

VARIOUS

THE MIRROR OF
LITERATURE,
AMUSEMENT, AND
INSTRUCTION. VOLUME
13, NO. 358, FEBRUARY
28, 1829

Various

**The Mirror of Literature,
Amusement, and Instruction. Volume
13, No. 358, February 28, 1829**

«Public Domain»

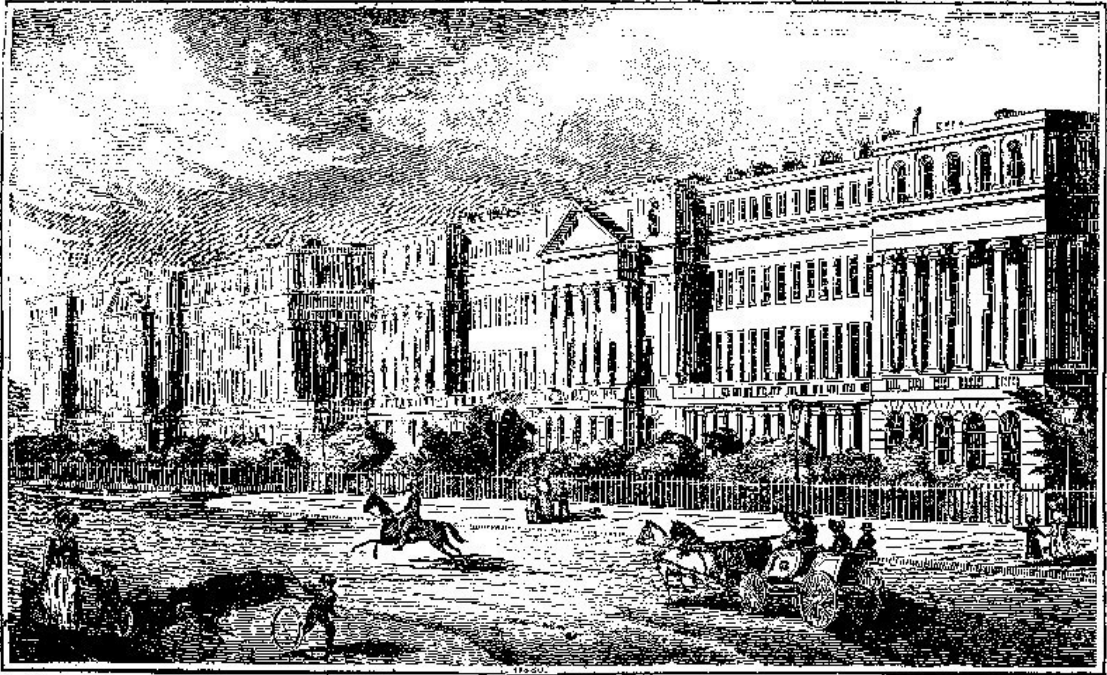
Various

The Mirror of Literature, Amusement, and Instruction. Volume 13, No. 358, February 28, 1829 / Various — «Public Domain»,

Содержание

YORK TERRACE,	6
REGENT'S PARK	6
VALENTINE CUSTOMS	7
LINES	9
COINAGE OF THE ANCIENT BRITONS	10
ANIMAL FOOD	11
WHITEHALL.	12
Memorable Days	15
COLLOP MONDAY	15
The Contemporary Traveller	16
DESCRIPTION OF MEKKA	16
Конец ознакомительного фрагмента.	17

Various
The Mirror of Literature, Amusement,
and Instruction / Volume 13,
No. 358, February 28, 1829



YORK TERRACE, REGENT'S PARK.

YORK TERRACE,

REGENT'S PARK

If the reader is anxious to illustrate any political position with the "signs of the times," he has only to start from Waterloo-place, (thus commencing with a glorious reminiscence,) through Regent-street and Portland-place, and make the architectural tour of the Regent's Park. Entering the park from the New Road by York Gate, one of the first objects for his admiration will be *York Terrace*, a splendid range of private residences, which has the appearance of an unique palace. This striking effect is produced by all the entrances being in the rear, where the vestibules are protected by large porches. All the doors and windows in the principal front represented in the engraving are uniform, and appear like a suite of princely apartments, somewhat in the style of a little Versailles. This idea is assisted by the gardens having no divisions.

