



THE
CANADIAN ANTIQUARIAN
AND NUMISMATIC JOURNAL.

VOL. X.

JANUARY, 1882.

No. 3.

OLD-TIME SUPERSTITIONS.

"When golden angels cease to cure the evil,
We give the royal witchcraft to the devil."—POPE.



THE reader who has dallied over "Percy's Reliques" may, perhaps, recall to his mind the old ballad of "Sir Aldingar," in which a lazar-man who came to the King's gate is told,

"He makes the a whole man and a sound
In two howers of the day."

The afflicted one meets the King, and the poem continues :

"But first he had touched the lazar-man,
And stroakt him with his hands
The lazar under the gallows-tree
All whole and sounde did stonde !"

An old superstition of great strength and wide-spread prevalence is referred to in these lines,—one which has often been the subject of research and thought, and whose history, even at the present enlightened day, may prove of interest

to the student of human nature,—that human nature which is ever the same, in all ages and countries.

Among the collection of coins now upon exhibition at the Pennsylvania Museum and School of Industrial Art, Memorial Hall, Fairmount Park, in Philadelphia, are certain English gold coins, issued by Charles II. and James II., known as "touch-pieces," which were given to those unfortunates whom, in conformity with the superstition of the times, the reigning sovereign "touched" for the cure of the King's Evil, a disease so named because it was thought to be healable only by the hand of a monarch.

In days when many believed that the kingly office was of divine origin, it was natural that the imaginations of those people of feeble vitality and often of weak or deficient mental power should be so far affected as to cause such bodily changes as we know to be produced by a strongly excited imagination, and, further, that those persons who were thus cured and those who heard of such cures should attribute the effect to the virtue of the kingly touch,—not to the influences of any mere processes.

The superstition was a very old one in England, where it can be traced back to the reign of Edward the Confessor, and in the chronicle of William of Malmesbury will be found the narrative of several cures of this disease effected by that sovereign in England as well as in Normandy. It is considered remarkable that no other author who lived at or near the time of Edward the Confessor has spoken of this marvellous gift, and the most singular fact of all is that the bull by which he was canonized is stated to contain no allusion whatever to any of the sanations performed by him through the royal touch. But the old chroniclers who have narrated these miracles inclined to the belief that the healing virtue proceeded from the great personal sanctity of the monarch, rather than from any hereditary virtue in the line of royal succession or from the powers bestowed by the consecration and investiture at his coronation.

Holinshead, speaking of Edward the Confessor, the first English monarch of whom the power to heal was recorded, says "that he used to help those that were vexed with the disease commonly called the King's Evil, and left that virtue, as it were, a portion of the inheritance of his successors, the kings of this realm."

There is no record that the first four Norman monarchs attempted to heal the malady by touching; but the cures of Henry II. are attested by his chaplain, Peter de Blois. John of Gadesden, who was physician to Edward III., (about 1320,) in a work upon the scrofula, recommends that, after all other remedies have been tried and failed, as a last resource, the patient should repair to the Court in order to be touched by the King. Sir John Fortescue, Lord Chief Justice in the reign of Henry IV., and Chancellor to Henry V., represents the practice as having belonged to the kings of England from time immemorial.

Henry VII. was the first who established a particular form and ceremony, and introduced the practice of presenting to the sufferer at the same time a piece of gold, which was worn suspended from a ribbon around the neck.

In the reign of Queen Elizabeth, William Tooker published a work upon the subject of the cures effected by the royal hand, under the title of "*Charisma, sive Donum Sanationis.*" He was a witness to many cures where a perfect cure and restoration to health occurred from the Queen's touch, without any relapse or return of the original malady. There is an anecdote, taken from "*Charisma,*" of a Roman Catholic who lived in the time of Elizabeth, and, being very firm in his communion, was thrown into prison for his recusancy. There "he grew terribly afflicted with the King's Evil, and, having applied himself to physicians, and gone through a long fatigue of pain and expense without the least success, at last he was touched by the Queen and perfectly cured. And being asked how the matter stood with him, his answer was,

he was now satisfied by experimental proof that the Pope's excommunication of Her Majesty signified nothing, since she still continued blessed with so miraculous a quality."

It is related of Queen Elizabeth that, making her progress into Gloucestershire, the people affected with this disease "did in uncivil crouds presse in upon her. Insomuch that Her Majesty, betwixt anger, grief and compassion, let fall words to this effect : '*Alasse, poor people, I cannot, I cannot cure you ; it is God alone that can do it.*'"

The following passage in "Macbeth," Act IV., Scene 3, reflects the current opinion of the times in which Shakespeare wrote :

Malcolm.—Comes the King forth, I pray you ?

Doctor.—Ay, sir ; there are a crew of wretched souls
That stay his cure ; their malady convinces
The great assay of art ; but at his touch,
Such sanctity hath heaven given his hand,
They presently amend.

Malcolm.—I thank you, doctor.

Macduff.—What's the disease he means ?

Malcolm.— 'Tis called the evil ;
A most miraculous work in this good king,
Which often, since my here remain in England,
I have seen him do. How he solicits heaven,
Himself best knows ; but strangely-visited people,
All swol'n and ulcerous, pitiful to the eye,
The mere despair of surgery, he cures ;
Hanging a golden stamp about their necks,
Put on with holy prayers ; and 'tis spoken,
To the succeeding royalty he leaves
The healing benediction.

James I. doubtless exercised this among other royal prerogatives, a proclamation, dated March, 1616, being said to be in existence, forbidding patients to approach him during the summer. He is also to have reported to have touched the son of the Turkish Chiaus for the cure of the evil, at the foreigner's special request, using at it the usual ceremony "of signing the place infected with the crosse, but no prayers before or after." When he was requested to effect the

cure, "His Majesty laughed heartily, and as the young fellow came near him he stroked him, with his hande, first on the one side and then on the other; marry, without Pistle or Gospell."

In the reign of Charles I. the practice must have been of great frequency, for eleven of his proclamations relating to the touching for the King's Evil are still extant, mostly appointing times when the people who were afflicted might repair to the Court. It was further ordered that such persons should bring with them certificates from their parson, vicar, minister, or church-warden, that they had not previously been touched for the disease. Charles I., when he visited Scotland in 1633, "heallit 100 persons of the cruelles, or King's Evell, yong and olde," in Holyrood Chapel, on St. John's Day. The number of those "touched" in the reign of Charles II. was very great, "and yet," says Pettigrew, "it is not a little remarkable that more people died of scrofula, according to the Bills of Mortality, during this period than any other."

On the sixth day of July, 1650, Evelyn writes in his diary, "His Majestie began first to *touch for ye evil*, according to custome, thus: His Ma^{tie} sitting under his state in ye banquetting house, the chirurgeons cause the sick to be brought or led up to the throne where they kneeling ye King strokes their faces or cheekes with both his hands at once, at which instant a chaplaine, in his formalities, says, 'He put his hands upon them and he healed them.' This is said to every one in particular. When they have all been touch'd they come up againe in the same order, and the other chaplaine kneeling and having angel gold strung on white ribbon on his arme delivers them one by one to His Ma^{tie}, who puts them about the necks of the touched as they passe, while the first chaplaine repeats, 'That is ye true light who came into ye world.' Then follows an epistle, (as at first a gospell,) with liturgy, prayers for the sick, with some alteration; lastly, ye

blessings ; then the lord chamberlaine and comptroller of the household bring a basin, ewer and towell for His Ma^{tie} to wash."

During the first four years of the reign of Charles II., he is reported to have "touched" nearly twenty-four thousand persons. Friday being the favorite day for the ceremonial. Pepys saw the operation performed on the tenth day of April, 1661, and forthwith proceeded to note the same in his faithful diary.

"A Nonconformist's child in Norfolk," says Browne, in his work entitled "*Adnochoiradologia*," "being troubled with scrofulous swellings, the late deceased Sir Thomas Browne being consulted about the same, His Majesty being then at Breda, or Bruges, he advised the parents of the child to have it carried over to the King (his own method being used ineffectually) ; the father seemed very strange at this advice, and utterly denied it, saying the touch of the King was of no greater efficacy than any other man's. The mother of the child, adhering to the doctor's advice, studied all imaginable means to have it over, and at last prevailed with the husband to let it change the air for three weeks or a month ; this being granted, the friends of the child that went with it unknown to the father, carried it to Breda, where the King touched it, and she returned home perfectly healed. The child being come to its father's house, and he finding so great an alteration, inquired how his daughter arrived at this health. The friends thereof assured him that, if he would not be angry with them, they would relate the whole truth ; they having his promise for the same assured him they had the child to be 'touched' at Breda, whereby they apparently let him see the great benefit his child received thereby. Hereupon the father became so amazed that he threw off his Nonconformity and expressed his thanks in this manner : 'Farewell to all dissenters and to all Nonconformists ; if God can put so much virtue into the King's hand as to heal my child,

I'll serve that God and that King so long as I live, with all thankfulness.'"

The ceremony of "touching" was continued under James II., he, on one occasion, August 28, 1687, having healed as many as three hundred and fifty persons; even when in exile, at the Court of France, he would frequently perform the ceremony.

William III. refused utterly to countenance the superstition, and could not be persuaded to exercise the gift, being of the opinion that he would do no injury to the sufferers by withholding from them the royal touch.

