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Poetry.

CHILDREN GONE.

Sometimes, when the day grows dusky
And the stars begin to come,
When the children, from their playing,
Come singing and laughing home;
I think, with a sudden sorrow,
As they press through the open door,
Of the faces of the children
That we never shall see any more.

Children in snow white caskets,
Laid away to their rest,
Their still hands lying folded
Over the pulseless breast!
Children who came and tarried
As only it were for a night,
And passed, at the break of the morning,
On a far journey out of our sight.

On a long and a lonely journey,
Where we could not help or hold,
For we saw but the closing of eyelids,
The fading of locks of gold,
And knew how now was but silence,
Where once had been prattle and song;
And only a child and a shadow,
Where was sunshine the whole day long.

Away from our care and caresses,
"God knows where they are," we say,
And we know that we tarry behind them
Only a little way;
For we, too, haste in our journey,
And we know it will not be long,
Till we come to the city eternal,
The rest and the rapture of song.

Yet oft, when the sun is setting
In unspeakable splendor of light,
Or the day grows dim and dusky,
And the shadows stretch into the night;
When the children, tired with their playing,
Come in through the open door,
I think of the dear, dear children,
Who never will come any more.

THE WRECKER'S DAUGHTER.

Her hair is brown as the brown sea-sands;
Her eyes are blue as the blue sea-water;
And there's not a wind that blows where she stands
But brings a grace to the Wrecker's Daughter.

Wild as the wave that bursts at her feet—
Wild as the winds that toss her tresses,
Is the glance that peers through the rain and sleet,
And into the fierce storm's black recesses.

But not for the wreck does she search the night
Her heart is away o'er the stormy water,
Where a lover guides his tumbling boat,
To win a prize for the Wrecker's Daughter.

Miscellaneous.

Great Salt Lake City.

Great Salt Lake City is situated on a gently undulating plain, with a back ground of bold mountains, and front of lake and river scenery. Dotted with orchards, gardens, grain fields and groves of shade trees, the beautiful Jordan winding through the valley to the lake, where salt-incrusted shores glisten in the sunlight; before it a broad sweep of plain to another range of mountains on the west; to the north and west the lake and its island mountains. This Mormon Zion, to the way-worn pilgrim of the plains, when he first emerges from the canon through which runs the principal road from the east, is a magnificent spectacle.

The city is laid off in lots of over an acre each, with broad streets, on one or two of which it is built up compactly. Here is the principal business center. In all other quarters it resembles a large collection of gardens and orchards. On either side of the streets run bright little streams of pure, cold mountain water, serving the purposes of irrigation and as street scavengers. Cottonwood and locust-trees are planted along these rivulets, forming a compact shade over the broad sidewalks. The houses are generally of adobe, though many fire-burned brick buildings are being built in various parts of the city. Some of the business houses are well finished in handsome style, and furnished with varied assortments of goods. The theater is a large brick building, of plain exterior, but an interior finish and arrangement equal to most of those of the States. The actors and actresses are generally Mormons of limited abilities; but an occasional "star," of the lesser magnitude, glitters there. There, too, Brigham Young "sports" a private box, from whence his Fatimas are permitted to feast upon the "legitimate," and laugh at the "after piece."

Brigham's city property consists, in part, of about ten acres of ground, inclosed by high stone-walls, with a gateway, over which hovers a gilded eagle with outstretched wings. Within this inclosure are his private residences, his school house, and the tithing and printing offices. One of his residences is of the suburban cottage order, and is universally known among Mormons as "President Young's White House." It is situated on an elevated spot, and commands a beautiful view of the city and its environs. The school-house is large and commodious. Not far from it are two other buildings, with ends to the street, fronting the premises, flanked with two-story porches, inclosed with lattice-work, and piazzas, on which are stone statues of lions *couchant*, next the street. Doors open out on the dicks of the plazzas; and here, of a pleasant evening, from the opposite side of the street, the curious may catch a passing glimpse of the spiritual "ribs" of the Mormon High Priest. How many dark-eyed houris peeped through the lattice work, we could only conjecture.—Our Mormon guide insisted these porches were closed in to keep Brigham's progeny from falling off, and breaking their consecrated necks.

The truth is, Brigham's ideas are decidedly Oriental. Though his numerous wives are not guarded by black eunuchs, they look upon the outside world mainly through close casements, and over massive stone walls, except upon certain occasions, when prudential considerations compel a relaxation of the harem discipline. It may be this display of stone and mortar, wood and paint, and the various embellishments of garden, orchard, lawn and promenade, which is so elaborate, is shut in from impertinent curiosity, the more forcibly to impress the multitude with his power and grandeur. The bulk of his people come from Europe, and habitually associate pomp and parade, intermingled with a degree of reticence with sovereignty. Massive walls, concealing the daily occupation of the "Great Prophet," stimulate that superstitious awe with which his deluded followers invest everything pertaining to him. Therein, think they, he stands in the presence of the Great Jehovah and receives revelations of His will. There he has those wondrous "visions" which give light and knowledge to the outside world.

