PENGUIN CLASSICS

CHARLES DICKENS

Pictures from Italy

Contents

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CHARLES DICKENS

PICTURES FROM ITALY

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INTRODUCTION

Charles Dickens's Italy was made up of violent contrasts. In Genoa, where he stayed first, he noted 'the rapid passage from a street of stately edifices, into a maze of the vilest squalor' (p. ref). In churches throughout the country, he remarked on the inevitable juxtaposition of beautiful pictures and rich embellishments, 'with sprawling effigies of maudlin monks, and the veriest trash and tinsel ever seen' (p. ref). Walking in Rome, he passes from 'patches of thick darkness' in the densely populated, miserable streets, to the silvery glitter of the Trevi fountain; standing by a cheerful stall selling hot broth and cauliflower stew, he is passed by the Dead Cart, trundling off the bodies of the poor (p. ref). He watches the artificial blaze and noise of the fireworks over the Ponte Sant'Angelo on Easter Monday, before riding out into ruined Rome to take leave of the Coliseum by moonlight, in all its 'tremendous solitude' (p. ref). Dickens presents Italy like a chaotic magic-lantern show, fascinated both by the spectacle it offers, and by himself as spectator, sometimes in pursuit of new sensations, sometimes confirming what he already knows – for Italy, as he is well aware, is a country already well represented within English culture, however freshly aspects of it may strike the new visitor.

This is the record of travelling impelled by restlessness – 'it is such a delight to me to leave new scenes behind, and still go on, encountering newer scenes', Dickens writes (p. ref). And yet he is apparently trapped in cycles of repetition, as he moves onwards only to encounter another sombre town, with its heavy arcades; more 'brown piles of sacred buildings' (p. ref); more 'rich churches, drowsy Masses, curling incense, tinkling bells' (p. ref); more inns with smoking fires and crooked bedrooms; more dirt, more poverty, more

beggars; more irradiating, ominous, beautiful, blood-red sunsets. But so crowded are the details that Dickens makes no attempt at a taxonomy, a categorizing, quantifying ordering of the impressions he receives. In Genoa, 'things that are picturesque, ugly, mean, magnificent, delightful, and offensive, break upon the view at every turn' (p. ref); Naples is a city of 'Policinelli and pickpockets, buffo singers and beggars, rags, puppets, flowers, brightness, dirt, and universal degradation' (p. ref). The jumble of architecture, and the crowded juxtaposition of social classes, of poverty and affluence, in the midst of such a visually compelling setting, led him several times to compare his experience to a derangement of the senses, a dream-world. In Avignon, he walks around outside the Palace of the Popes, witness to some spectacularly unpleasant scenes during the Inquisition, 'in a sort of dream' (p. ref). He writes of 'the great dream of Roman Churches' (p. ref), St Peter's being peculiarly dislocating, since it offers the spectator no clear position from which to bring the whole into an intelligible perspective: 'It is an immense edifice, with no one point for the mind to rest upon; and it tires itself with wandering round and round' (p. ref). In Genoa, again, 'it is a sort of intoxication to a stranger to walk on, and on, and on, and look about him. A bewildering phantasmagoria, with all the inconsistency of a dream, and all the pain and all the pleasure of an extravagant fantasy!' (p. ref).

The whole of Dickens's stay in Venice is encompassed by the heading 'An Italian Dream'. The reversal of normal topography – the phantom streets which are canals – and the buildings made by 'fairy hands' (p. ref) which surround the Cathedral of St Mark with its exuberance of Gothic architecture are unreal to him: a figuring of the city which was not, however, original in travellers' descriptions of Venice.[1] Anna Jameson's quasi-autobiographical narrator, for example, in *Diary of an Ennuyée* (1826), writes of the night she spends in this watery city that 'I fell into a reverie, in which visionary forms and recollections gave way to dearer and sadder realities, and my mind seemed no longer in my power'.[2] Dickens uses the idea of

the Venetian traveller being trapped within a dream landscape and state of mind again, in *Little Dorrit*, to describe the unreality that the child of the Marshalsea experiences when abroad. Dickens goes beyond the stance of the solipsistic or passively receptive tourist in their dream-state, however, when in *Pictures from Italy* he turns the trope round on itself to interrogate the past. He remarks on the 'bocche di leoni', the 'lions' mouths', in the wall of the Ducal Palace 'where, in the distempered horror of my sleep, I thought denunciations of innocent men, to the old wicked Council, had been dropped through' (p. ref). This was no dream: rather, it is an indication of the way in which Dickens, in the midst of the aesthetic pleasures which Italy has to offer, keeps returning not just to the continual presence of poverty, but to the persistent undercurrent of political cruelty. This undercurrent was still to be found in the contemporary Italy that Dickens was visiting, and its underpresence in this work is something to which we shall return.

Pictures from Italy is an account of Dickens's extended stay in Italy during 1844 and 1845. This was a deliberate break from novel writing: the final number of *Martin Chuzzlewit* came out on 30 June 1844, and his next novel, *Dombey and Son*, began publication three and a half months after *Pictures from Italy* appeared, on 30 September 1846.[3] He did, however, write *The Chimes* (published 16 December 1844) whilst in Genoa. Dickens left London on 2 July, and arrived in Genoa on 16 July, travelling by way of Paris, Avignon and Marseilles. Initially, he and his family stayed in the Villa Bagnerello, Albaro – a suburb of Genoa – and then, around 23 September, they moved to the Palazzo Peschiere, which Dickens found a much more satisfactory residence. Between 6 and 21 November, he travelled within northern Italy, before leaving for London on 21 November. In early December, he read *The Chimes* to groups of friends in London, and then left again for the Continent around 9 December. By 20 December, he was back at the Palazzo Peschiere. He started

travelling south on 19 January, reaching Rome for the Carnival on 30 January; on 6 February he progressed to Naples, staying there until 26 February, and then going back to Rome (2–25 March) before continuing to travel in central Italy. He returned to the Peschiere on 9 April, and stayed there until 9 June 1845. However dominant his voice is in the account, usually linking himself only with (in slightly patronizing terms) his Brave Courier, he was accompanied by his whole family, even if his trips away from Genoa were made on his own, or with Catherine, his wife. Ominously, if symptomatically, given that domestic relations at this period of Dickens's life were not particularly smooth, his friend the poet Thomas Hood wrote to him in May 1844, 'Give our kind regards to Mrs Dickens – is she to go Romeing with you – & have a row (pronounce it roe) with you in a gondola?'[4]

By the time that Dickens published *Pictures from Italy*, travel books about Italy were far from a novelty. Still less were English tourists a rarity in the country: James Buzard, in his excellent *The Beaten Track* (1993), which studies the relationship between tourism, literature and culture in Europe between 1800 and 1918, writes of the pervasive 'impression of English ubiquity' in Italy in the nineteenth century, an impression created partly through the tendency of English residents and visitors to cluster in the same places, and the increasing availability of English amenities in the most visited locations.[5] Moreover, the publication of Murray's *Handbooks* from the late 1830s onwards launched a new means of disseminating densely presented cultural information. Dickens acknowledges the functionality of the genre, but refuses to incorporate its factual presentation, commenting, for example, of Lyons Cathedral that 'If you would know all about the architecture of this church, or any other, its dates, dimensions, endowments, and history, is it not written in Mr. Murray's Guide-Book, and may you not read it there, with thanks to him, as I did?' (p. ref). If his tone is wryly dismissive of his own practice here, he later becomes more critical still of proffered guidance, complaining that 'I have such a perverse

disposition in respect of sights that are cut, and dried, and dictated' (p. ref) that he fears he sins against authorities like Palgrave, author of Murray's *Handbook for Travellers to North Italy*, in every place he visits. This is exemplified by what happens when he arrives in Verona. Here, 'it was natural enough, to go straight from the Market-place, to the House of the Capulets' (p. ref); natural for Dickens, perhaps, but if one turns to Murray, one finds that it takes twenty-nine pages to get there. To be over-specific with historic detail is to diminish both one's personal response to the broad sense of pastness, and also to stifle the imagination. Dickens assumes a certain familiarity with the genre of travelogue from his audience. He feigns, at least, embarrassment when having to describe Pisa's cathedral and baptistery, saying that he finds it 'difficult to separate my own delight in recalling them, from your weariness in having them recalled' (p. ref). 'You have read, a thousand times, that the usual way of descending [Vesuvius] is, by sliding down the ashes' (p. ref), he prepares his reader, before continuing to say that his party in fact encountered far more lethal sheet ice. On occasion, Dickens goes so far as to mock his own position as tourist. In Verona, 'I read Romeo and Juliet in my own room at the inn that night – of course, no Englishman had ever read it there, before' (p. ref). Nor, in some ways, is Dickens an atypical visitor. He does not fail to note down a catalogue of complaints against precisely those things which most irritated and distressed English visitors to the Continent: the brutality of foreigners towards animals; dirt; garlic-eating; the constant demand for tips; solid, lumpy furniture; women searching for lice in each other's hair; a lack of reverence towards the dead; the peculiarly unhygienic practice of licking or kissing icons or statues' toes or the stones of a church pavement; gesticulations; mangled pronunciation of English names; and the ubiquitous presence of mosquitoes, flies and fleas.

But however firmly Dickens establishes his national identity through such reactions to his immediate environment, what he determinedly refuses to do is to offer the kind of amalgamation of topographical notation and history that characterized so many

examples of current English travel writing. Not for him the approach taken by Catherine Taylor, in her *Letters from Italy to a Younger Sister* (1840–41), where she claims that she has 'endeavoured to give such brief historical sketches as might lead to a further and deeper study of the events in which Italy has acted so great a part; in literature, to advert to the treasure which the Italian language contains – and in art, to furnish such information as might assist in the formation of a pure and correct taste'.[6] He had no sympathy for the kind of approach practised by Mrs General, the epitome of the young ladies' companion whom he satirized in *Little Dorrit*, who, like a barnyard culture-vulture, goes around 'scratching up the driest little bones of antiquity, and bolting them whole without any human visitings – like a Ghoule in gloves'.[7] Nor did he adopt the line offered by Thomas Roscoe, introducing *The Tourist in Italy* – which formed the lavishly illustrated *Landscape Annual* from 1831 to 1833 – by praising the country's 'monuments of past and mightier ages', and asking 'where we may beguile pleasanter hours, or indulge loftier aspirations, than amidst the scenes where genius and valour carried their patriotic daring and achievements to the highest summits of human greatness and devotion'.[8] Dickens would rather use his 'natural perception of what is natural and true' (p. ref), without stopping to consider how an aesthetic sensibility might be constructed in the first place, than listen to 'the indiscriminate and determined raptures in which some critics indulge' (p. ref); putting the mediate word between himself and the canvas is a block to effective seeing and response. Dickens knew how some prior knowledge could in fact breed disappointment: the leaning tower of Pisa, 'like most things connected in their first associations with school-books and school-times . . . was too small. I felt it keenly' (p. ref). And, we shall see, despite his admiration for High Renaissance art, Dickens had plenty of scepticism about the unquestioned claim that those such as Roscoe made for the greatness of the Italian past: it contained far too much corruption and cruelty for that.

In *Pictures from Italy*, Charles Dickens is constructing not just a version of a country, but of himself. He announces his concern, at the outset, with those 'places to which the imaginations of most people are attracted in a greater or lesser degree' (p. ref), but in practice what emerge are recreations of those locations and moments which particularly struck him, strongly filtered through his own personality – at times exuberant, at others caught in a kind of melancholy passive reverie. Again, Dickens was not the first traveller to Italy to foreground this way of writing. Frances Trollope opens *A Visit to Italy* (1842) by commenting on the numerous accounts that already existed, and then by justifying one more:

> Even as to the outward and visible part of the business, descriptions made with all fidelity of spirit may, nevertheless, vary as widely as the tastes, temperament, and character of those who furnish them; and as great variety of interest, therefore, may arise from this as from any other source, deriving its value from individual opinion.[9]

Dickens is especially fascinated with the act of seeing, and with the consideration of how his memory operates in relation to what he has seen. He presents his mind as an open screen which receives impressions: by entitling the chapter in which he journeys to Rome to Naples 'A Rapid Diorama', he suggests how he then re-presents these impressions as a currently popular form of visual entertainment and education. In his magnificent book *Charles Baudelaire*, Walter Benjamin comments that it is no accident that 'a special literary genre . . . panorama literature' came into vogue – he is writing about France, but the same holds true for England – at the same time as dioramas were in fashion. 'These books consist of individual sketches which, as it were, reproduce the plastic foreground of those panoramas with their individual form and the extensive background of the panoramas with their store of information'.[10] Moreover, Dickens is a prototype of the *flâneur*, about which Benjamin wrote memorably in *Baudelaire*: an observer formed through the habit of walking through city streets and endlessly using the eyes to record and categorize the visual information on offer; standing back from actual contact with

individuals; intrigued and intoxicated by the phenomenon of the crowd, whilst not letting this reaction blind him to social reality – as we see above all in Dickens's descriptions of the Carnival scenes in Rome.

Dickens's speculations about the interactions that take place between one's physiological registering of the external world, and one's mental apprehension of the facts received, occur in relation to both natural and aesthetic phenomena. In Mantua, he looks with fascinated revulsion at Giulio Romano's frescoes in the Palazzo Tè: ugly and grotesque giants, humanoid monsters with 'swollen faces and cracked cheeks . . . immensely large, and exaggerated to the utmost pitch of uncouthness' (p. ref). The way in which he describes the nature of his response is curious, attempting to convey an unpleasant physical immediacy whilst at the same time trying to abnegate his own active role as perceiver and interpreter: 'the colouring is harsh and disagreeable; and the whole effect more like (I should imagine) a violent rush of blood to the head of the spectator, than any real picture set before him by the hand of an artist' (p. ref). If he can only compare the role of 'the spectator' – a term which distances his own presence – to something he imagines, from what position has he been describing these aesthetic aberrations? A yet more self-conscious, self-interrogatory discussion of the way one may receive, retain, process and remember scenes when travelling and constantly exposing oneself to new (and simultaneously quasi-repetitive) visual experiences occurs when Dickens describes his approach to Venice. The language emphasizes the perceiver as passive receptor:

> The rapid and unbroken succession of novelties that had passed before me, came back like half-formed dreams; and a crowd of objects wandered in the greatest confusion through my mind, as I travelled on, by a solitary road. At intervals, some one among them would stop, as it were, in its restless flitting to and fro, and enable me to look at it, quite steadily, and behold it in full distinctness. After a few moments, it would dissolve, like a view in a magic-lantern; and while I saw some part of it quite plainly, and some faintly, and some not at all, would show me another of the many places I had lately seen, lingering behind it, and

coming through it. This was no sooner visible than, in its turn, it melted into something else. (p. ref)

Here, Dickens is still using the relatively familiar vocabulary of the public entertainment, the language of the phantasmagoria: magic-lantern shows turned to the production of supernatural effects, which had become even more effective and flexible after the invention and perfection (1807–18) of 'dissolving views', and which were to become, as Richard Altick puts it in *The Shows of London*, 'one of the most widely attended of all forms of Victorian entertainment'.[11] The idea of the city street as a magic lantern is one to which Dickens was to return (in a letter quoted by Benjamin). He wrote from Lausanne, whilst writing *Dombey and Son*, that he could not function for long in quiet seclusion, but needed the constant procession of scenes in front of him: 'the toil and labour of writing, day after day, without that magic lantern, is IMMENSE'.[12] But in one further, striking passage, Dickens, whilst he appeals to his readers' recognition of the phenomenon of which he writes, does not filter his rendition of the scene and his responses to it through the language of artifice, unless one counts the underpresence of a Gothic terminology. Rather, he describes how in certain, unpredictable moments of visionary intensity, we experience a confusion of perception and imagination, of true and false memory:

At sunset, when I was walking on alone, while the horses rested, I arrived upon a little scene, which, by one of those singular mental operations of which we are all conscious, seemed perfectly familiar to me, and which I see distinctly now. There was not much in it. In the blood red light, there was a mournful sheet of water, just stirred by the evening wind; upon its margin a few trees. In the foreground was a group of silent peasant girls leaning over the parapet of a little bridge, and looking, now up at the sky, now down into the water; in the distance, a deep bell; the shade of approaching night on everything. If I had been murdered there, in some former life, I could not have seemed to remember the place more thoroughly, or with a more emphatic chilling of the blood; and the mere remembrance of it acquired in that minute, is so strengthened by the imaginary recollection, that I hardly think I could forget it. (pp. ref)

These instances, when outward and inward picturing dissolve into one another, provide some of the most vivid moments in the work. Elsewhere, whilst not explicitly commenting on the practices of perception involved, Dickens's characteristic and more comic mode of seeing through simile serves to defamiliarize – and at the same time debunk – his surroundings. Thus, when attending Mass at St Peter's, he observes that the 'singers were in a crib of wirework (like a large meat-safe or bird-cage) in one corner' (p. ref); an elderly ecclesiastic is to be seen 'in a rusty black gown with an open-work tippet, like a summer ornament for a fireplace in tissue-paper' (p. ref). It is when Dickens tries to write more generally, paying less attention to his distinctive vision; when place becomes divorced from the power of the perceiving mind, that the writing sometimes deteriorates into the forced and clichéd. At moments, commenting on the 'charming picture' spread before him; noting 'the noble river, bringing at every winding turn, new beauties into view' (p. ref); exclaiming 'Pleasant Verona!' (p. ref) and cataloguing its charms in bland terms, it is almost tempting to credit him with a parody of the conventional phrases of picturesque travel writing. The short-lived satirical paper *Mephystopheles*, modelled on *Punch*, had no trouble in its turn producing a parody of 'Mr Charles Dickens's Travelling Letters' in March 1846 which caught perfectly his repetitions, his longueurs, his capacity to sound pompous, to sound patronizing, to transcribe sounds, and to prolong the sense of a sentence way beyond its comfortable natural life:

> Tap! tap-tap-tap! ri-ti-ti-tap! tapititap – tapititap! tap-tap! "Sir" – tap! "Sir," in a small, an infantine, an unweaned whisper; tap-tap! "Sir," in a louder, I may say a full-grown, past-the-age-of-puberty whisper; tap-tap-tap! "Sir, sir, sir," this time in a gigantic, not to say a colossal, whisper.
>
> I start up in bed; the gentleman of the family, I repeat it advisedly, starts up in bed. It is – it is – not the brave courier.[13]

Dickens's attempt to render the sound of a carriage rattling over horribly uneven pavements – 'Crack, crack, crack, crack. Crack-

crack-crack. Crick-crack. Crick-crack. Helo! Hola! Vite! Voleur! Brigand! Hi hi hi! En r-r-r-r-r-route!' (p. ref) has been mercilessly turned back to him. Elsewhere, he exhibits a strained recourse to exclamation marks, particularly when trying to draw a serious point out of his surroundings, as when in Avignon he records how God's celestial light streams down on what has formerly been a site of persecution and bloody massacre, or when he wonders how beautiful sculptures can be made from the marble which is hewn with such extreme human suffering in Carrara. He has occasional, and atypical lapses into paralipsis, claiming in Genoa that 'neither pen nor pencil could depict' (p. ref) the colours of the sunset, and again, after vividly describing how great sheets of fire stream forth from the crater of Vesuvius, sending red-hot stones in the air, he falls back lamely into inquiring 'what words can paint the gloom and grandeur of this scene!' (p. ref). And his confidence at producing striking images seems to falter badly in Verona as he queries the incongruity of his own simile-producing process. The Roman Amphitheatre:

> seemed to lie before me like the inside of a prodigious hat of plaited straw, with an enormously broad brim and a shallow crown; the plaits being represented by the four-and-forty rows of seats. The comparison is a homely and fantastic one, in sober remembrance and on paper, but it was irresistibly suggested at the moment, nevertheless. (p. ref)

But these occasional weaknesses do not last long; they frequently seem like padding to fill the spaces between the recurring themes which give the work its imaginative structure: the fascination with desolation and decay; the distrust and dislike of Catholicism; the propensity for cruelty in the past coupled with sustained, if tacit suggestions that such cruelty persists into the present – and all of this offset by glimpses of beauty, of energy, of the democratic theatre of street life.