Queen Anne is the last English sovereign of whom we have authentic proof that she performed this ceremony. On one occasion, she "touched" two hundred people, among whom was the child Samuel Johnson, sent by the advice of his physician, all other means having failed of relief. But in his case success did not attend the operation, for during his whole life he was afflicted with the disease. The gold coin which on that day was given to him by Queen Anne and hung around his neck, is said to be still extant in the British Museum.

"A set form of prayer to be used at the ceremony of touching for the King's Evil was originally printed upon a separate sheet of paper, but the form itself was subsequently introduced into the Book of Common Prayer in the year 1684. It appears in the editions of 1707 and 1709, but was altered in the folio edition printed at Oxford by Baskett in 1715."

Even so late as the first quarter of the present century, people came from far and near to touch for the King's Evil the shirt which Charles I. wore at his execution, preserved in the Church at Ashburnham.

The gift of healing was not confined to the sovereigns of England, but could be exercised by any regularly anointed monarch. In France, the origin of the practice was ascribed

to the reign of Clovis, by Laurentius, physician to Henri IV., in a work published in 1609; he also states that Louis I. frequently performed the ceremony with perfect success.

According to Comines, Louis XI. "touched" regularly once a week. Heylin states that the kings of France, after fasting and doing penance for nine days in the Church of St. Maclou, at St. Denys, were wont to receive the gift of healing the King's Evil with the touch alone. According to some writers, the ceremony could only be performed by the French kings on the day on which they had received the communion; others ascribe the "*donum sanationis*" to the relics of St. Marculf, in the church of Corbigny, in Champagne, whither the kings of France used to repair in solemn procession immediately after the ceremonials of the coronation at Rheims had been performed.

Francis I., on one occasion, in the presence of Cardinal Wolsey, "touched" a number of people, and even when confined as a prisoner in Spain did not lose the royal virtue, being reported while there to have cured many of struma.

Gemelli states that, on Easter, 1636, Louis XIV. touched sixteen hundred persons, accompanying the ceremony with the words, "*Le Roy te touche, Dieu te guerisse!*" Every Frenchman received fifteen sous, and every foreigner thirty.

Carte, in his history of England, gives an account of a young man who went to Avignon in 1716, to be healed of the disease by the touch of the Pretender,—“the lineal descendant of a race of kings, who had not at that time been anointed.” When Charles Edward was at Holyrood House, in Edinburgh, in 1745, although only Prince of Wales and Prince Regent, he exercised the royal gift of sanation, and “touched” a female child who, it is said, recovered wholly from the disease in twenty-one days, and never experienced any relapse.*

* In the library of Trinity College, Cambridge, there is a touch piece of James III., in *silver*.

In the *Gentleman's Magazine* for 1751, (Vol. XXI., p. 473.) there is mention made of the arrest, and bringing to London from Dover, of a foreigner who was working cures by "touching," giving himself out to be the eldest son of the Pretender.

Both the Hanoverian and the Stuart dynasties were reported to possess this power of healing, as formerly even the monarchs of the races of both York and Lancaster had been similarly gifted. "The curing of the King's Evil," writes Aubrey, "by the touch of the King, does much puzzle our philosophers; for, whether our kings were of the house of York or Lancaster, it did cure for the most part."

The hand of the sovereign was by some deemed not more efficacious than that of a murderer or a virgin. In "Scot's Discovery of Witchcraft," the statement is made that "to heal the king or Queen's Evil, or any other soreness of the throat, first touch the place with the hand of one that died an untimely death; otherwise, let a virgin, fasting, lay her hand on the sore, and say, '*Apollo denyeth that the heat of the plague can increase where a naked virgin quenclteth it.*'"

"Stroking nine times with the hand of a dead man" says Pettigrew, "and particularly of one who has suffered a violent death as the penalty for his crimes, especially if it be for murder, has been a common practice, and, if not followed at the present day, was certainly a few years since, it being no unfrequent thing to observe on the scaffold numbers of persons submitting to the disgusting foolery, under the exercise of the executioner and his assistants." In those happy days when a human being was put to death for the theft of almost anything or petty amount, there could have been no scarcity of this valuable remedial agent,—the hand of a man who had perished on the gallows.

Nor was it alone for the cure of the King's Evil that the influence of the monarch was supposed to avail. The cramp was likewise healed by the use of rings which had been blessed by the reigning sovereign. Other cramp rings were

also used which were made of iron that had formed the hinges of a coffin.

In the time of Henry VIII., Andrew Boorde wrote: "The King's majesty hath a great helpe in this matter, in hallowynge crampe rynges, and so given without money or petition;" and "that the kynges of England doth hallowe every yere crampe rynges, ye which rynges worne on one fynger doth helpe them whych hath the cramp." The ceremony and form of prayer for consecrating these rings was ultimately discontinued by Edward VI.

The scenes enacted at the tomb of the Abbé Paris in the churchyard of St. Medard, in 1731, partook of the same nature of healing by faith. Hundreds and thousands of people gathered at this miracle-working sepulchre; all ranks, even up to the Court circle, were present in the assemblage. Cure after cure was effected in cases where the most celebrated physicians had even given certificates as to the utter incurability of the disease; and the healing was as permanent and as effectual as it was marvellous. Eyes whose sight had been destroyed by disease, whose pupils had been pierced by an awl, eyes whose substance had been entirely eaten away,—all were restored to absolute normal condition. Paralysis, diseased lachrymal ducts, caries of the bones, cancer of twelve years' standing,—were all effectually and permanently healed. Of many of these cures, those best qualified to judge entertained no doubt, guided by contemporaneous testimony of such a nature as could not be explained away. The facts must, to some degree, be admitted, and the reason of the cures can be found in the well-known action of the mind upon the body.

The miracles of Valentine Greatrakes, and of Prince Hohenlohe, the cures worked by the "metallic tractors" of Perkins, the healing of paralysis by the application of a thermometer by Sir Humphrey Davy, are all susceptible of the same explanation.

Tacitus records that the Emperor Vespasian, when at Alexandria, restored to sight a blind man by touching him with the imperial saliva, and cured a lame man by the application of his foot. The patients had been ordered in a vision by the god Serapis to present themselves to the Emperor, who would, in the manner indicated, effect their cure.

The Emperor Hadrian and Constantine were said to have possessed the gift of healing by the laying of their hands, and Pyrrhus, King of Epirus, could relieve pain by passing his foot over the prostrate sufferer. Even the temples of ancient Greece were the great therapeutic halls of the nation, where the priests were physicians who practised mesmerism and magnetic influences for the cure of disease.*

The workings of the imagination are potent both for good and for evil. All that is really wanting, is *faith*, and, as old Dan Chaucer has written :

“Lo, what a great thing is affection,
Men may die of imagination
So depe may be impression be take.”

HENRY PHILLIPS, JR.

THE MUTILATION OF COINS—A SUGGESTION.

AS the result of a practical joke, a sure way to prevent the mutilation of coins has been discovered. Recently, some one caused placards to be printed on cardboard, and exposed for sale at a news-stand in New York, which read as follows: “Notice to customers—The United States government has placed the following values on silver coins with holes in them: Dollars, 65 cents; half dollars, 35 cents; quarters, 15 cents; dimes, 5 cents; fives, 4 cents. These values are placed upon coins so punched with a view to calling in, and stopping the unlawful practice of mutilating money of the United States. Copies for sale at news-stand,” etc. The effect has been

*Howitt.

surprising, and carries with it an important lesson to Congress, which should not be lost. The falsehood was extensively believed, and immediately there was a great rush to obtain the placards. The sources of the supply multiplied with the demand, and in an incredibly brief time they were to be seen conspicuously exposed in shops throughout the city. Not so many of the proprietors were deceived as might be supposed, and those who were deceived soon discovered the hoax; but they took no pains to explain to customers, and the placards remained in sight, and they refused punched coins. Many of the more conscientious dealers felt obliged to protect themselves, but hesitated to post the simple notice, "No mutilated coin received," so there was a demand for another placard, which has been freely supplied and extensively posted. The latter omitted the falsehood respecting the action of the government, but set forth that "In order to prevent the unlawful practice * * * the following values have been placed upon punched coins." This placard has been neatly gotten up, and gratuitously distributed, as "Presented by" this or that dealer—an advertising expedient. The result has been that, in New York city, where only a short time ago a great amount of mutilated coin was in circulation, comparatively little of it is now seen.

Without attempting to justify the original hoax, its effect has not only been salutary, but it has suggested, as we repeat, a sure way to prevent the mutilation of coin, and from this point of view it is of national importance. Section 5459 of the United States Revised Statutes provides a penalty of two years' imprisonment and a fine of \$20,000 for the fraudulent mutilation of money, but practically the law is ineffective because of the general impossibility to discover the criminal or to prove the fraudulent intent. Let Congress make a serious business of this hoax which has been practised in New York. Let there be a statute providing that no mutilated coin shall be received at the mint except at 20 per cent.

below bullion price, whether it be gold or silver, nickel, bronze or copper. There can be no doubt in the minds of persons who have witnessed the effect of the New York hoax that such a statute would cause the disappearance of mutilated coin with marvellous rapidity. Even those who have not witnessed what has occurred here will understand the philosophy of the case.