Possibly motives akin to this may have dictated those walls and latticed porches. Or, it may be, they are the result of a taste preferring that retiracy in consonance with devotional pursuits. But, alas! with all our disposition to be charitable toward the great chief of this much persecuted people, how could we help wandering, in imagination, to the land of Islam, where sombre walls encage the beauties of the Mohammedan voluptuary; and where the imprisoned victims are fattened for his lust. There a prophet, and here a prophet. There, familiar interviews with the Great First Cause; and here the same exalted privilege. There the spiritual and the sensual alike enjoined by precept claiming divine origin; here the same, though stripped of that delicate drapery of poetry which mellowed the repulsiveness of the Eastern system. There polygamy and concubinage; here polygamy and "spiritual wives." Theocracies so closely alike have rarely existed in the world's history. Like causes produce like effects. Stamboul and Great Salt Lake City have many strong points of resemblance, outside their religious government. There is no open market at the Mormon city, whereat Circassian and Georgian damsels are knocked down to the highest bidder; but "missionaries" ransack the civilized world in search of victims.

Mormons point to the marked absence of prostitution in the sense in which that term is ordinarily used in Utah, as an evidence of the superiority of their system. But the system itself is, after all, only galvanized prostitution. If one matrimonial alliance proves insufficient, from any cause, the husband can try another; and may repeat the experiment *ad libitum*, so long as he can find victims.

Mormons say that thus the woman is provided a home and a father for her children. As a question of mere social economy there is a degree of plausibility in this view of the case. If woman is designed for no nobler purpose than as a passive instrument in gratifying man's lust, possibly polygamy may be an escapade from prostitution. The advocate of polygamy says to her, one woman for marital purpose is not equal to one man. It is utterly impossible to confine that feeling of inferiority, thus begotten, to mere sensual pleasures. Ultimately it will extend itself to all the relations of life, reducing her to the condition of her sister of the Orient.

If Mormondom were completely isolated, it is possible that polygamy might become a permanent feature of its social life. Shut out from contact with more refined civilization, its peculiar tenets might be grown into its people by force of education. The great majority of Mormon women who submit to polygamy are decidedly low down in the scale of intellect. With but indistinct ideas of the true objects of their creation, and the crudest notions of morals, they require little manipulation to be induced to enter into the servitude of the harem; especially if they can be persuaded that such is the will of God. Conscious of this fact, the Mormon leaders preach polygamy from every pulpit, and inculcate it with all the arts which inordinate cunning, whetted with keenest lust, can invent.

No wonder the poor peasant woman, lured from home and the scenes of childhood in distant lands by glowing descriptions of the happy Zion in the Great West, where the land "flows with milk and honey," and where God's chosen people dwell in earthly bliss, are submissive to the teachings of those whom their fanaticism leads them to believe the favorites of Providence.

Said the editor of a Mormon paper to me: "Polygamy is as much taught by the Bible as any other Christian duty." Alas! the simple-minded woman, unlettered and inexperienced, knows not what to say when she is reminded of the marital relation of the patriarchal days! How easy the transition from belief that monogamy is the violation; or, at least an omission of duty, and polygamy the observance of God's law, when fortified by such illustrious examples.

Already, however, have the sacred precincts of Mormondom been invaded by restless adventurers; and under the very eaves of its temples its most cherished precepts and practices are openly derided. On the plateau east of the city is Camp Douglas, whose wide-mouthed cannon point ominously toward the city, and warn the Saints that the initial steps have been taken to carry into execution the threat of destruction of the remaining "twin relic of barbarism." A paper, styled the *Vidette*, published under the protection of the authorities of the post, fulminates the fiercest anathemas against Mormons and their religion, whereat Brigham curses and his counsellors "wax wroth."

The restless spirit of moral reform parties at the North will not rest satisfied with polygamy within the limits of the United States. The struggle may be fierce, but the issue cannot be doubtful. Another people, with ideas widely at variance upon the subject of marital relations, are pushing their settlements all about the country of the Mormons; thus rapidly lessening the area of that wilderness which has heretofore so nearly isolated Utah.

Certain indications lead to the inference that the leaders of the Saints foresee the result, and are providing for an exodus of their people. Agents have been dispatched to one of the Pacific islands to secure a foothold there. A large fund is deposited in the Bank of England, subject to Brigham's order, Mormon fireside gossip says to provide for such an emergency.

The Mormons may be fanatical enough to offer resistance. In that event, the struggle, though the result be never so certain, will be desperate. They have abundant resources in material, and an arms-bearing population of over thirty thousand men, duly organized, armed and drilled. It is currently reported among the Gentiles at Salt Lake City, that certain islands of the lake contain depots of arms and munitions of war.

