

THE MAY MAGAZINES.

We have received from Turner Brothers & Co., the May number of Harper's Magazine, which has the following list of articles:— Christopher Columbus—John S. C. Abbott; with twelve illustrations. Magdalen—Harriet Prescott Spofford. Glass-Blowing for Little Folk—Louise E. Chollet; with nine illustrations. The Sacred City of the Hindus—Henry M. Alden; with ten illustrations. A Bin of Omission—Mary N. Prescott. Both Sides—Elizabeth Stuart Phelps. Webster, Clay, Calhoun, and Jackson: How they sat for their Photographs—T. B. Thorpe. The Plains, as I crossed them. Ten Years Ago—Horace Greeley. The Workmen of the Middle Ages—Eugene Lawrence. The Eye of St. Bartholomew, with an illustration. My Enemy's Daughter—Justin McCarthy; with an illustration. A Brave Lady—By the author of "John Halifax, Gentleman" with two illustrations. Evening Rest—L. D. Nichols. Philly and the Rest—Mary E. Dodge. Deep Sea Sounding—Jacob Abbott; with an illustration. Editor's Easy Chair. Editor's Book Table. Editor's Drawer.

From Henry M. Alden's description of the Sacred City of the Hindus we make these extracts:— The Sacred City of the Hindus is a city so ancient that its origin is only mythically recorded. As the religious centre of Hinduism, of Buddhism, and then of Hinduism again, and for long periods as a secondary centre of Islamism, it has influenced the faith of more than half of the world's population. But numerous conflicts have almost entirely obliterated its earliest monuments; and what has not been thus obliterated has become inextricably confused on account of the appropriation by one conquering faith of the religious temples of that which the Hindu writers have done little to relieve the difficulties of the archaeologist. They have shown a singular neglect of chronology, and an utter distaste for noting and recording historical facts in a simple and consecutive manner. This is the more regrettable when it is remembered that many of them have been accustomed to close thought, and have prided themselves on their intellectual acumen; that they have originated numerous systems of philosophy, and made great pretensions to logical accuracy; and that the habit of the nation generally, for thousands of years, has been to reverence the past, and to reflect upon and observe, with punctilious nicety, its religious ceremonies and social usages. They possess no single record, among the ten thousand separate manuscript works of which their ancient literature is said to be composed, by the historical correctness of which one can place much reliance. Legendary stories are so intermingled with real events, and the web of the one is so intimately woven with the web of the other, and the two form so homogeneous a whole, that the finest microscopical analysis of the most patient and long-continued examination, have been well-nigh baffled in the attempt to discover which is fiction and which is fact. A few threads of truth have rewarded their pains, and perhaps a few others may occasionally be drawn forth; but that the gaudy-colored fabric of Hindu legendry, manufactured by themselves, will ever be satisfactorily separated into its two component parts is as hopeless as to expect that the waters of the Jumna will ever cease to mingle with the waters of the Ganges. The result is, that this city of Benares, the antiquity of which is attested by much of the glory which is justly its due.

The older temples are objects of the greatest veneration, while those recently erected, however magnificent, are shunned by the thirty-six sects. Every one of these old temples has some legend connected with its origin. Some of them are decorated with paintings. In the porch of the Trilochan temple is a remarkable painting representing the punishment of sinners who, in the forenoon, had been in the River of Death, through which persons are seen endeavoring to make their way to the other side. Some are left alone to buffet with the waves in their own strength; while others, who when living in this world, supported Brahmins, are held across by the sacred cow, who swims and drags them along by her tail, which they grasp most tenaciously. The punishments represented are various. In one place a conscience-stricken sinner, who has recently emerged from the stream, is seen strongly resisting the boatman who would take him across. In another is an enormous vessel full of clarified butter, into which the wicked are ruthlessly plunged. Here and there executioners are landing armed with prodigious clubs, with which they cruelly endeavor to help the victims to the other side. In this picture is a pillar of red-hot iron, on the top of which lies a writhing and agonizing mass of humanity. This punishment is exclusively reserved for adulterers.

