

chimney, richly carved with armorial bearings and the grotesque devices common on works of the period. Among these are a mermaid playing the harp, a monkey blowing a horn, a cat playing a fiddle, and *a fox smoking a tobacco pipe*. There can be no mistake as to the meaning of the last lively representation, and on the same stone is the date 1510, the year in which the wing of the castle is ascertained to have been built,* and in which it may be added, Jamaica was settled by the Spaniards.

Having thus even at the very first,—while “at a loss to determine to what period the curious relics called Dane’s or Elfin pipes belonged,” and consequently avoiding a dogmatic assertion on a subject “left for further investigation,”—furnished a tolerably significant indication of my inclination to assign to such nicotian relics a post-Columbian introduction to Britain; and having, moreover, at a later period given unequivocal expression of a confirmed opinion of their modern origin: I was somewhat surprised to find myself, not very long since, figuring alongside of a singularly creditable array of chivalrous archæologists, all knights of the ancient tobacco pipe, and ready to shiver a lance with any puny modern heretic who ventured to question that Julius Cæsar smoked his merchaum at the passage of the Rhine, or that Herodotus partook of a Scythian peace-pipe when gathering the materials for the birth of History! Here is the array of learned authorities, clipped out of a recent English periodical, produced as it will be seen, to answer in the affirmative, that *the ancients did smoke*: Scythian and Roman, Celt, Frank, and Norman!

DID THE ANCIENTS SMOKE?—The question as to whether smoking was known to the ancients has just been started in Germany by the publication of a drawing contained in the *Recueil des Antiquités Suisses* of Baron de Bonstetten, which represents two objects in clay, which the author expressly declares to be smoking pipes. The authors of the “History of the Canton of the Grisons” had already spoken of these objects, but classified them among the instruments made use of by the soothsayers. The Abbé Cochet, in his work on Subterranean Normandy, mentions having found similar articles either whole or in fragments, in the Roman necropolis near Dieppe, which he at first considered as belonging to the seventeenth century, or perhaps to the time of Henri III. and Henri IV. The Abbé, however, afterwards changed his opinion on reading the work of Dr. Collingwood Bruce, entitled “The Roman Wall,” in which the author asks the question whether the pipes discovered at Pierce Bridge, in Northumberland, and in London, at places where Roman stations were known to have existed, belonged to the Romans? Dr. Wilson, in his Archæology of Scotland, states that tobacco was only introduced as a superior kind of narcotic, and that hemp was already known to the ancients as a sedative. The pipes found in Scotland by Dr. Wilson might have served for using this latter substance. M. Wœchter, in his “Celtic Monuments of Hanover,” says that clay pipes from 6 to 8 inches in length had been found in tombs at

* Archæology and Prehistoric Annals of Scotland, p. 681. The Cawdor sculpture and date are described on the authority of Mr. Caruthers, a very trustworthy observer.