

## THE OLD TABARD.

The last traces of the Tabard will have vanished in the course of a very few weeks, if not sooner. The "Tabard" was an inn at the beginning of the present year, 1875, and there it reason to believe that it was already an inn as far back at least as 1375. The land on which stands was owned as far back as the year 1307 by the Abbot of Hyde, who built upon it a hostel or town house for the use of such members of his brotherhood as might happen to be brought to London on business. In due course of time an inn was erected adjoining the house for the reception of travellers, its profits swelling the income of the brethren available for the use of the poor. Its chief income arose from the fact of its furnishing accommodation to the hosts of pilgrims who flocked from all parts of England to London on their way to the shrine of St. Thomas à Becket at Canterbury. Stow, the antiquary, tells us that in this locality there once stood "many fair inns for the receipt of travellers," among which he distinguishes by their signs the "Spur," the "Christopher," the "Bull," the "Queen's Head," the "George," the "Hart," the "King's Head," and the "Tabard." The last of these he expressly terms the "most ancient," and explains the meaning of its sign. A "Tabard," he tells us, "is the proper name of a jacket, or sleeveless coat, whole before, open on both sides, with a square collar, winged at the shoulders—a stately garment of old time, commonly worn by noblemen and others, both at home and abroad, in the wars; but then (to wit, in the wars) their arms embroidered or otherwise depicted upon it, that every man by his coat of arms might be known by others. But now," he adds, "these tabards are worn only by the heralds, and be called their coats of arms in service." Every reader of early English literature will, of course, remember how Geoffrey Chaucer selects the "Tabard Inn" in Southwark as the place of rendez-vous for his "Pilgrims" in the "Canterbury Tales." The time was the month of April: "Byfel, that, in that season on a day, In Southwark at the Tabard as I lay, Redy to wenden on my pilgrimage, To Canterbury with full devout corage, At night was come into that hostelry Wel nine and twenty in a compaigne, Of sondry folk, by aventure infalle In felaschipe, and pilgrims were they alle That toward Canterbury wolden ryde. The chambres and the stables weren wyde, And wel we weren ead atte best."

We have already quoted Stow, who wrote his "Antiquities" in the year 1598. Four years later, in an edition of Chaucer, by Speight, we are informed that, "Whereas through time it (the Tabard) is much decayed, it is now, by Master John Preston, with the Abbot's house thereto adjoined, newly repaired, and with convenient rooms much increased for the receipt of many guests." The ancient Tabard Inn was built of wood, as indeed, was the case with most of the houses in London in the times even of our Tudor and early Stuart kings. Accordingly when, in 1676, a terrible fire laid waste some eight or ten acres of ground in and around the High-treet of Southwark, there can be little doubt that the veritable "Tabard" of Chaucer—the hostelry in which the pilgrims supped, lodged, and slept the night before starting on their journey—perished in the flames. Apparently, however, the inn was rebuilt, not only on the same site but as nearly as possible on "the old lines," and preserved in more than its sign the proofs of its identity with the former edifice. It, too, was built of timber; and judging from the perfect state of the timbers in the roof and in the crypt of Ely Chapel in Holborn, we see no difficulty in believing that some of the solid timber yet standing may have belonged to the former house. When the inn was rebuilt after the fire, unfortunately the sign-board was nowhere to be found, and a new one was not painted forthwith. If such had been the case it is scarcely possible, or conceivable, that, as the well-known antiquary, Aubrey, tells us, "The ignorant landlord or tenant should have, instead of the ancient sign of the Tabard, have set up the Talbot, or Dog." Aubrey tells us further that after the fire it was an old timber house, "probably coeval with Chaucer's time. It was probably this old part, facing the street, that was burnt. Early in the present century the study of the literature of the middle ages led to a rectification of the stupid landlord's blunder, and the "Talbot" hound was made to give way to the "Tabard." As we walk down the yard we see before us some large and spacious wooden structure, one half of which is now lying in rubbish on the ground. The other half, the ground floor of which has been occupied till now as a luggage office, and a place of call for carmen and railway vans, is all that now remains of the structure erected, in the reign of Charles II., out of the old materials after the fire. The upper part of it once was one large apartment, but it has been so much cut up and subdivided from time to time to adapt it to the purpose of modern bedrooms that it presents but few features of interest. There is an exterior gallery also of wood, on our left, which, with the rooms behind it, will shortly be levelled with the ground, in order to make room for a new pile of warehouses. The rooms, dull, heavy, dingy apartments as they are, are said by tradition to occupy the veritable site, or rather to have been carved out of the ancient hall, the room of public entertainment of the hostelry, or, as it is popularly called, "The Pilgrims' Room;" and here it is conjectured Chaucer's pilgrims—if that particular Canterbury pilgrimage was a reality and not a creation of the poet's brain—spent the evening before wending their way along the Old Kent road towards the shrine of St. Thomas.

