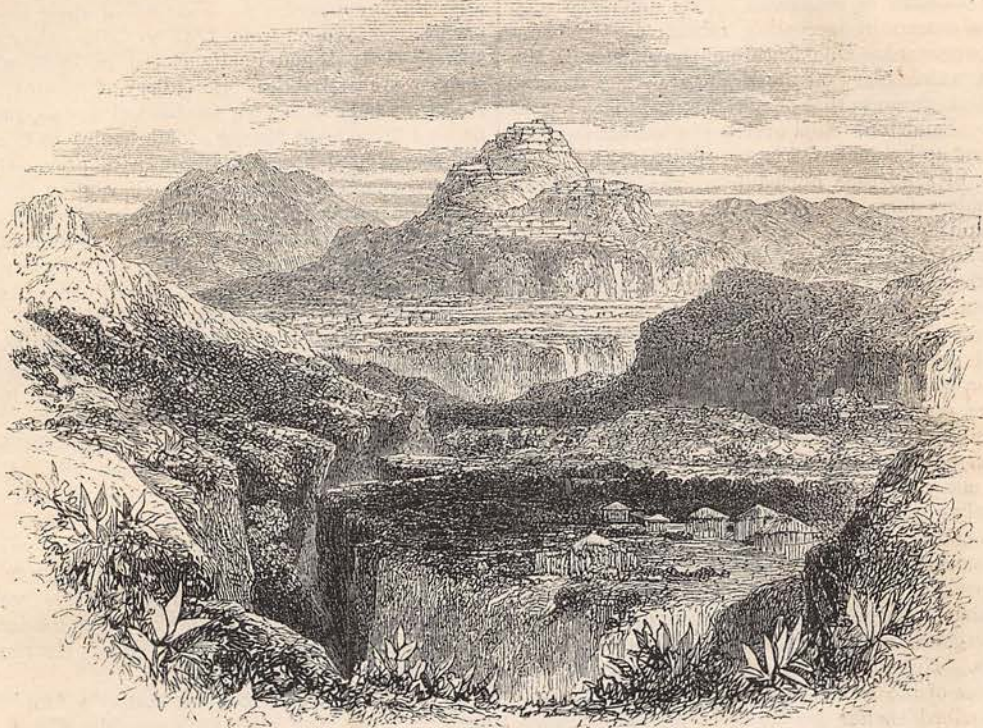
The British camp at Senafé is on a plain, surrounded on every side but the south-west by an amphitheatre of sandstone hills and rocks. This sandstone seems to overlie the metamorphic rocks in the pass. All the table hills towards the south and west are said to be of the same formation. Senafé is 7,464 feet above the level of the sea. The plain is covered with grass or stubble, barley fields dotted with juniper pine, wild thyme, and other bushes. Northward is a scarp hill 8,561 feet high. A north-west view over the Hamas valley shows flat-topped mountains rising one above the other into the far distance. Within half a mile of the camp are four remarkable masses of sandstone, each of which rises out of the plain in a confused mass of peaks and precipices. South-west there is a slight rise to a rocky ridge, where the land slopes gently down into an extensive plain, bounded by mountains. South-east, a wild gorge leads to the Ragolay river, down which the drainage of the Senafé plain flows, after furnishing abundant supplies of excellent water. The village of Senafé is at the foot of a grand mass of sandstone rock. It consists of about a dozen houses built of rough stones and mud, with flat roofs, branches being placed in rows across beams and covered with mud. Broken jars plastered into the roof serve as chimneys. The outer door is very roughly formed with wooden posts and lintel, and leads into a large outer hall. This serves as a stable for cattle and goats. A mud platform along one side is the sleeping-place for servants and guests. Doors lead from this into two much smaller chambers occupied by the family. The population of Senafé is about 240, all Mohammedans, an upright people, with good features, very black complexions, and woolly hair done in plaits. The women are filthily dirty, and wear leather petticoat and mantle and necklaces of beads. The dress of the men differs from that of the Shohoes in their having cotton drawers. Senafé is the last Mohammedan village; all beyond in the village of Shramazana are Christians.

One remarkable feature of the region is the number of plateaux, whose summits form a straight level, terminating in scarped sandstone cliffs with underlying schist rocks, the plateaux being diversified with flat-topped peaks and separated by deep ravines and wide valleys.