In the months before he set out for Italy, Forster noted in Dickens an increasing earnestness, 'a habit of more gravely regarding many things before passed lightly enough; the hopelessness of any true

solution of either political or social problems by the ordinary Downing-street methods'.[14] In part, this shift resulted in the writing of *The Chimes*, in which Dickens explicitly claimed that he was 'striking a blow for the poor',[15] but the seriousness of poverty is a continual point of reference in *Pictures from Italy.* That the state of poverty is something which leaps national boundaries is made very clear when he asks the reader not to fall into the trap of assuming that Italian poverty, simply because it can be colourful and open-air, is in any way preferable to that which one might encounter in the slums of London. 'It is not well', he emphasizes, 'to find Saint Giles's so repulsive, and the Porta Capuana so attractive' (p. ref). This remark occurs in the middle of a passage where he acknowledges that so great is the allure of the picturesque in cities such as Naples that perhaps we need to find a location which could be associated with a new picturesque, which would combine 'some faint recognition of man's destiny and capabilities; more hopeful, I believe, among the ice and snow of the North Pole, than in the sun and bloom of Naples' (p. ref). When arriving in Rome, also, Dickens determinedly overwrites convention in order to make a similar point. Whilst Murray's *Handbook to Central Italy* draws the attention of the 'classical tourist' to the fourth book of Milton's *Paradise Regained*, Dickens deflates:

> when, after another mile or two, the Eternal City appeared, at length, in the distance; it looked like – I am half afraid to write the word – like LONDON!!! There it lay, under a thick cloud, with innumerable towers, and steeples, and roofs of houses, rising up into the sky, and high above them all, one Dome. (p. ref)

Earlier still, he had encountered environments in which no such blinding seduction of the eye was likely, and here the parallels between the Continent and England are made even more sharply. The most dismal combination occurs when the 'undrained, unscavengered' qualities of a foreign town are grafted on to 'the native miseries of a manufacturing one' (p. ref). The description of Lyons, the city which epitomises this lamentable transnational hybrid,

is a verbal rehearsal for Dickens's later description of the slum of Tom-all-Alone's in *Bleak House* (1852– 3), seething with human and animal vermin:

> The houses, high and vast, dirty to excess, rotten as old cheeses, and as thickly peopled. All up the hills that hem the city in, these houses swarm; and the mites inside were lolling out of the windows, and drying their ragged clothes on poles, and crawling in and out at the doors, and coming out to pant and gasp upon the pavement, and creeping in and out among huge piles and bales of fusty, musty, shifting goods; and living, or rather not dying till their time should come . . . (p. ref)[16]

And yet, Dickens finds his attention compulsively drawn to Italian decay, desolation and deformity. He is fascinated, despite paying lip-service to its disheartening qualities, by the ruin and neglect which pervades the suburb where he first lodges in Genoa, his own and other villas surrounded by wild, weedy, forlorn gardens, guarded by rusty gates that looked on to peeling, patchy statues that seemed to have been affected by strange skin diseases. He increasingly appears uncomfortable if decay is *not* in evidence. Arriving in Rome, he is glad to greet the Tiber river, with its 'promising aspect of desolation and ruin' (p. ref): compared with this, the centre of Rome is disappointingly like any modern European city. He writes that 'Parma has cheerful, stirring streets, for an Italian town; and consequently is not so characteristic as many places of less note' (p. ref). But he is consoled by the decaying, rotting frescoes in the cathedral, where the fact of their fading and perishing becomes indistinguishable from the forms of human disintegration which their baroque style seems to represent. Medical processes are conflated with the aesthetic as Dickens notes 'such a labyrinth of arms and legs: such heaps of foreshortened limbs, entangled and involved and jumbled together: no operative surgeon, gone mad, could imagine in his wildest delirium' (p. ref). In turn, these mangled limbs dissolve into the hobbling, paralytic, twisted forms of the omnipresent beggars around the cathedral. Some locations, notably Venice, 'a very wreck found drifting on the sea' (p. ref), are attractive precisely because they are decaying and mouldering. Dickens even goes so far to

admit – ignoring his own censures about the picturesque – that he prefers decay to classic tourist sites. In Ferrara (a town which was, admittedly, something of a *locus classicus* in its own right for picturesque urban decline) he observes:

> ARIOSTO'S house, TASSO'S prison, a rare old Gothic cathedral, and more churches of course, are the sights of Ferrara. But the long silent streets, and the dismantled palaces, where ivy waves in lieu of banners, and where rank weeds are slowly creeping up the long-untrodden stairs, are the best sites of all. (pp. ref)

He turns this quasi-deserted city into an epitome of human apocalypse, in a mode very close to the descriptions of ruined Italian cities given in the closing pages of Mary Shelley's *The Last Man* (1826), and claiming that 'It was best to see it, without a single figure in the picture; a city of the dead, without one solitary survivor' (p. ref).[17] Similarly, when he contemplates the wreckage of ruins that strews the relatively desolate Roman Campagna, he utters first a relatively conventional lament for past glories, calling it 'a Desert, where a mighty race have left their footprints in the earth from which they have vanished' (p. ref), and then, bringing his fascination right into the present, he writes that 'Returning, by the road, at sunset! and looking, from the distance, on the course we had taken in the morning, I almost feel . . . as if the sun would never rise again, but looked its last, that night, upon a ruined world' (pp. ref).

As he moves south, no longer is the absence of humanity a spur to the imagination, but rather, he is struck by the dehumanization, the material and spiritual impoverishment of the actual population. Desolation pervades what should be liberating, cheerful celebrations of popular energy. The carnival, in Siena, consists of 'a score or two of melancholy people walking up and down the principal street in common toy-shop masks' (p. ref); a dreariness surpassed in Acquapendente, where the carnival comprised 'one man dressed and masked as a woman, and one woman dressed and masked as a man, walking ankle-deep, through the muddy streets, in a very

melancholy manner' (p. ref). The nearer Dickens draws towards Naples, the more depressing the towns through which he passes become. The worst of all is Fondi, just inside the Neapolitan frontier, where 'a filthy channel of mud and refuse meanders down the centre of the miserable streets, fed by obscene rivulets that trickle from the abject houses' (p. ref), where beggars continually demand money, where near-naked children and 'a crippled idiot' dance and grimace as they find themselves reflected in the varnish of the Dickens's carriage. Dickens finds no irony in this situation, in which the comparative affluence of the travellers is not in itself a cause for wonder, or, more appropriately, embarrassment, but merely the occasion for an unaccustomed moment of self-regard on the part of Fondi's poor inhabitants. Rather, he seems disconcerted at the various ways in which customary practices of spectatorship are inverted on this occasion. He is no longer the observer, but the observed. As the Dickens entourage pulls out of the town, he is aware of 'bad bright eyes glaring at us, out of the darkness of every crazy tenement, like the glistening fragments of its filth and putrefaction' (p. ref).

In Fondi, the hollow-cheeked and scowling people relentlessly pester and jostle Dickens demanding money, 'charity for the love of God, charity for the love of the Blessed Virgin, charity for the love of all the Saints' (p. ref). In *Pictures from Italy*, Dickens has scarcely a good word to offer for the Catholic faith or its practitioners, and is particularly scathing about its venal aspects. He mocks the continual masses he sees performed, whether 'to several old women, a baby, and a very self-possessed dog' (p. ref); or accompanied by a band, an organ and singers taking discordant musical paths. He condemns the tendency of Jesuits to prey, power-hungry, on family secrets; he seems to think that wayside shrines are primarily a means of extorting money from the poor – the avariciousness of the Catholic church is a constant theme. He mocks the vanity of those ecclesiastic patrons whose faces find their ways into paintings; ridicules those who shuffle on their knees up the Holy Staircase in Rome. He cannot forget or forgive the tortures of the Inquisition,

carried out in the name of this religion. Unsurprisingly, he is completely sceptical about the liquefaction of the blood of San Gennaro which allegedly takes place in Naples, accompanied by the simultaneous reddening of the stone on which the saint suffered martyrdom: ‘It is said that the officiating priests turn faintly red also, sometimes, when these miracles occur’ (p. ref). The theatricality of much Catholic performance lacks the joyousness and spontaneity which he associates with less ritualistic and solemnly self-conscious forms of show, something which he brings home in a set-piece juxtaposition, when, in Modena, he comes out of yet another stagnant, monotonous, torpid, listless church into the energetic bounding of a Parisian equestrian company. By contrast, the performance of the Last Supper in Rome, ‘set out like a ball supper’ (p. ref), with ladies witnessing the show from boxes, and English tourists craning their necks to see whether there was, indeed, salt and vinegar in the cruets, is deliberately rendered ridiculous. The canopies and coloured carpets with which St Peter’s is adorned in pre-Lent add further to this sense of religion as spectacle, a Catholic oppressiveness to the Protestant mind which George Eliot was to describe, in *Middlemarch* (1871–2), in terms curiously similar to Dickens’s figurations of simultaneous external and internal techniques of visualization:

> Our moods are apt to bring with them images which succeed each other like the magic-lantern pictures of a doze; and in certain states of dull forlornness Dorothea all her life continued to see the vastness of St Peter’s, the huge bronze canopy, the excited intention in the attitudes and garments of the prophets and evangelists in the mosaics above, and the red drapery which was being hung for Christmas spreading itself everywhere like a disease of the retina.[18]

Dickens does not even allow for the possibility of this religion having such an insidious impact on one’s subsequent spirits: rather, he completes the impression of Catholicism relying spuriously on surface and show when he tells how he climbed up to the dome a few weeks later, and the remnants of the decorations ‘looked like an exploded cracker’ (p. ref). The seasonal ceremonies are condemned

for being ‘many spectacles of dangerous reliance on outward observances, in themselves mere empty forms’ (p. ref). In all this disgust at the stylized outward manifestations of the Catholic religion, Dickens prefigures the words in which Charlotte Brontë has Lucy Snowe defend her Protestantism to M. Paul in *Villette* (1853). This is the Protestantism which gave not just England but, as Linda Colley has eloquently shown, Great Britain a sense of unity and identity: identity established, above all, in contradistinction to internally divided, Catholic Europe:[19]

> the more I saw of Popery the closer I clung to Protestantism; doubtless there were errors in every Church, but I now perceived by contrast how severely pure was my own, compared with her whose painted and meretricious face had been unveiled for my admiration. I told him how we kept fewer forms between us and God; retaining, indeed, no more than, perhaps, the nature of mankind in the mass rendered necessary for due observance. I told him I could not look on flowers and tinsel, on wax-lights and embroidery, at such times and under such circumstances as should be devoted to lifting the secret vision to Him whose home is Infinity, and His being – Eternity. That when I thought of sin and sorrow, of earthly corruption, mortal depravity, weighty temporal woe – I could not care for chanting priests or mumming officials . . .[20]

Rome’s carnival, echoing the old Saturnalia, contrasts wonderfully with the false theatricality of the Catholic church. Indeed, this carnival, quite different from the other dismal observances he encountered, is presented as the high point of Dickens’s visit to the city. It is characterized by an absorbing, overwhelming energy, people incessantly pelting each other with sugar-plums and nosegays and oranges and confetti; the streets, themselves full of architectural excesses, further adorned with hangings and streamers and garlands; the people cross-dressing and masquerading. The whole adds up to a temporary but liberating equalizing of genders and classes: ‘its entire abandonment to the mad humour of the time’ (p. ref), or, as Mikhail Bakhtin wrote of the broad context of carnival in *Rabelais and his World*, the carnival crowd:

is outside of and contrary to all existing forms of the coercive socioeconomic and political organization . . . The individual feels that he is an indissoluble part of the collectivity, a member of the people's mass body. In this whole the individual body ceases to a certain extent to be itself; it is possible, so to say, to exchange bodies, to be renewed (through change of costume and mask). At the same time the people become aware of their sensual, material bodily unity and community.[21]

This is the excitement into which Dickens is happy to be caught up: 'an abandonment so perfect, so contagious, so irresistible, that the steadiest foreigner fights up to his middle in flowers and sugar-plums, like the wildest Roman of them all . . .' (p. ref). For a while, Dickens can put aside his sense of the Englishness which, tacitly, throughout *Pictures from Italy* he claims as part of his personal identity. That which allows him to be separate, to be in the position of observer and judge, is temporarily jettisoned in favour of identification with Italians. The components of Dickens's own constructed individuality have been subjected to the power of carnival.

Superficially, *Pictures from Italy* is a curiously unpolitical book, considering Dickens's interest in injustice, considering the period in which it was written. He utters a disclaimer in the 'Reader's Passport' that he will not be offering 'any grave examination into the government or misgovernment of any portion of the country' (p. ref). No visitor can choose to have strong views, he writes, 'but as I chose, when residing there, a Foreigner, to abstain from the discussion of any such questions with any order of Italians, so I would rather not enter on the inquiry now' (p. ref). One might easily think that he was, despite the idiosyncratic patterns of his observation, yet another tourist, cocooned from political debates. Certainly, he does not appear to inter-relate with Italians, other than guides and inn-keepers. In this respect, his approach is utterly unlike that taken by fellow novelist and travel-book writer Anthony Trollope, who in *South Africa* (1878) was to write how:

> It is impossible to see the things immediately under the eye, unless there be some one to tell you where to look for them. A lone wanderer may get up statistics, and will find persons to discuss politics with him in hotel parlours and on the seats of public conveyances. He may hear, too, the names of mountains and of rivers. But of the inner nooks of social life or of green hills he will know nothing unless he can fall into some intimacy, even though it be short-lived, with the people among whom he is moving.[22]

How far Dickens did this is unclear from *Pictures from Italy*: although his correspondence reveals that he certainly saw something of English residents abroad, he made very little use of the letters of introduction with which he went furnished. He talked, necessarily, to guides and custodians, and could have sustained discussions: he took Italian lessons before his trip from Antonio Gallenga, a political exile in London,[23] and whilst in Genoa engaged 'a little, patient, revolutionary officer', who had been exiled in England for some years, 'to read and speak Italian with me'.[24] But the book's title directs one to the externalities of his visit: these are images, not conversations.

Dickens, however, was much more aware of the current political situation in Italy than the surface of the text would seem to suggest. The detachment characteristic of the *flâneur* is something of a pose. *Pictures from Italy* is, in fact, deliberately evasive about the degree of Dickens's political commitment.[25] Before he left England, he was among those who complained about Sir James Graham, the Home Secretary, ordering Mazzini's letters to be intercepted, opened and read. Nor did he stay utterly aloof from political involvement whilst travelling. A few weeks before Dickens returned to England he made a trip which is completely without record in *Pictures from Italy*, but which he was to write up in 'The Italian Prisoner' for *All the Year Round*, later reprinted in *The Uncommercial Traveller* [Appendix A]. One of Mazzini's supporters, Lord Dudley Coutts Stuart, had charged Dickens with visiting a former prisoner, Sanvanero, whose release he had managed to obtain, and Dickens recounts how the Italian was so delighted to see him, and so indebted to his English

protector, that he entrusted Dickens with a large bottle of wine to take back to Coutts Stuart. In the years after his return, Dickens was to become an explicit supporter of the Italian cause, and during his short-lived editorship of the *Daily News* (November 1845–February 1846), and, in a more sustained fashion, in the pages of his weekly magazines *Household Words* (March 1850–May 1859) and *All the Year Round* (April 1859–1870), he provided his readers with a comprehensive understanding of the Italian people and their political struggles – combined, as one would expect, with attacks on the perniciousness of Roman Catholicism. Dickens became friendly with Mazzini, who had lived in exile in England since 1836. Mazzini, the guiding spirit of 'Young Italy', had the backing of many prominent English people, including Dickens, Carlyle, Forster, Thackeray, and Douglas Jerrold. In 1849, they issued an *Appeal on Behalf of the Italian Refugees*, which was drawn up by Dickens and published in the *Examiner.* In this piece (which was translated for Mazzini's journal *Italia del Popolo*) Dickens explicitly attacks the Papal Government as 'a monstrous system which had fallen of its own rottenness and corruption', as well as condemning the French invaders, and the Governor of Malta who would not allow a safe haven for refugees.[26]

The opening of the *Uncommercial Traveller* piece leaves the reader in no doubt where his sympathies lay in 1860, relating them to his earlier stay in the country:

> The rising of the Italian people from under their unutterable wrongs, and the tardy burst of day upon them after the long long night of oppression that has darkened their beautiful country, have naturally caused my mind to dwell often of late on my own small wanderings in Italy.

In fact, on closer scrutiny, Dickens's response to the contemporary political situation during these 'small wanderings' permeates *Pictures from Italy.* There are a couple of direct allusions. At first he finds the audience at Genoa's opera-house extraordinarily judgemental and

ungenerous, resenting the slightest defect in the performance, and almost lying in wait for the opportunity to hiss the performers. But, he reflects, ‘as there is nothing else of a public nature at which they are allowed to express the least disapprobation, perhaps they are resolved to make the most of this opportunity’ (p. ref). The very question of nationhood and cultural identity is figured in the plays that are put on. He is surprised at how much French drama is performed, before considering that ‘Anything like nationality is dangerous to despotic governments, and Jesuit-beleaguered kings’ (p. ref). More than this, however, Dickens’s own fascination with torture, with imprisonment, with cruelty, can be read as more than a personal quirk, but as providing a continual commentary on the prevalence of violent political oppression within the modern country. Along with the exuberance of the carnival is the continual presence of state control, as dragoons and troopers control the progress of carriages. In the poor villages of mid-Italy, ‘the soldiers are as dirty and rapacious as the dogs’ (p. ref), bringing them down to an unsavoury and predatory level. He records the inscriptions scratched by prisoners on the wall of the Doges’ palace; the instruments of torture hanging in the Venetian armoury. The visionary moments are frequently infused with guilty, blood-red hues, as with the sunset that stains the dungeon walls where Parisina and her lover were beheaded in Ferrara; the Turnerean ‘crimson flush’ (p. ref) that irradiates the Venetian lagoon. Most chilling of all is the old prison cell which might have been St Peter’s cell in Rome, where:

> hanging on the walls, among the clustered votive offerings, are objects, at once strangely in keeping, and strangely at variance, with the place – rusty daggers, knives, pistols, clubs, divers instruments of violence and murder, brought here, fresh from use, and hung up to propitiate offended Heaven: as if the blood in them would drain off in consecrated air, and have no voice to cry with. (p. ref)

In other words, the present is continually written on to a map of the past, the same kind of palimpsest that Sigmund Freud invoked in *Civilisation and its Discontents* (1929). Here, Freud uses Rome as a model for how the memory functions – or rather, he imagines that if it

were possible to retain in one's consciousness all the differing elements which have, over the centuries, been superimposed on one another, one would have an idea of the overlapping, interpenetrating layers of archaeological structures which go to make up our memory, in which images are co-present rather than supplanting each other. Similarly, Dickens records the simultaneity of present and past, and indeed of differing cultures, as he writes of the way in which narrow streets, heaps of dunghill rubbish, suddenly give way to broad squares with a haughty church or an Egyptian column; how a Roman ceremonial pillar will be topped by a statue of a Christian saint; how obelisks and columns are recycled into granaries and stable. The sense of Rome as cultural diaspora is summed up by the way in which a squat pyramid, the burial place of Caius Cestius, stands alongside the graves of Keats and Shelley.

Importantly, however, this inter-layering of past and present does not limit itself to material culture. The ruins of old mythology, obsolete legends and observances have been incorporated into Christian worship. Beyond this, however, Dickens is clearly uneasy about the cruelties of the past which he has observed. Is the capacity for cruelty latent within the national character? Are the atrocities of the past proleptic of some coming apotheosis in Italian society? Can the people help themselves? His anxieties are focused on what the Coliseum – 'now, a ruin. GOD be thanked: a ruin!' (p. ref) – represents. But just as it out-towers the other ruins in Rome:

> so do its ancient influences outlive all other remnants of the old mythology and old butchery of Rome, in the nature of the fierce and cruel Roman people. The Italian face changes as the visitor approaches the city; its beauty becomes devilish; and there is scarcely one countenance in a hundred, among the common people in the streets, that would not be at home and happy in a renovated Coliseum to-morrow. (p. ref)

The concept of progress is not one which Dickens ultimately feels comfortable associating with the Italian people or his version of their national character. When noting the establishment of the railroad between Leghorn and Pisa, he describes how it has 'already begun

to astonish Italy with a precedent of punctuality, order, plain dealing, and improvement – the most dangerous and heretical astonisher of all' (pp. ref).

The dialogue that takes place within *Pictures from Italy* is more complex than that between picturesqueness and poverty. It is one between past and present, and between conflicting impulses in Dickens's own response to Italy. On the one hand, he feels passionately about the injustices and persecutions which have been suffered in both historical and contemporary Italy, whilst on the other, it is as if he fears that recurrent patterns of violence are inherently latent in the country and in its people. He cannot take his eyes off Vesuvius, when in Naples: its smouldering presence demands that one's eyes are continually, compulsively drawn back to it. Ostensibly, he is fascinated by the potential for destructive energy in the volcano itself, but there is surely simultaneously present an implicit reference to the potential for violence and vengeance, the repetition of the violent, within society itself, as he sees within Vesuvius 'the doom and destiny of all this beautiful country, biding its terrible time' (p. ref). Just as his own travels combined novelty with a continual sense of the return to the familiar, so Italian history may be doomed to repeat itself. Modernity may write itself over the map of the country in the shape of railway tracks, but the habits of the past are still there. Whilst his book may end with a determined note of optimism, hoping that this 'noble people may be, one day, raised up from these ashes' (p. ref), Dickens's continual jumbling together of past and present, a recording of the topographical palimpsest with which his visual observation of Italy provides him, warns one against adopting a comfortably teleological view of history in relation to Italy as a whole.

NOTES

1. See James Buzard, *The Beaten Track: European Tourism, Literature and the Ways to 'Culture'* (Oxford: Clarendon Press, 1993), p. 181.

2. [Anna Jameson], *Diary of an Ennuyée* (London: Henry Colburn, 1826), p. 70.

3. For an excellent account of the writing and publishing histories of *Pictures from Italy*, see David Paroissien's Introduction to his edition of *Pictures from Italy* (London: Deutsch, 1973), pp. 9–34.

