

the gate that looketh towards the East. And, behold, the glory of the God of Israel came from the way of the East, &c. And the glory of the Lord came into the way of the gate, whose prospect is towards the East, &c." And in xliv., 1 and 2—"Then he brought me back the way of the gate of the outward sanctuary, which looketh towards the East, and it was shut. Then said the Lord unto me, this gate shall be shut, it shall not be opened, and no man shall enter in by it: because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut." In xlvi., 1—"Thus saith the Lord God, the gate of the inner court that looketh towards the East, shall be shut the six working days, but on the Sabbath it shall be opened, &c." And in verse 2 and 3—"And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of that gate; and the priests shall prepare his burnt offerings; and he shall worship at the threshold of the gate, &c. Likewise, the people of the land shall worship at the door of this gate, before the Lord, &c."

Homer, Pythagoras, Plato, Galen, and a host of ancient writers, both Greek and Roman, in referring to the relative dignity and sanctity of the four quarters of the Heavens, call the East the right side, and the West the left. So that the East was held sacred, because, says Aristotle, that quarter is the right side of Heaven and the abode of the Deity, hence we worship towards the East. Varro and Plinius, on the other hand, determine contrarily, and oppose the left side to the East, the right to the West, and the face to the South, according to the practice of the ancient Latins, who probably brought the custom along with them from Crete. According to Livius,* at the inauguration of Numa Pompilius, the augur standing with his face to the East, prayed and traced the quarters with his lituus or divining rod, going round from East to West. His right hand was towards the South, and his left turned to the North. The Psalmist† says, thou hast created the North and the *right*, namely, the *South*; for such must be the true meaning of the word, if we can prove that the Jews were influenced by the universal practice of referring the quarters of the Heavens to the position of the human body, when the face is turned to the rising sun, at midsummer—a practice already sufficiently proved, indeed, by the Hebrew synonyms already adverted to.

Hesiod shows the reverence in which the East was held in his time, in that passage of his "Works and Days,"‡ where he exhorts his brother to beware of profaning this quarter by exposing his person to the rising Sun, in attending to the calls of nature.

The Greek scholiast upon Pindar, informs us it was the custom of the people to turn their faces towards the East when they worshipped the Gods, and towards the West when they prayed to the heroes or demigods. The Asclepius of Hermes Trismegistus, directs, that when men desire to worship God at sunset, they should turn to the South, but at sunrise, to the East; and we learn from Cœlius Rhodiginus§ that ancient worshippers always kept their faces turned towards

* Lib. i., cap. 18.

† Ps. xxxix., 12.

‡ Lib. ii., 480.

§ Antiq. Lect. lib. viii., cap. 2.

the sun at whatever time of day they performed their devotions, namely, in the morning to the East, at noon to the South, and in the evening to the West. The Egyptians, too, from a passage of Apuleius,* seem to have observed the same custom of praying towards the East. Speaking of Zachlas, an Egyptian High Priest, he says, "tunc orientem obversus, et incrementa solis augusti tacitus imprecatus." Tertullian† reproaches the persecutors for their superstitious zeal in turning to the East in their devotions, "sed plerisque vestrum affectatione aliquando et cœlestia adorandi, ad solis ortum labia vibratis." But Prochoius, an ancient Monk, testifies in his life of John the Baptist, that the early Christians were also addicted to the habit of turning to the East in prayer.

Οι δε ανασταντες και σταθεντες κατα ανατολας ητησαντο Ιακωβου τον αδελφου του Κυριου ευχην ποιησαι—*And rising up and standing with their faces to the East, they entreated John, the brother of the Lord, to pray.* Latinus Drepanius, in his panegyric on the Emperor Theodosius, thus also adverts to this religious ceremony—"Nam ut Divinis rebus operantes, in eam cœli plagam ora convertimus a quâ lucis exortum est."

In strict accordance with this custom, the temples in the earliest ages of Pagan history, were likewise built in such a manner, that the sacred things and the ceremonies of religion should have an eastern aspect. The front of the edifice was therefore placed towards the *West*, in order that the altars, the images of the Gods, and the performance of worship, should be on the East. So, at least, Hyginus‡ and Clemens Alexandrinus§ affirm, when they state that this was the most ancient mode of constructing the temples, and that the position of the front towards the East, was an innovation of more modern times. But a reference to the Bible clearly disproves their assertions; and Frontinus|| sneers at those architects who have described the fronts of the temples as looking to the *West*—*Et sicut quidam garriunt Architecti, delubra in occidentem recte spectare scripserunt.* Porphyrius,¶ however, states that, almost all the temples were then so constructed, that the entrance and the statues of the Gods looked to the rising sun, but they who paid their devotions, were turned towards the *West*.