In the valleys the edges of schistose rock crop up in every direction, with veins of white quartz, the stones and pebbles of which cover the shallow soil of disintegrated rock. Here and there rocks rise and form isolated conical hills, upon which the villages are built. Wherever the hills rise above a certain height they are capped with

sandstone. This sandstone deposit has been washed away in the valleys until the underlying schist is exposed. The schist is first met with in the Senafé pass at an elevation of 3,000 feet; it is overlaid by sandstone at a height of 7,000 feet, so that the perpendicular depth of

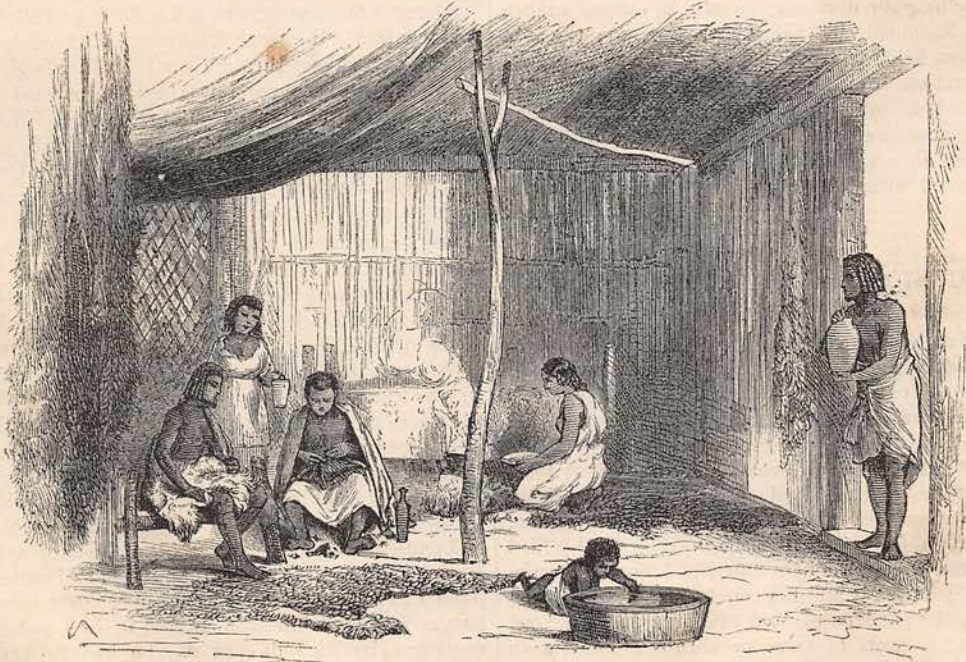
quented by flocks of geese and ducks, kullum (a kind of heron), ibis, and éurlew. Slopes around the village are ploughed, and yield crops of barley, and the low lands afford pasture for cattle and sheep. The population of sixteen villages in the valley, including



ANKODAB, CAPITAL OF SHOA.

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INTERIOR OF ABYSSINIAN HOUSE.

this formation must be 4,000 feet. Eastward, low parts of the valley are covered with excellent pasture, free-

Senafé, is about 5,000 souls. From the 1st of January to the 15th they furnished 60,000lb. of barley, and

200,000lb. of grass. Some of this comes from the neighbouring valley of Mai Mena. Westward there are long, deep, and very picturesque gorges, with perennial streams of delicious water forming deep pools among the giant boulders of sandstone. This difference may have been caused by increasing rainfall as the party advanced westward. One feature of the ravines is the river beds, which carry off the drainage. The deepest and grandest gorge is that of the Hamas, to the west of Senafé. Sandstone cliffs overlie the schistose rock, which is cut up by deep watercourses filled with gigantic masses of sandstone hurled from the cliffs above. These boulders form deep caves, the lurking places of panthers and hyenas.

A most interesting point of observation in this Alpine region is the character of the vegetation with reference to the zones of elevation. On the summit and slopes of Sowayra (9,100ft.) the flora is of a thoroughly temperate and even English character. The only tree is the juniper, while the most common plants are lavender, wild thyme, dog roses, clematis, violets, and cowslips.

The sandstone plateaux have the same flora; but the highland slopes of the hills bounding the valleys are enriched by many trees and shrubs of a warmer climate. In the lovely gorge of Baraka, rendered sacred by the shrine and church of the Abyssinian saint, Romanos, and his fellow martyrs, masses of maidenhair fern droop over the clear pools of water, and the undergrowth consists of a myrsine, a large lobelia, and solanum. At this elevation vegetation akin to that of the Bombay ghauts commences. Huge and venerable dahio trees (the representatives of the Indian banyan) grow near the villages and afford shelter for flocks of pigeons. Tamarinds, mimosæ, jubul, and oleander trees appear in the ravines. But the English types around Mount Sowayra do not descend lower than Rara Guddy, 6,000 feet above the sea, and they disappear altogether in the Hamas gorge, where there is nothing but acacias and mimosæ. Thus the temperate flora may be said to extend over a zone from 9,000 to 6,000 feet above the sea; the subtropical from 6,000 to 3,000 feet; and the dry tropical coast vegetation from 3,000 feet above the sea. The open elevated valleys are, as a rule, bare of trees. The dahios and acacias only occur in sheltered places near the villages, although the loftier plateaux are pretty thickly covered with low juniper trees, overgrown with clematis.