4. Thomas Hood to Charles Dickens, May 1844, *The Letters of Thomas Hood*, ed. Peter F. Morgan (Edinburgh: Oliver and Boyd, 1973), p. 614.

5. Buzard, p. 88. For the growth of English tourism in Italy, see also John Pemble, *The Mediterranean Passion. Victorians and Edwardians in the South* (Oxford: Clarendon Press, 1987).

6. Catherine Taylor, *Letters from Italy to a Younger Sister*, 2 vols. (London: John Murray, 1840, 1841), vol. I, p. iv.

7. Charles Dickens, *Little Dorrit* (1857), Book II, ch. XV.

8. Thomas Roscoe, *The Tourist in Italy*, 3 vols. (London: Robert Jennings and William Chaplin, 1831, 1832, 1833), vol. I, p. vi.

9. Mrs Trollope, *A Visit to Italy*, 2 vols. (London: Richard Bentley, 1842), vol. I, p. 2.

10. Walter Benjamin, *Charles Baudelaire: A Lyric Poet in the Age of High Capitalism*, trans. Harry Zohn (London: New Left Books, 1973), p. 35.

11. Richard Altick, *The Shows of London* (Cambridge, Mass. and London: Harvard University Press, 1978), p. 220.

12. Charles Dickens to John Forster, 30 August 1846, *The Letters of Charles Dickens. Volume Four, 1844–46*, ed. Kathleen Tillotson (Oxford: Clarendon Press, 1977), p. 612.

13. 'Mr. Charles Dickens's Travelling Letters', *Mephystopheles* I (21 March 1846), p. 170.

14. John Forster, *The Life of Charles Dickens*, ed. and annotated by J. W. T. Ley (London: Cecil Palmer, 1928), p. 347.

15. Ibid., p. 347.

16. A close parallel to this passage can be found in Chapter XVI of *Bleak House*:

Jo lives – that is to say, Jo has not yet died – in a ruinous place, known to the like of him by the name of Tom-all-Alone's . . . Now, these tumbling tenements contain, by night, a swarm of misery. As, on the ruined human wretch, vermin parasites appear, so these ruined shelters have bred a crowd of foul existence that crawls in and out of gaps in walls and boards; and coils itself to sleep, in maggot numbers, where the rain drips in . . .

17. For a full discussion of the Last Man figure, see Fiona J. Stafford, *The Last of the Race. The Growth of a Myth from Milton to Darwin* (Oxford: Clarendon Press, 1994).

18. George Eliot, *Middlemarch* (1871–2), ch. XX.

19. Linda Colley, *Britons. Forging the Nation 1707–1837* (New Haven and London: Yale University Press, 1992), pp. 11–54.

20. Charlotte Brontë, *Villette* (1853), ch. XXXVI.

21. Mikhail Bakhtin, *Rabelais and his World* (1965; trans. Helene Iswolsky 1968; Bloomington: Indiana University Press, 1984), p. 255.

22. Anthony Trollope, *South Africa* (1878; ed. J. H. Davidson, Cape Town: A. A. Balkema, 1973), p. 100.

23. See William J. Carlton, 'Dickens Studies Italian', *Dickensian* 61 (May 1965), 101–8.

24. Charles Dickens to Samuel Rogers, I September 1844, *Letters* p. 189.

25. See Harry W. Rudman, *Italian Nationalism and English Letters. Figures of the Risorgimento and Victorian Men of Letters* (London: George Allen & Unwin), 1940.

26. B. W. Matz, 'Address Issued by the Committee of the Italian Refugee Fund', *Dickensian* X (1914), pp. 319–22. For Dickens's strong opinions about how much the Italian people had suffered, and how justified they were in rising against these sufferings, see Charles Dickens to Henry Chorley, 3 February 1860, *The Letters of Charles Dickens. Volume III 1858–70*, ed. Walter Dexter (London: Nonesuch Press, 1938), pp. 149–50.

DICKENS CHRONOLOGY

1812 *7 February* Charles John Huffam Dickens born at Portsmouth, where his father is a clerk in the Navy Pay Office. The eldest son in a family of eight, two of whom die in childhood.

1817 Family move to Chatham.

1822 Family move to London.

1824 Dickens's father in Marshalsea Debtors' Prison for three months. Dickens employed in a blacking warehouse, labelling bottles. Attends Wellington House Academy, a private school, 1824–7.

1827 Becomes a solicitor's clerk.

1832 Becomes a parliamentary reporter after mastering shorthand. In love with Maria Beadnell, 1830–33.

1833 First published story, 'A Dinner at Poplar Walk', in the *Monthly Magazine.* Further stories and sketches in this and other periodicals, 1834–5.

1834 Becomes reporter on the *Morning Chronicle.*

1835 Engaged to Catherine Hogarth, daughter of editor of the *Evening Chronicle.*

1836 *Sketches by Boz*, First and Second Series, published. Marries Catherine Hogarth. Meets John Forster, his literary adviser and future biographer.

1837 *The Pickwick Papers* published in one volume (issued in monthly parts, 1836–7). Birth of a son, the first of ten children. Death of Mary Hogarth, Dickens's sister-in-law. Edits *Bentley's Miscellany*, 1837–9.

1838 *Oliver Twist* published in three volumes (serialized monthly in *Bentley's Miscellany*, 1837–9). Visits Yorkshire schools of the Dotheboys type.

1839 *Nicholas Nickleby* published in one volume (issued in monthly parts, 1838–9).

1841 Declines invitation to stand for Parliament. *The Old Curiosity Shop* and *Barnaby Rudge* published in separate volumes after appearing in weekly numbers in *Master Humphrey's Clock*, 1840–41. Public dinner in his honour at Edinburgh.

1842 *January–June* First visit to North America, described in *American Notes*, two volumes.

1843 *December A Christmas Carol* appears.

1844 *Martin Chuzzlewit* published in one volume (issued in monthly parts, 1843–4). Dickens and family leave for Italy, Switzerland and France. Dickens returns to London briefly to read *The Chimes* to friends before its publication in December.

1845 Dickens and family return from Italy. *The Cricket on the Hearth* published at Christmas. Writes autobiographical fragment, ? 1845–6, not published until included in Forster's *Life* (three volumes, 1872–4).

1846 Becomes first editor of the *Daily News* but resigns after seventeen issues. *Pictures from Italy* published. Dickens and family in Switzerland and Paris. *The Battle of Life* published at Christmas.

1847 Returns to London. Helps Miss Burdett Coutts to set up, and later to run, a ‘Home for Homeless Women’.

1848 *Dombey and Son* published in one volume (issued in monthly parts, 1846–8). Organizes and acts in charity performances of *The Merry Wives of Windsor* and *Every Man in His Humour* in London and elsewhere. *The Haunted Man* published at Christmas.

1850 *Household Words*, a weekly journal ‘Conducted by Charles Dickens’, begins in March and continues until 1859. Dickens makes speech at first meeting of Metropolitan Sanitary Association. *David Copperfield* published in one volume (issued in monthly parts, 1849–50).

1851 Death of Dickens’s father. Further theatrical activities in aid of the Guild of Literature and Art, including a performance before Queen Victoria. *A Child’s History of England* appears at intervals in *Household Words*, published in three volumes (1852, 1853, 1854).

1853 *Bleak House* published in one volume (issued in monthly parts, 1852–3). Dickens gives first public readings (from *A Christmas Carol*).

1854 Visits Preston, Lancashire, to observe industrial unrest. *Hard Times* appears weekly in *Household Words* and is published in book form.

1855 Speech in support of the Administrative Reform Association.

1856 Dickens buys Gad’s Hill Place, near Rochester.

1857 *Little Dorrit* published in one volume (issued in monthly parts, 1855–7). Dickens acts in Wilkie Collins’s melodrama *The Frozen Deep* and falls in love with the young actress Ellen Ternan. *The Lazy Tour of Two Idle Apprentices*, written jointly

with Wilkie Collins about a holiday in Cumberland, appears in *Household Words.*

1858 Publishes *Reprinted Pieces* (articles from *Household Words*). Separation from his wife followed by statement in *Household Words.* Dickens's household now largely run by his sister-in-law Georgina.

1859 *All the Year Round*, a weekly journal again 'Conducted by Charles Dickens', begins. *A Tale of Two Cities*, serialized both in *All the Year Round* and in monthly parts, appears in one volume.

1860 Dickens sells London house and moves family to Gad's Hill.

1861 *Great Expectations* published in three volumes after appearing weekly in *All the Year Round* (1860–61). *The Uncommercial Traveller* (papers from *All the Year Round*) appears; expanded edition, 1868. Further public readings, 1861–3.

1863 Death of Dickens's mother, and of his son Walter (in India). Reconciled with Thackeray, with whom he had quarrelled, shortly before the latter's death. Publishes 'Mrs Lirriper's Lodgings' in Christmas number of *All the Year Round.*

1865 *Our Mutual Friend* published in two volumes (issued in monthly parts, 1864–5). Dickens severely shocked after a train accident when returning from France with Ellen Ternan and her mother.

1866 Begins another series of readings. Takes a house for Ellen at Slough. 'Mugby Junction' appears in Christmas number of *All the Year Round.*

1867 Moves Ellen to Peckham. Second journey to America. Gives readings in Boston, New York, Washington and elsewhere, despite increasing ill-health. 'George Silverman's Explanation' appears in *Atlantic Monthly* (then in *All the Year Round*, 1868).

1868 Returns to England. Readings now include the sensational ‘Sikes and Nancy’ from *Oliver Twist*; Dickens’s health further undermined.

1870 Farewell readings in London. *The Mystery of Edwin Drood* issued in six monthly parts, intended to be completed in twelve.

9 June Dies, after collapse at Gad’s Hill, aged fifty-eight. Buried in Westminster Abbey.

Stephen Wall, 1995

FURTHER READING

Bann, Stephen, ‘Visuality codes the text: Charles Dickens’s *Pictures from Italy*’ in J. B. Bullen (ed.), *Writing and Victorianism* (London: Longman, 1997), pp. 202–18.

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A NOTE ON THE TEXT

The text used is that of the single-volume first edition, published in early May 1846 by Bradbury and Evans. 6,000 copies were printed: by 30 June 4,911 of these had been sold and a second edition was prepared for distribution later the same year. Although there were two further major editions of the complete text during Dickens's lifetime (vol. XVII of the Library Edition, 1859, advertised as being carefully revised by the author, and vol. XVI of the Charles Dickens Edition, 1868), neither of these show any alterations with the exception of the correction (maintained here) of a few obvious errors. There is no extant manuscript of the text, although a fragment of the seventh letter and all of the eighth 'Travelling Letter' are preserved in the Forster Collection in the Victoria and Albert Museum.

About the first third of the book appeared in the *Daily News*, as 'Travelling Letters Written on the Road', appearing between January and March 1846. These were divided up as follows:

21st January: 'The Journey' ('Going Through France', in *Pictures from Italy*).

24th January: 'Lyons, the Rhone, and the Goblin of Avignon'. In *Pictures from Italy*, the paragraphs from 'Going apart' (p. ref) to 'dictate the observance' (p. ref) were added.

31st January: 'Avignon to Genoa'.

9th February: 'A Retreat at Albaro'. The paragraphs 'The ruined chapel . . . amusing to a stranger' (p. ref) and 'They are remarkably expert . . . stake were life' (pp. ref) were added. The episode ended at 'what had become of it' (p. ref).

16th February: ‘First Sketch of Genoa. The Streets, Shops, and Houses’. This began at ‘In the course of two months . . .’ (p. ref). The paragraphs ‘They who would know . . . apple Tea’ (pp. ref) and ‘The streets of Genoa . . . like black cats’ (pp. ref) were added. The episode ended at ‘Horse Medicine’ (p. ref).

26th February: ‘In Genoa’. The episode began at ‘On a summer evening’ (p. ref). The paragraphs ‘They are not a very joyous people . . . to surprise me’ (pp. ref) were added. The episode ended at ‘brought the curtain down, triumphantly’ (p. ref).

2nd March: ‘In Genoa, and out of it’. The episode began ‘There is not in Italy’ (p. ref). The long section ‘The same Ghost . . . proudly on the view’ (pp. ref) was added, and the episode ended at ‘through the mud’ (p. ref).

11th March: ‘Piacenza to Bologna’. The episode began at ‘At Piacenza’ (p. ref). The section ‘Parma has cheerful, stirring streets . . . this ghostly stage’ (pp. ref) were placed after ‘at the present time’ (p. ref).

Preparing the *Daily News* letters for publication in book form, Dickens worked from ‘a little pasteboard memorandum book with the few printed letters pasted in it’ (letter to Samuel Palmer, 27 April 1846, *Letters* p. 541). He amended a number of awkward phrases, occasionally translated French and Italian phrases, and dropped a couple of paragraphs and a footnote. Two of these were anti-Catholic, one addressed the issue of anti-Catholicism, and one was anti-bluestocking women. See footnotes on pp. ref.

PICTURES FROM ITALY.

BY

CHARLES DICKENS.

The Vignette Illustrations on Wood, by Samuel Palmer.

The Street of the Tombs: Pompeii.

LONDON:
PUBLISHED FOR THE AUTHOR,
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MDCCCXLVI.

The Reader's Passport

IF the readers of this volume will be so kind as to take their credentials for the different places which are the subject of its author's reminiscences, from the Author himself, perhaps they may visit them, in fancy, the more agreeably, and with a better understanding of what they are to expect.

Many books have been written upon Italy, affording many means of studying the history of that interesting country, and the innumerable associations entwined about it. I make but little reference to that stock of information; not at all regarding it as a necessary consequence of my having had recourse to the storehouse for my own benefit, that I should reproduce its easily accessible contents before the eyes of my readers.

Neither will there be found, in these pages, any grave examination into the government or misgovernment of any portion of the country. No visitor of that beautiful land can fail to have a strong conviction on the subject; but as I chose when residing there, a Foreigner, to abstain from the discussion of any such questions with any order of Italians, so I would rather not enter on the inquiry now. During my twelve months' occupation of a house at Genoa, I never found that authorities constitutionally jealous were distrustful of me; and I should be sorry to give them occasion to regret their free courtesy, either to myself or any of my countrymen.

There is, probably, not a famous Picture or Statue in all Italy, but could be easily buried under a mountain of printed paper devoted to dissertations on it. I do not, therefore, though an earnest admirer of Painting and Sculpture, expatiate at any length on famous Pictures and Statues.

This Book is a series of faint reflections—mere shadows in the water—of places to which the imaginations of most people are attracted in a greater or less degree, on which mine had dwelt for years, and which have some interest for all. The greater part of the descriptions were written on the spot, and sent home, from time to time, in private letters. I do not mention the circumstance as an excuse for any defects they may present, for it would be none; but as a guarantee to the Reader that they were at least penned in the fulness of the subject, and with the liveliest impressions of novelty and freshness.

If they have ever a fanciful and idle air, perhaps the reader will suppose them written in the shade of a Sunny Day, in the midst of the objects of which they treat, and will like them none the worse for having such influences of the country upon them.

I hope I am not likely to be misunderstood by Professors of the Roman Catholic faith, on account of anything contained in these pages. I have done my best, in one of my former productions, to do justice to them; and I trust, in this, they will do justice to me. When I mention any exhibition that impressed me as absurd or disagreeable, I do not seek to connect it, or recognise it as necessarily connected with, any essentials of their creed. When I treat of the ceremonies of the Holy Week, I merely treat of their effect, and do not challenge the good and learned Dr. Wiseman's[1] interpretation of their meaning. When I hint a dislike of nunneries for young girls who abjure the world before they have ever proved or known it; or doubt the *ex officio* sanctity of all Priests and Friars; I do no more than many conscientious Catholics both abroad and at home.

I have likened these Pictures to shadows in the water, and would fain hope that I have, nowhere, stirred the water so roughly, as to mar the shadows. I could never desire to be on better terms with all my friends than now, when distant mountains rise, once more, in my path. For I need not hesitate to avow, that, bent on correcting a brief

mistake I made, not long ago, in disturbing the old relations between myself and my readers, and departing for a moment from my old pursuits, I am about to resume them, joyfully, in Switzerland; where during another year of absence, I can at once work out the themes I have now in my mind, without interruption: and while I keep my English audience within speaking distance, extend my knowledge of a noble country, inexpressibly attractive to me.

This book is made as accessible as possible, because it would be a great pleasure to me if I could hope, through its means, to compare impressions with some among the multitudes who will hereafter visit the scenes described with interest and delight.

And I have only now, in passport wise, to sketch my reader's portrait, which I hope may be thus supposititiously traced for either sex:

Complexion	Fair.
Eyes	Very cheerful.
Nose	Not supercilious.
Mouth	Smiling.
Visage	Beaming.
General Expression	Extremely agreeable.

This was written in 1846.

Going through France

On a fine Sunday morning in the Midsummer time and weather of eighteen hundred and forty-four, it was, my good friend, when—don't be alarmed; not when two travellers might have been observed slowly making their way over that picturesque and broken ground by which the first chapter of a Middle-Aged novel is usually attained—but when an English travelling-carriage of considerable proportions, fresh from the shady halls of the Pantechnicon[1] near Belgrave Square, London, was observed (by a very small French soldier; for I saw him look at it) to issue from the gate of the Hôtel Meurice in the Rue Rivoli at Paris.

I am no more bound to explain why the English family travelling by this carriage, inside and out, should be starting for Italy on a Sunday morning, of all good days in the week, than I am to assign a reason for all the little men in France being soldiers, and all the big men postillions; which is the invariable rule. But, they had some sort of reason for what they did, I have no doubt; and their reason for being there at all, was, as you know, that they were going to live in fair Genoa for a year; and that the head of the family purposed, in that space of time, to stroll about, wherever his restless humour carried him.

And it would have been small comfort to me to have explained to the population of Paris generally, that I was that Head and Chief; and not the radiant embodiment of good humour who sat beside me in the person of a French Courier[2]—best of servants and most beaming of men! Truth to say, he looked a great deal more patriarchal than I, who, in the shadow of his portly presence, dwindled down to no account at all.

There was, of course, very little in the aspect of Paris—as we rattled near the dismal Morgue[3] and over the Pont Neuf—to reproach us for our Sunday travelling. The wine-shops (every second house) were driving a roaring trade; awnings were spreading, and chairs and tables arranging, outside the cafés, preparatory to the eating of ices, and drinking of cool liquids, later in the day; shoeblacks were busy on the bridges; shops were open; carts and waggons clattered to and fro; the narrow, up-hill, funnel-like streets across the River,[4] were so many dense perspectives of crowd and bustle, parti-coloured nightcaps, tobacco-pipes, blouses, large boots, and shaggy heads of hair; nothing at that hour denoted a day of rest, unless it were the appearance, here and there, of a family pleasure-party, crammed into a bulky old lumbering cab; or of some contemplative holiday-maker in the freest and easiest dishabille, leaning out of a low garret window, watching the drying of his newly polished shoes on the little parapet outside (if a gentleman), or the airing of her stockings in the sun (if a lady), with calm anticipation.

Once clear of the never-to-be-forgotten-or-forgiven pavement which surrounds Paris, the first three days of travelling towards Marseilles are quiet and monotonous enough. To Sens. To Avallon. To Chalons. A sketch of one day's proceedings is a sketch of all three; and here it is.

We have four horses, and one postillion, who has a very long whip, and drives his team, something like the Courier of Saint Petersburg in the circle at Astley's[5] or Franconi's:[6] only he sits his own horse instead of standing on him. The immense jack-boots worn by these postillions, are sometimes a century or two old; and are so ludicrously disproportionate to the wearer's foot, that the spur, which is put where his own heel comes, is generally halfway up the leg of the boots. The man often comes out of the stable-yard, with his whip in his hand and his shoes on, and brings out, in both hands, one boot at a time, which he plants on the ground by the side of his

horse, with great gravity, until everything is ready. When it is—and oh Heaven! the noise they make about it!—he gets into the boots, shoes and all, or is hoisted into them by a couple of friends; adjusts the rope harness, embossed by the labours of innumerable pigeons in the stables; makes all the horses kick and plunge; cracks his whip like a madman; shouts “En route—Hi!” and away we go. He is sure to have a contest with his horse before we have gone very far; and then he calls him a Thief, and a Brigand, and a Pig, and what not; and beats him about the head as if he were made of wood.