## CORRESPONDENCE.

## THE SPOTTED FLAG.

To the Editor of the CANADIAN ILLUSTRATED NEWS.

SIR.—On the subject of small-pox, I would propose for the safety and satisfaction of the general public, that whenever a case occurs in any house, a spotted flag be planted in front of it, there to remain for one or perhaps two months, as the Health Committee may decide.

This would cause all timid persons to cross the street; it would warn those in workshops and factories, if afraid, to expel those who came from such houses; besides other advantages. The gradual working of such a system would produce a general anxiety for vaccination, to avoid the "interdict" of public opinion, if not to avoid the disease.

F. P. M.

## A CANADIAN INDIAN GIRL AT LONG BRANCH.

Olive Logan writes thus to the N. Y. Graphic:—I pause before a shanty of quite peculiar architecture. A young girl with a gray veil well tied over her head asks me to buy her wares. They are spread out on a wide table with rough legs, covered with a bit of shiny blue muslin. Here are ladies' work-baskets, watch-cases, and babies' rattles made of the shavings of the white ash, tiny birch-canoes, bows and arrows, walking-sticks, gnarled and knotty and straight and slim.

"May I sit by your side?" I ask of the girl. "Oh, yes," she says prettily but bashfully, turning away great black eyes and smiling in a shamefaced way.

"Are these things made by the Indians?" I ask pointing to the pretty trifles she is selling.

"Yes—we make them in the winter."

"You? You are not Indian—you are too fair!"

"Oh, yes, I am pure Indian." And very pure English this pure Indian speaks.

"You must have a great deal of white blood in your veins."

She seems to reflect upon this. She casts her dark eyes to the ground. Presently she looks up again and says:

"No; pure Indian."

"Where do you live in the winter?"

"At St. Thomas Pierreville"

"Where is that?"

"Near Montreal, in Canada."

"Then you are subjects of the Queen?"

"Oh, yes." A "yaas" with the Piccadilly drawl in it, *parole d'honneur!*

"What sort of place is St. Thomas?"

"Just a village inhabited wholly by Indians."

"Do you ever marry others besides Indians?"

"Yes. My sister married an American. Here he is—my brother."

A blue-eyed, blond, well-looking young fellow approached and saluted me pleasantly.

"I am astonished at what your sister-in-law tells me," I remarked to him; "I can scarcely believe she is an Indian, she is so fair."

"She's fairer than what my wife is—that's her sister. They're both well educated; speak their own language and French and English. They were educated at the High school at Sabrevois; you know where that is, don't you? No? Well, that's strange; a good many Americans go there. It's a first class school, just eight miles out of St. Johns, Quebec. Everybody has to pay for instruction there except the Indians—Indians are educated free by the Government. They find their own bed and clothes only. The education given is first class—thorough in French and English. Come in and see my baby. My wife ain't quite so fair as what her sister is, but she's well educated—thorough."

The young man dwelt on this circumstance with a pride quite pardonable; the more so as it was immediately evident from his diction that his own education had not been so thorough as that of his wife and sister-in-law. But among the strange discoveries made this morning in my search for details of the ravage of the storm, believe me, not the least is the fact that these two young and comely women, graduates of a Canadian high school, members of the Episcopalian Church, who are peddling knick-knacks on this coast of Jersey, are Indians.

I said the hut was a peculiar architecture; not one on this long stretch of shore in any way resembles it. It looks like the *capuchon* of a Canadian overcoat; an extinguisher for a candle; a frame tent in fact, very peaked, with canvas roof. Inside the small enclosure there are three coats, a cooking-stove, a trunk which serves as a sofa, several stools, pegs innumerable, upon which hangs clothing of odd shapes and styles, bastard English apparel, with admixture of Canadian and Indian taste, and provisions. On the most comfortable of the cots the young man's wife reposes. She is fully and neatly dressed in a maroon-colored merino skirt and a black alpaca waist. She is considerably darker than her sister in complexion, but her English is equally melodious and pure. After greetings she throws back a tiny woollen shawl which, supported by two barrel-staves crossed, forms a little tent above some object on the bed, and thus discloses a babe; no redder, so far as I can judge, than new-borns usually are.

"We will tie him on to a board pretty soon so he'll grow up nice and straight like an Indian," says his father, "he's only three days old now," and he smiles proudly and casts long glances of love at the newcomer.

## OUR CHESS COLUMN.

Solutions to Problems sent in by Correspondents will be duly acknowledged.