The architecture of the building is Græco-Italian. It consists of an entrance or ground story, with semicircular headed windows and rusticated piers. A continued pedestal above the arches of these windows runs through the composition, divided between the columns into balustrades, in front of the windows of the principal story, to which they form handsome balconies. The elegant windows of this and the principal chamber story are of the Ilissus Ionic, and are decorated with a colonnade, completed with a well-proportioned entablature from the same beautiful order. Mr. Elmes, in his critical observations on this terrace, thinks the attic story "too irregular to accompany so chaste a composition as the Ionic, to which it forms a crown;" he likewise objects to the cornice and blocking-course, as being "also too small in proportion for the majesty of the lower order."

York Terrace is from the design of Mr. Nash, whose genius not unfrequently strays into such errors as our architectural critic has pointed out.

VALENTINE CUSTOMS

(To the Editor of the Mirror.)

As some of the customs described by your correspondent W.H.H.¹ are left unaccounted for, I suppose any one is at liberty to sport a few conjectures on the subject. May not, for instance, the practice of burning the "*holly boy*" have its origin in some of those rustic incantations described by Theocritus as the means of recalling a truant lover, or of warming a cold one; and thus translated:—

"First Delphid injured me, he raised my flame,
And now I burn this bough in Delphid's name."

Virgil, too, in his 8th Eclogue, alludes to the same charm:—

"Sparge molam, et fragiles incende bitumine lauros;
Daphnis me malus urit, ego hanc in Daphnide laurum."

"Next in the fire the bays with brimstone burn,
And whilst it crackles in the sulphur, say,
This I for Daphnis burn, thus Daphnis burn away."

DRYDEN.

The "*holly bush*" being made to represent the person beloved, may also be borrowed from the ancients:—

—"Terque hæc altaria circum
Effigiem duco."

VIRGIL.

"Thrice round the altar I the image draw."

The burning wax candles may be more difficult to account for, unless it refer to the custom of melting wax in order to mollify the beloved one's heart:—

"As this devoted wax melts o'er the fire,
Let Myndian Delphis melt with soft desire."

THEOCRITUS.

—"Hæc ut cera liquescit."
—"Sic nostro Daphnis amore."

VIRGIL.

¹ See No. 356 of the MIRROR, "Valentine's Day."

For a woman to compose a garland was always considered an indication of her being in love. Aristophanes says,

"The wreathing garlands in a woman is
The usual symptom of a love-sick mind."

Should the charms resorted to by lovers two thousand years ago, appear to you, even remotely, to have influenced the love rites as performed by the village men and maidens of the present day, perhaps you may deem this string of quotations worthy of a corner in your amusing miscellany.

E.

LINES

On the Sarcophagus ² which contains the remains of Nelson in St. Paul's Cathedral

(For the Mirror.)

To mark th' excess of priestly pow'r
To keep in mind that gorgeous hour,
Thou art no Popish monument,
Altho' by Wolsey thou wer't sent,
From thine own native Italy
To tell where his proud ashes lie.
To thee a nobler part is given!
A prouder task design'd by heav'n!
'Tis thine the sea chief's grave to shroud,
Idol and wonder of the crowd!
The bravest heart that ever stood
The shock of battle on the flood!
The stoutest arm that ever led
A warrior o'er the ocean's bed!
Whose name long dreaded on the sea
Alone secured the victory!
His Britain sea-girt stood alone,
Whilst all the earth was heard to moan,
Beneath war's iron—iron rod,
Trusting in Nelson as her god.—CYMBELINE.

² See MIRROR, No. 306, p 234.

COINAGE OF THE ANCIENT BRITONS

(For the Mirror.)