The mint indirectly encourages the practice of mutilating coin by paying the full price of bullion for it. The ultimate loss upon punched silver money is deemed so trifling that many people are inclined to take offence when a dealer refuses to accept it for its face. On the other hand, many dealers consider it policy to accept such money, and either stand the loss upon it or take the chances of passing it to others. These are the conditions which make the practice of punching and clipping silver money a thriving business; and it may be confidently assumed that such conditions would not exist if the mint value of such money were fixed as suggested. In fact, this has been practically demonstrated by the hoax and its effect.

We suggest to the Treasury officers of New York, to the Chamber of Commerce, the Produce Exchange and other commercial associations, that they take due note of the recent phenomenal movement in mutilated money, to the end that they may be prepared to testify of it in the future, in recommending to Congress to place a heavy discount upon mutilated coin.—*Bradstreet's*.

—The first Montreal Directory was published in 1819, and the death of Mr. Ernest Idler on Sunday, November 27th, 1881, at the age of 85 years leaves Mr. J. H. Dorwin the only survivor of the citizens whose names are recorded therein.

DEATH OF THE DUKE OF RICHMOND IN 1819.



DISCUSSION has been going on in some of the English newspapers with reference to hydrophobia.

Dealing with the question, the *Daily Telegraph* recalls mournfully in the history of Canada the death by hydrophobia of the Duke of Richmond, soon after his Lordship had commenced what promised to be a successful term of official life. The *Telegraph* adduces, as an evidence that the bite of other animals is something as dangerous as that of a dog, the well-known case of the grandfather of the present Duke of Richmond, who was Governor-General of Canada in 1818, and died there in the August of 1819 from the effects of a fox's bite. The story was elaborately told by the late Lord William Lennox in the "Fifty Years of Biographical Reminiscences," and is well calculated to warn careless readers of a not uninteresting volume against the danger of putting their hands within reach of a so-called tame, but really wild and chained-up fox. We are informed by Lord William Lennox that his father had determined on a tour of inspection to the Upper Provinces of Canada, and, after a farewell banquet to his civil and military subordinates, the Duke set off in the midsummer of 1819 from Quebec in a government steamer, whose head was pointed up the St. Lawrence River. Lord William accompanied his father, on whose staff he was serving as military aide-de-camp, as far as Montreal, whence the Governor-General made his way to Fort William Henry, lying on the south bank of the great Canadian stream. "Here," says Lord William, "occurred an incident of a most frightful nature which totally changed the aspect of our hitherto happy residence in this distant colony." It appears that one of the English soldiers at Fort William Henry had a pet fox and that Captain Fitz

Roy, owned a bull terrier, between which and the fox there had been several fights. The fox was in a highly excited condition on the day when the Duke happened to take notice of him, and just before mounting his horse to inspect the garrison he rashly stooped down to pat the fox on the head. The animal instantly snapped at the Duke's hand, biting him slightly upon which he took hold of the fox's ear, exclaiming, "You'll bite, will you, you rascal?" The brute at once seized him near the lower joint of the right thumb, making his teeth meet in the flesh. Little was thought of the incident, and when the Duke arrived at Kingston a fortnight later the wound had completely healed.

He proceeded from Kingston to York, (Toronto)—and thence went to Niagara and on to Drummond's Island, upon Lake Huron, then the most distant of our military outposts in Canada. On his return he stayed some days at Kingston, and had himself entirely forgotten that he was ever bitten by the fox. The 70th Regiment was quartered at Kingston, and the Duke took part with the officers in all their amusements, playing at cricket and rackets, and riding out with them frequently. It had been arranged that on his way back to Montreal, a new settlement or township named Richmondville should be visited, and the land marked out under the Duke's supervision. For this purpose, as there was no carriage road, and only a portion of the distance—thirty miles—could be accomplished on horseback, it became necessary that the Vice-regal party should proceed on foot.

During the last two and a half months the present Governor-General of Canada, Lord Lorne, has travelled a couple of thousand miles, travelling westward, with greater ease and far less discomfort than his predecessor endured when called upon sixty years ago to journey from Quebec to Lake Huron. On the occasion to which we are referring, a large and merry party set out from Kingston, and among them none was gayer or seemingly in better health than the Governor-Gen-

ral himself. He walked nearly the whole way to Richmondville without fatigue; but one night, just as dinner had ended, he turned suddenly to Colonel Cockburn, who was seated by his side, and remarked, "I don't know how it is, but I can't relish anything to-night as usual, and I feel that if I were a dog I should be shot for a mad one." The words were little regarded, but upon the following morning the Duke's symptoms became aggravated. He could not drink, and shrank from the sight of the water. He was prevailed on to walk to the river side, in order to get into a canoe, and exclaiming, "Charles Lennox was never afraid of anything," he stepped, not without a considerable effort, into the boat. The sound of the splashing oars and the running stream, however, soon brought on an acute fit of pronounced *rabies*, and seizing one of the rowers frantically by the throat, he demanded to be put on shore. No sooner had the boat touched the land than the Duke sprang out and ran at the top of his speed into the woods. Colonel Cockburn, who was on horseback, rode after him, and, assisted by one of the boatmen, managed to carry the sufferer to an adjoining farm, where he was laid on a sofa. Here the ripple of the water was distinctly audible, and he begged to be moved farther away from the water. He was taken to a barn a hundred yards distant, where he was placed on a bed of straw. He now grew more calm, called for writing materials, and wrote to one of his daughters. He seemed perfectly resigned to the fate he knew was approaching, and recognized the faces of the friends who stood anxiously by his couch. Towards the close of the day he was seized with shivering fits, and his extremities became icy cold. He remained perfectly conscious, awaiting the end with tranquillity, although suffering unimaginable tortures, and about eight o'clock in the evening he breathed his last. Never did the death of a distinguished Englishman awaken more agitation or regret among his compatriots than that of the fourth duke of Richmond in 1819.

THE TRUTH OF REVELATION AS EXEMPLIFIED
IN ANCIENT COINS, SCULPTURES
AND MEDALS.

A PAPER READ AT A MEETING OF THE NUMISMATIC AND
ANTIQUARIAN SOCIETY OF MONTREAL, BY T. D. KING.

PART I.



THE class of evidence for the truth of Revelation which I shall endeavour to unfold in this paper, has, perhaps, been too much neglected or but too partially insisted on by our Numismatologists and Archæologists, and has certainly lacked that thought which, in my opinion, it deserves. The result of my present labour may not be acceptable to those who demand nothing less than the stern and uncompromising scrutiny of inductive truth for their acquiescence in the Revelation of God to man contained in the Bible; that Revelation which is something over and above Nature. To those who apply the tests of Positivism and Materialism to Revelation; this paper may be considered either apologetic, or fanatic or, both.

If the Geologist is warranted, in saying,—Geology reveals to us the reign of death throughout the ages anterior to the Mosaic history, and that the revelation of the rocks is the history of death in the non-moral creation, the numismatologist and archæologist may be pardoned for collecting from coins and medals and the stones of Thebes, of Karnak, of Nineveh not only the knowledge of the manners and customs, occupations and amusements, arts and arms of nations that were in their grave before recognized profane history began her task, but also tangible memorials of facts mentioned in the Biblical record.

The Geologist has revealed to us many interesting and re-

markable phenomena—gigantic beings so immense that the tenants of our present world are Lilliput to Brobdignag—monstrous pseudosaurians in mockery of the laws of congruity—pterodactyles in defiance of the laws which regulate our modern zoology—mammoths, and mastodons, and megatheriums—lizards like our crocodiles—tapirs (palæotherium) like our elephants, and the megalonix (a gigantic sloth) as large as our rhinoceros—fossil remains of turtles birds, shells and tropical vegetation blended in one indiscriminate mass of confusion with the gigantic iguanodon, plesiosaurus and megalosaurus—again—marine, amphibious and terrestrial animals associated with terrestrial, lacustrine and marine plants, together with birds and insects, all reposing in a bed not exceeding six feet in thickness—again—an indiscriminate assemblage of fishes from the four quarters of the globe appears to establish the fact of an universal deluge. These fossil assemblages bear all the impress of medallions destined to perpetuate the event of the deluge to the remotest posterity.

Having thus briefly adduced geological facts in confirmation of an universal deluge. I may now advert to the celebrated Apamean medals, one that of the Elder Philip; and the other of Pertinax; in the former, it is interesting to observe, that on the front of the ark is the name of Noah—ΝΩΕ in Greek characters. The designs of these medals correspond, though the legends vary. In both we perceive the ark floating on the water containing the patriarch and his wife, the dove on the wing with the olive branch; and the raven perched on the ark. The medals also represent Noah and his wife on *terra firma*, in an attitude of devotion for their safety. On the panel of the ark, in the coin of Pertinax, there is the word ΝΗΤΩΝ perhaps a provincialism from ΝΗΣΟΣ an island, or ΝΕΩ to swim. In the exergue of this medal we read, distinctly, ΑΠΑΜΕΩΝ as we also do in that of the other. The genuineness of the Apamean medals is con-

firmed, beyond all doubt by the researches of the learned Mr. Bryant. Ortelius recognizes six cities of this name; the most celebrated was Apamea, in Syria; next to which was that of Phrygia, called also *Cibotus*, or *Kibotus*, as a surname.

