

its suppression, of ten honorary members, ten pensionaries, and twenty associates, exclusive of several corresponding members. The Académie Royale des Sciences was originally established by Colbert in 1666, but was entirely remodelled in 1699. By the new constitution its researches were confined to the department of the physical sciences. The Académie des Sciences first began to publish its Transactions in 1666, and from 1699 a volume appeared regularly every year till the academy was suppressed in 1793. These three academies, together with the Académie Royale de Peinture et de Sculpture, which had been rather a school of painting than an association of cultivators of the art, were restored by the Directory in 1795, and united into what was called the National Institute. A new organization was given to this establishment by Napoleon in 1802; and it was finally remodelled in the form in which it still exists soon after the second restoration of the Bourbons in 1816. As now constituted, the Institute, or Académie Royale, consists of five divisions; the first called the Académie des Sciences, composed of sixty-five ordinary and one hundred corresponding members; the second called the Académie Française, composed of forty members; the third called the Académie des Inscriptions et Belles Lettres, composed of forty ordinary and sixty corresponding members, together with eight associates; the fourth, called the Académie des Beaux Arts, composed of forty-one ordinary and thirty-six corresponding members, with eight associates; and the fifth, which has been only lately added, called the Académie des Sciences Morales et Politiques, composed of thirty members. Each class meets by itself once a week. Vacancies are filled up by the votes of the members, subject to the approval of the king; and each of the regular members receives a salary of 1500 francs par annum. The meetings of all the classes are held in the hall which was formerly the Chapel of the College of the Four Nations, now called the Palais des Beaux Arts. The French Institute has, since its establishment, ranked as the very first of the scientific associations of Europe, the most illustrious of whose philosophers have usually been comprehended in the list of its members.

There is also in Paris the Académie Celtique, founded in 1807, and now called the Société des Antiquaires de France, which has published several volumes of interesting and important *Mémoires*. There are likewise academies in many of the provincial capitals of France; among which the chief are those of Soissons (1675), of Nismes (1682), of Angers (1685), of Lyons (1700), of Bordeaux (1703), of Caen (1705), of Montpellier (1706), of Béziers (1723), of Marseilles (1726), of Rochelle (1732), of Dijon (1736), of Toulouse (1746), of Rouen (1744), of Montauban (1744), of Amiens (1750), of Besaçon (1720), of Châlons sur Marne (1753). Many of these institutions have attained considerable celebrity, and some of them have published their Transactions.

UMBRELLAS.

Umbrellas, fifty years ago, were not ordinary things; few but the macaronis of the day, as the dandies were then called, would venture to display them. For a long while it was not usual for men to carry them without incurring the brand of effeminacy, and they were vulgarly considered as the characteristics of a person whom the mob hugely disliked, namely, a mincing Frenchman! At first, a single umbrella seems to have been kept at a coffeehouse for some extraordinary occasion—lent as a coach or chair in a heavy shower, but not commonly carried by the walkers. The Female Tatler advertises, “the young gentleman belonging to the customhouse, who in fear of rain borrowed the umbrella from Wilks’ coffeehouse, shall the next time be welcome to the maid’s pattens.” An umbrella carried by a man was obviously then considered as extreme effeminacy. As late as in 1778, one John Macdonald, a footman, who has written his own life, informs us that when he used “a fine silk umbrella, which he had brought from Spain, he could not with any comfort to himself use it, the people calling out, ‘Frenchman! why don’t you get a coach?’” The fact was, that the hackney coachmen and the chairmen, joining with the true *esprit de corps*, were clamorous against this portentous rival. The footman, in 1778, gives us farther information. “At this time there were no umbrellas worn in London, except in noblemen’s and gentlemen’s houses, where there was a large one hung in the hall to hold over a lady or a gentleman, if it rained between the door and their carriages.” His sister was compelled to quit his arm one day from the abuse he drew down on himself and his umbrella. But he adds, that “he persisted for three months, till they took no farther notice of this novelty. Foreigners began to use theirs, and then the English. Now it is become a great trade in London.” This footman, if he does not arrogate too much to his own confidence, was the first man distinguished by carrying and using a silken umbrella. He is the founder of a most populous school. The state of our populations might now in some degree be ascertained by the number of umbrellas.—*New Monthly Magazine*.

SAVING OF MARGAROT.

When Maurice Margarot was tried at Edinburgh for sedition, Lord Justice Clerk Braxfield, who always talked broad Scotch upon the bench, said, “Hae ye ony counsel, man?” “No.” “Do you want to hae ony appointit?” “No; I only want an interpreter to make me understand what your Lordship says.”

SMOKING IN GERMANY.

We have already pointed out the dangerous effects of smoking, now one of the most vulgar accomplishments among young men. The following observations in a Hamburg journal shew the extent to which this vicious and mean indulgence is carried in Germany:—“The propensity of smoking