

served old castles in the world—upon a rock, even with the surface of the lake, with a sheer depth of a thousand feet of water in front of it. On the opposite side are the heights of Meillerie and the Alps covered with snow, behind it a rock precipice. We are conducted into the dungeon where the Reformers and other state prisoners were confined. In this gloomy chamber of horrors,—

“There are seven pillars of gothic mould
In Chillon's dungeons deep and old,
There are seven columns massy and grey
Dim with a dull imprisoned ray—
A sun-beam which hath lost its way,
And through the crevice and the cleft
Of the thick wall is fallen and left,
Creeping o'er the floor so damp,
Like a marsh's meteor lamp—
And in each pillar there is a ring,
And in each ring there is a chain;
That iron is a cankering thing.”

The pillar is there, and the iron ring to which Bonnivard, the Genevoise patriot was chained for six long years, and here is the condemned cell, and the place of execution, and the Sallyport through which many a headless trunk has been shot into the lake. Let's out into the daylight! We look into the chapel with its cold stone floor and oaken benches. Passing through the kitchen and dining room, we come to the “hall of justice;” adjoining which is the *column of torture* with its block and tackle, and yet another dungeon, significantly called the *oubliettes*.—Those who entered here were soon “forgotten.” They never came out again. There is a trap door in the centre, covering a well: that well is the lake: ask no more questions. It makes one shudder to think of man's brutal inhumanity to man. Step into the pious Duc de Savoie's private chapel: O yes, he *had* a chapel, with pulpit, pews and altar, and no doubt a confessional too, here is his bed-room and that of his duchess, and the reception hall of the Knights, 67 x 31 feet, with its oak ceiling, its open fire-place, fifteen feet wide, and walls emblazoned with armorial bearings. In the centre of the castle yard stands the massive square tower, erected in A. D. 830, around which these other buildings accumulated, till the end of the 13th century, since which time Chillon is little changed. It now belongs to the Canton Vaud, part of it being used as a state-prison and arsenal, the rest of it is a ‘permanent exhibition,’ visited by thousands of ‘sight-seers’ every year. Byron's “little isle” —

“Which in my very face did smile,
The only one in view;
A small green isle, it seem'd no more,
Scarce broader than my 'lungeon floor'”—

is not far off. This and one other about the same size, are the only two islands in the lake of Geneva.

On our return trip, we touched at Morges, where the largest remains of the ancient lake-dwellings that have been discovered are to be seen. From Rolle all the way to Geneva—some twenty-five miles—the shore is lined with handsome villas and chateaus, the luxurious summer abodes of wealth and fashion, but they are nearly all closed in winter. As we approach the city, we obtain magnificent views of Mont Blanc and his companions. We speak of our “ice-palaces,” that glitter in the sun for a few days or weeks, but here are palaces on palaces of ice that never fall into decay, which, when gilded with the rays of the setting sun, make one almost fancy that the gate of heaven has been opened, that you may look in and get a glimpse of the glory that excelleth. J. C.

Missionary Cabinet.

JAMES BOARGERES.

THERE are apparently three apostles bearing the name of James, but before completing these sketches we may find that in reality there were but two. In the meantime, however, there is no difficulty in identifying this one as one of the sons of Zebedee, brother of John the evangelist, and the first of the twelve who received the crown of martyrdom. Except in the matter of the formal ‘call,’ where Andrew takes precedence, and in the lists of the apostles given Matthew 10: 2, and Luke 6: 14, James' name almost invariably stands next to Peter's, as for example at the raising of the daughter of Jairus to life, Mark 5: 37, at the Transfiguration, Matthew 17: 1, and in the garden of Gethsemane, Mark 14: 33. There is an exception, however, to this rule in Luke's account of the Transfiguration, ch. 9: 28, where John's name is placed before that of James. Although there is not much said about James in the New Testament, all the references we find go to show that he stood relatively high in the estimation of his Master, and that he was a man