Strabo says that the ancient name of Apamea was, *Kibotos*, by which name the ark (probably that of Noah) was understood. *Kibotos*, says Calmet, is apparently not a Greek term; it might be the name of a temple, in which commemoration was made of the ark, and by it the preservation of mankind. The city of Apamea took the surname of *Kibotos*. On a medal in honour of the Emperor Hadrian, is the figure of a man representing the River Marsyas, with the inscription ΑΠΑΜΕΩΝ (Apameon) ΚΙΒΩΤΟΣ (Kibotos.) ΜΑΡΣΣΙΑ (Marssia,) or the ark and the Marsyas of the Apameans.

There are several medals of Apamea extant—in which are represented the ark, with a man in it, receiving the dove who is flying to him; and part of the inscription is the word ΝΟΕ. Their genuineness is doubted, and probably they are spurious, nevertheless as they are from different dies, yet all referring to Apamea it seems that their authors had a knowledge of the tradition or commemoration respecting the ark, preserved in this city. That there are many more similar commemorations of an event so greatly affecting mankind, I have no doubt, though we are now under great difficulties in tracing them. In fact, many cities boasted of these memorials and referred to them as proofs of their antiquity.

Lucian from the archives of Hierapolis gives the account of the deluge, the main features of which do not materially differ from the details of the prophet of the Hebrews. He tells us that Deucalion was the only one saved, that it was on account of his piety that this was effected by means of a great ark, which he and his wife occupied; that there were also therein, along with them, horses, goats, lions, serpents

and such other animals that live on land—*two of each*—that all were perfectly harmless, and all floated in one ark as long as the waters prevailed. Plutarch mentions the dove which was despatched by the patriarch from the ark. This author states that the dove being sent from the ark and returning, became a certain index of the prevalence of the tempest; but its flying away proved that the storm had ceased.

The Mexicans believe that the original pair, from which their ancestors sprung were saved from the deluge by floating on a raft.

There is no difficulty in identifying the patriarch and his wife with the Osiris and Isis of Egypt. And there are some figures which Mr. Rich has copied from a Babylonian brick, referring to the same fact. The boat *Baris* is a conspicuous figure in the mythology of Egypt. In the most ancient book of the Chinese, which is called *Chouking*, mention is made of one of the deified personages, named Yao, who is there represented as drawing off the waters of the deluge which had rendered impassable the lower levels, submerged the lower hills, bathed the skirts of the highest mountains and risen up to the heavens. Yao is antedated at about 4,000 years, or thereabouts, before the present period, which remarkably coincides with the chronology of the sacred volume.

M. Cuvier has an interesting and apposite observation in reference to the epocha of the deluge:—"Is it possible," says this distinguished naturalist and philosopher, "that mere accident should afford so striking a result as to unite the traditional origin of the Assyrian, Indian and Chinese monarchies to the same epocha of about 4,000 years from the present time?—Could the ideas of nations who possessed almost no natural affinities; whose language, religion, and laws had nothing in common; could they conspire to one point did not *truth* bring them together?"

The question may be asked how could this *truth* be mani-

fested—very likely after this fashion—Shem, the son of Noah, who lived 500 years after he came out of the ark, would with the other patriarchs convey all that was known of the deluge to the people fast growing up around them, and this knowledge would at first, in all probability, be carried at the dispersion of mankind into the different districts in which they settled. It is thought by those who have investigated the subject, that Noah went forth into China, Ham into Africa, Japhet into Europe; while Shem who was the favoured son, and of whom it is said "Blessed be the Lord God of Shem," remained in Asia,—some of his descendants peopling Arabia.

The Arabs say that they are sprung from two sources, that a part of them are the sons of Ishmael, and are the naturalised Arabs, but that the pure Arab, "Arab-el-Arab are the sons of Jot-Kan, the great grandson of Shem. Among their tribes are the Jobaritæ who are said to claim descent from Job of the Bible.

Job is believed, by some of the most eminent eastern scholars, to have been an Arabian Emir, or chief; and his story casts a flood of light on an other wise dark part of the world's history. It is also admitted that Job lived between the deluge and the call of Abraham.

After reading the book of Job, you will be ready to exclaim,—

How much these ancient Arabians knew of the *Invisible*; and, as to worldly knowledge, we find them acquainted with the arts of mining; the art of weaving, the conveying of merchandize by caravans, the refining of metals; the coinage of money and the use of musical instruments.

Job alludes to the deluge; and we learn in his book the exalted ideas he had of Him which removeth the mountains, and they know not; which overturneth them in his anger—which shaketh the earth out of her place and the pillars thereof tremble."

"Behold, he withholdeth the waters and they dry up; also he sendeth them out and they overturn the earth."

Leaving the Book of Job which is supposed to have been written or translated by Moses, we will turn to what is called the first book of Moses, viz :—Genesis ; wherein it is said that the descendants of Shem, Ham and Japeth "as they journeyed from the East found a plain in the land of Shinar; and they dwelt there; and they said one to another, go to, let us make brick and burn them throughly. And they had brick for stone, and slime had they for mortar."

These brick makers, out of the same kind of clay, in all possibility, made pottery of other forms and for other purposes, as Layard and Mr. Loftus have discovered a few vases in Babylonia and Assyria where brick making was pursued to an immense extent. Vast mounds of ruins in brick, mark the site of ancient buildings on the plains of Shinar. These bricks frequently bear the name of the king in whose reign they were made. Mr. Loftus found bricks, with the name of a king who reigned about 1500 B. C.—Bricks have been found, bearing the names of Assuranazirpal (880 B. C.) ; Shalmaneser II., (850 B. C.) ; Sargon, (709 B. C.) ; also Sennacherib, Nebuchadnezzar and other kings mentioned in sacred history.

The Babylonians and the Assyrians used pottery for the purposes to which we apply writing paper or parchment. They impressed upon tablets of prepared clay, writings which they wished to be permanent, and baked them as our modern potters do their clay vessels.

The discovery by Layard of the library of one of the palaces of Nineveh has furnished modern scholars with much of the literature of ancient Assyria, and from him we learn that the ordinary business of Nineveh was carried on by means of plaques or sheets of prepared clay, with inscriptions. Engraved cylinders and signets in stones were used for im-

pressions in clay. Books were thus written and preserved. Upon some of these "pottery pages" are the Chaldaic accounts of the Genesis and of the deluge. Many thousands of these ancient tablets and books have been found—a series found at Warka (by some supposed to be Ur of the Chaldees,) extends through the reigns Nabopolassar (600 B. C.,) Nebuchadnezzar, Nabonidus, Cyrus, Cambyses, Darius, Artaxerxes, and the Seleucidan monarchs, down to the second century before the Christian era.

Hieronymus, the Egyptian, who wrote the Phœnician antiquities, and Mnaseas, and others make mention of the same. Nicholas of Damascus, who may be termed an antiquarian or archæologist, says :—

There is a great mountain in Armenia, over Mingas, called Baris, upon which it is reported, that many who fled at the time of the deluge were saved ; and that one was carried in an ark, came upon shore on the top of it ; and that the remains of the timber were a great while preserved. This might be the man about whom Moses the legislator of the Jews wrote."

The deluge is the great starting point of history, and wherever we turn our eyes the fame of the deluge meets us ; for "there is no speech nor language where its voice has not been heard :—Its line is gone out through all the earth, and its words to the end of the world."

I may state that the evidence on this question is universal and conclusive. The Chaldeans, Phœnicians, Assyrians, Greeks, Romans, Goths and Druids, Persians, Hindoos, Burmese, Chinese, Mexicans, Peruvians, Brazilians, Nicaraguans, the inhabitants of Western Caledonia, the Otaheitan and Sandwich Islanders ; all have recorded the event of the deluge, and it is incorporated in their annals. Josephus says, in reference to this event :—" Now all the writers of the Barbarian histories make mention of this flood, he goes on thus :—" It is said there is still some part of this ship in Ar-

menia, at the mountain of the Cordycens; and that some people carry off pieces of the bitumen, which they take away, and use chiefly as amulets for the averting of mischiefs.

By this passage we see the antiquity of amulets and their use for the expelling any evil or mischance.

Before Christ, circ. 760 in the third chapter of the Book of the Prophet Isaiah, according to Bishop Lowth's accurate translation of the difficult terms made use of in describing the dress of the Jewish females, amulets are introduced; and the pride of the women, who, probably, may have been familiar with the Proverbs of Solomon, and read of the women who decked their beds with coverings of tapestry, with carved works, with fine linen of Egypt, and perfumed their beds with myrrh, aloes, and cinnamon, had to be rebuked in these words:—

" In that day will the Lord take from them them the ornaments
Of the feet-rings, and the net works and the crescents;
The pendants, and the bracelets, and the thin veils;
The tires, and the fetters, and the zones,
And the perfume boxes, and the *amulets*."

and then follows:—"And it shall come to pass, that instead of a perfume a putrid ulcer; and rags instead of a well girt raiment; and baldness instead of high dressed hair; and burning instead of beauty, and instead of a zone a girdle of sackcloth. Thy people shall fall by the sword, and thy mighty men in battle."

"Therefore are my people gone into captivity because they have no knowledge."—And I will turn your feasts into mourning and all your songs into lamentations."

