

founded in 1832, has eighty-eight professors and lecturers, and upwards of four hundred students. The Polytechnic has eight hundred students. Opening from the entrance hall, there is a large room filled with casts of Greek and Roman works of art. On the upper floors, the corridors are lined with geological, mineral, and other specimens. Every department of applied science seems to receive special attention. We now commence a survey of the churches. The first in size and importance is the *Gross-Munster*, or Cathedral, four or five hundred years old. It is chiefly interesting as the church in which Zwingli preached from 1519 to 1531. I had some difficulty in getting inside of it, and made many enquiries for the man or the woman who kept the keys, but my very best German only resulted in a dubious shake of the head and the laconic answer,—‘*nicht verstehe.*’ I did get in, but only by a fluke. I followed the bell-ringer unawares. I hope this church is not a type of Zurich Presbyterianism, for it is severely plain, cold, and unattractive. It is disfigured with huge overshadowing galleries behind, before, and on either side of the pulpit. Every inch of room is utilized, but a large number of the people cannot possibly see the minister. Not far off is the ‘*Frau-Munster.*’ As men and women now sit apart on the opposite sides of many of the Swiss churches, perhaps in earlier and more prudish times the women had this church all to themselves. Certainly they had some queer customs here in the olden time, when church going was enforced by fines and corporal punishment. Then the ladies’ dresses must not be too long at the bottom nor too short at the top. The minister must not preach too long, and if his speech was not to edification, he would be recommended by the magistrates to cut it short. The “sand-glass” is still to be seen on the pulpit of the Protestant Cathedral at Berne. No doubt it was used here also. Zwingli’s successor, it is said, used to go into the Gross-Munster pulpit, wearing a coat of black fur, white breeches, red jacket, and a dagger in his belt. Until quite recently, theatres were not allowed in Zurich, and to this day, a concert or ball may not be given in a private house, without the sanction of the town authorities. We failed to gain admittance into the ‘*Peters Kirche,*’ where Lavater preached for twenty-

three years. We read the inscription over its door, from 2 Cor. 6 : 10, looked up to its clock-dial, twenty-nine feet in diameter and passed on to the *Augustinian Church*, now used by the ‘Old Catholics.’ The door of this church was *not* locked; indeed it was ajar, and all who choose to go in may do so. It is a very pretty church and has but little of the tawdry ornament usually found in Roman Catholic churches. There are two beautiful paintings by *Deschivandeu*—‘Christ on the Mount of Olives,’ and ‘The Risen Saviour.’ The only other ecclesiastical edifice we had time to visit was the *Wasserkerche*, so named because it once stood in the water. It was built in 1484. Zwingli preached in it also, and outside of it there is a very handsome gilt statue of him, resting upon his sword, with his Bible under his arm. The building is now fitted up as a library, in which there are 100,000 volumes and many valuable manuscripts. Here is Zwingli’s Greek Bible with his marginal notes, some of them in Hebrew characters, and a letter to his wife, written in German.—He spells his name *Huldrygh Zwingli*: also a copy of Cicero’s orations, printed so near the beginning of the art as 1465, and busts of Farel, Lavater, Pestalozzi, the celebrated educationalist, and other notable men that Switzerland has produced.

In the same building, there is a valuable collection, belonging to the antiquarian society, which, to those whose taste runs in that direction, is perhaps the most interesting thing in Zurich. It is composed chiefly of relics from the ancient Swiss Lake-Villages. It is only within a few years that discoveries have been made which prove the existence of races of people who had their homes here some three or four thousand years ago. Not from one lake only, but from nearly all the lakes of Switzerland, abundant evidence has come to light that these mysterious people built their wooden houses on piles driven into the bed of the lakes, and at a considerable distance from the shore. Careful investigation has determined the general shape and size of these houses, the industries in which the people engaged, their mechanical contrivances, the food they ate, the clothes they wore, the kind of implements they used in the house, the workshop and the field, and the weapons they used in war. In the winter