In 1749, a considerable number of gold coins were discovered on the top of Karnbre, in Cornwall, which are clearly proved to have belonged to the ancient Britons. The figures that were first stamped on the coins of all nations were those of oxen, horses, sheep, &c. It may, therefore, be concluded, that the coins of any country which have only the figures of cattle stamped on them, and perhaps of trees, representing the woods in which their cattle pastured,—were the most ancient coins of the country. Some of the gold coins found at Karnbre, and described by Dr. Borlase, are of this kind, and may be justly esteemed the most ancient of our British coins. Sovereigns soon became aware of the importance of money, and took the fabrication of it under their own direction, ordering their own heads to be impressed on one side of the coins, while the figure of some animal still continued to be stamped on the other. Of this kind are some of the Karnbre coins, with a royal head on one side, and a horse on the other. When the knowledge and use of letters were once introduced into any country, it would not be long before they appeared on its coins, expressing the names of the princes whose heads were stamped on them. This was a very great improvement in the art of coining, and gave an additional value to the money, by preserving the memories of princes, and giving light to history. Our British ancestors were acquainted with this improvement before they were subdued by the Romans, as several coins of ancient Britain have very plain and perfect inscriptions, and on that account merit particular attention.

INA.

ANIMAL FOOD

(For the Mirror.)

It is generally allowed, that a profusion of animal food has a tendency to vitiate and debase the nature and dispositions of men; notwithstanding, the lovers of flesh urge the names of many of the most eminent in literature and science, in opposition to this assertion.

Plutarch attributed the stupidity of his countrymen, the Boeotians, to the profusion of animal food which they consumed, and even now, our lovely, soup drinking, coffee sipping friends on the continent, attribute the saturnine, melancholy, and bearish dispositions of John Bull, to his partiality for,

"The famous roast-beef of Old England."

A facetious, philosophical, friend of mine, lately amused me with some remarks, on the nature and properties of different kinds of food. "We know," said he, "that one herb produces *this* effect, and another *that*; that different species and varieties of plants have different virtues; and, why may we not infer that the same rule extends to animated nature; that our fish, flesh, and fowl, not only serve as nutriment, but that each kind possesses peculiar and individual properties."

This will account for the *piggish* habits and propensities so conspicuous in the inhabitants of certain places in England, and whose partiality for *swine's flesh*, is proverbial. The *sheepish* manners of our students and school-boys, may also be attributed to the *mutton* so generally allotted to them. I might continue my observations, *ad infinitum*. I might say, that the *wisdom of the goose* was discoverable in—whose love of that, "most abused of God's creatures," is well known: and that the sea-side predilections of a certain Bart., of festive notoriety, were occasioned by his partiality for turtle.

QUÆSITOR.

WHITEHALL. MARRIAGE OF ANNE BOLEYN

(For the Mirror)

The extraordinary revolution which took place in our religious institutions in the time of Henry VIII., has rendered his reign one of the most important in the annals of ecclesiastical history. For the great changes at that glorious æra, the reformation, when the clouds of ignorance and superstition were dispelled, we are principally indebted to the beautiful, but unfortunate Anne Boleyn, whose influence with the haughty monarch, was the chief cause of the abolition of the papal supremacy in England; one of the greatest blessings ever bestowed by a monarch on his country. Intimately associated with, and the principal scene of these important events, was the ancient palace of Whitehall,³ which Henry, into whose possession it came on the premunire of Wolsey, considerably enlarged and beautified, changing its name from that of York Place, to the one by which it is still designated.