Many Mormons profess to have had "visions," teaching, and so believe, that a great famine will follow the footsteps of the war for the rebellion, during which all civilized nations but theirs will be at war, when they will gather unto themselves great strength in muscle and men. Some of them go further, and insist that then the golden moment will have arrived to recover their lost estates in Missouri and Illinois.

Chimerical as their visions may seem, they are the subjects of frequent conversation around Mormon firesides; and, to the reflective, furnish food for gravest thought. Islamism had less material resources, and more formidable obstacles in its pathway. So with many other dominant religions of the world. In all religious zeal was the motive power. In none did it burn fiercer than that which fires the Mormon heart.—The leaders may have little of fervid piety; but, with the masses, fanaticism swells out into unmistakable proportions. Talk to them of visions and prophesies, and they are "rapt attention." The eye sparkles, and the face is lit up with the glow of enthusiasm. You see before you types of that resistless throng that followed the Crescent, and they that bore to Palestine the banners of the Crusaders.

Notwithstanding the labored and persistent efforts of Brigham and his chief counselors, the Mormons are not a unit upon the subject of polygamy. It is difficult to penetrate the privacy of those families where this "relic of barbarism" is in practical operation, without impertinent curiosity taking desperate chances. But enough may be gathered to warrant the conclusion that the more intelligent women of the Saints are by no means reconciled. Indeed, when assured of freedom from the surveillance of the priests of their religion, they do not hesitate to denounce it. There are numerous instances where marriages have been contracted upon an ante-nuptial engagement that the husband shall not wed another wife.

What dark deeds are concocted in secret by the leaders, and performed by their unscrupulous tools, are subjects of much conjecture. Gentile gossip says that Brigham has but to will it, and the body of whoever falls under the ban of his displeasure become food for the fishes of Jordan. It says the massacre at Mountain Meadows was the work of Mormon "Saints," disguised as Indians. There every soul of the train, except a few children of too tender years to observe much, were foully murdered. The children spared were adopted into Mormon families. Mormons say these children were procured from the Indians who captured them. Gentiles say that one of these children, on claiming that a cow, in possession of a Mormon, belonged to his mother in the train, was "spirited away."

But nothing is visible on the surface sustaining these dark and bloody crimes; though for all that they may be true, as such enormities are not apt to take noonday walks. Nowhere can a well-behaved person be surer of a hospitable welcome than at the fireside of those Mormons who do not practice polygamy, provided you do not combat their peculiar tenets. These are contraband subjects, and, so regarding them, it is not difficult to gain access to the houses, and, in a certain degree, to the confidence of those of the Saints, except the practical polygamists.

The persecutions to which they have been subjected, of which they loudly complain, have not inspired them with a spirit of tolerance. On the contrary, they visit schisms among themselves with summary punishment. A few years ago a person named Morris claimed to have a "vision," wherein he was nominated President of Mormondom, instead of Brigham Young. He forthwith commenced preaching his "faith," and soon rallied around him numerous followers, who established themselves near Ogden, in Morristown, so called in honor of their chief. Here Morris set up for himself, and refused to pay tithes to Brigham. In fact, emboldened by his success, he was rash enough to demand that Brigham should abdicate in his favor. To this modest request the Mormon President is reported to have returned a very common, but not over-polite answer.

Morris, however, continued his operations until Brigham sent against him a brigade of the Mormon militia, with a section of a battery. Closely investing the town where Morris and his followers had intrenched themselves, the commander of the brigade summoned him to pay over his tithes and disband. To this demand Morris returned a defiant answer. The town was carried by storm, Morris himself falling pierced by a number of balls, to the last refusing to surrender. The rest of his followers were subsequently removed to Soda Springs, and placed under Government protection.

The noticeable feature of the Mormon theocracy is its unity. Without expressly recognizing community of property, they make, ample provision for their poor, and furnish means sufficient to enable any one to reach competence, with ordinary prudence and industry. In their intercourse with each other, fraternal relations are always recognized. They invariably address each other as "brother" or "sister." Disputes, doubtless, arise among them as with other people, but they are speedily terminated through Church intervention.

The organization is not the loose, disjointed machine some would have us believe. It possesses elements of extraordinary strength, with great capacity of concentration and efficiency of detail. Brigham is the head. He is assisted by certain counselors. The whole Territory is divided into wards, in each of which is a bishop, who is also assisted by a certain number of counselors, and a clerk. The bishop collects and takes care of the tithes. His functions are more of a temporal than spiritual character. There are also elders who are especially charged with certain spiritual duties. There is also an organization known as the "Seventies," in number seventy times seventy, composed of persons chosen for their fidelity, over each ten of which presides a president. In addition, offices peculiarly civil are provided by Territorial laws. But Brigham Young's head controls the whole machinery; and he professes to speak by divine authority. He is, therefore, implicitly obeyed.