## TO CORRESPONDENTS

Henry A. C. Fuchs, Quebec.—Problems and Solutions received. Many thanks. No time for inspection. Will answer more fully in next column.

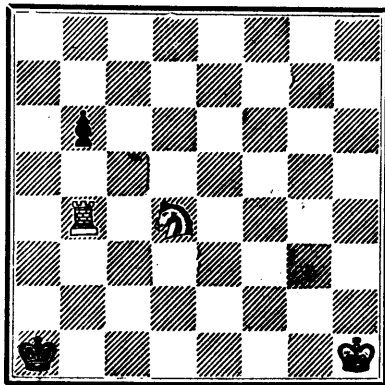
We perceive that it is the custom in England for the Chess Associations to provide some trophy to be obtained by the most successful competitor in any of their local Tournaments. For example, in the late contest under the auspices of the Counties' Chess Association, a silver champion cup was to be played for. This cup was held by Mr. Burn, of Liverpool, who, it appears, had already won it twice in succession, and who, according to the rules, was to remain the owner should he be again the successful competitor. Could not some plan of this sort be arranged in connection with our Canadian Chess Association for future contests?

The large number of clubs in the Dominion, and the interest felt generally in the Royal Game, would make it a matter of little difficulty to obtain the necessary means for carrying out some measure of this nature.

## PROBLEM No. 33.

By M. D'Orville.

BLACK.



WHITE.

White to play, and mate in four moves.

## Solution of Problem No. 31.

WHITE.

1. R to K 8th
2. R takes B (ch)
3. R mates.

BLACK.

1. B takes Q (best)
2. K takes either Kt, or moves to his B 4th.

## Solution of Problem for Young Players, No. 30.

WHITE.

1. B to K R 8th
2. Q P one
3. K to K 3rd
4. Q P one dis. check-mate.

BLACK.

1. K Kt P one
2. K to B 4th
3. K to Kt 4th

## PROBLEMS FOR YOUNG PLAYERS.

No. 31.

WHITE.

- K at Q R 4th
- Q at Q B 4th
- Kt at Q B 8th
- B at Q 7th.

BLACK.

- K at Q Kt 2nd
- P at K R 3rd
- R at K R 2nd
- Pawns at Q R 2nd
- Q Kt 3rd and Q B 2

## GAME 36TH.

Between two members of the Montreal Chess Club.

[The Sicilian Game.]

WHITE.—(Dr. H.)

1. P to K 4th
2. K Kt to B 3rd
3. P to Q 4th
4. B to Q B 4th
5. P to Q 5th
6. P takes P
7. Castles
8. P to Q B 3rd
9. Q to Q B 2nd
10. B to Q 3rd
11. Kt to Kt 5th
12. Kt to R 7th
13. B takes Kt (ch)
14. B to Kt 6th
15. P to K B 4th
16. B to K 3rd
17. B to Q 3rd
18. Kt to Q 2nd
19. P takes P
20. B to B 2nd
21. Kt to Kt 3rd
22. Q to Q 2nd
23. P takes P
24. P to K Kt 3rd
25. Q R to K sq
26. B to K 4th
27. B to Q 3rd
28. Q takes B
29. R to K 4th
30. P to Q R 3rd
31. R to Q sq
32. B takes P
33. Kt takes B
34. Q to K 2nd
35. Q takes R
36. K takes R
37. K to Kt 2nd.
38. R to K B
39. R to K 8th [ch]
40. Kt to K 6th
41. K to Kt sq
42. Kt to B 8th [ch]
43. R takes Kt
44. K R to B 3rd
45. K to Kt 2nd
46. K to R 3rd
47. Kt to K 6th
48. P to K Kt 4th
49. Kt to B 8th [ch]
50. R to K 7th [ch]
51. Kt to K 6th

BLACK.—(Prof. H.)

- P to Q B 4th
- P to K 3rd
- K Kt to B 3rd
- Kt takes P
- Q to Kt 3rd
- B P takes P
- B to K 2nd
- Castles
- Kt to K B 3rd
- P to Q 3rd
- P to K R 3rd
- Kt takes Kt
- K to R sq
- Q Kt to B 3rd
- B to K B 3rd
- Kt to K 2nd
- P to Q 4th
- P to Q 5th
- P takes P
- B to Q 2nd
- Q to Q 3rd
- P to K 4th
- B takes P
- B to Q B 3rd
- Q R to Q sq
- B to Kt 4th
- B takes B
- P to Q R 3rd
- Kt to Q B 3rd
- R to K B 2nd
- Q R to K B sq
- B takes B
- Kt to K 4th
- R to B 7th
- R takes Q
- Q to B 3rd [ch]
- Kt to Q B 5th
- Q to K Kt 4th
- K to R 2nd
- Kt to K 6th [ch]
- Q to Kt sq
- K to Kt sq
- Q to Q 5th
- Q to Q 8th [ch]
- Q to Q 2nd [ch]
- P to K Kt 4th
- K to R 2nd
- K to Kt 3rd
- K to Kt 3rd
- K to Kt sq
- Resigns.