From "The Workmen of the Middle Ages," by Eugene Lawrence, we quote as follows:— The industrious Arabs revived those useful arts which the barbarians of Europe seemed anxious to forget. They were the finest fabricators of wood, iron, and silk, and their manufactures of gold and carpets of unequalled splendor; their silks were covered with satin cushions and velvet hangings; and muslin and lace of fair-lyric texture adorned the Moslem bride. In metals the Arabs were also excellent workmen. They forged huge chains and bars of iron; the steel of Damascus was renowned in the cities of Europe. Their jewelry was the fairest and costliest of the age; they lavished gold and silver in decorating their mosques and their palaces; and their mints produced a coinage that was the model of the European world. As architects they invented a strangely graceful style of building, in which the fancy of the artist seemed to revel in new creations, and of which the lovely ruins of the Alhambra form a living example; in their private houses they gathered the richest marbles, the costliest mosaics, fountains, dancing waters, and gardens of perpetual beauty.

The Arab workman was usually temperate almost to austerity. Mohammed had enforced the doctrine of total abstinence with a rigor unsurpassed by the most austere of modern reformers. He denounced temporal and eternal woes against the Mussulman who should touch the accursed wine. He had himself set an example of perfect abstinence, and in his pure age his followers obeyed the precept of their prophet. It was only in the decline of the nation that Mohammedans learned to initiate the drunkenness and license of the Europeans. Temperate in their diet, frugal in their mode of life, the Arabs possessed sound intellects in sound bodies; they soon began to display an intellectual vigor that raised them to the front of civilization. They eagerly sought for knowledge amidst the ruins of Grecian literature, and the poets and philosophers of Athens and of Rome were translated for the benefit of the students of Bagdad, and Cordova. The colleges and schools of the Arab cities were thronged with attentive scholars when the great nobles of France and England could neither read nor write; they produced eminent poets and graceful writers, while Europe had neither a literature nor a language; their libraries numbered thousands of volumes when Oxford possessed only a few imperfect manuscripts chained to the walls; and the poorest merchant of Bagdad lived with more comfort and was far better informed than the proud knight who came at the head of his barbarous squadrons to die on the burning plains of Syria in an ineffectual crusade.

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lands of Germany and Muscovy, the dangerous realms of Richard or Philip Augustus. Every country and city was benefited by the presence of these indefatigable laborers. Wherever the Jew came he either brought capital or created it. He was the money-lender of Europe before the Florentine and Venetian bankers engrossed that gainful trade. He supplied the means with which merchants made their purchases, nobles supported their lavish establishments, and monarchs waged their destructive wars; and the usurious interest he exacted for his loans made him hated and envied by the less prudent Christians. Jewish communities grew up in all the European cities, distinguished for their barbarous neighbors by the regularity of their habits, the purity of their morals, their learning and scholarship, no less than their commercial thrift; and when the Semitic Hebrews had sunk into indolence and decay, their relatives, the Semic Hebrews, continued to impart to Saxons and Franks the higher traits of an ancient civilization. While Greek and Roman, Babylonian and Carthaginian died out from the earth, the chosen people still preserved their mental and moral vigor.

Yet the most fatal persecutions met them in every land. They lived amidst scenes of intolerable suffering. To rack and torture a Jew was the favorite employment of medieval Christians. To treat him with insult and contempt was considered a Christian duty. Yet, in spite of the persecution of their barbarous neighbors, the Jews grew rich and powerful; their patient industry conquered at length in the struggle with feudal principalities and independent trading cities on the Rhine and the Moselle, became again centres of intelligence and wealth; Jewish bankers, merchants, artisans, manufacturers became the models of those of Italy and Germany; and the example of Semitic learning and intelligence probably aided greatly in awakening the intellect of Europe.

The feudal nobles looked with an insane hatred upon the busy cities of the workmen, and constantly labored to destroy their benefactors. They would have been glad to have swept them from the earth. Like convicts, they could not understand why God permitted laboring communities to exist. Froissart rejoiced in the slaughter of "the low-born peasants" of Ghent, and lamented that any of them were left. The Dukes of Burgundy loaded the cities with wars, which they collected in a great degree to produce the downfall of chivalry. The example of Ghent and Bruges everywhere awakened the self-respect of laboring men. Ghent stood at the front of European progress, James, and his son Philip, Van Artevelde, a will enthusiastic for self-government which was apparent in every land. The Parisian butchers and clothiers rose against their king, all Flanders obeyed Philip, and the people, it is said, adored him as a god; nobility and royalty began to be looked upon as usurpers of the rights of the people. The Duke of Burgundy, the crime of kings and nobles made them hated as murderers and assassins; and the peasantry of France, in the rising called the Jacquerie, said very truly that "the nobles of the kingdom of France, knight and squire, were a disgrace to it."