I do not pretend accuracy in the details of this singular organization. A particular statement of its several parts, its officers, their functions and duties, would swell this volume into proportions not contemplated. My purpose is to give such an outline only as to enable the reader to form a general idea of the machinery of Mormon government, that he might see how well adapted it is to the design of its creation.

Tithes, or church dues, are paid either in kind or in money. They are distributed according to prescribed regulations; a portion to missionary purposes; another to the poor, and another to a bank deposit in the Bank of England, for ulterior purposes. The tithes paid in kind are converted into money by sale in Utah, or shipment abroad. Occasionally "sharp practice" is connected with the sale of tithes. In the fall of 1864, when provisions were short in Idaho and Montana, Brigham caused a convention of the Saints to assemble wherein were announced sundry visions foretelling a famine. They, therefore, must not sell a pound of their farm products. Of course the edict was obeyed. Such was the will of God communicated through a "vision." Traders from the surrounding country importuned them, offering extravagant prices, but all to no purpose. Buying and selling among the Saints were not prohibited. So that Brigham, and those in the secret bought up privately all the grain they could reach, and when prices had sufficiently advanced to suit their purposes, the embargo was removed—by another "vision." Such was the understanding among Idaho and Montana traders in Salt Lake valley, in the fall of 1864; and my own observation at that time satisfied me of its truth.

The missionary branch of the Mormon organization is reduced to a system having no equal in efficiency. When Brigham desires to send one of the saints abroad, he so commands and no excuse will avail the reluctant. No matter what the engagement, how tender the ties sundered, he must go, for so the Lord willeth. These missionaries are sent to most parts of the civilized world, especially to Europe. They are abundantly provided with funds. Their business is to drum up recruits for the Mormon Zion. At certain commercial ports, such as Liverpool, in England agents are stationed who see to procuring transportation to New York for their recruits; from whence they are sent to the Missouri River, where a train, under proper officers, awaits them. Thence they proceed to Salt Lake Valley. When they arrive in Utah they are assigned at once to a certain district and conducted there, where they are received with music and other hilarious demonstrations, well calculated to impress them favorably with the saints. All of these movements are governed by fixed rules, the result of years of experience. If the emigrant is unable to pay his passage, he is furnished the means with the understanding that he is to refund it in the future.

Thus it is manifest, in the over-crowded district of Europe, where ignorance and poverty are rife, the Mormon missionary has peculiar advantages for the successful prosecution of his labors. He promises material aid, as well as spiritual comfort. He paints in glowing colors the beauties of the far-off land, where mountains, lakes and rivers, plains and valleys abound in attractions so wildly variant, that all tastes may be suited. There amid plenty he can live in fraternal relations with the saints. If the plea of poverty is put in, the response is "No matter, we'll take you there free of cost, and you can pay us back when you get able."

The effect can be readily foreseen. Year after year the tide of emigration is steadily increased. If left unmolested, in a few years the Mormon population of the Great Basin would be counted by millions.

True, these people are drawn from various nations, speak different tongues, have different habits of thought, customs and manners. Under Mormon tactics the process of assimilation is rapid, and soon they become a homogeneous people. Some of them are shrewd, well educated men, in whose keen visages you look in vain for the fire of fanaticism. Disappointed ambition at home, and hope of wealth and power in a community where ignorance is the general rule, and intelligence the exception, are the chief incentives with these adventurers, who are mostly Scotch, English and Irish.

Mormon missionaries are generally men, well versed in Scriptural knowledge, with Bible quotations ever ready for those who look only at the literal, and not at the substantive meaning.

In Liverpool a few years ago, the Saints published a periodical, fully equal, in purity of style and vigor of thought, to the most approved orthodox controversial literature. In Salt Lake there are two newspapers, under Mormon auspices—one a daily, the other a weekly—conducted with marked ability. They are printed upon paper manufactured at Brigham's own paper mill, near the city. Mormon libraries contain other books and periodicals devoted to their peculiar tenets, some of them remarkable for their ingenious reasoning. They have, also, their own hymn books, adapted to their creed.

The Mormon leaders show great shrewdness in providing abundant means of amusement for their people. Dance-houses, theaters, vocal and instrumental music are much encouraged, The Saints do not wear demure faces; nor do they scruple at cursing terribly; but swearing is denounced as a vice. Brigham utters many emphatic "damns" from the pulpit, but is scrupulously careful never to swear a profane oath.