## MORITURI SALUTAMUS.

The Providence Journal says: A fresh interest is given to these ancient Latin words by Mr. Longfellow's appropriation of them for his poem of tender farewells at the late Commencement at Bowdoin. Felicitous, however, as is this appropriation of words—and it seems to us that the very conception of such a use of them for the occasion is a poem of itself—the opening lines, in which they are translated, do not reproduce for us the original historical ideas. It was not "the gladiator's cry," nor was it "in the arena," or "face to face with the Roman populace." This same view enters into the great picture by Gerome, of "The Gladiators," in which similar words are given as the subject of the picture, and descriptive of its scenes in the Roman Amphitheatre. Indeed, we are inclined to think that Longfellow caught the fancy from this impressive painting, rather than from the ancient writers who have recorded the salutation. The real scene, as described by Tacitus and Suetonius, and also about a hundred years later, by the great writer, Dion Cassius, was not a gladiatorial combat in the Roman arena, but a sea fight, and no ordinary one either, but the great *Naumachia*, exhibited by the Emperor on the Lacus Fucinus, the modern *Lago di Fucino*, or, as it is generally called the *Lago di Celano*. Tacitus, who describes in his *Annals* the place and the naval fight itself, makes no mention whatever of the incident of the salutation, a fact which has led some modern critics to discredit the incident altogether as a sensational fiction of other writers. The combatants were the so-called *naumachiarii*—the word used by Tacitus—and, as mentioned both by Suetonius and Dion, were condemned criminals, and they were to fight, just as in gladiatorial combats, until one of the parties was killed, unless saved by the interposing mercy of the Emperor. There is a slight difference in the form of salutation as given by Suetonius and Dion Cassius. The former puts the verb in the third person, *morituri te salutant*, the form which is used by Gerome in his picture; while the latter has the first person, the Latin translation of which, *morituri salutamus*, is the form used by Longfellow in his poem. But another and more important difference is found in the two narratives. The Latin writer says that the Emperor replied to the *Ave* of the combatants in the words *Ave te vos*; and that they, interpreting this salutation as granting them indulgence and exemption from fighting, first refused to go into the contest, but at length, partly by threats and partly by exhortations, were compelled to fight. The Greek writer, on the other hand, says that after the combatants had addressed their pathetic salutation to the Emperor, and had waited in vain for a favourable reply and were ordered to go on with the fight, they at last, and only upon compulsion, went into the murderous contest.

From the Missouri Republican, (St. Louis).

## A REMARKABLE PROFESSIONAL SUCCESS.

Among the notable professional men of this country who have achieved extraordinary success is Dr. R. V. Pierce, of Buffalo, N. Y. The prominence which he has attained has been reached through strictly legitimate means, and, so far, therefore, he deserves the enviable reputation which he enjoys. This large measure of success is the result of a thorough and careful preparation for his calling, and extensive reading during a long and unusually large practice, which have enabled him to gain high commendation, even from his professional brethren. Devoting his attention to certain specialties of the science he has so carefully investigated, he has been rewarded in a remarkable degree. In these specialties, he has become a recognized leader. Not a few of the remedies prescribed by him have, it is said, been adopted and prescribed by physicians in their private practice. His pamphlets and larger works have been received as useful contributions to medical knowledge. He has recently added another, and perhaps more important work, because of more general application, to the list of his published writings. This book, entitled "The People's Common Sense Medical Adviser," is designed to enter into general circulation. Dr. Pierce has received acknowledgments and honors from many sources, and especially scientific degrees from two of the first medical institutions in the land.

The immense demand for his specifics some time ago necessitated the opening of a regular Dispensary for their preparation, and from a small beginning the business of the establishment has expanded into mammoth proportions. In order to meet the demand constantly made upon it for the remedies prepared by Dr. Pierce, a large number of men are employed at all times, and the expenditures made by Dr. Pierce are enormous. The postal expenses amount to nearly a thousand dollars a month, while a corps of experienced physicians are constantly employed for the benefit of his patients.

The high price fire Insurance companies shares fetch up in England and the United States are not to be wondered at, when we see in the statement furnished yearly to the Government by the companies, of their standing that two-fifths of the premiums paid by insurers go to form the profit of the stockholders after deduction made of the expenses of management. The "Stadacona" Fire Insurance Company, office: No. 13 Place d'Armes, Montreal, reduces premiums on risks to rates more equitable to insurers.