

least shrewd. When the counter movement was being organized, the insurgents called a meeting of delegates, at which all parts of the Settlement were represented; and at this meeting it is said it was arranged that Riel should hold an interview with Mr. McDougall, to endeavour to come to an agreement with him. As certain demands concerning the lands, local government, schools, &c., were approved alike by all classes in the Settlement, it was expected that Riel's interview with the Governor would put an end to the difficulty, and so the counter movement, except by the few newly arrived Canadians under the leadership of Schultz and the inspiration of Dennis, fell to the ground, while Riel neither went himself, nor sent a representative to treat with the Governor. This seems like "Punic faith" on the part of Riel and his associates. Undoubtedly the English and Scotch settlers were for a time thrown off their guard by this small stroke of *finesse*; and the "masterly inactivity" thus displayed, gained sufficient time to place matters in such a position that they cannot well be changed until next summer, unless with the consent of the insurgents.

Riel was the "Chief Organiser" of the Red River insurrection, and as such he is deservedly an historical character. He, as the acting leader of the insurgents, on the 22nd of November last, took formal possession of the Land Register of the colony, with all the papers and accounts belonging to the Council of Assiniboia. Governor McTavish refusing to hand over these documents to Mr. Riel, was confronted with six armed men, and being powerless to resist such a display of force, had no option but to yield. Riel had previously fitted up an office for himself in another part of the building; and as Governor McTavish and his accountant refused to hand over the papers to him, he brought a couple of armed men to his assistance, and forcibly removed the Register and a number of the Company's books containing their accounts with the local government and with the Settlers. The Register which is now in the hands of the insurgents is a bulky volume, and forms the basis of all titles to surveyed lands in the Settlement. The rising thus appears to have overthrown by violence the rule of the Hudson's Bay Company before the date fixed for the legal transfer of its authority to Canada. In so far as Canada is concerned, its operations within the Territory, from first to last, have been extra-legal. It has expended money in road-building, and to preserve the Settlers from starvation, without the acquisition of any rights within it. But this was a mistake which would readily have been pardoned. But the employment of surveying parties within the settlement, and other preparations for the assumption of authority, appear to have given general offence. A letter from Fort Garry says:

"It is a matter for the most serious consideration, in the event of the Canadian government determining to put down the present rebellion with a strong hand, that the commencement of military operations at Red River will be but the beginning of disturbances throughout the entire Indian country. The settlement is connected by so many ties with the whole of Rupert's Land that the lighting up of the flame of civil war within it will be the breaking out of a conflagration which, like the Prairie fires, will devastate the territory, gathering strength with its onward progress, and growing more irresistible as the circuit of its ravages expands. The distinction between combatant and non-combatant will become unknown, as has occurred even in the present disturbance; unwilling recruits will be impressed, and compelled to shoulder a musket in the common cause. The result may be the extermination of human life on a large scale."

It is to be hoped no such dire calamity will befall the settlement.

Louis Riel, is a young man of considerable ability. He is a native of Rupert's Land and was educated in this City. It is said that at one time he designed to enter the Church; but if so the idea was abandoned. He has served as a merchant's clerk at St. Paul, Minn., and for some time past has been farming near Winnipeg. He is a fluent speaker both in French and English, and as we have said gets general credit for being the leading spirit among the insurgents.

#### TYROL CASTLE.

The Castle of Tyrol, the ancient seat of the rulers of the Earldom to which it gave its name, is situated in the beautiful Meranian Valley, not far from the town of Meran. Our *leggotype* represents the northern view of this once gigantic work of architecture, but small portions of which now preserve the ancient style. On the east side also there is but a small portion of the old castle remaining, which serves as a residence to the chaplain and door-keeper. The south-east wing, which still preserves the style of the fourteenth century, is at present occupied by the castellan. The Prince's room, in which, on the 20th August, 1838, the last court celebration took place, is decorated with the portraits of the three last Emperors of Austria. In the chapel on the lower flat is a picture of the Saviour, which has been there for many centuries. There is a legend connected with this picture, to the effect that it gave warning of the approaching death of the reigning Earl by a piece of the picture breaking off, and that when Weinhard the Third, the last of the family, died, this picture not only exhibited the usual token in advance, but the wound in the side opened and appeared quite fresh until the remains of the dead Earl were placed in the vault with those of his ancestors. Since these days the picture has been