Brigham Young is evidently no ordinary man in intellect. That he possesses great sagacity is evidenced by the absolute sway which he has thus far maintained over a mass of human beings whom he found so heterogeneous, and whom he has succeeded in fraternizing—by building up a splendid city in the heart of a country once so appalling to the wayfarer of the plains—by his successful resistance, thus far, to opposition from without and feuds within. To do all this requires weight of brain—genius. Barring polygamy, in the main he governs wisely. Under his auspices, a country twenty years ago regarded uninhabitable, now furnishes a large surplus of farm products, and presents evidences of material prosperity and happiness not excelled. Doubtless he is aided by the opinions of others, but his is the master intellect that gives tone and direction to the physical and mental progress of his people.

Looking over the whole ground of the "Mormon question," it can scarcely be doubted that the Saints should be permitted to occupy and develop the country. If Brigham could only have another "vision" prohibiting polygamy, it would require no prophet to foretell such a growth of all the elements of power among his people as the world has rarely witnessed. Strange infatuation to cling to an institution so repugnant to Christian civilization!

The Mormons are taught to be self-sustaining, and hence are essentially an agricultural and pastoral people. Tilling the soil and raising bands of horses, cattle and sheep, are especially enjoined, so that they may not be dependent upon supplies from abroad. Though Utah abounds in mines of the precious metals and iron, they are suffered by Mormon policy to lie undeveloped, lest the agricultural resources of the country be neglected. It is not improbable, too, that Brigham is fearful an influx of mines would tend to alienate the affections of his people.

Great abundance of wheat, barley and oats; considerable corn, and all the vegetables common to the Northern States, are grown in Salt Lake Valley. So are apples, peas, plums and peaches. The peculiar crop of the valley is wheat. No country excels, and few equal it.—From forty to sixty bushels per acre have been harvested. The grain is large and well filled. The saline properties of the atmosphere, and its dryness, when the head is being formed, insure, it is claimed, its perfect development; while all the water required for its growth is furnished, when needed, by irrigation.

Salt Lake is a curious freak of nature, presenting phenomena not yet thoroughly investigated and explained. The density and saline nature of its waters are the more remarkable when we consider that four rivers—one over four hundred miles long—besides many smaller streams, are constantly pouring an immense body of fresh water into it, without perceptibly affecting its volume or quality. The unlettered say that there is a subterranean outlet to the ocean; but science ascribes all this to evaporation, a strong illustration of the extraordinary power of this agency, when the limited surface of the lake—not over one hundred and fifty miles long, and forty miles broad—is considered.

The streams emptying into the lake are filled with a variety of fish; but none are found alive in it. Its shores are incrusted with salt crystals pure enough for domestic use. Bathing in the lake is no very amusing recreation, as the feet have an unpleasant tendency to the surface; and the body is covered with a saline substance, well nigh "pickling" it.

About the lake are numerous saline and mineral springs—both warm and cold. Near Great Salt Lake City is one hot enough to cook an egg, or boil coffee. This spring is near the base of a mountain, and quite near it are several cold springs. Nearer the city is a warm spring of the proper temperature for a warm bath. Its waters are claimed to possess extraordinary curative properties, and, shortly, it is to have elegantly-furnished bath-rooms, whereat the saints can recuperate after the exhaustive labors of the harem. An amusing incident is related of a fellow who desired to bathe in this spring, by mistake plunging into the hot spring, from which he was pulled out very near parboiled.

In the gulches of the mountains, and on some of the mountains about the lake, considerable pine and cedar are found. Along many of the streams putting into the lakes are cottonwood and willow; but fuel is a costly article in Great Salt Lake City, and will continue to increase in price until a railroad reaches it.

The climate of the immediate valley of the lake is mild, considering its elevation. The winters are not so severe as those of some of the Northern States. The great purity of the atmosphere renders it exceedingly healthful.

Grass is abundant in the ravines and gulches of the mountains, and along the streams, and in many parts of the valley. It is said to be very plentiful on the islands of the lake. Some of these islands belong to the "Church" of the Mormons, and cattle are driven to them through shoal water, not over three feet deep. Rumor attributes uses of certain of these islands, which are only reached by boats, for purposes so revolting that humanity shudders at their mention.

A Whale Story.

Captain Maloy, of the whaling bark Osceola, has had an adventure, which he tells in a private note published in the New Bedford *Mercury*:

About three hundred miles northwest from St. Nicholas, we saw whales close to the ship, lowered the boats as soon as possible, and soon the second mate struck a whale. In a few minutes the third mate struck and got stove. The whale then went to the second mate, and knocked the bottom out of his boat. The first mate then brought the third mate and his crew to the ship. I then sent him off to bring the second mate and his crew to the ship as soon as possible, as I saw the whale was intending mischief. In the meantime, the whale was at work on the starboard boat, and soon made a bad boat of her. After getting all hands on board, the first and second mates, being anxious to try him again, went off, but didn't get a chance to kill him. In fact, they had as much as they could do to keep clear of him; and seeing that he was a dangerous customer, I called the boats on board. Not liking the idea of being *done* by a whale, I concluded to go at him with the ship; got all ready and made for him. Getting near, he turned and came for us, striking the ship on her part bow with his jaw, his head coming in contact with the cut water, knocking it off, and tearing off considerable copper and sheathing. The shock he gave the ship was heavy, taking some of the men off their feet, and giving them considerable of a fright. Had the whale struck the ship fair he would have gone through her as easily as a cat would through wet paper. About the time he struck I gave him a bomb, but it did not kill him, so I went at him again. This time he did not seem to like the taste of the ship, and so got out of the way as quick as he could. As he passed I gave him another bomb and two lances, but these failed to kill him. Again I tried him, but he kept clear of us. It being late, I sent a boat off to make the wreck of the starboard boat secured to the line, to act as a drag, and went after the waist boat, now five miles to the leeward. After getting her on board (it being then dark) I worked to the windward all night, and the next morning saw him again with the wreck of the boat still fast to him. At 9.30 A. M. we lowered two boats well manned, and went at him. After a hard tussel, we got him under the care of friends, and took him alongside. He was a very large whale; the largest, I think I ever saw. But he was very poor. I got one hundred and fifteen barrels out of him; had he been fat, he would have made one hundred and fifty barrels easy. His length was sixty-eight feet; spread of flucks, sixteen feet two inches, and length of jaw eighteen feet four inches. I found on cutting him in, that his jaw was badly shattered by his raid on our bow. I lost in the fight one boat entire, with all her traps, except the gun and line; in all, twelve oars, one sail, paddles, buckets, tubs, &c.

A Paper of Tobacco.

Constantinople is unquestionably more civilized and wealthy than any of the provinces, which is clearly seen in the matter of pipes and tobacco. The Roumelian or Anatolian sells the best produce of his fields to be consumed in the capital, and contents himself with tobacco of third or fourth class. On the shores of the Black Sea grows the Samsun tobacco, which is decidedly inferior in flavor and perfume to the Roumelian. There, too, the pipe-bowls and pipe-stems are of an inferior quality. On the eastern shores of the Mediterranean the Black Latakia is cultivated extensively. Where this kind is smoked, it is the custom to only half fill the pipe, as the finer sorts instantly swell up to the brim of the bowl at the second puff. There are many who place the Latakia, which we may call an Arabian tobacco, even higher in their estimation than the Roumelian; but this is a matter of taste. That the choicer sorts have a very agreeable aroma is not to be denied, but they are strong and stupefying, and want the mildness of the Yenidie Vardar.

The Turks and the Arabs smoke in general out of the chibouque, and the use of the narguile is only exceptional. The narguile is the name given in the Ottoman empire to a bastard variety of the Persian water-pipe. The word itself is derived from the Persian *nardjil*, a cocoa-nut, as the shell of this fruit was originally used to hold the water in, and its form is still imitated in clay or glass. In the country the pipe is the necessary accompaniment of all religious and political discussion, especially in the coffee houses, those places of common resort for all classes of the community. In a town of any importance, no Turk of respectability frequents a public coffee-house; but in the country this piece of etiquette is not so strictly observed; so that, by a visit to such localities, a traveller can easily get an idea of the status of the village or small town through which he is passing. Even now I have a vivid recollection of the serious countenance and inquisitive glances of the lessees or proprietors of such establishments whenever a stranger enters. From an inspection of his beard and dress it is decided what sort of pipe ought to be offered him. If his conversation or his manners make a favorable impression, all present rival one another in inviting him to take a whiff out of their pipes. To decline is considered impolite; to wipe off the saliva on the mouthpiece is accounted the greatest breach of good manners; to show any sign of repulsion is an insult; and, just as the inhabitants of Central Asia lick the fat off one another's fingers, so the Turk accepts without hesitation the proffered pipe of his neighbor.

Even when on horseback many cannot separate themselves from their beloved pipe. When one sees a man on horseback riding at full speed with the round, thick mouthpiece of the chibouque between his lips, one imagines that his teeth are every moment in danger of being knocked down his throat. It is not so, however; the Turk and the Arab are too accustomed to this sort of exercise, and indeed one can scarcely sufficiently admire the dexterity with which they fill, light, and hold the pipe during the ride without spilling its contents.

Nor is the poor wandering Kurd remiss in his use of the intoxicating weed. The tobacco which he uses is always in the form of powder, and grows for the most part in the neighborhood of Rovandiz and Suleimnia. The leaf of this tobacco is longer, but at the same time not so broad as that of the Roumelian, and is used in a pulverized state on account of its exceedingly friable nature. It is exported only in an easterly direction, and especially to the north of Persia, where it is used by the Turkish tribes of that country. It has a bitter taste, and a very strong smell. It is generally smoked out of a brass bowl provided with a short stem, an instrument which is used by persons of all ranks in those tribes from the khan down to the lowest muleteer. This last class are particularly addicted to its use, and when three of them come together in a stall filled with their beasts of burden, and have smoked there for a short time, the strong smell of the smoke quite overpowers the other odors of the place.