About this time Judah was carried captive to Babyion and the Assyrian sculptures give us a valuable exhibition of the manner and circumstances of Israel's captivity. The bas-reliefs afford us abundant illustrations of these woful prophecies. We see the unhappy people driven along under the blows and indignities of the brutal soldiery; the men manacled with their hands upon their head, or else leading chil-

dren, or carrying their young ones on their shoulders. Sometimes we see them loaded with their own provisions, water pitchers, and goods, like beasts of burthen; their oxen, camels, sheep, and goats driven off with them to the country of their captivity. We see their city in flames behind them, while the desolation of the country is marked by the palm trees cut down and lying on the ground. We see them exhausted on their toilsome journey, sitting on the bare earth, with no shelter for their defenceless heads, as they drink from their pitchers, or give their crying children suck from their drying breasts.

In one of the bas-reliefs from the palace of Khorsabad the captives appear to be fettered with heavy manacles uniting together the ankles and the wrists. A ring or hook is passed through the lower lip, and apparently through the jaw of each captive, and a line being attached to each hook is connected to a stouter line, by which they are dragged into the presence of the king.

Several allusions occur in the sacred scriptures to the practice of inserting a hook into the jaws or nose of a captive; such as the following; which are more to the point, as the majority of them refer either directly to the haughty Sennacherib, or to the captivity of Israel and Judah by Assyria and Babylon.

“Because thy rage against me and thy tumult is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest.”

The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish hooks.

“I will turn thee back and put hooks into thy jaws.”

Col. Rawlinson has seen an example of the nose hook spoken of in the first of these passages engraved on a tablet near Holwan at the foot of Mount Zagros; remarkable as the earliest Babylonian record known. He says:—

"I discovered this tablet on the occasion of my last visit to Behistun. On the tablet itself a figure clad in sacerdotal costume and apparently an eunuch, is presenting to the monarch a throng of captives, who are chained together, their arms being bound behind them, and rings being fastened in their nostrils to which the leading string is attached."

In another bas-relief a kneeling captive has the ring in his jaw and the line is held in the King's left hand. In his right hand, the monarch holds his uplifted spear, and with the utmost calmness deprives his prisoner of sight, the point of the spear being in the act of entering the eye of the wretched victim." It is impossible to look at the wretched captive without being forcibly reminded of the lot of Zedekiah, the last King of Judah, when his capital and his kingdom were taken from him. It had been predicted by Jeremiah that he should speak to the king of Babylon mouth to mouth, and that his eyes should behold his eyes; and by Ezekiel that he should be brought to Babylon, yet he should not see it, though he should die there. Josephus says that these prophecies appeared to the Hebrew king so contradictory that he believed neither, yet they were fulfilled to the letter.

"And the army of the Chaldees pursued after the king and overtook him in the plains of Jericho; and all his army were scattered from him. So they took the King and brought him up to the King of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon."

Job in the gloom and tempest of his soul, solemnly wishes that his expressions of Faith in the ever living Redeemer, be drawn out in large and legible characters and that they were graven with an iron pen and lead, in the rock for ever; in other words, that the engraver may use all his art to make them durable and lasting to posterity.

Whether the kings of Judah and Israel, the Prophets, and the children of Israel ever wished to have the record of their miseries and sufferings during their captivities engraved like the inscription upon a monument.—I know not ; but these stone books, and sculptures which have come up from a long and solemn sleep in the depths of the earth, under the ruins of that Nineveh of scripture, in which the captive tribes of Israel had laboured and wept, fill the beholder with amazement.

The eyes of the Prophet Ezekiel may have looked upon these very sculptures, which Mons. Botta and Mr. Layard discovered. They have been written and sculptured for the generations to come, and the people which shall be created shall have a knowledge of the power and splendour of those mighty executioners of the judgments of God to his rebellious children.

The descendants of Ham built the city of Thebes, (or Theba which means the ark). The chief temple there seems to have been built in commemoration of the deluge ; a boat like shrine was the most sacred object in the ancient Egyptian Temples. Thebes the no Amon according to the prophet Nahum, or Hamon No according to Ezekiel. Its acres of ruins remain to this day. The largest and oldest of these ruins is the Temple of Karnak and 134 of its pillars are still standing in rows nine deep.

Some parts of this temple are older than the days of Moses—1600 years before the christian era. The interest in these stones is immense because the history of Egypt is to be read in these vast old stones. The bondage of the children of Israel, in Egypt is confirmed by a tablet representing them on the tomb of Reksharé, who was the chief architect of the temples and palaces at Thebes under Pharaoh Moeris. The physiognomy of the Jews it is impossible to mistake :—The splashes of clay with which their bodies are covered—the Egyptian task-master seated with his heavy

baton give proof of the exactness of the scripture phrase—"all the service that they made them serve was with rigour." The inscription on the top of the tablet reads—"captives brought by his majesty to build the temples of the Great God." This probably means that the family or gangs of Israelites, here represented, had been marched up from Goshen and attached to the building of the temple at Thebes. We learn from Exodus i—11, 12, that they were compelled to build for Pharaoh, treasure cities Pithom and Raamses."

The time of their bondage had an end, and the sigh and cry of the oppressed came up unto God—and there arose their deliverer Moses "mighty in words and deeds."

This Moses formed too prominent a figure in the annals of Egypt to be omitted in its hieroglyphic history; indeed we can collect as much from Diodorus Siculus, Strabo, Tacitus, and others. Belzoni in his sketches from the tombs of the kings has given one representing a hawk-headed infant in a little ark or boat. The hawk's head was indicative, among Egyptian hieroglyphics, of discernment, acute penetration, and judgment; and the little ark or boat is of the precise description of those employed for navigating the Nile in ancient times. We read in the prophetic records of "vessels of bulrushes on the waters." The mother of Moses when she could no longer hide him took for him an ark of bulrushes and daubed it with slime and with pitch and put the child therein; and she laid it by the flags by the rivers brink. An Abyssinian traveller has informed us that these boats of bulrushes are constructed by attaching bundles of a species of papyrus to a keel of acacia wood and uniting them at top, in the way represented by Belzoni's sketch, when the vessel is pitched within and without with bitumen.

Thoth a kind of recording angel who stands by with a tablet and pen in his hand to record the judgment about to be given by Osiris, the chief god of the Egyptians, is represented as having a hawk's head.

This occurs on one of the most remarkable inscriptions on the tombs at Thebes—the *balance scene* where Anubis painted with the head of a Jackal superintends the balance in which the good and bad actions of the soul are laid.

In the reign of Rehoboam, Jerusalem was taken and spoiled by Shishak, King of Egypt, and some of the events recorded in chap. 12 of the second book of Chronicles are surprisingly confirmed by some of the Karnak sculptures discovered by Champollion in 1828 on his passage down the Nile. These grand old books of stone—which have been laid up in their dead languages so many centuries, and are now permitted to be understood by any archæologist who will be at the pains to study and read them—these great stone books are unanswerable to those who express doubts as to the truth of the Bible records.

The name of this king Shishak and his victories over various nations are recorded on the monuments of Thebes. The names of one of the captives, represented of course figuratively, with his hands tied behind him, is in hieroglyphics, Judah Malek or King of Judah. The names of Terah the Ethiopian; Tirhaka and others mentioned in the annals of the Jews, have also been deciphered.

These irreverent scoffers at Holy writ will do well to remember the fate of Jehoiakim—the first person who ever dared to destroy any part of the written word of God, and he might well be Judah's last king.

For his crime it was decreed by God that Jehoiakim should have none to sit upon the throne of Judah. It is recorded by Josephus that the body of the king was thrown into the fields without the walls of the city; his burial was as the burial of an ass, beyond the gates of Jerusalem"—afterwards all the wealth of the city, its princes, its mighty men, and many thousands of captives were carried away into captivity by Nebuchadnezzar, for seventy years, to Babylon.

The prophet Daniel was among the captives, and became

governor of Babylon, and sat in the gate with the king, and because he would not disguise his solemn duties was cast into the den of lions. This wonderful event may be considered fully substantiated by the combined testimony of Sir Robert Ker Porter, Capt. Mignan, Mr. Keppell and others, in the curious evidence supplied by their discoveries. Mr. Rich describes a colossal statue of a lion, standing over a pedestal and underneath appears to be a prostrate human figure—it perhaps stood over one of the gates near the ruins of the Western palace. Sir Robert Ker Porter has copied some silver coins discovered, along with other coins, in an earthen vessel, which was fished up from the Euphrates close to the ruins of the palace. The castellated structures exhibited on the reverse, seem to refer to the same building, and it is remarkable that both appear to be constructed over dens of wild beasts. There is a combat of wild beasts on the obverse of one, and on the obverse of the other a chariotteer, which may probably refer to Daniel, who occupied the third chariot of Babylon.

The great empire of Assyria was broken up. Babylon the mighty Babylon fell suddenly and irresistibly—Bel and Nebo were impotent. In the 47th chapter of Isaiah the destruction of Babylon is denounced by a selection of striking circumstances—the hitherto delicate virgin must take the mill stones and grind meal. She must be driven bare headed with dishevelled locks and almost destitute of clothing before the conqueror. The dreadful consequence of the visitation of the army of Cyrus are strikingly described; the whole state of Babylon was to be entirely subverted, it was to be entirely depopulated, and never again to be inhabited, nothing human should dwell in it from generation to generation, wild beasts and dragons were to take shelter in her palaces. The injuries done to the children of Israel was to be revenged upon their persecutors.

Benjamin a Jew of Tudela, says, in his itinerary, written

about the year 1170 :—“Only some ruins of Nebuchadnezzar’s palace were then remaining, but men were afraid to go near them by reason of the many serpents and scorpions which were in the place.” Rawolf, a German traveller who passed that way in 1754, says :—“This country is so dry and barren that it cannot be tilled ; and so bare that I should have doubted whether the potent Babylon did stand there if I had not known by several ancient and delicate antiquities, which are still standing about in great desolation.”