This is partly contradicted by the highest authority in ancient architecture, and sacred ceremonies. But Porphyrius and Vitruvius are probably alluding to two remotely distant periods in pagan worship. Vitruvius** says, *Ædes autem sacrae deorum immortalium ad regiones quas spectare debent, sic erunt constituendæ, uti si nulla ratio impederit, libraque fuerit potestas ædis, signum quod erit in cella (the image in the chancel of the temple) collocatum, spectat ad vespertinam cœli regionem, uti qui adierint ad aram immolantes aut sacrificia facientes, spectant ad partem cœli orientis, et simulacrum, quod erit in aede: et ita vota suscipientes contueantur aedem et orientem cœli, ipsaque simulacra videantur ex orientia contueri supplicantes et sacrificantes: quod aras omnes deorum necesse esse videatur ad orientem spectare."*

* *Metamorph.*, lib. ii. † *Apologet.* ‡ *De agrorum limit. cons.* lib. i.
§ *Stromat.* viii. || *In fragment, de limitibus* ¶ *De antro Nympharum.*
** *De Archelietura*, lib. 10, cap. 5.

I should leave the subject even more imperfect than I have thought it necessary to treat it here, if I concluded without adverting to the metaphorical acceptation of the terms North and South in the Scriptures, which are frequently used there for Heaven and Hell. The ancients, like many of the moderns, gave a locality to these ideas, and placed Heaven on the *right* hand, or *South*; and Hell on the *left* hand, or *North*, in correspondence with the ancient custom, explained above, of standing with the face to the East, which, in the lapse of time, established a relation between the parts of the body and the four quarters of the Heavens, and in the primitive language, identified the terms before, behind, right, and left, with the epithets East, West, North, and South. Job* makes a plain allusion to this allegorical position of the places of rewards and punishments, where he says, "*Hell* is naked before him, and *destruction* hath no covering. He stretcheth out the *North* over the *empty* place, &c." *Hell*, *destruction*, and the *empty* place, signify here the same thing. The Blessed Saviour, in allusion to the events of the Day of Judgment says, in Matthew,† "And He shall set the sheep on his right hand, but the goats on the left, &c."

Again, Solomon the Preacher‡ says, "If the tree fall toward the *South* or toward the *North*, in the place where the tree falleth there it shall be"—a clear typification of the condition in which a man may chanceto die, and showing there is no repentance in the grave. So thought St. Jerome on this passage, which see. I am inclined to believe also that the Royal Psalmist|| points to Heaven and Hell, where he says, "The *North* and the *South* thou hast created them, &c." I am led to this belief, from the preceding verse. Zechariah,§ prophesying the advent of Christ, is remarkably explicit on this allegory. "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem, on the East; and the mount of Olives shall cleave in the midst thereof, towards the East and towards the West, and there shall be a very great valley; and half of the mountain shall remove towards the *North*, and half of it toward the *South*."

However commentators may explain the following passage of Jeremiah,¶ it is evident from it and many other Scripture allusions to the North, that under all circumstances, it was in bad odour among the descendants of Abraham, perhaps, from the very idea with which it was usually associated. "And the word of the Lord came unto me the second time, saying, What seest thou? And I said I see a seething-pot, and the face thereof is toward the North. Then the Lord said unto me, out of the North an evil shall break forth upon all the inhabitants of the land." And this is confirmed by Ezekiel,** "And he brought me in the visions of God to Jerusalem, to the door of the inner gate, that looketh towards the *North*, where was the seat of the image of *jealousy*, which provoketh to *jealousy*." Read also verse 14, "Then he brought me to the door of the gate of the Lord's house which was toward the *North*; and behold, there sat women weeping for Tammuz." This is the celebrated Adonis of the ancient poets. See their works for his history; and read particularly the beautiful elegy on his death by Theocritus; and the proper place

* Job xxvi., 6, 7. † Mat. xxv., 33, 34. ‡ Eccles. xi., 3. || Ps. lxxxix., 12.
§ Zach. xiv., 4. ¶ Jer. i., 13, 14. ** Ezek. viii., 3.

of this lascivious idol among the pagan Gods, will be found in Milton. Many more examples favoring my conjecture may be cited, but the foregoing are sufficient for my purpose. But I feel it necessary to add this curious fact, that there is no form of religion properly so called, which directs its votaries to worship absolutely towards the North. The Mahomedans adore God towards the South. The Jews, wherever they are stationed, I believe, invariably turn towards Jerusalem, and the Christians turn to the East.