The commerce by means of which this Kurdish tobacco is diffused is exceedingly primitive. On several of my journeys I have encountered in several villages, into which no other pedler would dare to venture, solitary itinerant tobacco merchants, who exchanged their wares for wool, goat's hair, carpets, and such like. The covetous Kurd, who is ready to dispense with every other enjoyment can still not resist the temptation of a pound of tobacco. He buys nothing else, but tobacco he must have. The lonely herdsman, who spends the whole day far from his tent, as he wanders with his flock over the mountains, takes not so much anxious care of his bread, of his cheese, or his money, as of his little store of tobacco wrapped up in a piece of rag. Even the chiefs of the tribes, who in the presence of their guests smoke Turkish tobacco, when alone give their preference to that of their own country. The farthest point where I have met this sort was Meshed. It is in general only to be found where the finer sorts of Persian are hard to be got.

The Persians, whose boast it is that they, of all the nations of Western Asia, have the most highly educated and refined taste, peculiar mental advantages, and the oldest civilization, have certainly attained the highest pitch of refinement in respect to pipes and tobacco. The Persian tobacco, known under the name of *tumbaku*, is somewhat different from all the sorts I have already mentioned; added to which, the apparatus out of which it is enjoyed is decidedly different from the rest. Its several parts are as follows:—First of all, the vessel for holding water, which is made either out of clay, of which the best are prepared at Nisvahan, or of glass, which are imported from Russia or Bohemia, or, lastly, of cocoa nut mounted in silver. This last is justly accounted the most luxurious; for the nut is carefully selected and then set in silver or gold, splendidly chased, and often adorned with precious stones. Then the headpiece is hollow, often as much as a foot high, made of black wood, but, amongst the richer classes, sometimes of silver, and is adorned with little chains or other ornaments. On the top of this is set the pipe-bowl, called *ser kaliyun*, and made either of clay or of wood. Its inner surface is smeared with chalk; the outer surface, on the contrary, is, by the rich, plated with silver or gold, and often prodigally with all sorts of ornaments and jewels. For this purpose enamel is specially employed, on which exquisite patterns are painted, and the artists of Ispahan and of Shiraz, who are the most celebrated in this line, often receive as much as from twenty to thirty ducats for painting and adorning one of these bowls. The last piece of the complicated apparatus is the thin tube, which is fixed in the vessel containing water. In its place is sometimes used a long snake-like tube made of leather, and called *marpitch*. This, however, is considered a piece of luxury, and seldom used except when travelling or riding on horseback. On such occasions the servant, who rides behind his master carries the apparatus, while the latter only holds the mouthpiece.

Taken all in all, the Persian water-pipe (kallian) is, when tastily made, a very ornamental piece of furniture. It is also more Oriental in its character than the chibouque, as the smoker is obliged to sit down while using it. The Persian is passionately fond of it; and when, leaning forward from his seat, he breathes around him the light wreaths of perfumed smoke, he has attained the height of enjoyment. The Turkish chibouque is at all times and places, equally agreeable; but the Persian kallian is considered to be most enjoyable in the early morning, and just before sunset. Every Persian house has, in the middle of its court, a small fountain, by the side of which they especially love to smoke. In Persia I have been often assured that this sort of smoking is of great service in diseases of the chest; but I myself am more inclined to believe the contrary, as pulling at the kallian is sensibly fatiguing to the lungs. The point at which, in the opinion of connoisseurs, this pipe affords the greatest pleasure is when the moistened tobacco for it is never smoked dry) first sends upwards a light bluish smoke as the live coal is laid upon it.

The best tumbaku is grown in Shiraz and its neighborhood, especially in the village of Zergne. It is there produced in tolerably large quantities, and the yearly export of this article amounts to some 100,000 ducats in value. It is, for the most part, packed in sacks with the leaf entire, and, as it is very friable, the consumer prepares it for use by merely rubbing it between his fingers. The tobacco should never be allowed to remain wet for a longer time than an hour before being smoked, and the water in the water-holder should be changed for every fresh pipe. Altogether, it requires more careful attendance than the Turkish pipe. Consequently, a Persian keeps more servants for this end. At least two are necessary, —one to fill the pipe, and the other to hand it when filled to his master. When on a journey, such a servant has a horse especially set apart for him. On one side of the saddle hangs the leather water-bottle, on the other the pan of live coals, while pipe and tobacco are packed in a case fixed to the pommel of the saddle. These servants are for the most part very nimble in doing their work; and it is interesting to see such a one on a journey put together the different parts of the whole concern, and with outstretched arm give his master the mouth-piece while both are in full gallop.