After the reduction of Babylon by Cyrus, Darius reigned two years at Babylon, and about the same time those pieces of gold called Darics appear to have been coined, which gave the the name to gold coins of the same value, coined afterwards by succeeding kings. They were for several ages preferred before all others throughout the East, and are supposed to have been coined out of the vast quantity of that precious metal found at Babylon. In the scriptures after the Babylonish captivity they are called Adarkonim ; and by that of Darkonoth by the Talmud ; both names being from the Greek, signifying Darics—value about 20 drachms of silver—they were stamped on one side with the effigies of an archer who was crowned with a spiked crown, had a bow in his left hand and an arrow in his right, and was clothed with a long robe.

Cyrus died at the age of seventy years, and was buried at Pasagardæ, the sacred place where the Kings of Persia were crowned. It has shared the fate of the other Eastern cities, but the tomb of Cyrus remains, corresponding in size and shape to the description given of it by Strabo. The inscription on it was to this effect “O man, I am Cyrus, who founded the Persian Empire ; envy me not, then, the little earth that covers my body.”

The emblems of the kingdoms of Persia and Macedon as set forth in the prophecy of Daniel are mentioned by the heathen writers, and are illustrated in a very remarkable

manner by the ancient coins of both countries, as well as by other monuments of antiquity. Ammianus Marcellinus acquaints us, that the King of Persia, when at the head of the army, wore a ram's head made of gold, and adorned with precious stones, instead of a diadem; and it is a remarkable circumstance, that rams' heads with horns one higher than the other are still to be seen on the walls of Persepolis. The type of Persia is observed on a very ancient coin, undoubtedly Persian. In the reign of Archalaus of Macedon (B. C. 340) there occurs on the reverse of a coin of that King, the head of a goat having only one horn. There is a gem engraved in the Florentine collection with a ram's head with two horns, a goat's head with one, the appropriate symbols of Persia and Macedon.

In the third year of Cyrus, the last vision of the prophet Daniel was revealed to him. He was then ninety years of age, and being too old to avail himself of the king's decree, however instrumental he might have been in obtaining it, remained behind in a situation of great authority in the service of Cyrus. His death took place shortly after he delivered this prophecy. The great empires of the world, whose rise and fall Daniel foretold, have passed away in succession, according to the inspired predictions, but a small sanctuary is shown in the desert where once Susa stood. Susa was one of the three great cities in which the Persian monarchs divided their residence. The sanctuary is reported to cover the tomb of the Prophet.

Near this building, and in the great mound, conjectured to be that of the palace, a white marble relict has been found, on which is sculptured in rude workmanship the figure of a man whose arms are bound behind him; and two lions in a sitting posture, having a paw on the head of the figure. It is not improbable, that this remnant of antiquity may have a reference to the miracle vouchsafed to preserve the life of the holy prophet.

To be continued.

TEMPORA MUTANTUR.

IN the year 1818 the streets of Montreal were first lighted by oil lamps ; gas was first used in 1834 ; and there is now a proposal from the Electric Light Company to the Corporation to light our city. The following letter has been referred to the Road Committee. " The Montreal Electric Light Company having, at the last session of the Provincial Legislature, obtained a charter for the purpose of furnishing light, heat and motive-power within the City and District of Montreal, are about to commence operation, and request that you will instruct your City Surveyor to furnish this Company with the levels and grades of streets under your control, for the purpose of laying tubes to contain the necessary wires for the objects above stated."

ENLARGEMENT OF THE ENGLISH MINT.

DURING the discussion before a Parliamentary committee last session the capabilities of the Mint to meet the additional requirements were strongly urged as a reason against the proposed removal to the Thames Embankment, provided an enlargement of the present premises were carried out, and additional machinery provided ; and the Embankment site was decided against. In accordance with that decision the Government have purchased some surrounding property, and the extension of the establishment is to be proceeded with. Up to about seventy years ago the Mint was within the walls of the Tower of London. The present building on Tower-hill, a massive stone structure of mixed Grecian and Roman architecture, was erected from the designs of Sir Robert Smirke between the years 1806 and 1811, and the cost was upwards of a quarter of a million sterling, including the new machinery.

THE AUSTRALIAN "DUMP" AND THE NEW ZEALAND MEDAL.

WITH our present number we give an illustration of a very rare Australian coin, and a New Zealand War medal. The Medal speaks for itself, and we refer our readers to a list of very choice medals exhibited by Mr. Albert G. Ascher at the December meeting of the Numismatic and Antiquarian Society. The medal was struck by Wyon, and is especially interesting in being the first struck representing the Queen with the widow's veil underneath the crown. There were three issues precisely the same in all respects excepting the date; one is 1861 to 1866; another 1863 to 1866 while a third is without date. The ribbon is dark red with a border of azure blue; recipient's name on edge.

We are indebted to Mr. Ascher for his courtesy in lending the medal, which is a very fine specimen, in order to have a cut made for the Journal.

The "Dump," however, deserves more than a passing notice, as it has a considerable amount of interest attached to it. On the appearance of the notice of the Society's meeting in the *Montreal Gazette*, a letter appeared next day from a Mr. R. H. Walker, expressing a doubt as to the existence of the "dump," saying that "he had resided in the bush in New South Wales for 14 years, and had been a trooper in the gold escort from the Table-land for 18 months, and had made enquiry about it and had never been able to find it, that their currency was in L. s. d., and Bank Notes." He therefore doubted its existence.

Mr. Ascher replied to this letter, and seeing that he had two specimens of the "dump," one of which he had presented but two evenings before to the Society, he was in a position to assert most conclusively the existence of the coin.

Mr. Ascher said "for the information of Mr. Walker allow me to give you a description of the "dump." In the early days of the colony of New South Wales, the money then in circulation was Spanish and Portuguese dollars, and as there was a scarcity of small change the Government ordered and made the "dump." It is a little larger than an ordinary 6d. but much thicker having been punched out of the centre of a dollar; on the Obverse it has the crown of Great Britain, surrounded by the words "New South Wales," date 1813; Reverse "Fifteen Pence" in two lines."

Mr. Ascher's information was incontrovertible, but a singular confirmation of it remains to be furnished. During Mr. A's sojourn here, he has discovered a second-hand book on Australia. "An account of the state of Agriculture and Grazing in New South Wales by James Atkinson, published by J. Cross, 18 Holborn, opposite Furnivals Inn, London," in 1826. The book was written for the guidance of intending emigrants with especial reference to agricultural pursuits and cattle-breeding &c., but it contains a chapter on the Colonial Currency which is so complete that we take pleasure in reproducing it:—

"In the early periods of the settlement, the circulating medium was principally supplied by notes of individuals; every trader constituted himself a Banker, and issued his promissory notes, which were denominated currency, of various values. The bills of the local Government, drawn on the British Treasury, were negotiable securities, and were then, and are now, much used in making payments. When it was required therefore to exchange the Colonial currency against sterling bills of this description, the former was always exchanged at a discount, which sometimes amounted to 50 or more per cent. Upon the establishment of the Bank in 1817, the Colonial currency was suppressed; and from that time until the year 1822, the notes of the Bank, which were drawn for sterling, and were always convertible at the pleasure of

the holder into Sterling Government bills, continued to form the principal circulating medium. A quantity of dollars had been brought down from India a few years previous, and by authority of the local Government, *a piece was struck out of the centre of each; this centre piece was called a dump, and was put into circulation at fifteen-pence sterling value; the remaining part or outside ring was put into circulation at five shillings value*; both parts were stamped with a suitable impression and were always received and exchanged by the Commissary for Sterling bills at those values; they thus formed a very convenient medium of exchange in lesser transactions, and few counterfeits were attempted, it not being very easy to carry such practices into effect in so small a community. A considerable quantity of Spanish dollars were also in circulation, which were brought in from time to time by new settlers and others and passed at five shillings each; there were also a considerable quantity of English silver coins, Bengal rupees, and many other descriptions of silver coins, which passed at various values by tacit and general consent. The drafts of the Commissariat Officers at the out stations, termed store receipts, upon the Commissary at Sydney, for supplies furnished at those stations, were negotiable instruments, and were much used in making payments."

"The circulating medium of the colony was thus always of a *sterling* denomination and value, and was established upon as secure and certain a basis as could be expected, or perhaps desired, in a colony of such very recent formation. In this state, things continued until the year 1822, when the Local Government adopted a measure, which completely deranged the whole system previously in operation, and introduced the greatest confusion and discontent throughout the Colony. I am not now in possession of materials to enable me to give a proper history of this transaction, which is to be hoped some gentleman, well acquainted with the subject, will yet oblige the public with; the particulars here stated

may, however, enable a person to understand how its changes were effected when I left the Colony, in February, 1825."

"A very large quantity of Spanish dollars was imported by the Local Government from India and China, in 1822, and they were paid away by the Commissary at 5s. each; the persons who received them unwittingly signing receipts for sterling value to the amount of their claim thus satisfied; this they very readily did for a time without suspicion, as the Spanish dollar had hitherto, as before observed, passed by tacit consent for that value; the quantity, however, thus surreptitiously put into circulation, at length began to attract notice and enquiry; the iniquity of the system was at once manifested, and the merchants came to a resolution to receive dollars at their intrinsic value of 4s. 2d. each only."

