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star of only misery, ignorance and blight!

There are scenes of singular interest in *Moab*, but what makes them objects of attraction is not any living or modern beauty they possess, so much as that they tell of a magnificence that is long ago extinct.

Memorials of art are everywhere—archways, pillars, massive gates, roads, inscriptions, and other tokens of an ancient civilization. The roads which the Romans constructed ages ago can still be traced winding along the valleys, piercing the rocks, or straggling up the steep slopes of the mountains—grand solid highways, such as any nation might be proud of. They had also a system of irrigation, and their tanks or reservoirs for the collection and distribution of water are met with all over the country and in a state of singularly good preservation. The whole landscape of *Moab*, now so ruinous and wild, waved and bloomed like the luxuriance of a garden, at the beginning of the christian era. At a place called *Mashita* are the remains of a palace, a grand monument of oriental taste and magnificence, standing in lone majesty on the desert. It rivals the *Alhambra*, that fairy-like palace of the Spanish moors, in the richness and exquisite style of its ornamentations. Who built it, or when it was built is not known.

But travelling in this region is not a very safe thing. All may go very well till you cross the fords of the Jordan or get round the southern reaches of the Dead Sea, a dreary and tiresome excursion. You then encamp for the night at a spring of water. Nowhere is water so delicious, as beside a river, in the shade of flowering oleanders. What a night! The sky never looked so beautiful, and that moon—how fair she seems, an unsullied globe of silver! and the heavens overhead—what a host of quivering stars! You feel like being in a new world. Night never wore such majesty.—A soft sleep relieves the weariness of the day before. You wake with the early dawn, and as the sun rises over the mountains, the woods begin to echo with melody and life. Charming odours breathe all around. The tents are hurriedly struck, the baggage piled on your beasts, all is ready for a start. You are buoyant with expectation, thinking of the novelties and the wonders that you are yet to see. But suddenly there is a commotion in the camp. Everyone seems as if he were petrified, faces pale with fear and perplexity are turned upwards to yonder height, where grim figures are seen against the sky looking down on the encampment. They are Bedouins, armed to the teeth, sitting on their horses, and they have come for blackmail. So you must either give them what they demand or go with them as their prisoners. And if you can purchase your liberty to-day, you may find yourself in such another trap to-morrow.

J. F.

(Written for the Snowflake.)

## CLIPS FROM A SCRAP-BOOK.

Those who heard a lecture a short time ago, delivered by Rev. Canon Brigstock, on the subject 'Words,' must have been favorably impressed with the title and his mode of treating it, so much so that many went away with a fund of information not easily dispossessed, whilst others, satisfied that the subject matter was not a novelty, must admit that anything pertaining to derivation of words and origin of articulate language is highly interesting.

Of many excellent works that have been written on these subjects I may mention one full of rich gems, one that afforded me so much pleasure in its perusal that I took occasion, before the book was returned to its owner, of stealing some of its precious contents. The book alluded to was 'Our British Ancestors,' by Rev. — Lyons. Speaking of churches he says: 'Form of a ship was the first form adopted for temples in most countries. It is said that the Apostles themselves gave orders that the body of churches should be built long, after the figure of a ship, in which the Bishop should sit as pilot, the deacons as marines. The name is retained in that part of our churches which is called the nave. 'Naos,' 'Navis,' 'a ship.' Christian temples are built in three parts; first there is 'Pro-naos,' the foreship, then 'Naos,' or ship, then 'Bema,' or chancel, name derived from 'Bamah,' a high place.

Of the Gauls, 'Gal' meant anything round; 'Gal' means the moon in Irish; 'Gwawl' is British for Julia; Julia is from 'Jul' or 'yul' or 'Gal,' which is the moon, the 'Gillain' of our ballads, and 'Jill' of fairy-land. The description 'Jill' or 'Gull.' The moonlight is perpetuated in the words 'to Gull,' 'to Jilt.' The Gauls (Galli, Gaul, Hate, by syncope, Celtic or Celts,) were upon every discovery made moon worshippers or mound makers to the moon. Worship of the moon involved everything circular; circular temples, circular dances, circular processions. The temples of Vesta, another name for the moon or moonlight, at Rome, Trivoli, and elsewhere, were all round. The Gaulo-British temples at Avebury and Stonehenge were circular. 'Breeches,' Gaulish origin. Gallia Braciata or Breeched Gaul. British tribe Brigantes received their name from same source. 'Breech' in Hebrew means to kneel, from word signifying breeches, garments reaching to the knees. 'Cota' a coat; British word from 'Qued' or 'Cued,' to cut. 'Sop' means to clean, 'Sopey,' to shave with a razor, is Celtic from Chaldee. Various names for the sun were 'Win,' 'Bar,' 'Thor,' 'Cal,' 'On,' 'An,' 'I el,' 'Dhu,' 'Wel,' 'Win.' The eye, fountain of light. 'Wine,' sparkling to the eyes. 'Hebe,' heat, fire-burning. Our health, plant 'heath' or 'heather,' from its growing on the heath and sandy, hot soils. 'Brith-Au,' worshippers of Baal-Berith, the sun. God the purifier, faithful witness in heaven. Nothing irreconcilable in

the British formula was called after 'Baal,' 'Berith,' or 'Brith.' Wildford, in his Asiatic researches, mentions that the old Indians were well acquainted with the British Islands, which their books describe as the Sacred Islands of the West, calling one of them 'Britishtan,' or Seat of Religious duty. British-Tan, (Stan from 'St,' to settle, to place, hence English word, to sit, a seat. Afghanistan is the seat of the Afghans, Turkistan, Beloochistan and British-tan. Stead, termination of English words a settlement,) means 'place of burning sacrifices on fire.