As the Persian is on all occasions a careful observer of etiquette, he has numberless ceremonies to be observed with regard to the pipe. He has summer pipes and winter pipes; pipes for different ranks, ages, and sexes. This kallian etiquette is so complicated and so seriously observed that I had often great trouble in keeping my countenance while I observed it. When a party is given, for instance, it is *de rigueur* that pipes be offered to the whole company simultaneously. The servants approach in line, each offers his pipe to the smoker for whom it is destined at one and the same moment, and it is only when they have retired that the master of the house opens the gurgling concert, all the guests carefully keeping time with him. After a few pulls the pipes are exchanged, both parties observing set formalities, and making many bows as they mutually give and receive this token of esteem and confidence. Neglect in this ceremony is considered the height of bad breeding, and to put the pipe more than half an inch in the mouth as a mark of great greediness.—It must, however, be observed that these niceities of behavior are observed not merely by the higher and educated classes, but are in vogue among the lower orders also, for every Persian wishes to be considered polite.

The ladies, who in Persia enjoy considerably more freedom than in Turkey, can indulge themselves with smoking with less *genc* than in the latter country. Young girls and elderly matrons alike spend hours over their pipes, the richer ones accompanying every third whiff with a bit of sugar. As smoking out of the same pipe is accounted a sign of friendly feeling and confidence, the pipe plays an important part in interviews of a tender nature. The expression "to eat out of the same dish" is in Persia applied to the pipe. As the fair sex here are even more assiduously devoted to the practice of smoking than in Turkey, the mouths of princesses and peasant women alike have a very strong smell.

But nowhere, perhaps, is the pipe to be found in such perfection as at Shiraz. In spite of my sojourn of many years in eastern countries, I have never felt any particular predilection for any of their sorts of tobacco. But in Shiraz, whenever I took part in a party of pleasure assembled either in the Musalla (a place of public prayer and recreation) or in the garden of Saadi, beneath the marvellous azure of a south Persian sky, the pipe afforded me a degree of gratification which I have enjoyed nowhere else. To this day I cherish an agreeable reminiscence of an evening which I spent in the cemetery where Hafiz lies buried. The monument of the poet served as our banqueting table. We had had a fire kindled hard by, and so were able to prolong our stay far into the night. Countless times were the pipes refilled with the fragrant tobacco. I have its taste still in my mouth as I write.

On horseback, also, I have found the Persian pipe excellent. It is generally smoked at such times as, during a march through the monotonous desert, the traveller allows his weary beast a little time to recover itself; that is to say, when he exchanges a sharp gallop for a gentle walk. The more easy motion of the horse calms the rider's agitated blood, and when at such a time one inhales the vapors of the kallian, it counterbalances the want of many of the comforts of life. The pipe is passed about among the travelling party, and under its influence the monotony of the way is forgotten. Especially agreeable is it when, instead of sitting in the saddle, one has to travel in a *kedjeve*, a sort of pannier slung on the side of a mule. Crumpled up in such a machine, one's position soon becomes almost intolerable. It is then some relief to one's *ennui* to fill a pipe and thus divert one's thoughts, and at the same time afford gratification not only to one's self but one's companion also.

When we leave the classic land of Iran and survey the wild regions on its northern frontier known as Independent Tartary, Turkestan, or Central Asia, we find a country of whose habits—among the rest, of whose smoking habits—very little has as yet been known. At the same time I must warn the reader not to expect too much on this point. The tribes, whether settled or nomadic, who dwell along the banks of the Oxus and Jaxartes, are coarse and rude, and in the lowest stage of civilization. Much the same may be said of their enjoyments. Their pipes are the simplest and meanest in the world, which, however, has not prevented them from becoming an article of luxury cherished and enjoyed by all with almost unexampled eagerness. Although religious fanaticism has here attained a higher pitch than anywhere else in the Mohammedan world, and although Islam has laid its veto on this narcotic plant, the inhabitants of Central Asia, Turcomans, Kirghizes, Uzbegs, and Tadjiks alike, are not behind their co-religionists in Turkey and Persia in their devotion to it.

The pipe of Central Asia is derived from the Persian, and may indeed be called a bastard variety of it. Instead of the artificial water-holder, a long-shaped gourd is here used, or, where this does not grow, a vessel made of carved wood. The head-piece is small, and the bowl is very coarsely made; but what especially characterizes the whole instrument is, that the water-holder has on one side a thin reed inserted into it, and on the other side is a small round hole. While engaged in smoking, the smoker keeps this closed with his finger, and, when he passes the pipe on to his neighbor, the latter blows out through the hole the smoke which his predecessor has drawn into the vessel. This movement of the finger causes the smoker in Central Asia to present no small resemblance to a flute-player.

The tobacco which is smoked here is grown in the country itself; the best sorts at Karshi and Shehri-Sebz, the birthplace of the great Timur. In the Khanat of Khiva, a kind called Rasanek is