

VARIOUS

THE MIRROR OF
LITERATURE,
AMUSEMENT, AND
INSTRUCTION. VOLUME
20, NO. 579, DECEMBER
8, 1832

Various
The Mirror of Literature,
Amusement, and
Instruction. Volume 20,
No. 579, December 8, 1832

http://www.litres.ru/pages/biblio_book/?art=35505203

*The Mirror of Literature, Amusement, and Instruction / Volume 20, No. 579,
December 8, 1832:*

Содержание

ANTWERP	4
A MALTESE LEGEND	8
Manners and Customs	12
EARLY INHABITANTS OF BRITAIN	12
BATHING—ANCIENT AND MODERN	16
BATHS	
Конец ознакомительного фрагмента.	22

Various
The Mirror of Literature,
Amusement, and Instruction /
Volume 20, No. 579,
December 8, 1832

ANTWERP

This Engraving may prove a welcome pictorial accompaniment to a score of plans of "the seat of war," in illustration of the leading topic of the day. The view may be relied on for accuracy; it being a transfer of the engraving in "Select Views of the Principal Cities of Europe, from Original Paintings, by Lieutenant Colonel Batty, F.R.S."¹ We have so recently described the city, that our present notice must be confined to a brief outline.

Antwerp, one of the chief cities of the Netherlands, is situated on the river Scheldt, 22 miles north of Brussels, and 65 south of Amsterdam: longitude 4° 23' East; latitude 51° 13' North.

¹ Copied by permission of the proprietors and publishers, Messrs. Moon, Boys, and Graves.

It is called by Latin writers, *Antverpia*, or *Andoverpum*; by the Germans, *Antorf*; by the Spanish, *Anveres*; and by the French, *Anvers*.² The city is of great antiquity, and is supposed by some to have existed before the time of Cæsar. It was much enlarged by John, the first Duke of Brabant, in 1201; by John, the third, in 1314; and by the Emperor Charles V. in 1543: it has always been a place of commercial importance, and about twenty years after the last mentioned date, the trade is concluded to have been at its greatest height; the number of inhabitants was then computed at 200,000. A few years subsequently, Antwerp suffered much in the infamous war against religious freedom, projected by the detestable Philip II. (son of Charles V.) and executed by the sanguinary Duke of Alva, whose cruelty has scarcely a parallel in history. In this merciless crusade, Alva boasted that he had consigned 18,000 persons to the executioner; and with vanity as disgusting as his cruelty, he placed a statue of himself in Antwerp, in which he was figured trampling on the necks of two statues, representing the two estates of the Low Countries. Before the termination of the war, not less than 600 houses in the city were burnt, and 6 or 7,000 of the inhabitants killed or

² The name of Antwerp, says an ingenious correspondent, at p. 287, vol. xiv. of *The Mirror*, is derived from *Hand-werpen*, or *Hand-thrown*: so called from a legend, which informs us that on the site of the present city once stood the castle of a giant, who was accustomed to amuse himself by cutting off and casting into the river the right hands of the unfortunate wights that fell into his power; but that being at last conquered himself, his own immense hand was disposed off, with poetical justice, in the same way. We quote this passage in a note, as it is only worthy of place *beneath* facts of sober history.

drowned. Antwerp was retaken and repaired by the Prince of Parma, in 1585. It has since that time been captured and recaptured so frequently as to render its decreasing prosperity a sad lesson, if such proof were wanting, of the baleful scourge of war. The reader need scarcely be reminded that the last and severest blow to the prosperity of Antwerp was occasioned by the overthrow of Buonaparte, when, by the treaty of peace signed in 1814, her naval establishment was utterly destroyed.³ The population has dwindled to little more than one-fourth of the original number, its present number scarcely exceeding 60,000.