In this building, an event, the most important, in its consequences, recorded in the history of any country, took place,—the marriage of Anne Boleyn, who had been created Countess of Pembroke, with the "stern Harry." The precise period of these nuptials, owing to the secrecy with which they were performed, is involved in considerable obscurity, and has given rise to innumerable controversies among historians; the question not being even to this hour satisfactorily decided as to whether they were solemnized in the month of *November*, 1532, or in that of *January*, 1533. Hall,⁴ Holinshed,⁵ and Grafton, whose authority several of our more modern historians⁶ have followed, place it on the 14th of November, 1532, the Feast Day of St. Erkenwald; but Stow⁷ informs us, that it was celebrated on the 25th of January 1533; and his assertion bears considerable weight, being corroborated by a letter from Archbishop Cranmer, dated "the xvij daye of June," 1533, from his "manor of Croydon," to Hawkyns, the ambassador at the emperor's court. In this letter the prelate says, "she was marid muche about *St. Pauls daye* last, as the condicion thereof dothe well appere by reason she ys now sumwhat bygge with chylde."⁸ This statement, coming as it does from so authentic a source, and coinciding with the

³ WHITEHALL was originally erected in the year 1243, by Hubert de Burgh, Earl of Kent, who bequeathed it to the House of the Blackfriars, near "*Oldborne*," where he was buried. It was afterwards purchased by Walter Gray, Archbishop of York, who made it his town residence, and at his death, left it to that See, whence it acquired the name of *York House*. Cardinal Wolsey, on his preferment to the Archbishoprick of York, resided here, in great state; but on his premunire it was forfeited (or as some authors assert had been previously given by him,) to the king. Henry VIII. made it his principal residence, and greatly enlarged it, the ancient and royal palace of Westminster having fallen to decay; at the same time he enclosed the adjoining park of St. James's, which appertained to this palace as well as to that of St. James's, which that monarch had erected on the site of an ancient hospital, founded before the conquest for "leprous sisters." For some curious details of Wolsey's magnificence and ostentation during his residence at York Place, we refer the reader to the second volume of Mr. Brayley's *Londiniana*.

⁴ Hall's "Chronicle," p. 794. edit. 1809.

⁵ Holinshed says, "he married priuile the Lady Anne Bullougne the same daie, being the *14th daie of Nouember*, and the feast daie of Saint Erkenwald; which marriage was kept so secret, that verie few knew it till Easter next insuing, when it was perceiued that she was with child."—"Chronicles," vol. iii. p. 929. edit. 1587.

⁶ Hume and Henry place the marriage in November. Lingard and Sharon Turner in January.

⁷ Vide Stow's "Annals," by Howes, p. 562. edit. 1633. "King Henry priuily married the Lady Anne Boleigne on the fiue and twentieth of January, being *St. Paul's daie*: Mistresse Anne Sauage bore vp Queene Annes traine, and was herselfe shortly after married to the Lord Barkley. Doctor Rowland Lee, that married the King to Queene Anne, was made Bishop of Chester, then Bishop of Coventry and Lichfield, and President of Wales."

⁸ Harleian MSS. No. 6148. This letter is quoted by Burnet in the first volume of his "History of the Reformation:" it may be found printed entire in the eighteenth volume of the "Archæologia:" and also in the second volume of Ellis's "Original Letters," first series, p. 33. The MS. consists of a rough copy-book of the Archbishop's letters, in his own hand writing.

accounts of Stow, Wyatt,⁹ and Godwin¹⁰ may, we think, be regarded as the most correct. Her marriage was not made known until the following Easter, when it was publicly proclaimed, and preparations made for her coronation, which was conducted with extraordinary magnificence in Whitsuntide. Her becoming pregnant soon after her marriage "gave great satisfaction to the king, and was regarded by the people as a strong proof of the queen's former modesty and virtue."¹¹ This latter circumstance, however, has not met with that consideration among historians which it appears to merit; for we must remember that Elizabeth was born on the 7th of the following September, an event, which would perhaps rather tend to confirm the opinion of Hall, in contradiction to that of Stow, if, indeed, Anne had been proof against the advances of Henry, previous to their marriage, which some writers have doubted.