repainted, and has now the appearance of a comparatively modern work of art. The two portraits leading to the chapel are ornamented with strange arabesques, designs and emblems, the symbolism of which has heretofore been a puzzle to the antiquarians. That this castle is a very old one, is evidenced from the fact that the sons of Albert, Earl of Chur-Rhatien and Vingstan, named, respectively, Berthold and Albert, are mentioned in a deed bearing date in 1140 as Earls of Tyrol. The castle remained in the hands of their successors until 1363, when it was acquired by Austria. It was occupied by the principal ruler of the Earldom of Tyrol until the sixteenth century, when it was abandoned, and continued untenanted until 1808, when it became attached to Bavaria. It was sold by auction to the highest bidder, and became the property of Baron Sebastian de Hausmann for the paltry sum of 2,200 florins, or about \$800. The citizens of Meran, not desiring that a spot of so much historical interest should remain private property, purchased the old castle, and in 1816 presented the title deeds and key to the Emperor of Austria. In 1838, the then Emperor of Austria presented a nephew of Andreas Hofer, known in history as the Peasant King, with the castle and the lands formerly owned by his uncle, and conferred upon him the title of Earl.

#### THE HIGH PRIEST AT NABLUS READING THE PENTATEUCH.

Probably on no spot of earth has the same worship (with scarcely the least change or interruption) continued to be offered for so long a time as on the summit of Mount Gerizim, overlooking Nablus. For nearly four thousand years—from the time of Abraham, and even before—has the God of the Hebrews been here adored. The modern town of Nablus, (which is large and well-built, and contains about fourteen thousand inhabitants, who are Mohammedans, with the exception of the small Samaritan community,) is commonly believed to be built on or very near the site of the Shechem or Shechem of the Old Testament, the Sychar of the New Testament, and the Neapolis of the Greeks and Romans—of which name the modern word Nablus is evidently a corruption. Eusebius and St. Jerome say that the ancient Shechem was a suburb of Neapolis; St. Jerome also maintains that Sychar, in St. John's Gospel (v. 5), is a corruption of Shechem. Pliny and Josephus respectively give the native name as Mamortha and Mabortha, which Rehdal corrects, from coins, to Morthia. This last name, the same writer says, is the classical form of Moreh, and both names (Moreh and Sychar) he supposes to have been adopted by the Jews from the prophet Habakkuk's "Moreh Shaker," "teacher of lies," and applied to the Samaritan city as the seat of error.

Here, then, Abram sojourned, when, at God's command, long before his name was changed to Abraham, he left his country and kindred in quest of the Land of Promise; and, journeying through Canaan, came to the place of Shechem, and there, for the first time, pitched his tent and built an altar in the land to be given to his seed. Here, four hundred years later, his descendants, after their long servitude in Egypt and wanderings in the wilderness, first assembled and established themselves on taking possession of the promised inheritance. Here, nearly two hundred years after Abram first encamped, his grandson Jacob spread his tent and dug a well in the field he had bought of the children of Hamor, Shechem's father. Near to it stands at the present time a little village called Salim, which it is not very difficult to identify with the "Shalem, a city of Shechem," where Jacob bought the parcel of ground, nor perhaps with the Salem of the high priest Melchizedek, who set bread and wine before Abram and blessed him. Shechem fell to Ephraim, and was a Levitical city and a city of refuge. Here was Joseph's tomb, and here also was the tabernacle in the time of Joshua, who set up a pillar near it shortly before his death. Here Gideon defeated the Midianites, and Rehoboam was made King. By the side of Jacob's well Jesus sat, wearied with his journey, and conversed with the Samaritan woman, while his disciples went to Sychar to buy meat. The name Neapolis (new town) was given during the occupation of Syria by the Greeks, who probably extended the city to the westward on account of the abundant supply of water in that direction. Simon Magus practised his sorceries in Neapolis, and Justin Martyr was a native of the same city. In consequence of the destructive wars which Justinian waged against the Samaritans in the first half of the sixth century, the nation was almost struck out of history, till the period of the Crusades, when its existence was again discovered by the Jewish traveller, Benjamin of Tudela, at whose time there were several Samaritan communities, both in Syria and Egypt. These have, however, since become extinct, with the exception of the one at Nablus, but which has subsequently diminished from two hundred to one hundred and seventy souls. According to a local tradition of the Samaritans, they are doomed not to multiply; their decline is, however, attributed to the natural consequence of intermarriage. Nablus, lying in a hollow between Mounts Gerizim and Ebal, the mounts of blessing and cursing (Deut. xvii. 11—13), is described as the most beautiful spot in Central Palestine. Embosomed amidst groves of olives, its supply of water is more abundant than that of any other spot in the land, and to its many fountains and rills the valley chiefly owes its exquisite beauty.