The annexed view is taken from the *Tête de Flandre*, a fortified port on the left bank of the river Scheldt, immediately opposite to the city, and now in the possession of the Dutch. The river here is a broad and noble stream, and at high water navigable for vessels of large tonnage. A short distance below the town the banks are elevated, like part of Millbank, near Vauxhall Bridge; and the situation has much the same character. The river is here about twice the width of the Thames at London Bridge, and it flows with great rapidity.

Lieut.-Colonel Batty observes, "there is perhaps no city in the north of Europe which, on inspection, awakens greater interest" than Antwerp. It abounds in fine old buildings, which bear testimony to its former wealth and importance. The three most aspiring points in the View are—1. the Church of St. Paul, richly

³ See Antwerp described from a *Tour in South Holland* in the *Family Library*, at p. 109. vol. xviii of *The Mirror*.

light with pictures by Teniers, De Crayer, Quellyn, De Vos, Jordaens, &c.; 2. the tower of the Hôtel de Ville, the whole façade of which is little short of 300 feet, a part of the front being cased with variegated marble, and ornamented with statues; 3. the lofty and richly-embellished Tower of the Cathedral of Nôtre Dame, forming the most striking object from whichever side we view the city. The interior is enriched with valuable paintings by Flemish masters; the height of the spire is stated at 460 feet.⁴

The distance from the mouth of the Scheldt to Antwerp is usually reckoned to be sixty-two miles, allowing for the bending of the river. At Lillo, an important fortress, the appearance of the city of Antwerp becomes an interesting object, and the more imposing the nearer the traveller approaches along the last reach of the Scheldt.

Antwerp has been the birthplace of many learned men—as, Ortelius, an eminent mathematician and antiquary of the sixteenth century, and the friend of our Camden; Gorleus, a celebrated medallist, of the same period; Andrew Schott, a learned Jesuit, and the friend of Scaliger; Lewis Nonnius, a distinguished physician and erudite scholar, born early in the seventeenth century. Few places have produced so many painters of merit, as will be seen at page 380, by a well-timed communication from our early correspondent P.T.W.

⁴ See Antwerp Cathedral, *Mirror*, vol. xiv, p. 286.

A MALTESE LEGEND

Hark, in the bower of yonder tower,
What maiden so sweetly sings,
As the eagle flies through the sunny skies
He stayeth his golden wings;
And swiftly descends, and his proud neck bends,
And his eyes they stream with glare,
And gaze with delight, on her looks so bright,
As he motionless treads the air.
But his powerful wings, as she sweetly sings,
They droop to the briny wave,
And slowly he falls near the castle walls,
And sinks to his ocean grave.
Was it arrow unseen with glancing sheen,
The twang of the string unheard,
Sped from hunter's bow, that has laid him low,
And has pierced that kingly bird?
That has brought his flight, from the realms of light,
Where his hues in ether glow,
To float for awhile in the sun's last smile,
Then dim to the depths below?
No! the pow'rful spell, that had wrought too well,
Was sung by a maiden true,
And it breath'd and flow'd, to her love who row'd,
His path through the seas of blue.
As she saw his sail, by the gentle gale,

Slow borne to her lofty bower,
Her heart it beat, in her high retreat,
She sang by a spell-bound power:

"Zephyr winds, with gentlest motion
Urge his bark the blue waves o'er;
Cease your wild and deep commotion
Waft him safely to the shore.

"Lovely art thou crested billow,
On thy whiteness rests his eye,
Thou art to his bark a pillow,
Thou dost hear his ev'ry sigh.

"Would I were yon dolphin dancing
Round his fragile vessel's stern;
Ev'ry gaze my soul entrancing,
I would woo him though he spurn."

Here she rais'd her eyes, to the once bright skies,
For she heard the deep sea groan,
And her song it stopp'd, and her hands they drop'd,
Her face grew white as the foam;
For the lovely blue, was hid from her view,
By a black and mighty cloud!
She saw in each wave, a watery grave,
And again she sang aloud:

"But the clouds are rolling heavy,

Fitful gusts distend his sail;
See the whirlpool's foaming eddy,
Hear the seagull's mournful wail.