"Thus the holders of dollars, many of whom had signed sterling receipts for them at 5s. each, were completely defrauded out of one sixth, or $16\frac{1}{2}$ per cent. of their property. The Commissary refused to exchange the dollars for Treasury bills, at the value they had been issued at; and these bills were from this time, and still continue to be, sold by tender in the following manner: by advertisement in the newspapers, the Commissary gives notice, that on a certain day, he will be ready to receive tenders for the purchase of bills to be drawn on the Lords of the Treasury, in exchange for Spanish dollars. The dollars are received at 5s. each, with a discount upon them which varies according to the demand for bills among the merchants for the purpose of remittance."

"At the time I left the colony, the premium upon bills or, in other words, the discount upon dollars, was $14\frac{1}{2}$ per cent; that is, a person to obtain a sterling bill upon England for £100. must pay £114.10s. in Spanish dollars at 5s. each, or 458 dollars. Thus the system has been introduced and perpetuated; the dollars would have been soon sent away as remittances; but by this expedient of selling the bills, a certain quantity of them is sure to be retained in the Colony. The necessity of retaining the greater part as a circulating

medium has, however, been obviated by the Bank having issued promissory notes, payable on demand for a certain number of dollars, so that any quantity that may be put into circulation beyond what is necessary to carry on the exchanges between the Commissary and the merchants, is sure to be exported. The Government have, therefore, gained very little by the measure, while the nefarious manner in which it was introduced, has for ever destroyed the confidence of the public in the integrity of the present Government. Many other ramifications of this system may also be noticed; thus the dollars were issued to the troops for their pay at 4s. 8d. each. The Government Colonial dues, and duties were paid at the discount of the day; the salaries of the civil officers, payable from the Colonial revenue, were paid in dollars at 4s. each. Thus the greatest confusion prevailed, the Commissary issuing dollars at one value; the collector of customs or naval officer, and colonial treasurer, receiving them at another; the troops at a third; and the civil officers at a fourth rate; and this system of confusion prevailed up to the period of my leaving the Colony. Private bargains are generally, however, made in what is termed currency, that is, the Spanish dollars at 5s. each; and all the prices of labour, live-stock, and other articles mentioned in this work, are to be understood as calculated in this manner. Accounts are now generally kept in dollars and cents, but the dollar is continually fluctuating in value and no man can with certainty measure the extent of his income or the value of his property."

"Since I left the Colony, a considerable quantity of silver coin, struck expressly for the colonies, has been sent out from England, to be put into circulation; and it is therefore probable, the old system of sterling payments and accounts will be again resorted to."

Mr. Ascher's statement regarding the "dump" is thus corroborated to the letter.

THE ANNUAL MEETING OF THE NUMISMATIC
AND ANTIQUARIAN SOCIETY
OF MONTREAL.

AT the meeting held at the residence of Mr. Thos. D. King, on December 20th, there was a fair attendance of members and visitors, and three new members were elected. The usual routine business was got through and the election of officers for the ensuing year took place with the following result:—

OFFICERS:

HON. P. J. O. CHAUVEAU	-	-	-	<i>President.</i>
EDWARD MURPHY	-	-	-	<i>1st Vice-President.</i>
HON. JUDGE BABY	-	-	-	<i>2nd Vice-President.</i>
J. A. NUTTER	-	-	-	<i>Treasurer.</i>
WILLIAM MCLENNAN	-	-	-	<i>Curator.</i>
ROSWELL C. LYMAN	-	-	-	<i>Secretary.</i>

EDITING COMMITTEE:

Messrs. HENRY MOTT, THOS. D. KING, and R. C. LYMAN.

Mr. Holmes retired from the Treasurership, after having held the same for three years, his report showed that although the Society had not made much material progress during the past year, nevertheless, it had not retrograded. A unanimous vote of thanks to Mr. Holmes was carried in acknowledgment of his faithful service in the office of Treasurer. Mr. R. W. MacLachlan exhibited a handsome bronze medal issued as a prize by the Law Society of Toronto.

The meeting was rendered an especially interesting one by the presence of Mr. A. G. Ascher from Australia, at present on a visit to Montreal. He exhibited the following interesting collection of War Medals: Peninsular medal, 1793-1814, presented 1848, clasps, Salamanca, Badajoz, Toulouse,

Orthes, Vittoria, Shagun and Benevente. Waterloo, June 18th, 1815. Naval, 1848, clasp, Egypt. Naval, 1848, Boat Service, 1809, Lissa. China, 1860, clasp, Taku Forts. Baltic Service, small, 1854-1855. South Africa, 1853. South Africa, small, 1853. New Zealand, 1861 to 1866. To the Army of the Punjab, 1849, clasps, Mooltan, Chillianwallah, Goojerat. Crimea, 1854, clasps, Sebastopol. India, 1857-1858, clasp, Central India. India, 1846, clasp, Aliwal Army of the Sutlej. India, Pegu. India, 1843, Meanee, Hyderabad. East India Coy., Long Service and good conduct. British, Long Service and good conduct. Turkish, 1855, La Crimea. Spanish, 1836, San Sebastian. South Africa, 1879. Indian Star, 29th Dec., 1843, Maharajpoor.

Mr. Ascher also exhibited a specimen (possibly unique in America) of an *Australian Dump*, 1813, and a silver medalion of the Art Union of London, 1870. "C. R. Leslie, R. A." *The Sentry Box*.

Mr. Ascher presented the specimen of the "Dump" to the Society and we have much pleasure in furnishing a faithful representation of it and the New Zealand War medal with our present number. A description of the "Dump" will be found on another page.

The thanks of the members was voted to Mr. Ascher for his kindness, and he was elected a corresponding member of the Society.

The January meeting of the Society was held on the evening of 17th, at the residence of Mr. T. D. King. The usual routine business, including the election of two new members, being disposed of; the following donations were received: from Hon. P. J. O. Chauveau, an Irish silver six-pence, Henry 8th; from Mr. Alf. Brunet, a Spanish silver piece, Philip 5th, 1721; from Mr. T. D. King, a Garfield-Lincoln medalet, in white metal; and the following pieces were exhibited: by Mr. King, a Sutherland marriage anniversary medal, dated, Quebec 1781-1831;

by Mr. J. A. Nutter, a bronze piece of Ptolemy Philadelphus, two uncirculated Massachusetts cents of 1787 and 1788, and a New York Excelsior cent of 1787, the latter exceedingly rare in Canada.

Mr. Mott exhibited an ancient hand-book on the science of artillery entitled "The Gunners Glasse," 1646, curiously illustrated; also a conic work on the Queen Charlotte divorce case, by W. Hone, 1820, written in the style of "The House that Jack Built," and profusely illustrated by curious and interesting cuts.

The catalogue of the Ricca collection of consular and imperial Roman coins was also received from the president.

Mr. Lyman exhibited ten photographs by Livernois of Quebec, copies of views of old Quebec by Richard Short, of the date 1761, dedicated to Admiral Saunders who co-operated with Wolfe in the campaign of 1759.

Mr. King then read an interesting paper on "The Truth of Revelation demonstrated by an appeal to existing Monuments, Sculptures, Gems, Coins, and Medals," which will be found at page 113 of this number; at its close a vote of thanks was moved by His Honour, Judge Baby, seconded by Mr. Murphy and carried unanimously.

After a reading by the Hon. Mr. Chauveau from "La Physiologie du Curieux," by Ed. Bonnaffe, the meeting broke up.

SUGGESTION FOR DISPOSAL OF AN ANCIENT DOCUMENT.

THE following evidence of amity and good-will between England and the United States has reached this side of the Atlantic by cable:—

Mr. Benjamin Scott, Chamberlain of London and author of several important antiquarian works, writes to the *Times* suggesting a practical method of giving enduring proof of English good will towards America by an act which would exceedingly enrich Americans.

There is in the Bishop of London's library at Fulham a manuscript in the hand-writing of Governor Bradford, one of the leading pilgrim fathers, who in 1620 landed at Plymouth Rock, Mass., giving a diary of proceedings of pilgrims containing the compact or constitution out of which arose the federation now termed the United States. The document was captured as plunder by a British soldier during the American war of independence, from an old Dutch church in Boston.

Mr. Scott suggests that England give the document in the name of the Queen and nation to the United States.

THE NEW YEAR'S DAY EXCURSION MEDAL.



THE latest thing of local numismatic interest which we have to record is the striking of a medal to commemorate the fact of the river remaining open till Jan. 1st, 1882.

The medal which is of white metal is barely $1\frac{1}{2}$ inch in diameter, and bears on the obverse a side-wheel steamer inscribed "Longueuil" to the right on water, and the legend "Pleasure trip on the St. Laurence | per | Steamer Longueuil | Capt. O. Duval | January 1st | 1882 |" with the imprint "Lymburner, Montreal," below the water.

The reverse bears the inscription "Compagnie | De | Navigation de | Longueuil | Voyage de Plaisir - 1st Janvier | 1882 | Ovide Dufresne | Gerant |"

This medal was struck by Lymburner of this city, the dies being engraved by Messrs. Power & Dawson, and it was sold on board the steamer *Longueuil* on the day of the excursion, and can now be had from Mr. Lymburner, St. Antoine St., at the rate of 10 cents each. The dies are the first engraved by the firm, and the execution is poor, the lettering having been engraved and not punched, with the result of making it irregular.