Lingard, whose History is now in the course of publication, intimates that the ceremony was performed "in a garret, at the western end of the palace of Whitehall;"¹² this, however, when we consider the haughty character of Henry, is totally improbable, and rests entirely on the authority of one solitary manuscript. There is no reason, however, to doubt but that they were married in some apartment in that palace, and most probably in the king's private closet.¹³ Dr. Rowland Lee, one of the royal chaplains, and afterwards Bishop of Coventry officiated, in the presence only of the Duke of Norfolk, uncle to the Lady Anne, and her father, mother, and brother. Lord Herbert,¹⁴ whose authority has been quoted by Hume, says, that Cranmer was also present, but this is undoubtedly an error, as that prelate had only just then returned from Germany, and was not informed of the circumstance until two weeks afterwards, as appears from the following passage in his letter to Hawkyns, before quoted:—"Yt hath bin reported thorowte a greate parte of the realme that I married her; which was playnly false, for I myself knew not thereof a fortyenight after it was donne."

It may not, perhaps, prove uninteresting to our readers, or quite irrelevant to the subject, to close this brief account of the marriage of Anne Boleyn, with the copy of a letter from that queen to "Squire Josselin, upon ye birth of Q. Elizabeth," preserved among the manuscripts in the British Museum.¹⁵

"By the Queen—Trusty and well beloved wee greet you well. And whereas it hath pleased ye goodness of Almighty God of his infinite mercy and grace to send unto vs at this tyme good speed in ye deliverance and bringing forth of a Princess to ye great joye and inward comfort of my lord. Us, and of all his good and loving subjects of this his realme ffor ye which his inestimable beneuolence soe shewed unto vs. We have noe little cause to give high thankes, laude and praying unto our said Maker, like as we doe most lowly, humbly, and wth all ye inward desire of our heart. And inasmuch as wee undoubtedly trust yt this our good is to you great pleasure, comfort, and consolacion; wee therefore by these our Lrs aduertise you thereof, desiring and heartily praying you to give wth vs unto Almighty God, high thankes, glory, laud, and praising, and to pray for ye good health, prosperity, and continuall preservation of ye sd Princess accordingly. Yeoven under our Signett at my Lds Manner of Greenwich,¹⁶ ye 7th day of September, in ye 25th yeare of my said Lds raigne, An. Dno. 1533."

⁹ Wyatt's Life of "Queen Anne Boleigne." Vide Appendix to Cavendish's "Life of Wolsey," by Singer, vol. ii. p. 200. This interesting memoir was written at the close of the sixteenth century, (with the view of subverting the calumnies of Sanders,) by George Wyatt, Esq, grandson of the poet of the same name, and sixth son and heir of Sir Thomas Wyatt, who was decapitated in the reign of Queen Mary, for his insurrection.

¹⁰ "Annales," p. 51. edit. 1616. "Ulterioris moræ perlæsus Rex, Boleniam suam iam tandem Januarij 25, duxit uxorem, sed clauculum, & paucissimis testibus adhibitibus." Polydor Virgil makes no mention of the period of the marriage, he only says, "in matrimonium duxit Annam Bulleyne, quam paulò antè amare cæperat. ex quâ suscepit filiam nomine Elizabeth." p. 689. edit. 1570.

¹¹ Hume's "History of England," vol. iv. p. 3.

¹² Lingard's "History of England," vol. iv. p. 190. 4to edit.

¹³ Vide Speed's "Annals," p. 1029.

¹⁴ "Life and Raigne of Henry the Eighth," p. 341. edit. 1649.

¹⁵ Harleian MSS. No. 787.

¹⁶ Queen Elizabeth was born at the ancient Palace of Greenwich, or as it was then called, "the Manner of Plesauce," one of the favourite residences of Henry VIII.

S.I.B.

Memorable Days

COLLOP MONDAY

Collop Monday is the day before Shrove Tuesday, and in many parts is made a day of great feasting on account of the approaching Lent. It is so called, because it was the last day allowed for eating animal food before Lent; and our ancestors cut up their fresh meat into collops, or steaks, for salting or hanging up until Lent was over; and even now in many places it is still a custom to have eggs and collops, or slices of bacon, for dinner on this day.