"Now his vessel greets the thunder,
Now she rests on ocean's bed,
Where in shrines of pearl and amber,
Youthful lovers, love, though dead.

"Gracious Heaven! in mercy spare him,
Shield him with thine arm of pow'r;
On thy wings, oh! Father, bear him
Through this dark and troubled hour.

"In yon convent then to-morrow
Will I give to thee my days;
Flee this world of grief and sorrow,
Endless sing thee hymns of praise.

"But if thou hast bid us sever,
Till we reach the heavenly shore,
I will steer my bark, where never,
Waves nor death shall part us more.

"We will roam the plains of ocean,
Tread the sands where rubies shine,
Drink from starry founts the potion
Mortals taste, and grow divine.

"But his vessel's sinking slowly,
And mine hour of death is near;
Yet I shrink not,—sweet and holy
Is the end that knows no fear."

Scarce the words had died, and the crimson tide,
Flow'd calm in her heaving breast,
When she flew to the wave, to share his grave,
And taste of his final rest.
And the fishermen boast, who dwell on that coast,
That after the ev'ning bell
Has toll'd the hour, in sleet and in shower,
They float on a golden shell.
And all night they roam, where the breakers foam,
When the moonbeams streak the waves,
But when morn awakes and the twilight breaks,
They glide to their coral caves.

Leeds.

T. W. H.

Manners and Customs

EARLY INHABITANTS OF BRITAIN

(To the Editor.)

In your Correspondent *Selim's* laudable endeavour to vindicate the ancient inhabitants of this island from the character of barbarians given them by Cæsar, he has made some errors, which, with your permission, I will attempt to rectify. First, I beg leave to dissent from the derivation of the word Druid, "Druidh," a wise man, as such a word is not to be found in the Welsh language. In one of your early volumes⁵ there is a letter from a Correspondent, deriving the word (in the above language it is written Derwydd) from Dar and Gwydd, signifying chief in the presence, as the religious ceremonies of the Druids were considered to be performed in the presence of the Deity. This may seem far fetched; but, according to the genius of the language, any word commencing with g, and having another word prefixed, the sound of the g is always dropped: therefore, those words would be written Dar-wydd, only a difference of one

⁵ Vol. iv. p. 10 and 50.

letter from the proper word.

With regard to the statement of the Druids being "ever foremost in the battle strife," as your Correspondent has quoted Cæsar, I am surprised that he has overlooked this passage: "The Druids were exempt from all military payment, and excused from serving in the wars;" indeed, one of the main objects of Bardism was to maintain peace, and the use of arms was therefore prohibited to its members; though in later times it was one of the duties of the king's domestic bard, on the day of battle, to sing in front of the army the national song of "Unbennaeth Prydain" (the Monarchy of Britain,) for the purpose of animating the soldiers.

It is not possible that a people possessing the three orders of Druid, Bard, and Ovate, who, (leaving their poetry out of the question for the present,) were able to raise the immense piles of Abury and Stonehenge, could be the barbarians they are thought to be; and those who could raise such immense blocks of stone deserve at least credit for ingenuity. Now, it does not appear to me to require a great stretch of fancy to believe that the requisite knowledge was obtained of the architects of the Pyramids, Temples, and cities of Egypt and the east: and this is not improbable; as, according to the Triads, the Cymmry (or Welsh) came from the Gwlad yr Haf,⁶ (the summer country) the present Taurida; and further, Herodotus says, that a nation called Cimmerians, (very much like their own name,) dwelt in that part

⁶ Welsh name of Somersetshire.