CURIOSITIES OF LAMBETH.

II.

LAMBETH has for two centuries been noted for its places of public amusement. Vauxhall, the early "Spring Garden," was named, from its site in the manor of "La Sale Fawkes," Fawkeshall, from its possessor, an obscure Norman adventurer in the reign of King John. The estate was laid out as a garden about 1661, in squares, "enclosed with hedges of gooseberries, within which were roses, beans, and asparagus." Sir Samuel Morland took a lease of the place in 1665, and added fountains and a sumptuously furnished room for the reception of Charles II and his court; and a plan, dated 1681, shows the gardens planted with trees, and laid out in walks, and a circle of trees or shrubs. They were frequented by Evelyn and Pepys; and Addison, in the "Spectator," 1712, takes Sir Roger de Coverley there. In 1728, the gardens were leased to Jonathan Tyers, who converted the house into a tavern, decorated the grounds with paintings, erected an orchestra and alcoves, and set up an organ. Hogarth and Hayman

painted the pavilions and supper-boxes, and vocal and instrumental music were added. Horace Walpole and Fielding visited the gardens, which were then illuminated with 1,000 lamps; and Oliver Goldsmith and Miss Burney describe the Vauxhall of their time. The gardens were open from 1732 to 1840; they were reopened in 1841, and finally closed in 1859, when the theatre, orchestra, firework gallery, fountains, statues, etc., were sold; with a few mechanical models, such as Sir Samuel Morland, "Master of Mechanics to Charles II," had set up here nearly two centuries previously. The site was then cleared, and a church, vaulted throughout, was built upon a portion of the ground, besides a School of Arts, etc. Westward of Vauxhall were the Cumberland Tea Gardens, named after the great Duke; the site is now crossed by Vauxhall Bridge Road. An earlier garden was the Dog and Duck, dated from 1617, the year upon the sign-stone preserved in the garden-wall of Bethlehem Hospital, built upon the site. At the Dog and Duck, Mrs. Hannah More lays a scene in her excellent tract, "The Cheapside Apprentice." At Lambeth, also, were the Hercules Inn and Gardens, the Apollo Gardens, the Temple of Flora, etc. A century earlier, here were Lambeth Wells, the mineral water of which was sold at a penny a quart. About 1750, a musical society was held here, and lectures were given by Erasmus King, who had been coachman to Dr. Desaguliers, the first that introduced the reading of lectures to the public on natural and experimental philosophy: he several times read before George II and royal family.

It will be sufficient to name Astley's Amphitheatre, burnt in 1794, 1803, and 1841; near the site of the first theatre, the ground landlord had a preserve or breed of pheasants. The Surrey Theatre, in St. George's Fields, has been twice burnt. The Victoria Theatre was founded in 1817, with the stone materials of the old Savoy Palace, Strand, then being cleared away.

Some public institutions in Lambeth are entitled to special mention. Here was the Asylum for Female Orphans, established chiefly through Sir John Fielding, the police magistrate, whose portrait Hogarth painted; the premises have been rebuilt at Beddington. Next is the Magdalen Hospital, which dates from 1758, patronised by Queen Charlotte fifty-six years, and by Queen Victoria since 1841. Bethlehem Hospital was rebuilt here in 1814, when the old hospital in Moorfields was taken down; adjoining is the House of Occupation, built upon the demolition of Bridewell Hospital. Hard by is the School for the Indigent Blind, originally established in the Dog and Duck premises, but rebuilt in the Tudor style in 1834.

A street in Lambeth was the scene of a strange event in our criminal history. In Oakley Street, at a low tavern, in November, 1802, Colonel Despard, with thirty-two other persons, were apprehended on a charge of high treason; and Despard and seven associates being tried by special commission, and found guilty, were executed on the top of Horsemonger Lane gaol.

Lambeth was long noted as the abode of astrologers. In the house of the Tradescants, in South Lambeth Road, lived Elias Ashmole, who won Aubrey over to astrology. Simon Forman's burial is entered in the Lambeth parish register; he died on the day he had prognosticated. Captain Bubb, contemporary with Forman, dwelt in Lambeth Marsh, and "resolved horary questions astrologically," a ladder which raised him to the pillory. In Calcot Alley lived Francis Moore, astrologer, physician, and schoolmaster, who concocted "Moore's Almanack." Next to Tradescant's House, "The Ark," lived the learned