'Mone,' or money, a name or attribute under which the idolatrous nations of the East worshipped the native heavens and sun as a distributor and dispenser of food and fertility. 'Beth-Meon,' was the temple of 'Meon-Mon' or 'Mone,' (Jeremiah 48 23) 'Baal-Meon' or Mon was worshipped by the Moabites. Temples, altars, were erected to 'Mone,' and libations poured out to him. Before the time of Mahomet, Arabs worshipped 'Mone,' in order to obtain seasonable showers; and 'Salentine,' a people of Italy (of Celtic descent) threw a horse alive into the fire in honor of 'Jupiter-Mone.' 'Mone' has been identified with Bacchus, and he again with 'Noah.' 'Wimbledon' (Win-bal-don) three attributes of Win-Bal and Don.

'Sacred' Haleh, Holly. 'Lan,' to abide, to dwell, to lodge, same radical source as 'lan,' an oak, first lodging of man. 'Lun,' to dwell under oaks, in groves, their hovels, huts, tents, lodges, inns, temples, churches. 'Llan' or church. Name of 'Albion' from 'Albion,' the groves, a cognate if not the parent race of the Britons. Oak groves were both the houses and the temples of primitive peoples. When Britain became christianized, they were ever loath to give up their religious meetings in woods. Druids held nothing more sacred than the mistletoe; and that which grew upon the oak was the most sacred, being the most rare. The mistletoe being of a different nature from the oak in which it grew, seemed mystical representation of the expected Saviour, taking the human nature into the divine. The oak was emblematic of God himself, while the branch which grows as it were out of it, is the figure of Him who was the healer of all nations.

However few the illustrations given from this volume, I hope I have, so far, shown that not only the derivation of the word, but the examples and elucidation of them that makes the work so pleasing; and if the reader's attention has been drawn to them for a few moments, I will feel amply repaid for the labor of an amanuensis.

Another portion of the book was devoted to descriptions of the origin of 'throwing the shoe at weddings,' 'April Fool's Day,' 'The Wassail Bowl,' 'May Pole,' Decking the churches and houses on Christmas, and others. But I will conclude by quoting the first two on the list, more

especially as one is applicable to the season we are about to enter upon. 'The custom of throwing the shoe after a bride when she leaves the parental roof after the marriage ceremony, which still prevails in Britain, seems to have derived in the Book of Ruth, 4-7. 'How this was the manner in former time in Israel concerning, redeeming, and concerning, changing for to confirm all things, a man plucked off his shoe and gave it to his neighbor, and this was a testimony in Israel.' It was a resignation of interest in the property. Targum instead of shoe says right hand glove, and this may be the reason why parents of the bride usually furnish the gloves worn on the occasion of weddings. The giving of gloves in medieval times was a ceremony of investiture to lands; and a pair of gloves was a common tender of suit and service or quit rents for lands. It is mentioned that the Emperor of Abyssinians used the casting of the shoe as the sign of dominion. Psalm ix. 8. 'Over Edom will I cast out my shoe,' that is 'I will part with her, give her up, abandon her.' 'The parental summons over the bride is thus abandoned to her husband.' Hence it is the last ceremony on her quitting the parental mansion. 'April Fools.' The sun entering into the sign of the ancient year. 'Aries,' on the 1st of April, the season of delight and frolic commenced, being observed in Druidical Britain as a high and general festival. Of the remarks of this none is more remarkable than that of making April 1st fools on the 1st day of the month. It is not a little singular that this custom remains in all countries where sun worship has prevailed as in Persia and India. Col. Peerce shows it to have been an immemorial custom among the Hindoos at the same time of year. 'During the Huli (Ful-Fools) when mirth and activity reign among the Hindoos of every class, one subject of diversion is to send people on errands and expeditions which are to end in disappointment and raise a laugh at the person sent.' 'In India, high and low join in it, and the late 'Luraja Dooloh' was very fond of making Huli fools, though he was a Mussulman of the highest rank.'

## LINES FOR A SCRAP BOOK.

Scraps of humour, wit and fun,  
In poetry, and prose,  
Laugh evoking, mirth provoking,  
All may read who choose.  
And as you turn the pages o'er  
Con their contents well.  
For maxims you will find at times  
Pithy truths which tell,  
Gleanings too from great men's words,  
Mixed with lighter sayings;  
Those of life's high purpose tell,  
These, its mirthful doings.  
Interspersed among the leaves  
You may also find  
Visions which are framed to please  
Both the eye and mind.  
Thus in varied semblance given,  
Varied tastes to please,  
Various scraps are here combined,  
With which to suit each various mind.