But, besides the deeply interesting associations of the site and the extraordinary perpetuation of almost the same form of worship, for, as already said, nearly four thousand years, the small Samaritan community presents the additional interest of having in its possession a copy of the five books of Moses, which claim to be the oldest book in existence. The Samaritans themselves maintain that it was written by Abishua, the great grandson of Aaron fourth high priest of the Jews, which would make its age about three thousand three hundred years. The opinions of scholars as to its age vary greatly. The more reasonable critics do not venture to carry its date beyond B. C. 116; when the temple to which it probably belonged was destroyed. The manuscript Pentateuch is written on a large parchment-like scroll, which is rolled upon two poles, protected by an embroidered cover, and deposited in a richly-ornamented cylindrical case of precious metals opening upon hinges. The ornament at the top of the case is said by the Samaritans to represent the standards of the tribes; the balls represent pomegranates. There are spots in the MS. from the kisses of the Samaritans on the passages where the name of Aaron occurs. A photograph of the MS. was taken by Mr. Bedford when accompanying the Prince of Wales on his journey to the East.

The preceding observations will suffice to indicate the variety of interest calculated to be evoked by the large and

fine drawing by Mr. Carl Haag (from an engraving of which our *leggotype* is copied.) The artist visited the synagogue of the Samaritans at Nablus during his journey in Palestine; and being much impressed by the noble bearing and handsome, intelligent, expressive, Semitic countenance of the high priest, Amran, sought an introduction through his (the painter's) friend, Dr. George Rosen, then accredited as Prussian Consul to Jerusalem, but at that time staying at Nablus. The result was that Mr. Haag was not only permitted to take his easel into the synagogue for the purpose of sketching the place, but the Kaheen stood in person, in his robes, and Pentateuch in hand, to enable the artist to make a large finished study of him. The picture is consequently authentic, equally as regards the portraiture and accessories. The priest reads the MS. as represented holding it high up before him; by turning the pole handles he unrolls it off the left hand pole over to the right hand one—taking care not to touch the sacred scroll with bare hands. When he has finished reading, the scroll is placed in its case and returned to the tabernacle. The embroidery upon the crimson curtain covering the wall behind the High Priest professes to represent the ancient temple which stood on Mount Gerizim. At the bottom of the curtain appears the porch of the Temple, with two pillars, one on each side, called "Jachim and Boaz;" between which stand two golden candlesticks and a very large vessel in the middle. Higher up, amidst a profusion of ornaments, are trumpets, cymbals, and other ancient musical instruments. Above this again, the embroidery shows the Court of the Priests, with a square place in the centre representing the golden altar; on the right of which is a seven-branched candlestick; on the left, the vessel for burning frankincense; and beneath, the table whereon the shewbread is set. Over all, at the top, is represented the Most Holy Place, in the centre of which stands the Ark of the Covenant, with a large vessel on the left, and Aaron's rod that blossomed on the right. Kaheen is a title derived from the Hebrew word "cohen," denoting a priest; and Amran, the name of the present priest, is also derived from the Hebrew Amram.