There is little more than one variety in the appearance of the country, for the first two days. From a dreary plain, to an interminable avenue, and from an interminable avenue to a dreary plain again. Plenty of vines there are in the open fields, but of a short low kind, and not trained in festoons, but about straight sticks. Beggars innumerable there are, everywhere; but an extraordinarily scanty population, and fewer children than I ever encountered. I don’t believe we saw a hundred children between Paris and Chalons. Queer old towns, drawbridged and walled: with odd little towers at the angles, like grotesque faces, as if the wall had put a mask on, and were staring down into the moat; other strange little towers, in gardens and fields, and down lanes, and in farm-yards: all alone, and always round, with a peaked roof, and never used for any purpose at all; ruinous buildings of all sorts; sometimes an hôtel de ville, sometimes a guard-house, sometimes a dwelling-house, sometimes a château with a rank garden, prolific in dandelion, and watched over by extinguisher-topped turrets, and blink-eyed little casements; are the standard objects, repeated over and over again. Sometimes we pass a village inn, with a crumbling wall belonging to it, and a perfect town of out-houses; and painted over the gateway, “Stabling for Sixty Horses;” as indeed there might be stabling for sixty score, were there any horses to be stabled there, or anybody resting there, or anything stirring about the place but a dangling bush, indicative of the wine inside: which flutters idly in the wind, in lazy keeping with everything else, and certainly is never in a green old age, though always so old as to be dropping to pieces. And all

day long, strange little narrow waggons, in strings of six or eight, bringing cheese from Switzerland, and frequently in charge, the whole line, of one man, or even boy—and he very often asleep in the foremost cart—come jingling past: the horses drowsily ringing the bells upon their harness, and looking as if they thought (no doubt they do) their great blue woolly furniture, of immense weight and thickness, with a pair of grotesque horns growing out of the collar, very much too warm for the Midsummer weather.

Then, there is the Diligence,[7] twice or thrice a-day; with the dusty outsides in blue frocks, like butchers; and the insides in white nightcaps; and its cabriolet head[8] on the roof, nodding and shaking, like an idiot's head; and its Young-France[9] passengers staring out of window, with beards down to their waists, and blue spectacles awfully shading their warlike eyes, and very big sticks clenched in their National grasp. Also the Malle Poste,[10] with only a couple of passengers, tearing along at a real good dare-devil pace, and out of sight in no time. Steady old Curés come jolting past, now and then, in such ramshackle, rusty, musty, clattering coaches as no Englishman would believe in; and bony women dawdle about in solitary places, holding cows by ropes while they feed, or digging and hoeing or doing field-work of a more laborious kind, or representing real shepherdesses with their flocks—to obtain an adequate idea of which pursuit and its followers, in any country, it is only necessary to take any pastoral poem, or picture, and imagine to yourself whatever is most exquisitely and widely unlike the descriptions therein contained.

You have been travelling along, stupidly enough, as you generally do in the last stage of the day; and the ninety-six bells upon the horses—twenty-four apiece—have been ringing sleepily in your ears for half an hour or so; and it has become a very jog-trot, monotonous, tiresome sort of business; and you have been thinking deeply about the dinner you will have at the next stage; when, down at the end of the long avenue of trees through which you are

travelling, the first indication of a town appears, in the shape of some straggling cottages: and the carriage begins to rattle and roll over a horribly uneven pavement. As if the equipage were a great firework, and the mere sight of a smoking cottage chimney had lighted it, instantly it begins to crack and splutter, as if the very devil were in it. Crack, crack, crack, crack. Crack-crack-crack. Crick-crack. Crick-crack. Helo! Hola! Vite! Voleur! Brigand! Hi hi hi! En r-r-r-r-r-route! Whip, wheels, driver, stones, beggars, children, crack, crack, crack; helo! hola! charité pour l'amour de Dieu! crick-crack-crick-crack; crick, crick, crick; bump, jolt, crack, bump, crick-crack; round the corner, up the narrow street, down the paved hill on the other side; in the gutter; bump, bump; jolt, jog, crick, crick, crick; crack, crack, crack; into the shop-windows on the left-hand side of the street, preliminary to a sweeping turn into the wooden archway on the right; rumble, rumble, rumble; clatter, clatter, clatter; crick, crick, crick; and here we are in the yard of the Hôtel de l'Ecu d'Or; used up, gone out, smoking, spent, exhausted; but sometimes making a false start unexpectedly, with nothing coming of it—like a firework to the last!

The landlady of the Hôtel de l'Ecu d'Or is here; and the landlord of the Hôtel de l'Ecu d'Or is here; and the femme de chambre of the Hôtel de l'Ecu d'Or is here; and a gentleman in a glazed cap, with a red beard like a bosom friend, who is staying at the Hôtel de l'Ecu d'Or, is here; and Monsieur le Curé is walking up and down in a corner of the yard by himself, with a shovel hat upon his head, and a black gown on his back, and a book in one hand, and an umbrella in the other; and everybody, except Monsieur le Curé, is open-mouthed and open-eyed, for the opening of the carriage-door. The landlord of the Hôtel de l'Ecu d'Or, dotes to that extent upon the Courier, that he can hardly wait for his coming down from the box, but embraces his very legs and boot-heels as he descends. "My Courier! My brave Courier! My friend! My brother!" The landlady loves him, the femme de chambre blesses him, the garçon worships him. The Courier asks if his letter has been received? It has, it has. Are the rooms prepared? They are, they are. The best rooms for my noble Courier. The rooms of state for my gallant Courier; the whole house is at the

service of my best of friends! He keeps his hand upon the carriage-door, and asks some other question to enhance the expectation. He carries a green leathern purse outside his coat, suspended by a belt. The idlers look at it; one touches it. It is full of five-franc pieces. Murmurs of admiration are heard among the boys. The landlord falls upon the Courier's neck, and folds him to his breast. He is so much fatter than he was, he says! He looks so rosy and so well!

The door is opened. Breathless expectation. The lady of the family gets out. Ah sweet lady! Beautiful lady! The sister of the lady of the family gets out. Great Heaven, Ma'amselle is charming! First little boy gets out. Ah, what a beautiful little boy! First little girl gets out. Oh, but this is an enchanting child! Second little girl gets out. The landlady, yielding to the finest impulse of our common nature, catches her up in her arms! Second little boy gets out. Oh, the sweet boy! Oh, the tender little family! The baby is handed out. Angelic baby! The baby has topped everything. All the rapture is expended on the baby! Then the two nurses tumble out; and the enthusiasm swelling into madness, the whole family are swept upstairs as on a cloud; while the idlers press about the carriage, and look into it, and walk round it, and touch it. For it is something to touch a carriage that has held so many people. It is a legacy to leave one's children.

The rooms are on the first floor, except the nursery for the night, which is a great rambling chamber, with four or five beds in it: through a dark passage, up two steps, down four, past a pump, across a balcony, and next door to the stable. The other sleeping apartments are large and lofty; each with two small bedsteads, tastefully hung, like the windows, with red and white drapery. The sitting-room is famous. Dinner is already laid in it for three; and the napkins are folded in cocked-hat fashion. The floors are of red tile. There are no carpets, and not much furniture to speak of; but there is abundance of looking-glass, and there are large vases under glass shades, filled with artificial flowers; and there are plenty of clocks. The whole party are in motion. The brave Courier, in particular, is everywhere: looking after the beds, having wine poured down his

throat by his dear brother the landlord, and picking up green cucumbers—always cucumbers; Heaven knows where he gets them —with which he walks about, one in each hand, like truncheons.

Dinner is announced. There is very thin soup; there are very large loaves—one apiece; a fish; four dishes afterwards; some poultry afterwards; a dessert afterwards; and no lack of wine. There is not much in the dishes, but they are very good, and always ready instantly. When it is nearly dark, the brave Courier, having eaten the two cucumbers, sliced up in the contents of a pretty large decanter of oil, and another of vinegar, emerges from his retreat below, and proposes a visit to the Cathedral, whose massive tower frowns down upon the court-yard of the inn. Off we go; and very solemn and grand it is, in the dim light: so dim at last, that the polite, old, lantern-jawed Sacristan has a feeble little bit of candle in his hand, to grope among the tombs with—and looks among the grim columns, very like a lost ghost who is searching for his own.

Underneath the balcony, when we return, the inferior servants of the inn are supping in the open air, at a great table; the dish, a stew of meat and vegetables, smoking hot, and served in the iron cauldron it was boiled in. They have a pitcher of thin wine, and are very merry; merrier than the gentleman with the red beard, who is playing billiards in the light room on the left of the yard, where shadows, with cues in their hands, and cigars in their mouths, cross and recross the window, constantly. Still the thin Curé walks up and down alone, with his book and umbrella. And there he walks, and there the billiard-balls rattle, long after we are fast asleep.

We are astir at six next morning. It is a delightful day, shaming yesterday's mud upon the carriage, if anything could shame a carriage, in a land where carriages are never cleaned. Everybody is brisk; and as we finish breakfast, the horses come jingling into the yard from the Post-house. Everything taken out of the carriage is put back again. The brave Courier announces that all is ready, after walking into every room, and looking all round it, to be certain that

nothing is left behind. Everybody gets in. Everybody connected with the Hôtel de l'Ecu d'Or is again enchanted. The brave Courier runs into the house for a parcel containing cold fowl, sliced ham, bread, and biscuits, for lunch; hands it into the coach; and runs back again.

What has he got in his hand now? More cucumbers? No. A long strip of paper. It's the bill.

The brave Courier has two belts on, this morning: one supporting the purse: another, a mighty good sort of leathern bottle, filled to the throat with the best light Bordeaux wine in the house. He never pays the bill till this bottle is full. Then he disputes it.

He disputes it now, violently. He is still the landlord's brother, but by another father or mother. He is not so nearly related to him as he was last night. The landlord scratches his head. The brave Courier points to certain figures in the bill, and intimates that if they remain there, the Hôtel de l'Ecu d'Or is thenceforth and for ever an hôtel de l'Ecu de cuivre.[11] The landlord goes into a little counting-house. The brave Courier follows, forces the bill and a pen into his hand, and talks more rapidly than ever. The landlord takes the pen. The Courier smiles. The landlord makes an alteration. The Courier cuts a joke. The landlord is affectionate, but not weakly so. He bears it like a man. He shakes hands with his brave brother; but he don't hug him. Still, he loves his brother; for he knows that he will be returning that way, one of these fine days, with another family, and he foresees that his heart will yearn towards him again. The brave Courier traverses all round the carriage once, looks at the drag, inspects the wheels, jumps up, gives the word, and away we go!

It is market morning. The market is held in the little square outside in front of the cathedral. It is crowded with men and women, in blue, in red, in green, in white; with canvased stalls; and fluttering merchandise. The country people are grouped about, with their clean baskets before them. Here, the lace-sellers; there the butter and egg-sellers; there, the fruit-sellers; there, the shoemakers. The whole

place looks as if it were the stage of some great theatre, and the curtain had just run up, for a picturesque ballet. And there is the cathedral to boot: scene-like: all grim, and swarthy, and mouldering, and cold; just splashing the pavement in one place with faint purple drops, as the morning sun, entering by a little window on the eastern side, struggles through some stained glass panes, on the western.

In five minutes we have passed the iron cross, with a little ragged kneeling-place of turf before it, in the outskirts of the town; and are again upon the road.

Lyons, the Rhone, and the Goblin of Avignon

Chalons is a fair resting-place, in right of its good inn on the bank of the river, and the little steamboats, gay with green and red paint, that come and go upon it: which make up a pleasant and refreshing scene, after the dusty roads. But, unless you would like to dwell on an enormous plain, with jagged rows of irregular poplars on it, that look in the distance like so many combs with broken teeth: and unless you would like to pass your life without the possibility of going up-hill, or going up anything but stairs: you would hardly approve of Chalons as a place of residence.

You would probably like it better, however, than Lyons: which you may reach, if you will, in one of the before-mentioned steamboats, in eight hours.

What a city Lyons is! Talk about people feeling, at certain unlucky times, as if they had tumbled from the clouds! Here is a whole town that is tumbled, anyhow, out of the sky; having been first caught up, like other stones that tumble down from that region, out of fens and barren places, dismal to behold! The two great streets through which the two great rivers[1] dash, and all the little streets whose name is Legion,[2] were scorching, blistering, and sweltering. The houses, high and vast, dirty to excess, rotten as old cheeses, and as thickly peopled. All up the hills that hem the city in, these houses swarm; and the mites inside were lolling out of the windows, and drying their ragged clothes on poles, and crawling in and out at the doors, and coming out to pant and gasp upon the pavement, and creeping in and out among huge piles and bales of fusty, musty, stifling goods; and living, or rather not dying till their time should come, in an exhausted receiver. Every manufacturing town, melted into one,

would hardly convey an impression of Lyons as it presented itself to me: for all the undrained, unscavengered qualities of a foreign town, seemed grafted, there, upon the native miseries of a manufacturing one; and it bears such fruit as I would go some miles out of my way to avoid encountering again.

In the cool of the evening: or rather in the faded heat of the day: we went to see the Cathedral, where divers old women, and a few dogs, were engaged in contemplation. There was no difference, in point of cleanliness, between its stone pavement and that of the streets; and there was a wax saint, in a little box like a berth aboard ship, with a glass front to it, whom Madame Tussaud[3] would have nothing to say to, on any terms, and which even Westminster Abbey might be ashamed of. If you would know all about the architecture of this church, or any other, its dates, dimensions, endowments, and history, is it not written in Mr. Murray's Guide-Book,[4] and may you not read it there, with thanks to him, as I did?

For this reason, I should abstain from mentioning the curious clock in Lyons Cathedral,[5] if it were not for a small mistake I made, in connexion with that piece of mechanism. The keeper of the church was very anxious it should be shown; partly for the honour of the establishment and the town; and partly, perhaps, because of his deriving a percentage from the additional consideration. However that may be, it was set in motion, and thereupon a host of little doors flew open, and innumerable little figures staggered out of them, and jerked themselves back again, with that special unsteadiness of purpose, and hitching in the gait, which usually attaches to figures that are moved by clockwork. Meanwhile, the Sacristan stood explaining these wonders, and pointing them out, severally, with a wand. There was a centre puppet of the Virgin Mary; and close to her, a small pigeon-hole, out of which another and a very ill-looking puppet made one of the most sudden plunges I ever saw accomplished: instantly flopping back again at sight of her, and banging his little door violently after him. Taking this to be

emblematic of the victory over Sin and Death, and not at all unwilling to show that I perfectly understood the subject, in anticipation of the showman, I rashly said, “Aha! The Evil Spirit. To be sure. He is very soon disposed of.” “Pardon, Monsieur,” said the Sacristan, with a polite motion of his hand towards the little door, as if introducing somebody—“The Angel Gabriel!”

Soon after daybreak next morning, we were steaming down the arrowy Rhone, at the rate of twenty miles an hour, in a very dirty vessel full of merchandise, and with only three or four other passengers for our companions: among whom, the most remarkable was a silly, old, meek-faced, garlic-eating, immeasurably polite Chevalier,[6] with a dirty scrap of red ribbon hanging at his button-hole, as if he had tied it there to remind himself of something; as Tom Noddy,[7] in the farce, ties knots in his pocket-handkerchief.

For the last two days, we had seen great sullen hills, the first indications of the Alps, lowering in the distance. Now, we were rushing on beside them: sometimes close beside them: sometimes with an intervening slope, covered with vineyards. Villages and small towns hanging in mid-air, with great woods of olives seen through the light open towers of their churches, and clouds moving slowly on, upon the steep acclivity behind them; ruined castles perched on every eminence; and scattered houses in the clefts and gullies of the hills; made it very beautiful. The great height of these, too, making the buildings look so tiny, that they had all the charm of elegant models; their excessive whiteness, as contrasted with the brown rocks, or the sombre, deep, dull, heavy green of the olive-tree and the puny size, and little slow walk of the Liliputian men and women on the bank; made a charming picture. There were ferries out of number, too; bridges; the famous Pont d’Esprit, with I don’t know how many arches; towns where memorable wines are made; Valence, where Napoleon studied;[8] and the noble river, bringing at every winding turn, new beauties into view.

There lay before us, that same afternoon, the broken bridge of Avignon, and all the city baking in the sun; yet with an underdone-pie-crust, battlemented wall, that never will be brown, though it bake for centuries.

The grapes were hanging in clusters in the streets, and the brilliant Oleander was in full bloom everywhere. The streets are old and very narrow, but tolerably clean, and shaded by awnings stretched from house to house. Bright stuffs and handkerchiefs, curiosities, ancient frames of carved wood, old chairs, ghostly tables, saints, virgins, angels, and staring daubs of portraits, being exposed for sale beneath, it was very quaint and lively. All this was much set off, too, by the glimpses one caught, through a rusty gate standing ajar, of quiet sleepy court-yards, having stately old houses within, as silent as tombs. It was all very like one of the descriptions in the Arabian Nights. The three one-eyed Calendars might have knocked at any one of those doors till the street rang again, and the porter who persisted in asking questions—the man who had the delicious purchases put into his basket in the morning[9]—might have opened it quite naturally.

After breakfast next morning, we sallied forth to see the lions. Such a delicious breeze was blowing in, from the north, as made the walk delightful: though the pavement-stones, and stones of the walls and houses, were far too hot to have a hand laid on them comfortably.

We went, first of all, up a rocky height, to the cathedral: where Mass was performing to an auditory very like that of Lyons, namely, several old women, a baby, and a very self-possessed dog, who had marked out for himself a little course or platform for exercise, beginning at the altar-rails and ending at the door, up and down which constitutional walk he trotted, during the service, as methodically and calmly, as any old gentleman out of doors. It is a bare old church, and the paintings in the roof are sadly defaced by time and damp weather; but the sun was shining in, splendidly,

through the red curtains of the windows, and glittering on the altar furniture; and it looked as bright and cheerful as need be.

Going apart, in this church, to see some painting which was being executed in fresco by a French artist and his pupil,[10] I was led to observe more closely than I might otherwise have done, a great number of votive offerings with which the walls of the different chapels were profusely hung. I will not say decorated, for they were very roughly and comically got up; most likely by poor sign-painters, who eke out their living in that way. They were all little pictures: each representing some sickness or calamity from which the person placing it there, had escaped, through the interposition of his or her patron saint, or of the Madonna; and I may refer to them as good specimens of the class generally. They are abundant in Italy.

In a grotesque squareness of outline, an impossibility of perspective, they are not unlike the woodcuts in old books; but they were oil-paintings, and the artist, like the painter of the Primrose family,[11] had not been sparing of his colours. In one, a lady was having a toe amputated—an operation which a saintly personage had sailed into the room, upon a couch, to superintend. In another, a lady was lying in bed, tucked up very tight and prim, and staring with much composure at a tripod, with a slop-basin on it; the usual form of washing-stand, and the only piece of furniture, besides the bedstead, in her chamber. One would never have supposed her to be labouring under any complaint, beyond the inconvenience of being miraculously wide awake, if the painter had not hit upon the idea of putting all her family on their knees in one corner, with their legs sticking out behind them on the floor, like boot-trees. Above whom, the Virgin, on a kind of blue divan, promised to restore the patient. In another case, a lady was in the very act of being run over, immediately outside the city walls, by a sort of pianoforte van. But the Madonna was there again. Whether the supernatural appearance had startled the horse (a bay griffin), or whether it was invisible to him, I don’t know; but he was galloping away, ding dong,

without the smallest reverence or compunction. On every picture “Ex voto” was painted in yellow capitals in the sky.

Though votive offerings were not unknown in Pagan Temples, and are evidently among the many compromises made between the false religion and the true, when the true was in its infancy, I could wish that all the other compromises were as harmless. Gratitude and Devotion are Christian qualities; and a grateful, humble, Christian spirit may dictate the observance.

Hard by the cathedral stands the ancient Palace of the Popes,[12] of which one portion is now a common jail, and another a noisy barrack: while gloomy suites of state apartments, shut up and deserted, mock their own old state and glory, like the embalmed bodies of kings. But we neither went there, to see state rooms, nor soldiers’ quarters, nor a common jail, though we dropped some money into a prisoners’ box outside, whilst the prisoners, themselves, looked through the iron bars, high up, and watched us eagerly. We went to see the ruins of the dreadful rooms in which the Inquisition[13] used to sit.

A little, old, swarthy woman, with a pair of flashing black eyes,—proof that the world hadn’t conjured down the devil within her, though it had had between sixty and seventy years to do it in,—came out of the Barrack Cabaret, of which she was the keeper, with some large keys in her hands, and marshalled us the way that we should go. How she told us, on the way, that she was a Government Officer (*concierge du palais apostolique*), and had been, for I don’t know how many years; and how she had shown these dungeons to princes; and how she was the best of dungeon demonstrators; and how she had resided in the palace from an infant,—had been born there, if I recollect right,—I needn’t relate. But such a fierce, little, rapid, sparkling, energetic she-devil I never beheld. She was alight and flaming, all the time. Her action was violent in the extreme. She never spoke, without stopping expressly for the purpose. She

stamped her feet, clutched us by the arms, flung herself into attitudes, hammered against walls with her keys, for mere emphasis: now whispered as if the Inquisition were there still: now shrieked as if she were on the rack herself; and had a mysterious, hag-like way with her forefinger, when approaching the remains of some new horror—looking back and walking stealthily, and making horrible grimaces—that might alone have qualified her to walk up and down a sick man's counterpane, to the exclusion of all other figures, through a whole fever.

Passing through the court-yard, among groups of idle soldiers, we turned off by a gate, which this She-Goblin unlocked for our admission, and locked again behind us: and entered a narrow court, rendered narrower by fallen stones and heaps of rubbish; part of it choking up the mouth of a ruined subterranean passage, that once communicated (or is said to have done so) with another castle on the opposite bank of the river. Close to this court-yard is a dungeon—we stood within it, in another minute—in the dismal tower *des oubliettes*,[14] where Rienzi[15] was imprisoned, fastened by an iron chain to the very wall that stands there now, but shut out from the sky which now looks down into it. A few steps brought us to the Cachots,[16] in which the prisoners of the Inquisition were confined for forty-eight hours after their capture, without food or drink, that their constancy might be shaken, even before they were confronted with their gloomy judges. The day has not got in there yet. They are still small cells, shut in by four unyielding, close, hard walls; still profoundly dark; still massively doored and fastened, as of old.

