

forms, erase monumental inscriptions, and, in short, to obliterate any thing that happened not to be quite consistent with his own barbarous and intolerant notions.

“Should any one be particularly desirous of dissipating ‘the gloom of Popery,’ I would recommend to him the following genuine Puritanical works—‘A Hole pricked in the Pope’s Coat,’—‘The Pricking Provender of Prelacy,’—‘The Buckle of the Canonicle Girdle turned,’—‘A Shot aimed at the Devil’s HeadQuarters through the tube of the Cannon of the Covenant.’ After having demolished Popery and prelacy, he may proceed with ‘High-heeled Shoes for Dwarfs in Holiness,’ ‘A Heelpiece to a Limping Sinner,’ ‘Hooks and Eyes for Believer’s Breeches,’ and ‘Baxter’s Shoe to a Heavy-breeched Christian. He may then conclude with ‘Sweet Sips of Soul Savingness.’ If the ‘Gloom of Popery’ should not be dissipated by the perusal of these, he may be deemed beyond the reach of human assistance.”—*Remarks on the Moral and Religious Character of the United States, by Observer, Colchester.* Rivington, London, 1831, p. vii.

FAIRS.

To the intervals of busy occupation belonged a kind of religious interest in the Christian towns, which might even supply matter for a curious episode in their history. When religion had given rise to an extraordinary concourse of people at any place, assembling in consequence of devotion to some saint on his festival, merchants availed themselves of the circumstance, and fairs were established during the interval, so that

the faithful might exercise their devotion, and at the same time reap the advantage of a plentiful and cheap market for things of a more rare or difficult attainment. At Jerusalem, during the seasons when the pilgrims from the West resorted thither, there was a fair held; at Loretto, on the festival of our Lady in September; at Pavia, on the festival of St. Augustine, whose relics are there enshrined; and similarly in other places, according to the epoch of their respective patrons, annual fairs were held. At Lyons, the famous fair, des Mervellies, owed its origin to a solemn festival, celebrated in memory of the 19,000 victims whose blood was shed for the faith in the primitive Church. This drew such a concourse of people, that the fair was established. The celebrated fair of Beaucaire was held at the feast of Magdalen. In the time of king Charles V. Gilles Malet, Seigneur of Villepeele, obtained leave to have a fair in this place, to begin on St. George’s day, on account of the concourse of people there, which was under the invocation of that saint. Such was the crowd of devout people who resorted to the abbey of Gerey on the festival of its patron, when his relics were exposed, that the abbess obtained leave, in 1510, to establish a fair on that day. It was the exposition of the relics in the abbey of Hierre which occasioned the concourse of people there, and the consequent establishment of the fair on its festival. The dedication of the church of St. Remi, in Rheims, is still commemorated by an annual fair on the 1st of October. In the year 1486, the Monks of St. Germain-des-Pres, at Paris, had the privilege of a fair near the abbey; so had also the abbey of St. Laurent. This was the scene of Parisian festivity. Every day during the