In 1878 Mr. Lymburner struck a small medal to commemorate a similar event, which has heretofore been consi-

dered note-worthy, though, if prophets are to be allowed to manipulate the weather to suit themselves ; there is no telling what tricks may be played with our winters.

Steamers can rarely run later than the beginning of December, and last winter the rails were laid across the ice quite early in the season.

THE QUEBEC LITERARY AND HISTORICAL SOCIETY.

WE are glad to learn that our friends at Quebec are prospering. We append an extract from the report of the Council presented at the annual meeting recently held :—

“Since the last annual general meeting, the library has been increased by the addition of numerous volumes selected in the spirit calculated to further the aims contemplated in the charter of this Association, the promotion of science and history, especially that of our own country, in their higher departments, to wit ; for the prosecution of researches into the early history of Canada, for the recovering, procuring and publishing interesting documents and useful information, as the National, Civil and Literary History of British North America, and for the advancement of the arts and sciences in the said Province of Lower Canada, from which public benefit may be expected.

The report of the Librarian gives the particulars of the purchases and donations of books during the year.

As to the Museum, want of space has prevented the addition of the larger groups of animals. One of our associate members, in the name of a Scotch taxidermist, has made a proposition to exchange some of our duplicate bird skins for Scotch game birds ; if a locale can be procured to store the expected specimens, these changes must naturally tend to make our collection of Natural History more extensive, and more valuable.

An effort has been made to increase the usefulness of this

historical institution and to carry out more fully the object of its charter by the adoption of measures for the preservation of the valuable maps, plans and journals, relating to the history of Canada, which had been accumulating for the last twenty years in its archives. The society, it is evident, from its earliest times has spent large sums in printing and publishing memoirs, siege narrations and records bearing on Canadian annals as well as in acquiring complete fyles, when practicable, of the pioneer news sheets and leading journals published in this city, such as the *Quebec Gazette* dating from 1764, the *Quebec Herald* from 1789, the *Quebec Mercury*, from 1705, the *Morning Chronicle* from 1847. The invaluable sources of reference for students of history as well as business men—some costly purchases—others prized gifts by well-wishers to the society—through lack of space in the library, had been relegated to a dusty and dark corner of the museum, neglected, difficult of access, from want of covers, obliterated or torn titles; they have been brought to light, and their bindings and titles repaired and restored. Classified by order of date, they are now of daily and of easy reference, in a small room adjoining the library; the maps and plans, railway surveys, and other valuable documents donated by outsiders or by our members are also stored in this room and preserved in drawers for reference when needed. Our many benefactors will see therein a proof, that their gifts are duly appreciated and preserved.

In connection with donations to this department, it is pleasant to notice an important and new gift from Messrs. Dawson & Co., of eighteen bound volumes of the *Quebec Gazette* from 1856 to 1874, which will go far to complete the fyles of the *Gazette*, covering 110 years of our history. The society has also to thank among others an old friend of the institution, the Hon. John Fraser, now at Charleston, for a most valuable gift of coins, medals, Indian and other curiosities, &c. The siege narratives, memoirs and journals and diaries kept by the late James Thompson, a volunteer under

General Wolfe, and later on attached to the Royal Engineer Department at Quebec, embracing a period of seventy-two years, (1758-1830) having been placed on the market, the Society devoted a portion of the historical fund to procuring these unpublished diaries, eight or ten volumes in number, which comprise so much of the history of our city, pending the sieges of 1750 and 1775 and later on.

The Council have also to report that steps have been taken to acquire from the Morrin College the privilege of using one of its spacious apartments for its meetings, where papers and essays may be read.

The report of the Treasurer will be laid before the Society to make known the state of the funds at the present moment and also the different heads of receipt and expenditure during the year just expired. J. M. LEMOINE, President.

THE "QUEBEC FERRY TOKEN."



THE July number for 1874, of the Canadian Antiquarian and Numismatic Journal, page 42, contains a short article on "The Quebec Ferry Token," which I presented to the Quebec Literary and Historical Society.

A day or two since Mr. Cyrille Tessier, N. P., an active member of that society, and an indefatigable numismatologist called on me with another of these Quebec Ferry Tokens, confirming what I before said about the "*New Lauzon*" having succeeded the first *Lauzon*, the first steam ferry boat built by Mr. John Goudie.

The new *Lauzon* was built, owned and sold by Mr. James McKenzie of Point Levis, who succeeded to the ferry having bought the first *Lauzon* on the death of Mr. Goudie, and the ferry token shown me by Mr. Tessier, confirms this, having the letters "T. McK." stamped across its face in plain Roman Capitals; also showing that he had adopted the same mode of payment or check as was asked by his predecessor, Mr. Goudie. The only difference between

my token and that of Mr. Tessier is what I have before mentioned excepting that his is not in as good a state of preservation as mine was ; but looks as if it had been a long time buried in the earth. It is evident, nevertheless, that it was struck from the same die as mine.

W. MARSDEN, M. A., M. D.

NOVA SCOTIA HISTORICAL SOCIETY.



THE last meeting of the above Society was one of more than ordinary interest, a large number of members were present, including His Honor Governor Archibald, Hon. Dr. Almon and other leading citizens, Rev. Dr. Hill being in the chair.

After reading of the minutes and list of donations the president said that, after considerable delay, the committee of publication was able to lay on the table the second volume of their proceedings, and by far the most interesting work yet presented to the public by the society. He also called the attention of the members to the formation of an Historical Society in Fredericton, and he was sure all present cherished the hope that it would be no inconsiderable part of the intellectual outfit of our Sister Province.

A most interesting letter was read from Miss Inglis, of London, relating to the manuscripts of the first bishop of the Maritime Provinces. Such of them as are in existence have been secured by the Society.

Mr. Hannay's paper entitled "Who was Lebel?" was then read, and listened to with the greatest interest. Remarks were made by His Hon. the Governor, Senator Almon, Dr. Hill, J. T. Bulmer, W. A. Balneck and others, all expressing their appreciation of Mr. Hannay's efforts to solve this question, and a unanimous vote of thanks to him was passed.

"During the discussion of Mr. Hannay's paper, it came out that he had over twelve hundred pages of manuscript matter, translated into English, relating to the French occupation of Acadia, and that he was desirous of getting the

same published. This brought on a general discussion of the whole question relating to our knowledge of the documentary history of Acadia and the obligations we were under to cause the same to be published complete. It was the unanimous opinion of the meeting that the four Historical Societies of the Maritime Provinces and the Governments of Nova Scotia, New Brunswick and P. E. Island were alone adequate to the task of causing to be published such a documentary history as the Maritime Provinces really desired. It was moved by Governor Archibald, seconded by Senator Almon and resolved, that a committee be appointed, consisting of five, to report at a future meeting on the value of the St. John manuscript and also on a plan for securing the co-operation of the Government of Nova Scotia, New Brunswick and P. E. Island in publishing the complete documentary history of Acadia. The committee consists of Governor Archibald, Dr. Hill, W. D. Harrington, M. P. P., T. B. Akin and J. T. Bulmer.

We hope to be able to give the substance of Mr. Hannay's paper in our next number.

MISTAKES AT THE MINT.



HISTORY of the British coinage would afford some amusing instances of mistakes on the part of the Mint authorities. The most recent example is not so striking as that of the "Godless florin," on which numismatists place a price far in excess of its nominal value, but is interesting in its way. After being in circulation some years, it has fallen to the lot of Mr. MacGeorge, of Glasgow, to discover that the quarterings on the shield of Britannia on the existing bronze coinage are wrong. The device on the shield ought to be the same as that on the national flag—that is, the English cross of St. George, with the St. Andrew's cross or saltire of Scotland side by side with the Irish saltire. The Scottish cross, however, has by some oversight been omitted, and a new issue

of coins is about to take place, remedying the defect. These coins will be distinguished by the Mint mark "H" on the reverse. This "mint mark" indicates, we believe, that these coins are struck at the branch mint at Birmingham under the superintendence of Messrs. Heaton. Some recognition of his discovery is due to Mr. MacGeorge, whose initial might not unworthily have figured on the new coins. Perhaps, however, it is the intention of the authorities to reward his heraldic zeal by appointing him Herald in Ordinary to the Mint.



EDITORIAL.



WE have received the following letter from a gentleman in this city, and shall be glad if some of our readers can help to furnish the desired information.

"Could any of the correspondents or readers of the *Canadian Antiquarian* give an historic sketch of Rasco's Hotel. It is one of Montreal's old buildings, and has been in its time the Windsor of Montreal, the transient home of Governors and the *tapis* of many a festive gathering. I think such a paper would be highly interesting."

Mr. Joseph Leroux has published "A complete Canadian Copper Coin Catalogue," price 25 cents. The author has evidently bestowed great pains on the work, his classification of the "Un Sou" series, especially, being new and interesting; but we cannot regard it as a "complete" record—A worthy history of Canadian Numismatics has yet to be written. The catalogues may be obtained on application to Mr. Joseph Leroux, 90 Amherst Street, Montreal.

We hope to be able to give in our next number the continuation of Mr. Foran's interesting papers on the "Medals of Louis XIV-XV."



ROBERT CAVALIER DE LA SALLE.—FROM THE MARGRY PORTRAIT.