Goblin, looking back as I have described, went softly on, into a vaulted chamber, now used as a store-room: once the chapel of the Holy Office.[17] The place where the tribunal sat, was plain. The platform might have been removed but yesterday. Conceive the parable of the Good Samaritan[18] having been painted on the wall of one of these Inquisition chambers! But it was, and may be traced there yet.

High up in the jealous wall, are niches where the faltering replies of the accused were heard and noted down. Many of them had been brought out of the very cell we had just looked into, so awfully; along the same stone passage. We had trodden in their very footsteps.

I am gazing round me, with the horror that the place inspires, when Goblin clutches me by the wrist, and lays, not her skinny finger, but the handle of a key, upon her lip. She invites me, with a jerk, to follow her. I do so. She leads me out into a room adjoining—a rugged room, with a funnel-shaped, contracting roof, open at the top, to the bright day. I ask her what it is. She folds her arms, leers hideously, and stares. I ask again. She glances round, to see that all the little company are there; sits down upon a mound of stones; throws up her arms, and yells out, like a fiend, “La Salle de la Question!”[19]

The Chamber of Torture! And the roof was made of that shape to stifle the victim’s cries! Oh Goblin, Goblin, let us think of this awhile, in silence. Peace, Goblin! Sit with your short arms crossed on your short legs, upon that heap of stones, for only five minutes, and then flame out again.

Minutes! Seconds are not marked upon the Palace clock, when, with her eyes flashing fire, Goblin is up, in the middle of the chamber, describing, with her sunburnt arms, a wheel of heavy blows. Thus it ran round! cries Goblin. Mash, mash, mash! An endless routine of heavy hammers. Mash, mash, mash! upon the sufferer’s limbs. See the stone trough! says Goblin. For the water torture! Gurgle, swill, bloat, burst, for the Redeemer’s honour! Suck the bloody rag, deep down into your unbelieving body, Heretic, at every breath you draw! And when the executioner plucks it out, reeking with the smaller mysteries of God’s own Image, know us for His chosen servants, true believers in the Sermon on the Mount,[20] elect disciples of Him who never did a miracle but to heal: who never struck a man with palsy, blindness, deafness, dumbness, madness, any one affliction

of mankind; and never stretched His blessed hand out, but to give relief and ease!

See! cries Goblin. There the furnace was. There they made the irons red-hot. Those holes supported the sharp stake, on which the tortured persons hung poised: dangling with their whole weight from the roof. “But;” and Goblin whispers this; “Monsieur has heard of this tower? Yes? Let Monsieur look down, then!”

A cold air, laden with an earthy smell, falls upon the face of Monsieur; for she has opened, while speaking, a trap-door in the wall. Monsieur looks in. Downward to the bottom, upward to the top, of a steep, dark, lofty tower: very dismal, very dark, very cold. The Executioner of the Inquisition, says Goblin, edging in her head to look down also, flung those who were past all further torturing, down here. “But look! does Monsieur see the black stains on the wall?” A glance, over his shoulder, at Goblin’s keen eye, shows Monsieur—and would without the aid of the directing-key—where they are. “What are they?” “Blood!”

In October, 1791, when the Revolution was at its height here, sixty persons: men and women (“and priests,” says Goblin, “priests”): were murdered, and hurled, the dying and the dead, into this dreadful pit, where a quantity of quick-lime was tumbled down upon their bodies. Those ghastly tokens of the massacre were soon no more; but while one stone of the strong building in which the deed was done, remains upon another, there they will lie in the memories of men, as plain to see as the splashing of their blood upon the wall is now.

Was it a portion of the great scheme of Retribution, that the cruel deed should be committed in this place! That a part of the atrocities and monstrous institutions, which had been, for scores of years, at work, to change men’s nature, should in its last service, tempt them with the ready means of gratifying their furious and beastly rage! Should enable them to show themselves, in the height of their frenzy,

no worse than a great, solemn, legal establishment, in the height of its power! No worse! Much better. They used the Tower of the Forgotten, in the name of Liberty—their liberty; an earth-born creature, nursed in the black mud of the Bastille moats and dungeons, and necessarily betraying many evidences of its unwholesome bringing-up—but the Inquisition used it in the name of Heaven.

Goblin's finger is lifted; and she steals out again, into the Chapel of the Holy Office. She stops at a certain part of the flooring. Her great effect is at hand. She waits for the rest. She darts at the brave Courier, who is explaining something; hits him a sounding rap on the hat with the largest key; and bids him be silent. She assembles us all, round a little trap-door in the floor, as round a grave.

"Voilà!" she darts down at the ring, and flings the door open with a crash, in her goblin energy, though it is no light weight. "Voilà les oubliettes! Voilà les oubliettes! Subterranean! Frightful! Black! Terrible! Deadly! Les oubliettes de l'Inquisition!"

My blood ran cold, as I looked from Goblin, down into the vaults, where those forgotten creatures, with recollections of the world outside: of wives, friends, children, brothers: starved to death, and made the stones ring with their unavailing groans. But, the thrill I felt on seeing the accursed wall below, decayed and broken through, and the sun shining in through its gaping wounds, was like a sense of victory and triumph. I felt exalted with the proud delight of living in these degenerate times, to see it. As if I were the hero of some high achievement! The light in the doleful vaults was typical of the light that has streamed in, on all persecution in God's name, but which is not yet at its noon! It cannot look more lovely to a blind man newly restored to sight, than to a traveller who sees it, calmly and majestically, treading down the darkness of that Infernal Well.

GOBLIN, having shown *les oubliettes*, felt that her great *coup* was struck. She let the door fall with a crash, and stood upon it with her arms akimbo, sniffing prodigiously.

When we left the place, I accompanied her into her house, under the outer gateway of the fortress, to buy a little history of the building. Her cabaret, a dark low room, lighted by small windows, sunk in the thick wall—in the softened light, and with its forge-like chimney; its little counter by the door, with bottles, jars, and glasses on it; its household implements and scraps of dress against the wall; and a sober-looking woman (she must have a congenial life of it, with Goblin,) knitting at the door—looked exactly like a picture by OSTADE.[1]

I walked round the building on the outside, in a sort of dream, and yet with the delightful sense of having awakened from it, of which the light, down in the vaults, had given me the assurance. The immense thickness and giddy height of the walls, the enormous strength of the massive towers, the great extent of the building, its gigantic proportions, frowning aspect, and barbarous irregularity, awaken awe and wonder. The recollection of its opposite old uses: an impregnable fortress, a luxurious palace, a horrible prison, a place of torture, the court of the Inquisition: at one and the same time, a house of feasting, fighting, religion, and blood: gives to every stone in its huge form a fearful interest, and imparts new meaning to its incongruities. I could think of little, however, then, or long afterwards, but the sun in the dungeons. The palace coming down to be the lounging-place of noisy soldiers, and being forced to echo their rough talk, and common oaths, and to have their garments fluttering from its dirty windows, was some reduction to its state, and

something to rejoice at; but the day in its cells, and the sky for the roof of its chambers of cruelty—that was its desolation and defeat! If I had seen it in a blaze from ditch to rampart, I should have felt that not that light, nor all the light in all the fire that burns, could waste it, like the sunbeams in its secret council-chamber, and its prisons.

Before I quit this Palace of the Popes, let me translate from the little history I mentioned just now, a short anecdote, quite appropriate to itself, connected with its adventures.

“An ancient tradition relates, that in 1441, a nephew of Pierre de Lude, the Pope’s legate, seriously insulted some distinguished ladies of Avignon, whose relations, in revenge, seized the young man, and horribly mutilated him. For several years the legate kept *his* revenge within his own breast, but he was not the less resolved upon its gratification at last. He even made, in the fulness of time, advances towards a complete reconciliation; and when their apparent sincerity had prevailed, he invited to a splendid banquet, in this palace, certain families, whole families, whom he sought to exterminate. The utmost gaiety animated the repast; but the measures of the legate were well taken. When the dessert was on the board, a Swiss presented himself, with the announcement that a strange ambassador solicited an extraordinary audience. The legate, excusing himself, for the moment, to his guests, retired, followed by his officers. Within a few minutes afterwards, five hundred persons were reduced to ashes: the whole of that wing of the building having been blown into the air with a terrible explosion!”

After seeing the churches (I will not trouble you with churches just now), we left Avignon that afternoon. The heat being very great, the roads outside the walls were strewn with people fast asleep in every little slip of shade, and with lazy groups, half asleep and half awake, who were waiting until the sun should be low enough to admit of their playing bowls among the burnt-up trees, and on the dusty road. The harvest here, was already gathered in, and mules and horses were treading out the corn in the fields. We came, at dusk, upon a wild

and hilly country, once famous for brigands; and travelled slowly up a steep ascent. So we went on, until eleven at night, when we halted at the town of Aix (within two stages of Marseilles) to sleep.

The hotel, with all the blinds and shutters closed to keep the light and heat out, was comfortable and airy next morning, and the town was very clean; but so hot, and so intensely light, that when I walked out at noon it was like coming suddenly from the darkened room into crisp blue fire. The air was so very clear, that distant hills and rocky points appeared within an hour's walk; while the town immediately at hand—with a kind of blue wind between me and it—seemed to be white hot, and to be throwing off a fiery air from the surface.

We left this town towards evening, and took the road to Marseilles. A dusty road it was; the houses shut up close; and the vines powdered white.[2] At nearly all the cottage doors, women were peeling and slicing onions into earthen bowls for supper. So they had been doing last night all the way from Avignon. We passed one or two shady dark châteaux, surrounded by trees, and embellished with cool basins of water: which were the more refreshing to behold, from the great scarcity of such residences on the road we had travelled. As we approached Marseilles, the road began to be covered with holiday people. Outside the public-houses were parties smoking, drinking, playing draughts and cards, and (once) dancing. But dust, dust, dust, everywhere. We went on, through a long, straggling, dirty suburb, thronged with people; having on our left a dreary slope of land, on which the country-houses of the Marseilles merchants, always staring white, are jumbled and heaped without the slightest order: backs, fronts, sides, and gables towards all points of the compass; until, at last, we entered the town.

I was there, twice or thrice afterwards, in fair weather and foul; and I am afraid there is no doubt that it is a dirty and disagreeable place. But the prospect, from the fortified heights, of the beautiful Mediterranean, with its lovely rocks and islands, is most delightful. These heights are a desirable retreat, for less picturesque reasons—

as an escape from a compound of vile smells perpetually arising from a great harbour full of stagnant water, and befouled by the refuse of innumerable ships with all sorts of cargoes: which, in hot weather, is dreadful in the last degree.

There were foreign sailors, of all nations, in the streets; with red shirts, blue shirts, buff shirts, tawny shirts, and shirts of orange colour; with red caps, blue caps, green caps, great beards, and no beards; in Turkish turbans, glazed English hats, and Neapolitan head-dresses. There were the townspeople sitting in clusters on the pavement, or airing themselves on the tops of their houses, or walking up and down the closest and least airy of Boulevards; and there were crowds of fierce-looking people of the lower sort, blocking up the way, constantly. In the very heart of all this stir and uproar, was the common madhouse; a low, contracted, miserable building, looking straight upon the street, without the smallest screen or court-yard; where chattering madmen and madwomen were peeping out, through rusty bars, at the staring faces below, while the sun, darting fiercely aslant into their little cells, seemed to dry up their brains, and worry them, as if they were baited by a pack of dogs.

We were pretty well accommodated at the Hôtel du Paradis, situated in a narrow street of very high houses, with a hairdresser's shop opposite, exhibiting in one of its windows two full-length waxen ladies, twirling round and round: which so enchanted the hairdresser himself, that he and his family sat in arm-chairs, and in cool undresses, on the pavement outside, enjoying the gratification of the passers-by, with lazy dignity. The family had retired to rest when we went to bed, at midnight; but the hairdresser (a corpulent man, in drab slippers) was still sitting there, with his legs stretched out before him, and evidently couldn't bear to have the shutters put up.

Next day we went down to the harbour, where the sailors of all nations were discharging and taking in cargoes of all kinds: fruits, wines, oils, silks, stuffs, velvets, and every manner of merchandise. Taking one of a great number of lively little boats with gay-striped

awnings, we rowed away, under the sterns of great ships, under tow-ropes and cables, against and among other boats, and very much too near the sides of vessels that were faint with oranges, to the “Marie Antoinette,” a handsome steamer bound for Genoa, lying near the mouth of the harbour. By-and-by, the carriage, that unwieldy “trifle from the Pantechnicon,” on a flat barge, bumping against everything, and giving occasion for a prodigious quantity of oaths and grimaces, came stupidly alongside; and by five o’clock we were steaming out in the open sea. The vessel was beautifully clean; the meals were served under an awning on deck; the night was calm and clear; the quiet beauty of the sea and sky unspeakable.

We were off Nice, early next morning, and coasted along, within a few miles of the Cornice road (of which more in its place) nearly all day. We could see Genoa before three; and watching it as it gradually developed its splendid amphitheatre, terrace rising above terrace, garden above garden, palace above palace, height upon height, was ample occupation for us, till we ran into the stately harbour. Having been duly astonished, here, by the sight of a few Cappuccíni monks,[3] who were watching the fair-weighing of some wood upon the wharf, we drove off to Albaro, two miles distant, where we had engaged a house.

The way lay through the main streets, but not through the Strada Nuova, or the Strada Balbi, which are the famous streets of palaces. I never in my life was so dismayed! The wonderful novelty of everything, the unusual smells, the unaccountable filth (though it is reckoned the cleanest of Italian towns), the disorderly jumbling of dirty houses, one upon the roof of another; the passages more squalid and more close than any in St. Giles’s[4] or old Paris; in and out of which, not vagabonds, but well-dressed women, with white veils and great fans, were passing and repassing; the perfect absence of resemblance in any dwelling-house, or shop, or wall, or post, or pillar, to anything one had ever seen before; and the disheartening dirt, discomfort, and decay; perfectly confounded me. I

fell into a dismal reverie. I am conscious of a feverish and bewildered vision of saints' and virgins' shrines at the street corners—of great numbers of friars, monks, and soldiers—of vast red curtains, waving in the doorways of the churches—of always going up hill, and yet seeing every other street and passage going higher up—of fruit-stalls, with fresh lemons and oranges hanging in garlands made of vine-leaves—of a guard-house, and a drawbridge—and some gateways—and vendors of iced water, sitting with little trays upon the margin of the kennel—and this is all the consciousness I had, until I was set down in a rank, dull, weedy court-yard, attached to a kind of pink jail; and was told I lived there.

I little thought, that day, that I should ever come to have an attachment for the very stones in the streets of Genoa, and to look back upon the city with affection as connected with many hours of happiness and quiet! But these are my first impressions honestly set down; and how they changed, I will set down too. At present, let us breathe after this long-winded journey.

Genoa and its Neighbourhood

THE first impressions of such a place as ALBARO,[1] the suburb of Genoa, where I am now, as my American friends would say, "located," can hardly fail, I should imagine, to be mournful and disappointing. It requires a little time and use to overcome the feeling of depression consequent, at first, on so much ruin and neglect. Novelty, pleasant to most people, is particularly delightful, I think, to me. I am not easily dispirited when I have the means of pursuing my own fancies and occupations; and I believe I have some natural aptitude for accommodating myself to circumstances. But, as yet, I stroll about here, in all the holes and corners of the neighbourhood, in a perpetual state of forlorn surprise; and returning to my villa: the Villa Bagnerello (it sounds romantic, but Signor Bagnerello is a butcher hard by): have sufficient occupation in pondering over my new experiences, and comparing them, very much to my own amusement, with my expectations, until I wander out again.

The Villa Bagnerello: or the Pink Jail, a far more expressive name for the mansion: is in one of the most splendid situations imaginable. The noble bay of Genoa, with the deep blue Mediterranean, lies stretched out near at hand; monstrous old desolate houses and palaces are dotted all about; lofty hills, with their tops often hidden in the clouds, and with strong forts perched high up on their craggy sides, are close upon the left; and in front, stretching from the walls of the house, down to a ruined chapel[2] which stands upon the bold and picturesque rocks on the sea-shore, are green vineyards, where you may wander all day long in partial shade, through interminable vistas of grapes, trained on a rough trellis-work across the narrow paths.

This sequestered spot is approached by lanes so very narrow, that when we arrived at the Custom-house, we found the people here had *taken the measure* of the narrowest among them, and were waiting to apply it to the carriage; which ceremony was gravely performed in the street, while we all stood by in breathless suspense. It was found to be a very tight fit, but just a possibility, and no more—as I am reminded every day, by the sight of various large holes which it punched in the walls on either side as it came along. We are more fortunate, I am told, than an old lady, who took a house in these parts not long ago, and who stuck fast in *her* carriage in a lane; and as it was impossible to open one of the doors, she was obliged to submit to the indignity of being hauled through one of the little front windows, like a harlequin.

When you have got through these narrow lanes, you come to an archway, imperfectly stopped up by a rusty old gate—my gate. The rusty old gate has a bell to correspond, which you ring as long as you like, and which nobody answers, as it has no connexion whatever with the house. But there is a rusty old knocker, too—very loose, so that it slides round when you touch it—and if you learn the trick of it, and knock long enough, somebody comes. The brave Courier comes, and gives you admittance. You walk into a seedy little garden, all wild and weedy, from which the vineyard opens; cross it, enter a square hall like a cellar, walk up a cracked marble staircase, and pass into a most enormous room with a vaulted roof and whitewashed walls: not unlike a great Methodist chapel. This is the *sala.* It has five windows and five doors, and is decorated with pictures which would gladden the heart of one of those picture-cleaners in London who hang up, as a sign, a picture divided, like death and the lady,[3] at the top of the old ballad: which always leaves you in a state of uncertainty whether the ingenious professor has cleaned one half, or dirtied the other. The furniture of this *sala* is a sort of red brocade. All the chairs are immovable, and the sofa weighs several tons.

On the same floor, and opening out of this same chamber, are dining-room, drawing-room, and divers bed-rooms: each with a multiplicity of doors and windows. Upstairs are divers other gaunt chambers, and a kitchen; and downstairs is another kitchen, which, with all sorts of strange contrivances for burning charcoal, looks like an alchemical laboratory. There are also some half-dozen small sitting-rooms, where the servants in this hot July, may escape from the heat of the fire, and where the brave Courier plays all sorts of musical instruments of his own manufacture, all the evening long. A mighty old, wandering, ghostly, echoing, grim, bare house it is, as ever I beheld or thought of.

There is a little vine-covered terrace, opening from the drawing-room; and under this terrace, and forming one side of the little garden, is what used to be the stable. It is now a cow-house, and has three cows in it, so that we get new milk by the bucketful. There is no pasturage near, and they never go out, but are constantly lying down, and surfeiting themselves with vine-leaves—perfect Italian cows enjoying the *dolce far' niente*[4] all day long. They are presided over, and slept with, by an old man named Antonio, and his son; two burnt-sienna natives with naked legs and feet, who wear, each, a shirt, a pair of trousers, and a red sash, with a relic, or some sacred charm like the bonbon off a twelfth-cake,[5] hanging round the neck. The old man is very anxious to convert me to the Catholic faith, and exhorts me frequently. We sit upon a stone by the door, sometimes in the evening, like Robinson Crusoe and Friday[6] reversed; and he generally relates, towards my conversion, an abridgment of the History of Saint Peter—chiefly, I believe, from the unspeakable delight he has in his imitation of the cock.

The view, as I have said, is charming; but in the day you must keep the lattice-blinds close shut, or the sun would drive you mad; and when the sun goes down you must shut up all the windows, or the mosquitoes would tempt you to commit suicide. So at this time of the year, you don't see much of the prospect within doors. As for the

flies, you don’t mind them. Nor the fleas, whose size is prodigious, and whose name is Legion, and who populate the coach-house to that extent that I daily expect to see the carriage going off bodily, drawn by myriads of industrious fleas in harness. The rats are kept away, quite comfortably, by scores of lean cats, who roam about the garden for that purpose. The lizards, of course, nobody cares for; they play in the sun, and don’t bite. The little scorpions are merely curious. The beetles are rather late, and have not appeared yet. The frogs are company. There is a preserve of them in the grounds of the next villa; and after nightfall, one would think that scores upon scores of women in pattens were going up and down a wet stone pavement without a moment’s cessation. That is exactly the noise they make.

The ruined chapel, on the picturesque and beautiful sea-shore, was dedicated, once upon a time, to Saint John the Baptist. I believe there is a legend that Saint John’s bones were received there, with various solemnities, when they were first brought to Genoa; for Genoa possesses them to this day. When there is any uncommon tempest at sea, they are brought out and exhibited to the raging weather, which they never fail to calm. In consequence of this connexion of Saint John with the city, great numbers of the common people are christened Giovanni Baptista, which latter name is pronounced in the Genoese patois “Batcheetcha,” like a sneeze. To hear everybody calling everybody else Batcheetcha, on a Sunday, or festa-day, when there are crowds in the streets, is not a little singular and amusing to a stranger.

