

where the good Prince Roland and the twelve peers had stained the ground with their blood.

The superstitious connection between roses and blood is in some places very remarkable. In France, Germany, and Italy, it is held that if one wishes to have ruddy cheeks, he has only to bury a drop of his blood under a rose bush. This, it has been observed, is a notion something of the same sort as that of the old nurses, who fancy that if they put a drop of human blood in a new-born infant's bath, it will be sure to have a rosy complexion.

The Turks say that the rose owes its red colour to the blood of Mahommed, and they will never allow one to lie upon the ground. It is a superstition in other quarters, that the crown of thorns worn by our Saviour, was made from rose-briar, and that the drops of blood which started from beneath it fell to the ground, and sprang up as roses.

There is a charm against nose-bleeding, and, indeed, all kinds of hemorrhages, once common to all Germany, and still to be found in Suabia and Westphalia, in which the rose is employed. In Westphalia, the words of the charm run "Abek, Wabek, Fabek; in Christ's garden stands three red roses—one for the good God, the other for God's blood; the third for the angel Gabriel: blood, I pray you, cease to flow!" In Suabia, it is somewhat different. "On our Lord's grave spring three red roses—the first, Hope, the second Patience, the third God's will: blood, I pray you be still!" At other times again it is: "In God's garden bloom three roses—Blood-drop, Blood-stop, and Blood-still; blood, I pray you, cease to flow."

In the heathen days, both of Scandinavia and of Germany, the rose occupied a high place as a mystic flower. The dwarfs and elves had it under their special protection. These dwarfs and elves were ruled—so says the *Heldenbuch*—by the mighty King Laurin, the lord of the rose-garden.

"Four portals to the garden lead, and, when the gates are closed,
No living might dare touch a Rose, 'gainst his strict command opposed;
Whoe'er would break the golden gates, or cut the silken thread,
Or who would dare to crush the flowers down beneath his tread,
Soon for his pride would have to pledge a foot and hand;
Thus Laurin, King of Dwarfs, rules within his land."

It has been asked, was not this Laurin the great original of the Beast, in the famous nursery tale of *Beauty and the Beast*? Every one remembers how the merchant, in that story, got into trouble by pulling a bunch of roses in the garden of the beast for his youngest daughter, and how the monster proved to be a prince under spells until some sensible girl would consent to marry him without regard to his personal appearance. For my part, I am hardly inclined to answer the question decidedly in the affirmative, but I set it down as worthy of notice—the supposition is as likely to be correct as not.

In Christian times the rose became a flower especially devoted