of Europe and the neighbouring parts of Asia. Other historians are of similar opinion, and considering the numerous emigrations from Egypt, caused by religious persecutions and conquests, it is very likely that some of their priests or learned men were among those exiles, and that they communicated their knowledge to the same description of persons belonging to the nations with whom they sojourned. The founders of Athens and Thebes were exiles; and the Philistines, noted for their constant wars with the Jews, were originally expelled from Egypt. I have been informed that there has been found in the southern part of the United States, the remains of a building similar in its appearance to Stonehenge. Did a remnant of those Druids or Priests erect this and the Temples of Mexico, and leave behind them those implements of war and industry that have been found in the soil and in the mines of America? and to equal the manufacture of which, all the resources of modern art have proved inadequate. It appears that there existed at a most remote period, a sort of Freemasonry of priests, bards, and architects, who, and their successors extended themselves over the whole world; for, to whom else can be ascribed those stupendous structures, the ruins of which at the present day excite our admiration and wonder, and may be traced over Asia, Egypt, along the shores of the Mediterranean, in Britain and America. That the ancients knew of America is not improbable, when we recollect the extent of the voyages of the Phœnicians and Carthaginians, and what has been said of the great Island of Atlantis; it is not likely that Prince

Madog would have sailed in search of a distant land if he had not heard something of its existence. In the fifth century, a chieftain named Gafran ab Aeddan, went in search of some islands called Gwerddonau Lliou, (Green Isles of the Floods,) supposed to be the Canaries; but whether he succeeded in reaching them is not known, as he was never heard of after he left Britain. This is a proof that the Welsh at least, had heard of distant lands in the Atlantic Ocean: another curious fact is, that the worship of the sun was prevalent in all the countries in which those remains have been found. In conclusion, I beg leave to say that the people could not be very barbarous, who were in the habit of hearing such precepts as "the three ultimate objects of bardism—to reform *manners* and *customs*, to secure *peace*, and to extol every thing that is good."

Llundain.

CYMMRO.

BATHING—ANCIENT AND MODERN BATHS

Perhaps neither of the exercises that are indispensable to the health and comfort of man has so kept pace with his progressive improvement as bathing; and though of late years this effectual promoter of cleanliness has not in some parts of the world been sufficiently attended to, yet the custom is by no means on the decrease; nor can any fear be entertained, with propriety, that so excellent and so natural an expedient should ever be suffered to decline, from want of consideration of its benefits and advantages. But it must be owned, that while bathing in many countries is resorted to as a matter-of-course affair among all classes, in England it is in a great measure disregarded by most of the middle classes, and almost entirely so by those in the lower station of life, who perhaps require this exercise more than their richer neighbours.

A medical writer of the present day observes, with some grounds for complaint, that while "in almost all countries, both in ancient and modern times, whether rude or civilized, bathing was a part of the necessary and everyday business of life, in this country alone, with all its refinements in the arts which contribute to the happiness or comfort of man, and with all its improvements in medical science and jurisprudence, this

salutary and luxurious practice is almost entirely neglected."⁷ But in many countries, particularly in the east, bathing is as much resorted to as ever; and its really powerful effects in invigorating the frame and promoting the porous secretions, (without which life itself cannot be long continued,) require only to be once known to be persevered in.

Among the ancients, bathing was far more generally practised than at the present day. In the city of Alexandria, there were 4,000 public baths; and the height of refinement in this luxury among the Romans is almost incredible. In addition to the private baths, with which almost every house was supplied, public baths were built, sometimes at the public cost, and often at the expense of private individuals, who nobly conceived their wealth to be laudably expended in giving each of their fellow-citizens the means of procuring, free of expense, bodily cleanliness and comfort. These baths were generally very extensive, and fitted up with every possible convenience;—the passages and apartments were paved with marbles of every hue, and the tessellated floors were adorned with representations of gladiatorial engagements, hunting, racing, and a variety of subjects from the mythology. In the *Thermæ* at Rome, ingenuity and magnificence seem exhausted; and the elegance of the architecture, and the vast range of rooms and porticos, create in the beholder surprise and admiration, mingled with feelings of regret for their neglected state. A quadrans (about a farthing) admitted any one; for

⁷ Culverwell on Bathing.

the funds bequeathed by the emperors and others were amply sufficient to provide for the expensive establishments requisite, without taxing the people beyond their means. Agrippa gave his baths and gardens to the public, and even assigned estates for their maintenance. Some of the *Thermæ* were also provided with a variety of perfumed ointments and oils gratuitously. The chief *Thermæ*⁸ were those of Agrippa, Nero, Titus, Domitian, Caracalla, and Diocletian. Their main building consisted of rooms for swimming and bathing, in either hot or cold water; others for conversation; and some devoted to various exercises and athletic amusements. In some assembled large bodies to hear the lectures of philosophers, or perhaps a composition of some favourite poet; while the walls were surrounded with statues, paintings, and literary productions, to suit the diversified taste of the company.