The narrow lanes have great villas opening into them, whose walls (outside walls, I mean) are profusely painted with all sorts of subjects, grim and holy. But time and the sea-air have nearly obliterated them; and they look like the entrance to Vauxhall Gardens[7] on a sunny day. The court-yards of these houses are overgrown with grass and weeds; all sorts of hideous patches cover the bases of the statues, as if they were afflicted with a cutaneous disorder; the outer gates are rusty; and the iron bars outside the lower windows are all tumbling down. Firewood is kept in halls where

costly treasures might be heaped up, mountains high; waterfalls are dry and choked; fountains, too dull to play, and too lazy to work, have just enough recollection of their identity, in their sleep, to make the neighbourhood damp; and the sirocco[8] wind is often blowing over all these things for days together, like a gigantic oven out for a holiday.

Not long ago, there was a festa-day, in honour of the *Virgin's mother*,[9] when the young men of the neighbourhood, having worn green wreaths of the vine in some procession or other, bathed in them, by scores. It looked very odd and pretty. Though I am bound to confess (not knowing of the festa at that time), that I thought, and was quite satisfied, they wore them as horses do—to keep the flies off.

Soon afterwards, there was another festa-day, in honour of St. Nazaro.[10] One of the Albaro young men brought two large bouquets soon after breakfast, and coming upstairs into the great *sala*, presented them himself. This was a polite way of begging for a contribution towards the expenses of some music in the Saint's honour, so we gave him whatever it may have been, and his messenger departed: well satisfied. At six o'clock in the evening we went to the church—close at hand—a very gaudy place, hung all over with festoons and bright draperies, and filled, from the altar to the main door, with women, all seated. They wear no bonnets here, simply a long white veil—the "mezzero;"[11] and it was the most gauzy, ethereal-looking audience I ever saw. The young women are not generally pretty, but they walk remarkably well, and in their personal carriage and the management of their veils, display much innate grace and elegance. There were some men present: not very many: and a few of these were kneeling about the aisle, while everybody else tumbled over them. Innumerable tapers were burning in the church; the bits of silver and tin about the saints (especially in the Virgin's necklace) sparkled brilliantly; the priests were seated about the chief altar; the organ played away, lustily, and a full band

did the like; while a conductor, in a little gallery opposite to the band, hammered away on the desk before him, with a scroll; and a tenor, without any voice, sang. The band played one way, the organ played another, the singer went a third, and the unfortunate conductor banged and banged, and flourished his scroll on some principle of his own: apparently well satisfied with the whole performance. I never did hear such a discordant din. The heat was intense all the time.

The men, in red caps, and with loose coats hanging on their shoulders (they never put them on), were playing bowls, and buying sweetmeats, immediately outside the church. When half-a-dozen of them finished a game, they came into the aisle, crossed themselves with the holy water, knelt on one knee for an instant, and walked off again to play another game at bowls. They are remarkably expert at this diversion, and will play in the stony lanes and streets, and on the most uneven and disastrous ground for such a purpose, with as much nicety as on a billiard-table. But the most favourite game is the national one of Mora, which they pursue with surprising ardour, and at which they will stake everything they possess. It is a destructive kind of gambling, requiring no accessories but the ten fingers, which are always—I intend no pun—at hand. Two men play together. One calls a number—say the extreme one, ten. He marks what portion of it he pleases by throwing out three, or four, or five fingers; and his adversary has, in the same instant, at hazard, and without seeing his hand, to throw out as many fingers, as will make the exact balance. Their eyes and hands become so used to this, and act with such astonishing rapidity, that an uninitiated bystander would find it very difficult, if not impossible, to follow the progress of the game. The initiated, however, of whom there is always an eager group looking on, devour it with the most intense avidity; and as they are always ready to champion one side or the other in case of a dispute, and are frequently divided in their partisanship, it is often a very noisy proceeding. It is never the quietest game in the world; for the numbers are always called in a loud sharp voice, and follow as close upon each other as they can be counted. On a holiday evening,

standing at a window, or walking in a garden, or passing through the streets, or sauntering in any quiet place about the town, you will hear this game in progress in a score of wine-shops at once; and looking over any vineyard walk, or turning almost any corner, will come upon a knot of players in full cry. It is observable that most men have a propensity to throw out some particular number oftener than another: and the vigilance with which two sharp-eyed players will mutually endeavour to detect this weakness, and adapt their game to it, is very curious and entertaining. The effect is greatly heightened by the universal suddenness and vehemence of gesture; two men playing for half a farthing with an intensity as all-absorbing as if the stake were life.

Hard by here is a large Palazzo, formerly belonging to some member of the Brignole[12] family, but just now hired by a school of Jesuits[13] for their summer quarters. I walked into its dismantled precincts the other evening about sunset, and couldn't help pacing up and down for a little time drowsily taking in the aspect of the place: which is repeated hereabouts in all directions.

I loitered to and fro, under a colonnade, forming two sides of a weedy, grass-grown court-yard, whereof the house formed a third side, and a low terrace-walk, overlooking the garden and the neighbouring hills, the fourth. I don't believe there was an uncracked stone in the whole pavement. In the centre was a melancholy statue, so piebald in its decay, that it looked exactly as if it had been covered with sticking-plaster, and afterwards powdered. The stables, coach-houses, offices, were all empty, all ruinous, all utterly deserted.

Doors had lost their hinges, and were holding on by their latches; windows were broken, painted plaster had peeled off, and was lying about in clods; fowls and cats had so taken possession of the out-buildings, that I couldn't help thinking of the fairy tales, and eyeing them with suspicion, as transformed retainers, waiting to be changed

back again. One old Tom in particular: a scraggy brute, with a hungry green eye (a poor relation, in reality, I am inclined to think): came prowling round and round me, as if he half believed, for the moment, that I might be the hero come to marry the lady, and set all to-rights; but discovering his mistake, he suddenly gave a grim snarl, and walked away with such a tremendous tail, that he couldn't get into the little hole where he lived, but was obliged to wait outside, until his indignation and his tail had gone down together.

In a sort of summer-house, or whatever it may be, in this colonnade, some Englishmen had been living, like grubs in a nut; but the Jesuits had given them notice to go, and they had gone, and *that* was shut up too. The house: a wandering, echoing, thundering barrack of a place, with the lower windows barred up, as usual, was wide open at the door: and I have no doubt I might have gone in, and gone to bed, and gone dead, and nobody a bit the wiser. Only one suite of rooms on an upper floor was tenanted; and from one of these, the voice of a young-lady vocalist, practising bravura lustily, came flaunting out upon the silent evening.

I went down into the garden, intended to be prim and quaint, with avenues, and terraces, and orange-trees, and statues, and water in stone basins; and everything was green, gaunt, weedy, straggling, under-grown or over-grown, mildewy, damp, redolent of all sorts of slabby, clammy, creeping, and uncomfortable life. There was nothing bright in the whole scene but a firefly—one solitary firefly—showing against the dark bushes like the last little speck of the departed Glory of the house; and even it went flitting up and down at sudden angles, and leaving a place with a jerk, and describing an irregular circle, and returning to the same place with a twitch that startled one: as if it were looking for the rest of the Glory, and wondering (Heaven knows it might!) what had become of it.

In the course of two months, the flitting shapes and shadows of my dismal entering reverie gradually resolved themselves into familiar forms and substances; and I already began to think that when the time should come, a year hence, for closing the long holiday and turning back to England, I might part from Genoa with anything but a glad heart.

It is a place that “grows upon you” every day. There seems to be always something to find out in it. There are the most extraordinary alleys and by-ways to walk about in. You can lose your way (what a comfort that is, when you are idle!) twenty times a day, if you like; and turn up again, under the most unexpected and surprising difficulties. It abounds in the strangest contrasts; things that are picturesque, ugly, mean, magnificent, delightful, and offensive, break upon the view at every turn.

They who would know how beautiful the country immediately surrounding Genoa is, should climb (in clear weather) to the top of Monte Faccio, or, at least, ride round the city walls: a feat more easily performed. No prospect can be more diversified and lovely than the changing views of the harbour, and the valleys of the two rivers, the Polcevera and the Bizagno, from the heights along which the strongly fortified walls are carried, like the great wall of China in little. In not the least picturesque part of this ride, there is a fair specimen of a real Genoese tavern, where the visitor may derive good entertainment from real Genoese dishes, such as Tagliarini;[14] Ravioli;[15] German sausages, strong of garlic, sliced and eaten with fresh green figs; cocks’ combs and sheep-kidneys, chopped up with mutton chops and liver; small pieces of some unknown part of a calf, twisted into small shreds, fried, and served up in a great dish like whitebait; and other curiosities of that kind. They often get wine at these suburban Trattorie, from France and Spain and Portugal, which is brought over by small captains in little trading-vessels. They buy it at so much a bottle, without asking what it is, or caring to remember if anybody tells them, and usually divide it into two heaps;

of which they label one Champagne, and the other Madeira. The various opposite flavours, qualities, countries, ages, and vintages that are comprised under these two general heads is quite extraordinary. The most limited range is probably from cool Gruel up to old Marsala, and down again to apple Tea.

The great majority of the streets are as narrow as any thoroughfare can well be, where people (even Italian people) are supposed to live and walk about; being mere lanes, with here and there a kind of well, or breathing-place. The houses are immensely high, painted in all sorts of colours, and are in every stage and state of damage, dirt, and lack of repair. They are commonly let off in floors, or flats, like the houses in the old town of Edinburgh, or many houses in Paris. There are few street doors; the entrance halls are, for the most part, looked upon as public property; and any moderately enterprising scavenger might make a fine fortune by now and then clearing them out. As it is impossible for coaches to penetrate into these streets, there are sedan chairs, gilded and otherwise, for hire in divers places. A great many private chairs are also kept among the nobility and gentry; and at night these are trotted to and fro in all directions, preceded by bearers of great lanterns, made of linen stretched upon a frame. The sedans and lanterns are the legitimate successors of the long strings of patient and much-abused mules, that go jingling their little bells through these confined streets all day long. They follow them, as regularly as the stars the sun.

When shall I forget the Streets of Palaces: the Strada Nuova[16] and the Strada Balbi![17] or how the former looked one summer day, when I first saw it underneath the brightest and most intensely blue of summer skies: which its narrow perspective of immense mansions reduced to a tapering and most precious strip of brightness, looking down upon the heavy shade below! A brightness not too common, even in July and August, to be well esteemed: for, if the Truth must out, there were not eight blue skies in as many midsummer weeks,

saving, sometimes, early in the morning; when, looking out to sea, the water and the firmament were one world of deep and brilliant blue. At other times, there were clouds and haze enough to make an Englishman grumble in his own climate.

The endless details of these rich Palaces: the walls of some of them, within, alive with masterpieces by Vandyke![18] The great, heavy, stone balconies, one above another, and tier over tier: with here and there, one larger than the rest, towering high up—a huge marble platform; the doorless vestibules, massively barred lower windows, immense public staircases, thick marble pillars, strong dungeon-like arches, and dreary, dreaming, echoing vaulted chambers: among which the eye wanders again, and again, and again, as every palace is succeeded by another—the terrace gardens between house and house, with green arches of the vine, and groves of orange-trees, and blushing oleander in full bloom, twenty, thirty, forty feet above the street—the painted halls, mouldering, and blotting, and rotting in the damp corners, and still shining out in beautiful colours and voluptuous designs, where the walls are dry—the faded figures on the outsides of the houses, holding wreaths, and crowns, and flying upward, and downward, and standing in niches, and here and there looking fainter and more feeble than elsewhere, by contrast with some fresh little Cupids, who on a more recently decorated portion of the front, are stretching out what seems to be the semblance of a blanket, but is, indeed, a sun-dial—the steep, steep, up-hill streets of small palaces (but very large palaces for all that), with marble terraces looking down into close by-ways—the magnificent and innumerable Churches; and the rapid passage from a street of stately edifices, into a maze of the vilest squalor, steaming with unwholesome stenches, and swarming with half-naked children and whole worlds of dirty people—make up, altogether, such a scene of wonder: so lively, and yet so dead: so noisy, and yet so quiet: so obtrusive, and yet so shy and lowering: so wide awake, and yet so fast asleep: that it is a sort of intoxication to a stranger to walk on, and on, and on, and look about him. A

bewildering phantasmagoria,[19] with all the inconsistency of a dream, and all the pain and all the pleasure of an extravagant reality!

The different uses to which some of these Palaces are applied, all at once, is characteristic. For instance, the English Banker[20] (my excellent and hospitable friend) has his office in a good-sized Palazzo in the Strada Nuova. In the hall (every inch of which is elaborately painted, but which is as dirty as a police-station in London), a hook-nosed Saracen's Head with an immense quantity of black hair (there is a man attached to it) sells walking-sticks. On the other side of the doorway, a lady with a showy handkerchief for head-dress (wife to the Saracen's Head, I believe) sells articles of her own knitting; and sometimes flowers. A little further in, two or three blind men occasionally beg. Sometimes, they are visited by a man without legs, on a little go-cart, but who has such a fresh-coloured, lively face, and such a respectable, well-conditioned body, that he looks as if he had sunk into the ground up to his middle, or had come, but partially, up a flight of cellar-steps to speak to somebody. A little further in, a few men, perhaps, lie asleep in the middle of the day; or they may be chairmen waiting for their absent freight. If so, they have brought their chairs in with them; and there *they* stand also. On the left of the hall is a little room: a hatter's shop. On the first floor, is the English bank. On the first floor also, is a whole house, and a good large residence too. Heaven knows what there may be above that; but when you are there, you have only just begun to go upstairs. And yet, coming downstairs again, thinking of this; and passing out at a great crazy door in the back of the hall, instead of turning the other way, to get into the street again; it bangs behind you, making the dismallest and most lonesome echoes, and you stand in a yard (the yard of the same house) which seems to have been unvisited by human foot, for a hundred years. Not a sound disturbs its repose. Not a head, thrust out of any of the grim, dark, jealous windows, within sight, makes the weeds in the cracked pavement faint of heart, by suggesting the possibility of there being hands to grab them up. Opposite to you, is a giant figure carved in

stone, reclining, with an urn, upon a lofty piece of artificial rockwork; and out of the urn, dangles the fag end of a leaden pipe, which, once upon a time, poured a small torrent down the rocks. But the eye-sockets of the giant are not drier than this channel is now. He seems to have given his urn, which is nearly upside down, a final tilt; and after crying, like a sepulchral child, “All gone!” to have lapsed into a stony silence.

In the streets of shops, the houses are much smaller, but of great size notwithstanding, and extremely high. They are very dirty: quite undrained, if my nose be at all reliable: and emit a peculiar fragrance, like the smell of very bad cheese, kept in very hot blankets. Notwithstanding the height of the houses, there would seem to have been a lack of room in the City, for new houses are thrust in everywhere. Wherever it has been possible to cram a tumble-down tenement into a crack or corner, in it has gone. If there be a nook or angle in the wall of a church, or a crevice in any other dead wall, of any sort, there you are sure to find some kind of habitation: looking as if it had grown there, like a fungus. Against the Government House, against the old Senate House, round about any large building, little shops stick so close, like parasite vermin to the great carcase. And for all this, look where you may: up steps, down steps, anywhere, everywhere: there are irregular houses, receding, starting forward, tumbling down, leaning against their neighbours, crippling themselves or their friends by some means or other, until one, more irregular than the rest, chokes up the way, and you can’t see any further.

One of the rottenest-looking parts of the town, I think, is down by the landing-wharf: though it may be, that its being associated with a great deal of rottenness on the evening of our arrival, has stamped it deeper in my mind. Here, again, the houses are very high, and are of an infinite variety of deformed shapes, and have (as most of the houses have) something hanging out of a great many windows, and wafting its frowzy fragrance on the breeze. Sometimes, it is a curtain; sometimes, it is a carpet; sometimes, it is a bed; sometimes, a whole

lineful of clothes; but there is almost always something. Before the basement of these houses, is an arcade over the pavement: very massive, dark, and low, like an old crypt. The stone, or plaster, of which it is made, has turned quite black; and against every one of these black piles, all sorts of filth and garbage seem to accumulate spontaneously. Beneath some of the arches, the sellers of maccaroni and polenta[21] establish their stalls, which are by no means inviting. The offal of a fish-market, near at hand—that is to say, of a back lane, where people sit upon the ground and on various old bulkheads and sheds, and sell fish when they have any to dispose of—and of a vegetable market, constructed on the same principle—are contributed to the decoration of this quarter; and as all the mercantile business is transacted here, and it is crowded all day, it has a very decided flavour about it. The Porto Franco, or Free Port (where goods brought in from foreign countries pay no duty until they are sold and taken out, as in a bonded warehouse[22] in England), is down here also; and two portentous officials, in cocked hats, stand at the gate to search you if they choose, and to keep out Monks and Ladies. For, Sanctity as well as Beauty has been known to yield to the temptation of smuggling, and in the same way: that is to say, by concealing the smuggled property beneath the loose folds of its dress. So Sanctity and Beauty may, by no means, enter.

The streets of Genoa would be all the better for the importation of a few Priests of prepossessing appearance. Every fourth or fifth man in the streets is a Priest or a Monk: and there is pretty sure to be at least one itinerant ecclesiastic inside or outside every hackney carriage on the neighbouring roads. I have no knowledge, elsewhere, of more repulsive countenances than are to be found among these gentry. If Nature's handwriting be at all legible, greater varieties of sloth, deceit, and intellectual torpor, could hardly be observed among any class of men in the world.

Mr. Pepys once heard a clergyman assert in his sermon, in illustration of his respect for the Priestly office, that if he could meet a

Priest and angel together, he would salute the Priest first.[23] I am rather of the opinion of PETRARCH,[24] who when his pupil BOCCACCIO[25] wrote to him in great tribulation, that he had been visited and admonished for his writings by a Carthusian Friar who claimed to be a messenger immediately commissioned by Heaven for that purpose, replied, that for his own part, he would take the liberty of testing the reality of the commission by personal observation of the Messenger's face, eyes, forehead, behaviour, and discourse. I cannot but believe myself, from similar observation, that many unaccredited celestial messengers may be seen skulking through the streets of Genoa, or droning away their lives in other Italian towns.

Perhaps the Cappuccíni, though not a learned body, are, as an order, the best friends of the people. They seem to mingle with them more immediately, as their counsellors and comforters; and to go among them more, when they are sick; and to pry less than some other orders, into the secrets of families, for the purpose of establishing a baleful ascendency over their weaker members; and to be influenced by a less fierce desire to make converts, and once made, to let them go to ruin, soul and body. They may be seen, in their coarse dress, in all parts of the town at all times, and begging in the markets early in the morning. The Jesuits too, muster strong in the streets, and go slinking noiselessly about, in pairs, like black cats.

In some of the narrow passages, distinct trades congregate. There is a street of jewellers, and there is a row of booksellers; but even down in places where nobody ever can, or ever could, penetrate in a carriage, there are mighty old palaces shut in among the gloomiest and closest walls, and almost shut out from the sun. Very few of the tradesmen have any idea of setting forth their goods, or disposing them for show. If you, a stranger, want to buy anything, you usually look round the shop till you see it; then clutch it, if it be within reach, and inquire how much. Everything is sold at the most unlikely place.

If you want coffee, you go to a sweetmeat shop; and if you want meat, you will probably find it behind an old checked curtain, down half-a-dozen steps, in some sequestered nook as hard to find as if the commodity were poison, and Genoa's law were death to any that uttered it.

Most of the apothecaries' shops are great lounging-places. Here, grave men with sticks, sit down in the shade for hours together, passing a meagre Genoa paper from hand to hand, and talking, drowsily and sparingly, about the News. Two or three of these are poor physicians, ready to proclaim themselves on an emergency, and tear off with any messenger who may arrive. You may know them by the way in which they stretch their necks to listen, when you enter; and by the sigh with which they fall back again into their dull corners, on finding that you only want medicine. Few people lounge in the barbers' shops; though they are very numerous, as hardly any man shaves himself. But the apothecary's has its group of loungers, who sit back among the bottles, with their hands folded over the tops of their sticks. So still and quiet, that either you don't see them in the darkened shop, or mistake them—as I did one ghostly man in bottle-green, one day, with a hat like a stopper—for Horse Medicine.

On a summer evening the Genoese are as fond of putting themselves, as their ancestors were of putting houses, in every available inch of space in and about the town. In all the lanes and alleys, and up every little ascent, and on every dwarf wall, and on every flight of steps, they cluster like bees. Meanwhile (and especially on festa-days) the bells of the churches ring incessantly; not in peals, or any known form of sound, but in a horrible, irregular, jerking, dingle, dingle, dingle: with a sudden stop at every fifteenth dingle or so, which is maddening. This performance is usually achieved by a boy up in the steeple, who takes hold of the clapper, or a little rope attached to it, and tries to dingle louder than every other boy similarly employed. The noise is supposed to be

particularly obnoxious to Evil Spirits; but looking up into the steeples, and seeing (and hearing) these young Christians thus engaged, one might very naturally mistake them for the Enemy.[26]

Festa-days, early in the autumn, are very numerous. All the shops were shut up, twice within a week, for these holidays; and one night, all the houses in the neighbourhood of a particular church were illuminated, while the church itself was lighted, outside, with torches; and a grove of blazing links was erected, in an open space outside one of the city gates. This part of the ceremony is prettier and more singular a little way in the country, where you can trace the illuminated cottages all the way up a steep hill-side; and where you pass festoons of tapers, wasting away in the starlight night, before some lonely little house upon the road.