In Westmoreland, and particularly at Brough, where I have witnessed it many times, the good people kill a great many pigs about a week or two previous to Lent, which have been carefully fattened up for the occasion. The good housewife is busily occupied in salting the flitches and hams to hang up in the "pantry," and in cutting the fattest parts of the pig for collops on this day. The most luscious cuts are baked in a pot in an oven, and the fat poured out into a bladder, as it runs out of the meat, for hog's-lard. When all the lard has been drained off, the remains (which are called *cracklings*, being then baked quite crisp) resemble the crackling on a leg of pork, are eaten with potatoes, and from the quantity of salt previously added to them, to preserve the lard, are unpalatable to many mouths. The rough farmers' men, however, devour them as a savoury dish, and every time "lard" is being made, *cracklings* are served up for the servants' dinner. Indeed, even the more respectable classes partake of this dish.

PIG-FRY—This is a Collop Monday dish, and is a necessary appendage to "*cracklings*." It consists of the fattest parts of the entrails of the pig, broiled in an oven. Numerous herbs, spices, &c. are added to it; and upon the whole, it is a more sightly "*course*" at table than fat cracklings. Sometimes the good wife indulges her house with a pancake, as an assurance that she has not forgotten to provide for Shrove Tuesday. The servants are also treated with "a drop of something good" on this occasion; and are allowed (if they have nothing of importance to require their immediate attention) to spend the afternoon in conviviality.

AVVER BREAD.—During Lent, in the same county, a great quantity of bread, called avver bread, is made. It is of *oats*, leavened and kneaded into a large, thin, round cake, which is placed upon a "*girdle*"¹⁷ over the fire. The bread is about the thickness of a "lady's" slice of bread and butter.

I am totally unable to give a definition of the word *avver*, and should feel much gratified by any correspondent's elucidation. I think *P. T. W.* may possibly assist me on this point; and if so, I shall be much obliged. There is an evident corruption in it. I have sometimes thought that avver means oaten, although I have no other authority than from knowing the strange pronunciation given to other words.

W.H.H.

¹⁷ Rutherglen, in Lanarkshire, has also long been celebrated for baking *sour cakes*—See vol. X. MIRROR, p 316.—I am of opinion these cakes are of precisely the same make and origin as those to which the writer alludes under the above name of "*sour cakes*," which I presume he must have forgotten the name of. I should have mentioned, that when these cakes (for they are frequently called *avver cakes*) are baked, the fire must be of wood; they never bake them over any other fire. These cakes are of a remarkably strong, sour taste. I should further note, that the *girdle* is attached to a "crane" affixed in the chimney.

The Contemporary Traveller

DESCRIPTION OF MEKKA

Mekka maybe styled a handsome town; its streets are in general broader than those of eastern cities; the houses lofty, and built of stone; and the numerous windows that face the streets give them a more lively and European aspect than those of Egypt or Syria, where the houses present but few windows towards the exterior. Mekka (like Djidda) contains many houses three stories high; few at Mekka are white-washed; but the dark grey colour of the stone is much preferable to the glaring white that offends the eye in Djidda. In most towns of the Levant the narrowness of a street contributes to its coolness; and in countries where wheel-carriages are not used, a space that allows two loaded camels to pass each other is deemed sufficient. At Mekka, however, it was necessary to leave the passages wide, for the innumerable visitors who here crowd together; and it is in the houses adapted for the reception of pilgrims and other sojourners, that the windows are so contrived as to command a view of the streets.

Конец ознакомительного фрагмента.

Текст предоставлен ООО «ЛитРес».

Прочитайте эту книгу целиком, [купив полную легальную версию](#) на ЛитРес.

Безопасно оплатить книгу можно банковской картой Visa, MasterCard, Maestro, со счета мобильного телефона, с платежного терминала, в салоне МТС или Связной, через PayPal, WebMoney, Яндекс.Деньги, QIWI Кошелек, бонусными картами или другим удобным Вам способом.