Eustace describes these *Thermæ* at some length:—"Repassing the Aventine Hill, we came to the baths of Antoninus Caracalla, that occupy part of its declivity, and a considerable portion of the plain between it and Mons Cæliolus and Mons Cælius. The length of the *Thermæ* was 1,840 feet; breadth, 1,476. At each end were two temples, one to Apollo and another to Esculapius, as the tutelary deities of a place sacred to the improvement of the mind, and the health of the body. In the principal building were, in the first place, a grand circular vestibule, with four halls

⁸ θερμᾶι—hot springs.

on each side, for cold, tepid, warm, and steam baths;⁹ in the centre was an immense square for exercise, when the weather was unfavourable to it in the open air; beyond it a great hall, where *one thousand six hundred seats of marble* were placed for the convenience of the bathers; at each end of this hall were libraries. The stucco and paintings, though faintly indeed, are yet in many places perceptible. Pillars have been dug up, and some still remain amidst the ruins; while the Farnesian Bull and the famous Hercules, found in one of these halls announce the multiplicity and beauty of the statues which once adorned the *Thermae of Caracalla*."

Before they commenced bathing in the *Thermae*, the Romans anointed themselves with oil, in a room especially appropriated to the purpose; and oil was again applied, with the addition of perfumes, on quitting the bath. In a painting which has been engraved from one of the walls in the baths of Titus, the room is represented filled with a number of vases, and somewhat resembles an apothecary's shop. These vases contained a variety of balsamic and oleaceous compositions for the anointment, which, when ultimately performed, prepared the bathers for the *sphaeristerium*, in which various amusements and exercises were enjoyed. The subsequent operation of scraping the body with the strigil has given way to a mode of freeing the body from

⁹ These baths, impregnated with medicinal herbs, and other preparations, are at the present day gaining great repute for the cure of cutaneous diseases, and other complaints.

perspiration and all extraneous matter, by a sort of bag or glove of camel's hair, which is used in Turkey; while flannel and brushes are substituted in other parts.

The vapour-baths now used in Russia resemble very much those among the ancient Romans. These are generally rudely built of wood, over an oven, and the bathers receive the vapour at the requisite heat, reclining on wooden benches,—while, more powerfully to excite perspiration, they whip their bodies with birch boughs, and also use powerful friction. They then wash themselves; and, as these vapour-baths are often constructed on the banks of a river, throw themselves from the land into the water; or sometimes, by way of variety, plunge into snow, and roll themselves therein. This violent exercise and sudden transition of temperature is almost overpowering to persons unhabituated to the custom, and will oftentimes produce fainting,—though the patient, on recovering, finds himself refreshed, and experiences a delightful sense of mental, as well as bodily, vigour and energy. The enervating effects of the extreme luxury and refinement practised in the Greek and Roman baths are obviated in the Russian mode: to which may partly be ascribed the power which the latter people have in undergoing fatigue and the various hardships of their rigorous climate. Tooke says that without doubt the Russians owe their longevity, robust health, their little disposition to fatal complaints, and, above all, their happy and cheerful temper, mostly to these vapour-baths. Lewis and Clarke, in their voyage up the Missouri, have noticed the use of the

vapour-bath in a somewhat similar contrivance to the Russians among the savage tribes of America;—so it appears that this effectual promoter of cleanliness is one of the most simple, original, and natural, that can be employed for that paramount duty.

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.