On these days, they always dress the church of the saint in whose honour the festa is holden, very gaily. Gold-embroidered festoons of different colours, hang from the arches; the altar furniture is set forth; and sometimes, even the lofty pillars are swathed from top to bottom in tight-fitting draperies. The cathedral is dedicated to St. Lorenzo.[27] On St. Lorenzo's day, we went into it, just as the sun was setting. Although these decorations are usually in very indifferent taste, the effect, just then, was very superb indeed. For the whole building was dressed in red; and the sinking sun, streaming in, through a great red curtain in the chief doorway, made all the gorgeousness its own. When the sun went down, and it gradually grew quite dark inside, except for a few twinkling tapers on the principal altar, and some small dangling silver lamps, it was very mysterious and effective. But, sitting in any of the churches towards evening, is like a mild dose of opium.

With the money collected at a festa, they usually pay for the dressing of the church, and for the hiring of the band, and for the tapers. If there be any left (which seldom happens, I believe), the souls in Purgatory get the benefit of it. They are also supposed to

have the benefit of the exertions of certain small boys, who shake money-boxes before some mysterious little buildings like rural turnpikes, which (usually shut up close) fly open on Red-letter days,[28] and disclose an image and some flowers inside.

Just without the city gate, on the Albaro road, is a small house, with an altar in it, and a stationary money-box: also for the benefit of the souls in Purgatory. Still further to stimulate the charitable, there is a monstrous painting on the plaster, on either side of the grated door, representing a select party of souls, frying. One of them has a grey moustache, and an elaborate head of grey hair: as if he had been taken out of a hairdresser's window and cast into the furnace. There he is: a most grotesque and hideously comic old soul: for ever blistering in the real sun, and melting in the mimic fire, for the gratification and improvement (and the contributions) of the poor Genoese.[29]

They are not a very joyous people, and are seldom seen to dance on their holidays: the staple places of entertainment among the women, being the churches and the public walks. They are very good-tempered, obliging, and industrious. Industry has not made them clean, for their habitations are extremely filthy, and their usual occupation on a fine Sunday morning, is to sit at their doors, hunting in each other's heads. But their dwellings are so close and confined that if those parts of the city had been beaten down by Massena in the time of the terrible Blockade,[30] it would have at least occasioned one public benefit among many misfortunes.

The Peasant Women, with naked feet and legs, are so constantly washing clothes, in the public tanks, and in every stream and ditch, that one cannot help wondering, in the midst of all this dirt, who wears them when they are clean. The custom is to lay the wet linen which is being operated upon, on a smooth stone, and hammer away at it, with a flat wooden mallet. This they do, as furiously as if

they were revenging themselves on dress in general for being connected with the Fall of Mankind.

It is not unusual to see, lying on the edge of the tank at those times, or on another flat stone, an unfortunate baby, tightly swathed up, arms and legs and all, in an enormous quantity of wrapper, so that it is unable to move a toe or finger. This custom (which we often see represented in old pictures) is universal among the common people. A child is left anywhere, without the possibility of crawling away, or is accidentally knocked off a shelf, or tumbled out of bed, or is hung up to a hook now and then, and left dangling like a doll at an English rag-shop, without the least inconvenience to anybody.

I was sitting, one Sunday, soon after my arrival, in the little country church of San Martino, a couple of miles from the city, while a baptism took place. I saw the priest, and an attendant with a large taper, and a man, and a woman, and some others; but I had no more idea, until the ceremony was all over, that it was a baptism, or that the curious little stiff instrument, that was passed from one to another, in the course of the ceremony, by the handle—like a short poker—was a child, than I had that it was my own christening. I borrowed the child afterwards, for a minute or two (it was lying across the font then), and found it very red in the face but perfectly quiet, and not to be bent on any terms. The number of cripples in the streets, soon ceased to surprise me.

There are plenty of Saints' and Virgin's Shrines, of course; generally at the corners of streets. The favourite memento to the Faithful, about Genoa, is a painting, representing a peasant on his knees, with a spade and some other agricultural implements beside him: and the Madonna, with the Infant Saviour in her arms, appearing to him in a cloud. This is the legend of the Madonna della Guardia: a chapel on a mountain within a few miles, which is in high repute. It seems that this peasant lived all alone by himself, tilling some land atop of the mountain, where, being a devout man, he daily said his prayers to the Virgin in the open air; for his hut was a

very poor one. Upon a certain day, the Virgin appeared to him, as in the picture, and said, “Why do you pray in the open air, and without a priest?” The peasant explained because there was neither priest nor church at hand—a very uncommon complaint indeed in Italy. “I should wish, then,” said the Celestial Visitor, “to have a chapel built here, in which the prayers of the Faithful may be offered up.” “But, Santissima Madonna,” said the peasant, “I am a poor man; and chapels cannot be built without money. They must be supported, too, Santissima; for to have a chapel and not support it liberally, is a wickedness—a deadly sin.” This sentiment gave great satisfaction to the visitor. “Go!” said she. “There is such a village in the valley on the left, and such another village in the valley on the right, and such another village elsewhere, that will gladly contribute to the building of a chapel. Go to them! Relate what you have seen; and do not doubt that sufficient money will be forthcoming to erect my chapel, or that it will, afterwards, be handsomely maintained.” All of which (miraculously) turned out to be quite true. And in proof of this prediction and revelation, there is the chapel of the Madonna della Guardia, rich and flourishing at this day.

The splendour and variety of the Genoese churches, can hardly be exaggerated. The church of the Annunciata[31] especially: built, like many of the others, at the cost of one noble family, and now in slow progress of repair: from the outer door to the utmost height of the high cupola, is so elaborately painted and set in gold, that it looks (as Simond[32] describes it, in his charming book on Italy) like a great enamelled snuff-box. Most of the richer churches contain some beautiful pictures, or other embellishments of great price, almost universally set, side by side, with sprawling effigies of maudlin monks, and the veriest trash and tinsel ever seen.

It may be a consequence of the frequent direction of the popular mind, and pocket, to the souls in Purgatory, but there is very little tenderness for the *bodies* of the dead here. For the very poor, there are, immediately outside one angle of the walls, and behind a jutting

point of the fortification, near the sea, certain common pits—one for every day in the year—which all remain closed up, until the turn of each comes for its daily reception of dead bodies. Among the troops in the town, there are usually some Swiss: more or less. When any of these die, they are buried out of a fund maintained by such of their countrymen as are resident in Genoa. Their providing coffins for these men is matter of great astonishment to the authorities.

Certainly, the effect of this promiscuous and indecent splashing down of dead people in so many wells, is bad. It surrounds Death with revolting associations, that insensibly become connected with those whom Death is approaching. Indifference and avoidance are the natural result; and all the softening influences of the great sorrow are harshly disturbed.

There is a ceremony when an old Cavaliêre[33] or the like, expires, of erecting a pile of benches in the cathedral, to represent his bier; covering them over with a pall of black velvet; putting his hat and sword on the top; making a little square of seats about the whole; and sending out formal invitations to his friends and acquaintances to come and sit there, and hear Mass: which is performed at the principal Altar, decorated with an infinity of candles for that purpose.

When the better kind of people die, or are at the point of death, their nearest relations generally walk off: retiring into the country for a little change, and leaving the body to be disposed of, without any superintendence from them. The procession is usually formed, and the coffin borne, and the funeral conducted, by a body of persons called a Confratérnita,[34] who, as a kind of voluntary penance, undertake to perform these offices, in regular rotation, for the dead; but who, mingling something of pride with their humility, are dressed in a loose garment covering their whole person, and wear a hood concealing the face; with breathing-holes and apertures for the eyes. The effect of this costume is very ghastly: especially in the case of a certain Blue Confratérnita belonging to Genoa, who, to say the least

of them, are very ugly customers, and who look—suddenly encountered in their pious ministration in the streets—as if they were Ghoules or Demons, bearing off the body for themselves.

Although such a custom may be liable to the abuse attendant on many Italian customs, of being recognised as a means of establishing a current account with Heaven, on which to draw, too easily, for future bad actions, or as an expiation for past misdeeds, it must be admitted to be a good one, and a practical one, and one involving unquestionably good works. A voluntary service like this, is surely better than the imposed penance (not at all an infrequent one) of giving so many licks to such and such a stone in the pavement of the cathedral; or than a vow to the Madonna to wear nothing but blue for a year or two. This is supposed to give great delight above; blue being (as is well known) the Madonna's favourite colour.[35] Women who have devoted themselves to this act of Faith, are very commonly seen walking in the streets.

There are three theatres in the city, besides an old one now rarely opened. The most important—the Carlo Felice:[36] the opera-house of Genoa—is a very splendid, commodious, and beautiful theatre. A company of comedians were acting there, when we arrived: and soon after their departure, a second-rate opera company came. The great season is not until the carnival time—in the spring. Nothing impressed me, so much, in my visits here (which were pretty numerous) as the uncommonly hard and cruel character of the audience, who resent the slightest defect, take nothing good-humouredly, seem to be always lying in wait for an opportunity to hiss, and spare the actresses as little as the actors. But, as there is nothing else of a public nature at which they are allowed to express the least disapprobation, perhaps they are resolved to make the most of this opportunity.

There are a great number of Piedmontese officers too, who are allowed the privilege of kicking their heels in the pit, for next to

nothing: gratuitous, or cheap accommodation for these gentlemen being insisted on, by the Governor, in all public or semi-public entertainments. They are lofty critics in consequence, and infinitely more exacting than if they made the unhappy manager's fortune.

The TEATRO DIURNO,[37] or Day Theatre, is a covered stage in the open air, where the performances take place by daylight, in the cool of the afternoon; commencing at four or five o'clock, and lasting some three hours. It is curious, sitting among the audience, to have a fine view of the neighbouring hills and houses, and to see the neighbours at their windows looking on, and to hear the bells of the churches and convents ringing at most complete cross-purposes with the scene. Beyond this, and the novelty of seeing a play in the fresh pleasant air, with the darkening evening closing in, there is nothing very exciting or characteristic in the performances. The actors are indifferent; and though they sometimes represent one of Goldoni's[38] comedies, the staple of the Drama is French. Anything like nationality is dangerous to despotic governments, and Jesuit-beleaguered kings.

The Theatre of Puppets, or Marionetti—a famous company from Milan—is, without any exception, the drollest exhibition I ever beheld in my life. I never saw anything so exquisitely ridiculous. They *look* between four and five feet high, but are really much smaller; for when a musician in the orchestra happens to put his hat on the stage, it becomes alarmingly gigantic, and almost blots out an actor. They usually play a comedy, and a ballet. The comic man in the comedy I saw one summer night, is a waiter in an hotel. There never was such a locomotive actor, since the world began. Great pains are taken with him. He has extra joints in his legs: and a practical eye, with which he winks at the pit, in a manner that is absolutely insupportable to a stranger, but which the initiated audience, mainly composed of the common people, receive (so they do everything else) quite as a matter of course, and as if he were a man. His spirits are prodigious. He continually shakes his legs, and winks his eye.

And there is a heavy father with grey hair, who sits down on the regular conventional stage-bank, and blesses his daughter in the regular conventional way, who is tremendous. No one would suppose it possible that anything short of a real man could be so tedious. It is the triumph of art.

In the ballet, an Enchanter runs away with the Bride, in the very hour of her nuptials. He brings her to his cave, and tries to soothe her. They sit down on a sofa (the regular sofa! in the regular place, O. P. Second Entrance!)[39] and a procession of musicians enters; one creature playing a drum, and knocking himself off his legs at every blow. These failing to delight her, dancers appear. Four first; then two; *the* two; the flesh-coloured two. The way in which they dance; the height to which they spring; the impossible and inhuman extent to which they pirouette; the revelation of their preposterous legs; the coming down with a pause, on the very tips of their toes, when the music requires it; the gentleman's retiring up, when it is the lady's turn; and the lady's retiring up, when it is the gentleman's turn; the final passion of a pas-de-deux; and the going off with a bound!—I shall never see a real ballet, with a composed countenance again.

I went another night, to see these Puppets act a play called "St. Helena, or the Death of Napoleon." It began by the disclosure of Napoleon, with an immense head, seated on a sofa in his chamber at St. Helena; to whom his valet entered with this obscure announcement:

"Sir Yow ud se on Low?" (the *ow*, as in cow).

Sir Hudson[40] (that you could have seen his regimentals!) was a perfect mammoth of a man, to Napoleon; hideously ugly; with a monstrously disproportionate face, and a great clump for the lower jaw, to express his tyrannical and obdurate nature. He began his system of persecution, by calling his prisoner "General Buonaparte;" to which the latter replied, with the deepest tragedy, "Sir Yew ud se on Low, call me not thus. Repeat that phrase and leave me! I am

Napoleon, Emperor of France!" Sir Yew ud se on, nothing daunted, proceeded to entertain him with an ordinance of the British Government, regulating the state he should preserve, and the furniture of his rooms: and limiting his attendants to four or five persons. "Four or five for *me!*" said Napoleon. "Me! One hundred thousand men were lately at my sole command; and this English officer talks of four or five for *me!*" Throughout the piece, Napoleon (who talked very like the real Napoleon, and was, for ever, having small soliloquies by himself) was very bitter on "these English officers," and "these English soldiers;" to the great satisfaction of the audience, who were perfectly delighted to have Low bullied; and who, whenever Low said "General Buonaparte" (which he always did: always receiving the same correction), quite execrated him. It would be hard to say why; for Italians have little cause to sympathise with Napoleon, Heaven knows.

There was no plot at all, except that a French officer, disguised as an Englishman, came to propound a plan of escape; and being discovered, but not before Napoleon had magnanimously refused to steal his freedom, was immediately ordered off by Low to be hanged. In two very long speeches, which Low made memorable, by winding up with "Yas!"—to show that he was English—which brought down thunders of applause. Napoleon was so affected by this catastrophe, that he fainted away on the spot, and was carried out by two other puppets. Judging from what followed, it would appear that he never recovered the shock; for the next act showed him, in a clean shirt, in his bed (curtains crimson and white), where a lady, prematurely dressed in mourning, brought two little children, who kneeled down by the bedside, while he made a decent end; the last word on his lips being "Vatterlo."

It was unspeakably ludicrous. Buonaparte's boots were so wonderfully beyond control, and did such marvellous things of their own accord: doubling themselves up, and getting under tables, and dangling in the air, and sometimes skating away with him, out of all human knowledge, when he was in full speech—mischances which

were not rendered the less absurd, by a settled melancholy depicted in his face. To put an end to one conference with Low, he had to go to a table, and read a book: when it was the finest spectacle I ever beheld, to see his body bending over the volume, like a boot-jack, and his sentimental eyes glaring obstinately into the pit. He was prodigiously good, in bed, with an immense collar to his shirt, and his little hands outside the coverlet. So was Dr. Antommarchi,[41] represented by a puppet with long lank hair, like Mawworm's,[42] who, in consequence of some derangement of his wires, hovered about the couch like a vulture, and gave medical opinions in the air. He was almost as good as Low, though the latter was great at all times —a decided brute and villain, beyond all possibility of mistake. Low was especially fine at the last, when, hearing the doctor and the valet say, "The Emperor is dead!" he pulled out his watch, and wound up the piece (not the watch) by exclaiming, with characteristic brutality, "Ha! ha! Eleven minutes to six! The General dead! and the spy hanged!" This brought the curtain down, triumphantly.

There is not in Italy, they say (and I believe them), a lovelier residence than the Palazzo Peschiere,[43] or Palace of the Fishponds, whither we removed as soon as our three months' tenancy of the Pink Jail at Albaro had ceased and determined.

It stands on a height within the walls of Genoa, but aloof from the town: surrounded by beautiful gardens of its own, adorned with statues, vases, fountains, marble basins, terraces, walks of orange-trees and lemon-trees, groves of roses and camellias. All its apartments are beautiful in their proportions and decorations; but the great hall, some fifty feet in height, with three large windows at the end, overlooking the whole town of Genoa, the harbour, and the neighbouring sea, affords one of the most fascinating and delightful prospects in the world. Any house more cheerful and habitable than the great rooms are, within, it would be difficult to conceive: and

certainly nothing more delicious than the scene without, in sunshine or in moonlight, could be imagined. It is more like an enchanted place in an Eastern story than a grave and sober lodging.

How you may wander on, from room to room, and never tire of the wild fancies on the walls and ceilings, as bright in their fresh colouring as if they had been painted yesterday; or how one floor, or even the great hall which opens on eight other rooms, is a spacious promenade; or how there are corridors and bedchambers above, which we never use and rarely visit, and scarcely know the way through; or how there is a view of a perfectly different character on each of the four sides of the building; matters little. But that prospect from the hall is like a vision to me. I go back to it, in fancy, as I have done in calm reality a hundred times a day; and stand there, looking out, with the sweet scents from the garden rising up about me, in a perfect dream of happiness.

There lies all Genoa, in beautiful confusion, with its many churches, monasteries, and convents, pointing up into the sunny sky; and down below me, just where the roofs begin, a solitary convent parapet, fashioned like a gallery, with an iron cross at the end, where sometimes early in the morning, I have seen a little group of dark-veiled nuns gliding sorrowfully to and fro, and stopping now and then to peep down upon the waking world in which they have no part. Old Monte Faccio, brightest of hills in good weather, but sulkiest when storms are coming on, is here, upon the left. The Fort[44] within the walls (the good King built it to command the town, and beat the houses of the Genoese about their ears, in case they should be discontented) commands that height upon the right. The broad sea lies beyond, in front there; and that line of coast, beginning by the lighthouse, and tapering away, a mere speck in the rosy distance, is the beautiful coast road that leads to Nice. The garden near at hand, among the roofs and houses: all red with roses and fresh with little fountains: is the Acqua Sola—a public promenade, where the military band plays gaily, and the white veils cluster thick, and the Genoese nobility ride round, and round, and

round, in state-clothes and coaches at least, if not in absolute wisdom. Within a stone's-throw, as it seems, the audience of the Day Theatre sit: their faces turned this way. But as the stage is hidden, it is very odd, without a knowledge of the cause, to see their faces changed so suddenly from earnestness to laughter; and odder still, to hear the rounds upon rounds of applause, rattling in the evening air, to which the curtain falls. But, being Sunday night, they act their best and most attractive play. And now, the sun is going down, in such magnificent array of red, and green, and golden light, as neither pen nor pencil could depict; and to the ringing of the vesper bells, darkness sets in at once, without a twilight. Then, lights begin to shine in Genoa, and on the country road; and the revolving lantern out at sea there, flashing, for an instant, on this palace front and portico, illuminates it as if there were a bright moon bursting from behind a cloud; then, merges it in deep obscurity. And this, so far as I know, is the only reason why the Genoese avoid it after dark, and think it haunted.

My memory will haunt it, many nights, in time to come; but nothing worse, I will engage.[45] The same Ghost will occasionally sail away, as I did one pleasant autumn evening, into the bright prospect, and snuff the morning air at Marseilles.

The corpulent hairdresser was still sitting in his slippers outside his shop-door there, but the twirling ladies in the window, with the natural inconstancy of their sex, had ceased to twirl, and were languishing, stock still, with their beautiful faces addressed to blind corners of the establishment, where it was impossible for admirers to penetrate.

The steamer had come from Genoa in a delicious run of eighteen hours, and we were going to run back again by the Cornice road from Nice: not being satisfied to have seen only the outsides of the beautiful towns that rise in picturesque white clusters from among the olive woods, and rocks, and hills, upon the margin of the Sea.

The Boat which started for Nice that night, at eight o'clock, was very small, and so crowded with goods that there was scarcely room to move; neither was there anything to eat on board, except bread; nor to drink, except coffee. But being due at Nice at about eight or so in the morning, this was of no consequence: so when we began to wink at the bright stars, in involuntary acknowledgment of their winking at us, we turned into our berths, in a crowded, but cool little cabin, and slept soundly till morning.

The Boat, being as dull and dogged a little boat as ever was built, it was within an hour of noon when we turned into Nice Harbour, where we very little expected anything but breakfast. But we were laden with wool. Wool must not remain in the Custom-house at Marseilles more than twelve months at a stretch, without paying duty. It is the custom to make fictitious removals of unsold wool to evade this law; to take it somewhere when the twelve months are nearly out; bring it straight back again; and warehouse it, as a new cargo, for nearly twelve months longer. This wool of ours, had come originally from some place in the East. It was recognised as Eastern produce, the moment we entered the harbour. Accordingly, the gay little Sunday boats, full of holiday people, which had come off to greet us, were warned away by the authorities; we were declared in quarantine;[46] and a great flag was solemnly run up to the mast-head on the wharf, to make it known to all the town.