#### FROZEN-OUT DEER.

To English and Scottish minds a deer-forest conveys a very different meaning. In England, wherever the stern disforestation has not gone forth, it is connected with pleasant woodlands and thorn and hazel copes.

Where the pheasant takes wing  
And the fox-cub is bred.

opening out occasionally on to a lawn, with a keeper's or park-ranger's rustic lodge in the foreground. The rabbit lingers in the rides to "fondle its own harmless face," and the merry brown hares have many a leaping-about there in the moonlight, when no foul-mart is on their track. In short, the only forest game that seems to be wanting is the deer itself. It has been their lot to be improved away by the axe and the trench-plough. They have gone from the forest of Bowland and the pleasant haunts of Yardley Chase; and the forester, with all his cunning venerie and his "tuffets," has to fall back on Exmoor and portions of the new Forest.

There is no hunting in Windsor Forest, where about 1,700 deer are kept. A few light hinds not in calf are generally taken early to blood the Royal stag-hounds; and if stags are taken after the rutting time they are weaker and easier to catch. When the keepers want to get a supply of deer for the Royal hunt, they put down nets at angles, in the Great Park, between two covers; and when a likely stag or hind has been selected, the Royal whips help to ride it in. The celebrated "Harry" of Bracknell memory derived his name from the active part which Harry King, the present huntsman, took on the morning of his capture. If once they are in and escape they never come near the nets again. Sometimes they are so shy of the nets that the lurchers have to be slipped to give them a benefit, and they generally bring them to bay in a pond.

In Scotland a forest often looks nothing more than a mass of granite boulders. The deer seem to abhor the paths of men and of sheep, and to withdraw proudly to the heights. There is hardly a blade of grass in those solitudes, but their tenants come down to the glens to feed at night. Glen Tilt will average about 10,000 deer daily within its range; and there is no finer sight than a troop of them moving slowly along its sky line, with sometimes nothing but the branching antlers visible in the far distance. The great Athol forest carries about 30,000 deer in its 80,000 acres, and the keepers know by the position of the wind which is the best drive for the day. During ordinary years the deer can work for their own living, and even when there is a partial snow they can reach the grass, mosses, and lichens, by scraping a little with their fore-feet. When however, it begins to lie much deeper, they quite get over their hatred of civilisation, and work towards the lowlands in herds, and hang about the fields and farmhouses, where black mail is pretty freely levied on them. Roe deer, whose sweet scent will tempt a fox-hound off the line of his fox, as well as red-deer, lose nearly all their natural shyness when hunger forces them into these applications for outdoor relief. Nothing seems to come amiss to them in this crisis. They will attack the trees when they are very sharp set, and leave no bark within their reach. They are uncommonly fond of turnips, but they root them up in rather a wasteful way, and in summer time a keeper could tell at once whether a stag or a hind had been abroad by noticing the mode in which the rows had been dealt with. In Somersetshire this mode of observation is often a great aid to the forester, while he is trying to find the harbour of a wild deer for the hounds. They, even when very much starved out, they never take to kindly.

If very hard weather overtakes them in a park the keepers will sometimes make them, among other things, a small allowance of peas which they delight in, and it is astonishing upon how little they can be kept for weeks, when the elements are against them. Those who have been at some of the best Blair Athole drives of deer, when the wind is from the south, have seen a charge of six thousand down the glen. They do not, however, descend from the mountains in such detachments, but still in sufficient numbers to inflict terrible havoc on some small farms. To the painter it is a grand sight, as the troop advances on in the moonlight, stags, hinds, and fawns mixed, with muffled steps over the snow, on their lowland foray; but, between the jealousy of keepers and his efforts to preserve himself, the farmer has a troubled time of it.

Be temperate in diet; our first parents ate themselves out of house and home.