The association of the North with the place of torment, is not confined to the ancients. Olaus Magnus and Saxo Grammaticus both declare the North to be full of evil spirits; and every one is familiar with the witches of Norway. On the contrary, the Arabs and the Moors believe there are no (or very few) bad demons in the South. But Mirandula is at a loss to decide whether this is on account of the abundance of light in the South by which these spirits are supposed to be scared away, or whether it arises from the tenuity of the air, which cannot support their weight! The atmosphere is heavier, *i. e.* more dense in the North, and therefore forms a local habitation for devils.

PRESERVATION OF FOOD.—Whilst, in former times, during long voyages, mariners were confined to salt and smoked meats, which, in the long run, always proved injurious to health, and thousands of human beings lost their lives for the want of fresh aliments, which were even more essential in sickness, these dangers and discomforts become more and more rare at the present day. This is certainly one of the most important contributions to the practical benefit of mankind ever made by science, and for this we are indebted to Gay Lussac. At Leith, in the neighbourhood of Edinburgh, at Aberdeen, at Bordeaux, Marseilles, and in many parts of Germany, establishments of enormous magnitude exist, in which soup, vegetables, animal substances, and viands of every description are prepared and sent to the greatest distances. The prepared aliments are enclosed in canisters of tinned iron plate, the covers are soldered air tight, and the canisters exposed to the temperature of boiling water. When this degree of heat has penetrated to the centre of the contents, which it requires about three or four hours to accomplish, the aliments have acquired a stability which one may almost say is eternal. When the canister is opened after the lapse of several years, the contents appear as if they were only recently enclosed. The colour, taste, and smell of the meat are completely unaltered. This valuable method of preparing food has been adopted by many persons in my neighbourhood and other parts of Germany, and has enabled our housewives to adorn their tables with green vegetables in the midst of winter, and with dishes at all times which otherwise could be obtained only at particular seasons. This method of preserving food will become of the greatest importance in provisioning fortresses, since the loss incurred in selling off old stores, and replacing them by new, especially with respect to meat, ham, &c, is far more considerable than the value of the tin canisters, which, moreover, may be repeatedly employed after being carefully cleansed.—*Liebig's Letters on Chemistry.*

ORIGIN OF KISSING.—Pliny, in his Natural History, says that Cato was of opinion that the use of kissing first began between kinsmen and kinswomen, however nearly allied or far off, only to know, by kissing, whether their wives, daughters, or nieces had tasted any wine.

THE KING AND THE ABBOT.

[TRANSLATED METRICALLY FROM THE GERMAN OF "BÜRGER."]

I'll sing, an' it please ye, a *ryght merrie dittie* :
There once lived a Monarch—the Monarch was witty—
And also an Abbot, of haughty degree,
A shepherd he had, full of cunning was he.

In Summer or Winter, no toil the King heeded,
In camp, clad in armour, no soft couch he needed ;
His diet, sour black bread—cold water his drink,
Nor oft e'en from hunger and thirst did he shrink.

The Abbot rejoic'd in good cheer beyond measure,
To loll at his ease, quaff good wine, form'd his pleasure ;
Just like the full moon was his plump, ruddy face,
No span of ten feet could his huge paunch embrace.

The King found great mirth pamper'd monks in deriding ;
One hot summer's day, as to war he was riding,
With knights, and with squires, the fat Abbot he sees,
Who reclin'd nigh his cloister, beneath shady trees.

"Well met," thought the King, in a mood prompt for joking,
In ironical vein the lord Abbot invoking ;
"Good den to thee, servant of God.—Troth 'tis plain,
"That in fasting and penance thy bulk doth not wane.

"It strikes me blue devils yet often must tease thee ;
"I'll set thee a task then, and trust it may please thee.
"The name thou dost bear of a priest deeply read,
"And almost can see the grass growing 'tis said.

"To thy two mighty jaws, which employment seem lacking,
"I give, as a pastime, three nuts hard of cracking.
"In three moons from hence shalt thou answer me straight,
"Three questions I'll give thee to puzzle thy pate.

"The first—when as Monarch, in pomp I am greeted,
"With crown, and with robes, on my throne I am seated,
"In costly regalia—then shalt thou denote,
"How much I be worth, to the tenth of a goat.

"As second, I give thee to promptly unravel,
"How soon round the world on fleet steed I may travel,
"Exact to a minute. An Abbot so wise
"I'm sure will quite ready an answer devise.

"As last, learned priest, which take heed thou get over,
"I give thee my thoughts to a hair to discover.
"I'll faithfully own them. Yet must thou be heard,
"To prove in those thoughts that from truth I have erred.

"And canst thou not solve these three riddles I've given,
"Of title and dignity shalt thou be riven ;
"Astride on a jackass, his tail in thy hand,
"Thou then, seated backwards, shalt ride through the land."