The Little Corporal, published by Alfred L. Shewell, Chicago, is, as usual, full of interesting and instructive articles, suited to the tastes of young readers.

The Strasburgh Cathedral and Clock.

This clock is one of the notoriety of the interior, though you think that after looking at the Cathedral I felt that the machine up in the corner was a boy's play concern, and not worth having its name shed abroad through all the world. It came right for me to be there at noon, when the principal performance of the clock comes off. And there must have been two hundred more at the same time to see the same thing, the majority of them boys and loafers from the street of Strasburg. At twelve o'clock precisely the machinery began to move a little way, and then, in a few minutes, the great bell of the clock for the concern reaches almost to the roof of the building struck a bell, then a similar little angel turned an hour-glass which he holds forever and ever in his hands (and turns it every hour, in fact), then three or four figures, higher up, which appear to be a foot or a foot and a half long, and represent childhood, youth, and old age, march out in succession in front of an old skeleton of Father Time, or Death, and as each one passes the old chap he strikes a bell, and at the same time Time himself strikes the bell with a human tone that he holds in his hand; then, higher up still, twelve other figures, representing the twelve Apostles, march around in succession before a figure of Christ, and turning, salute him. Christ at the same time lifting his hand in benediction over the heads of each one, and to crown all, three or four times during this complex operation a rooster (more elegantly called cock), as large as life, and standing on the very top of the clock, lifts his wings and crows with exceeding naturalness, and with a voice that fills the whole cathedral, and adds great solemnity to divine service. I should say, when he and the priest happen to be both in exercise at the same time.

All of these many figures move with the regularity of machine work, and are highly playful, and I should like to see a crowd of boys to see it, because it is curious and funny, but aside from a certain solemnity like that which attends any measured marking of the eternal flow of time (like the slow ticking of a clock in a still house, or the stroke of the hours by night in the resounding bell tower), there is nothing impressive in the renowned Strasburgh clock, and in a great cathedral, one solitary deep-voiced bell to announce the hours and the quarters would speak more than all the angels, tones, apostles, and roosters put together.

The spirit of the cathedral is the highest in the world (408 feet), but it does not appear so, and if you were told that it was only 300 feet high, you would easily enough believe it. But oh! the work laid out on that spire. There is no end to it, and it would take all day to study it and then you would not get it; the tower is so crowded because the bulk of it is so far away from you. Around the solid spire there is woven a beautiful, open network of stone, and there are statues and equestrian forms, and animals and grotesque, and stone allegories, and stone poems, and stone history, and stone caricatures, and stone fettes, and arabesques, as though the brain of the architect had become suddenly alive with curious and beautiful things which floaked out of him like ants out of a hill, and took their places by the tens of thousands in spire and form and then were turned suddenly into stone, and fixed forever, for the amazement of all generations. In this description I include the whole front clear to the pavement, for in the outer arch of the door at the foot of the spire there is carving enough to present a series of Scriptural subjects, for an hour's study. I did not climb that 408 feet, but contented myself with standing on the opposite side of the square and making out what I could of the intricate and beautiful work with my field-glass—for Strasburg has the decency not to crowd itself in a cathedral, but gives it space to show itself in its full glory.—Cor. of Hartford Post.

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REMARKABLE BARGAINS: VERY GOOD QUALITY, \$2. \$2.25; WORTH \$2.75. \$2.50; LATELY SELLING AT \$3. \$3.25; USUAL PRICE \$3.75. \$3.50 AND \$3.75, SUPERB QUALITIES, ETC. ETC. YEARS HAVE PASSED SINCE THESE EXCELLENT QUALITIES HAVE BEEN SEEN AT SUCH PRICES.

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ONE PRICE, NO DEVIATION, AND ALL GOODS Guaranteed as Represented.

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New Linen Dresses, NEW AND BEAUTIFUL PRINTED LINEN CAMBRICS, Received by last steamer from Europe.

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UNDERWEAR FOR SPRING AND SUMMER. 100 dozen Gents' Half Hose, full regular make, 20c. 100 dozen Ladies' full regular make Hose, 25c. 100 dozen genuine Iron Frame Hose, 37 1/2 c. Gents' Gauze Shirts, 37 1/2, 62 1/2, 75c, up. Ladies' Balbriggan Hose, silk emb., 75c, up. Children's Balbriggan Hose, silk emb., 65c, up. Ladies', Misses', and Children's Gauze Merino Vests. English Half Hose, best imported, 37 1/2 c.

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