It was a very hot day indeed. We were unshaved, unwashed, undressed, unfed, and could hardly enjoy the absurdity of lying blistering in a lazy harbour, with the town looking on from a respectful distance, all manner of whiskered men in cocked hats discussing our fate at a remote guard-house, with gestures (we looked very hard at them through telescopes) expressive of a week's detention at least: and nothing whatever the matter all the time. But even in this crisis the brave Courier achieved a triumph. He telegraphed somebody (*I* saw nobody) either naturally connected with the hotel, or put *en rapport* with the establishment for that occasion only. The telegraph was answered, and in half an hour or

less, there came a loud shout from the guard-house. The captain was wanted. Everybody helped the captain into his boat. Everybody got his luggage, and said we were going. The captain rowed away, and disappeared behind a little jutting corner of the Galley-slaves' Prison: and presently came back with something, very sulkily. The brave Courier met him at the side, and received the something as its rightful owner. It was a wicker basket, folded in a linen cloth; and in it were two great bottles of wine, a roast fowl, some salt fish chopped with garlic, a great loaf of bread, a dozen or so of peaches, and a few other trifles. When we had selected our own breakfast, the brave Courier invited a chosen party to partake of these refreshments, and assured them that they need not be deterred by motives of delicacy, as he would order a second basket to be furnished at their expense. Which he did—no one knew how—and by-and-by, the captain being again summoned, again sulkily returned with another something; over which my popular attendant presided as before: carving with a clasp-knife, his own personal property, something smaller than a Roman sword.

The whole party on board were made merry by these unexpected supplies; but none more so than a loquacious little Frenchman, who got drunk in five minutes, and a sturdy Cappuccíno Friar, who had taken everybody's fancy mightily, and was one of the best friars in the world, I verily believe.

He had a free, open countenance; and a rich brown, flowing beard; and was a remarkably handsome man, of about fifty. He had come up to us, early in the morning, and inquired whether we were sure to be at Nice by eleven; saying that he particularly wanted to know, because if we reached it by that time he would have to perform Mass, and must deal with the consecrated wafer, fasting; whereas, if there were no chance of his being in time, he would immediately breakfast. He made this communication, under the idea that the brave Courier was the captain; and indeed he looked much more like it than anybody else on board. Being assured that we should arrive in good time, he fasted, and talked, fasting, to

everybody, with the most charming good humour; answering jokes at the expense of friars, with other jokes at the expense of laymen, and saying that, friar as he was, he would engage to take up the two strongest men on board, one after the other, with his teeth, and carry them along the deck. Nobody gave him the opportunity, but I dare say he could have done it; for he was a gallant, noble figure of a man, even in the Cappuccíno dress, which is the ugliest and most ungainly that can well be.

All this had given great delight to the loquacious Frenchman, who gradually patronised the Friar very much, and seemed to commiserate him as one who might have been born a Frenchman himself, but for an unfortunate destiny. Although his patronage was such as a mouse might bestow upon a lion, he had a vast opinion of its condescension; and in the warmth of that sentiment, occasionally rose on tiptoe, to slap the Friar on the back.

When the baskets arrived: it being then too late for Mass: the Friar went to work bravely: eating prodigiously of the cold meat and bread, drinking deep draughts of the wine, smoking cigars, taking snuff, sustaining an uninterrupted conversation with all hands, and occasionally running to the boat's side and hailing somebody on shore with the intelligence that we *must* be got out of this quarantine somehow or other, as he had to take part in a great religious procession in the afternoon. After this, he would come back, laughing lustily from pure good humour: while the Frenchman wrinkled his small face into ten thousand creases, and said how droll it was, and what a brave boy was that Friar! At length the heat of the sun without, and the wine within, made the Frenchman sleepy. So, in the noontide of his patronage of his gigantic protégé, he lay down among the wool, and began to snore.

It was four o'clock before we were released; and the Frenchman, dirty and woolly, and snuffy, was still sleeping when the Friar went ashore. As soon as we were free, we all hurried away, to wash and dress, that we might make a decent appearance at the procession;

and I saw no more of the Frenchman until we took up our station in the main street to see it pass, when he squeezed himself into a front place, elaborately renovated; threw back his little coat, to show a broad-barred velvet waistcoat, sprinkled all over with stars; then adjusted himself and his cane so as utterly to bewilder and transfix the Friar, when he should appear.

The procession was a very long one, and included an immense number of people divided into small parties; each party chanting nasally, on its own account, without reference to any other, and producing a most dismal result. There were angels, crosses, Virgins carried on flat boards surrounded by Cupids, crowns, saints, missals, infantry, tapers, monks, nuns, relics, dignitaries of the church in green hats, walking under crimson parasols: and, here and there, a species of sacred street-lamp hoisted on a pole. We looked out anxiously for the Cappuccíni, and presently their brown robes and corded girdles were seen coming on, in a body.

I observed the little Frenchman chuckle over the idea that when the Friar saw him in the broad-barred waistcoat, he would mentally exclaim, “Is that my Patron! *That* distinguished man!” and would be covered with confusion. Ah! never was the Frenchman so deceived. As our friend the Cappuccíno advanced, with folded arms, he looked straight into the visage of the little Frenchman, with a bland, serene, composed abstraction, not to be described. There was not the faintest trace of recognition or amusement on his features; not the smallest consciousness of bread and meat, wine, snuff, or cigars. “C’est lui-même,” I heard the little Frenchman say, in some doubt. Oh yes, it was himself. It was not his brother or his nephew, very like him. It was he. He walked in great state; being one of the Superiors of the Order: and looked his part to admiration. There never was anything so perfect of its kind as the contemplative way in which he allowed his placid gaze to rest on us, his late companions, as if he had never seen us in his life and didn’t see us then. The Frenchman, quite humbled, took off his hat at last, but the Friar still passed on,

with the same imperturbable serenity; and the broad-barred waistcoat, fading into the crowd, was seen no more.

The procession wound up with a discharge of musketry that shook all the windows in the town. Next afternoon we started for Genoa, by the famed Cornice road.

The half-French, half-Italian Vetturíno,[47] who undertook, with his little rattling carriage and pair, to convey us thither in three days, was a careless, good-looking fellow, whose light-heartedness and singing propensities knew no bounds as long as we went on smoothly. So long, he had a word and a smile, and a flick of his whip, for all the peasant girls, and odds and ends of the Sonnambula[48] for all the echoes. So long, he went jingling through every little village, with bells on his horses and rings in his ears: a very meteor of gallantry and cheerfulness. But, it was highly characteristic to see him under a slight reverse of circumstances, when, in one part of the journey, we came to a narrow place where a waggon had broken down and stopped up the road. His hands were twined in his hair immediately, as if a combination of all the direst accidents in life had suddenly fallen on his devoted head. He swore in French, prayed in Italian, and went up and down, beating his feet on the ground in a very ecstasy of despair. There were various carters and mule-drivers assembled round the broken waggon, and at last some man of an original turn of mind, proposed that a general and joint effort should be made to get things to rights again, and clear the way—an idea which I verily believe would never have presented itself to our friend, though we had remained there until now. It was done at no great cost of labour; but at every pause in the doing, his hands were wound in his hair again, as if there were no ray of hope to lighten his misery. The moment he was on his box once more, and clattering briskly down hill, he returned to the Sonnambula and the peasant girls, as if it were not in the power of misfortune to depress him.

Much of the romance of the beautiful towns and villages on this beautiful road, disappears when they are entered, for many of them are very miserable. The streets are narrow, dark, and dirty; the inhabitants lean and squalid; and the withered old women, with their wiry grey hair twisted up into a knot on the top of the head, like a pad to carry loads on, are so intensely ugly, both along the Riviera, and in Genoa, too, that, seen straggling about in dim doorways with their spindles, or crooning together in by-corners, they are like a population of Witches—except that they certainly are not to be suspected of brooms or any other instrument of cleanliness. Neither are the pig-skins, in common use to hold wine, and hung out in the sun in all directions, by any means ornamental, as they always preserve the form of very bloated pigs, with their heads and legs cut off, dangling upside-down by their own tails.

These towns, as they are seen in the approach, however: nestling, with their clustering roofs and towers, among trees on steep hill-sides, or built upon the brink of noble bays: are charming. The vegetation is, everywhere, luxuriant and beautiful, and the Palm-tree makes a novel feature in the novel scenery. In one town, San Remo —a most extraordinary place, built on gloomy open arches, so that one might ramble underneath the whole town—there are pretty terrace gardens; in other towns, there is the clang of shipwrights' hammers, and the building of small vessels on the beach. In some of the broad bays, the fleets of Europe might ride at anchor. In every case, each little group of houses presents, in the distance, some enchanting confusion of picturesque and fanciful shapes.

The road itself—now high above the glittering sea, which breaks against the foot of the precipice: now turning inland to sweep the shore of a bay: now crossing the stony bed of a mountain stream: now low down on the beach: now winding among riven rocks of many forms and colours: now chequered by a solitary ruined tower, one of a chain of towers built, in old time, to protect the coast from the invasions of the Barbary Corsairs[49]—presents new beauties every moment. When its own striking scenery is passed, and it trails

on through a long line of suburb, lying on the flat sea-shore, to Genoa, then, the changing glimpses of that noble city and its harbour, awaken a new source of interest; freshened by every huge, unwieldy, half-inhabited old house in its outskirts: and coming to its climax when the city gate is reached, and all Genoa with its beautiful harbour, and neighbouring hills, bursts proudly on the view.

To Parma, Modena, and Bologna

I STROLLED away from Genoa on the 6th of November, bound for a good many places (England among them), but first for Piacenza; for which town I started in the *coupé* of a machine something like a travelling caravan, in company with the brave Courier, and a lady with a large dog, who howled dolefully, at intervals, all night. It was very wet, and very cold; very dark, and very dismal; we travelled at the rate of barely four miles an hour, and stopped nowhere for refreshment. At ten o'clock the next morning, we changed coaches at Alessandria, where we were packed up in another coach (the body whereof would have been small for a fly), in company with a very old priest; a young Jesuit, his companion—who carried their breviaries and other books, and who, in the exertion of getting into the coach, had made a gash of pink leg between his black stocking and his black knee-shorts, that reminded one of Hamlet in Ophelia's closet,[1] only it was visible on both legs—a provincial Avvocáto;[2] and a gentleman with a red nose that had an uncommon and singular sheen upon it, which I never observed in the human subject before. In this way we travelled on, until four o'clock in the afternoon; the roads being still very heavy, and the coach very slow. To mend the matter, the old priest was troubled with cramps in his legs, so that he had to give a terrible yell every ten minutes or so, and be hoisted out by the united efforts of the company; the coach always stopping for him, with great gravity. This disorder, and the roads, formed the main subject of conversation. Finding, in the afternoon, that the *coupé* had discharged two people, and had only one passenger inside—a monstrous ugly Tuscan, with a great purple moustache, of which no man could see the ends when he had his hat on, I took advantage of its better accommodation, and in company with this gentleman (who was very conversational and good-humoured) travelled on, until

nearly eleven o’clock at night, when the driver reported that he couldn’t think of going any farther, and we accordingly made a halt at a place called Stradella.

The inn was a series of strange galleries surrounding a yard; where our coach, and a waggon or two, and a lot of fowls, and firewood, were all heaped up together, higgledy-piggledy; so that you didn’t know, and couldn’t have taken your oath, which was a fowl and which was a cart. We followed a sleepy man with a flaring torch, into a great, cold room, where there were two immensely broad beds, on what looked like two immensely broad deal dining-tables; another deal table of similar dimensions in the middle of the bare floor; four windows; and two chairs. Somebody said it was my room; and I walked up and down it, for half an hour or so, staring at the Tuscan, the old priest, the young priest, and the Avvocáto (Red-Nose lived in the town, and had gone home), who sat upon their beds, and stared at me in return.

The rather dreary whimsicality of this stage of the proceedings, is interrupted by an announcement from the Brave (he has been cooking) that supper is ready; and to the priest’s chamber (the next room and the counterpart of mine) we all adjourn. The first dish is a cabbage, boiled with a great quantity of rice in a tureen full of water, and flavoured with cheese. It is so hot, and we are so cold, that it appears almost jolly. The second dish is some little bits of pork, fried with pigs’ kidneys. The third, two red fowls. The fourth, two little red turkeys. The fifth, a huge stew of garlic and truffles, and I don’t know what else; and this concludes the entertainment.

Before I can sit down in my own chamber, and think it of the dampest, the door opens, and the Brave comes moving in, in the middle of such a quantity of fuel that he looks like Birnam Wood taking a winter walk.[3] He kindles this heap in a twinkling, and produces a jorum[4] of hot brandy and water; for that bottle of his keeps company with the seasons, and now holds nothing but the

purest *eau de vie.* When he has accomplished this feat, he retires for the night; and I hear him, for an hour afterwards, and indeed until I fall asleep, making jokes in some outhouse (apparently under the pillow), where he is smoking cigars with a party of confidential friends. He never was in the house in his life before; but he knows everybody everywhere, before he has been anywhere five minutes; and is certain to have attracted to himself, in the meantime, the enthusiastic devotion of the whole establishment.

This is at twelve o'clock at night. At four o'clock next morning, he is up again, fresher than a new-blown rose; making blazing fires without the least authority from the landlord; producing mugs of scalding coffee when nobody else can get anything but cold water; and going out into the dark streets, and roaring for fresh milk, on the chance of somebody with a cow getting up to supply it. While the horses are "coming," I stumble out into the town too. It seems to be all one little Piazza, with a cold damp wind blowing in and out of the arches, alternately, in a sort of pattern. But it is profoundly dark, and raining heavily; and I shouldn't know it to-morrow, if I were taken there to try. Which Heaven forbid.

The horses arrive in about an hour. In the interval, the driver swears; sometimes Christian oaths, sometimes Pagan oaths. Sometimes, when it is a long, compound oath, he begins with Christianity and merges into Paganism. Various messengers are dispatched; not so much after the horses, as after each other; for the first messenger never comes back, and all the rest imitate him. At length the horses appear, surrounded by all the messengers; some kicking them, and some dragging them, and all shouting abuse to them. Then, the old priest, the young priest, the Avvocáto, the Tuscan, and all of us, take our places; and sleepy voices proceeding from the doors of extraordinary hutches in divers parts of the yard, cry out "Addio corrière mio! Buon' viággio, corrière!"[5] Salutations which the courier, with his face one monstrous grin, returns in like manner as we go jolting and wallowing away, through the mud.

At Piacenza, which was four or five hours' journey from the inn at Stradella, we broke up our little company before the hotel door, with divers manifestations of friendly feeling on all sides. The old priest was taken with the cramp again, before he had got half-way down the street; and the young priest laid the bundle of books on a doorstep, while he dutifully rubbed the old gentleman's legs. The client of the Avvocáto was waiting for him at the yard gate, and kissed him on each cheek, with such a resounding smack, that I am afraid he had either a very bad case, or a scantily-furnished purse. The Tuscan, with a cigar in his mouth, went loitering off, carrying his hat in his hand that he might the better trail up the ends of his dishevelled moustache. And the brave Courier, as he and I strolled away to look about us, began immediately to entertain me with the private histories and family affairs of the whole party.

A brown, decayed, old town, Piacenza is. A deserted, solitary, grass-grown place, with ruined ramparts; half-filled-up trenches, which afford a frowzy pasturage to the lean kine that wander about them; and streets of stern houses, moodily frowning at the other houses over the way. The sleepiest and shabbiest of soldiery go wandering about, with the double curse of laziness and poverty, uncouthly wrinkling their misfitting regimentals; the dirtiest of children play with their impromptu toys (pigs and mud) in the feeblest of gutters; and the gauntest of dogs trot in and out of the dullest of archways, in perpetual search of something to eat, which they never seem to find. A mysterious and solemn Palace,[6] guarded by two colossal statues,[7] twin Genii of the place, stands gravely in the midst of the idle town; and the king with the marble legs,[8] who flourished in the time of the thousand and one Nights, might live contentedly inside of it, and never have the energy, in his upper half of flesh and blood, to want to come out.

What a strange, half-sorrowful and half-delicious doze it is, to ramble through these places gone to sleep and basking in the sun! Each, in its turn, appears to be, of all the mouldy, dreary, God-

forgotten towns in the wide world, the chief. Sitting on this hillock where a bastion used to be, and where a noisy fortress was, in the time of the old Roman station here, I became aware that I have never known till now, what it is to be lazy. A dormouse must surely be in very much the same condition before he retires under the wool in his cage; or a tortoise before he buries himself. I feel that I am getting rusty. That any attempt to think, would be accompanied with a creaking noise. That there is nothing, anywhere, to be done, or needing to be done. That there is no more human progress, motion, effort, or advancement, of any kind beyond this. That the whole scheme stopped here centuries ago, and laid down to rest until the Day of Judgment.

Never while the brave Courier lives! Behold him jingling out of Piacenza, and staggering this way, in the tallest posting-chaise ever seen, so that he looks out of the front window as if he were peeping over a garden wall; while the postillion, concentrated essence of all the shabbiness of Italy, pauses for a moment in his animated conversation, to touch his hat to a blunt-nosed little Virgin, hardly less shabby than himself, enshrined in a plaster Punch's show outside the town.

In Genoa, and thereabouts, they train the vines on trellis-work, supported on square clumsy pillars, which, in themselves, are anything but picturesque. But, here, they twine them around trees, and let them trail among the hedges; and the vineyards are full of trees, regularly planted for this purpose, each with its own vine twining and clustering about it. Their leaves are now of the brightest gold and deepest red; and never was anything so enchantingly graceful and full of beauty. Through miles of these delightful forms and colours, the road winds its way. The wild festoons, the elegant wreaths, and crowns, and garlands of all shapes; the fairy nets flung over great trees, and making them prisoners in sport; the tumbled heaps and mounds of exquisite shapes upon the ground; how rich and beautiful they are! And every now and then, a long, long line of

trees, will be all bound and garlanded together: as if they had taken hold of one another, and were coming dancing down the field!

Parma has cheerful, stirring streets, for an Italian town; and consequently is not so characteristic as many place of less note. Always excepting the retired Piazza, where the Cathedral, Baptistery, and Campanile[9]—ancient buildings, of a sombre brown, embellished with innumerable grotesque monsters and dreamy-looking creatures carved in marble and red stone—are clustered in a noble and magnificent repose. Their silent presence was only invaded, when I saw them, by the twittering of the many birds that were flying in and out of the crevices in the stones and little nooks in the architecture, where they had made their nests. They were busy, rising from the cold shade of Temples made with hands, into the sunny air of Heaven. Not so the worshippers within, who were listening to the same drowsy chaunt, or kneeling before the same kinds of images and tapers, or whispering, with their heads bowed down, in the selfsame dark confessionals, as I had left in Genoa and everywhere else.

The decayed and mutilated paintings with which this church is covered,[10] have, to my thinking, a remarkably mournful and depressing influence. It is miserable to see great works of art—something of the Souls of Painters—perishing and fading away, like human forms. This cathedral is odorous with the rotting of Correggio's frescoes in the Cupola. Heaven knows how beautiful they may have been at one time. Connoisseurs fall into raptures with them now; but such a labyrinth of arms and legs: such heaps of foreshortened limbs, entangled and involved and jumbled together: no operative surgeon, gone mad, could imagine in his wildest delirium.

There is a very interesting subterranean church here: the roof supported by marble pillars, behind each of which there seemed to be at least one beggar in ambush: to say nothing of the tombs and

secluded altars. From every one of these lurking-places, such crowds of phantom-looking men and women, leading other men and women with twisted limbs or chattering jaws, or paralytic gestures, or idiotic heads, or some other sad infirmity, came hobbling out to beg, that if the ruined frescoes in the cathedral above, had been suddenly animated, and had retired to this lower church, they could hardly have made a greater confusion, or exhibited a more confounding display of arms and legs.

There is Petrarch's Monument, too; and there is the Baptistery, with its beautiful arches and immense font; and there is a gallery containing some very remarkable pictures, whereof a few were being copied by hairy-faced artists, with little velvet caps more off their heads than on. There is the Farnese Palace,[11] too; and in it one of the dreariest spectacles of decay that ever was seen—a grand, old, gloomy theatre,[12] mouldering away.

It is a large wooden structure, of the horse-shoe shape; the lower seats arranged upon the Roman plan, but above them, great heavy chambers, rather than boxes, where the Nobles sat, remote in their proud state. Such desolation as has fallen on this theatre, enhanced in the spectator's fancy by its gay intention and design, none but worms can be familiar with. A hundred and ten years have passed, since any play was acted here. The sky shines in through the gashes in the roof; the boxes are dropping down, wasting away, and only tenanted by rats; damp and mildew smear the faded colours, and make spectral maps upon the panels; lean rags are dangling down where there were gay festoons on the Proscenium; the stage has rotted so, that a narrow wooden gallery is thrown across it, or it would sink beneath the tread, and bury the visitor in the gloomy depth beneath. The desolation and decay impress themselves on all the senses. The air has a mouldering smell, and an earthy taste; any stray outer sounds that straggle in with some lost sunbeam, are muffled and heavy; and the worm, the maggot, and the rot have changed the surface of the wood beneath the touch, as time will

seam and roughen a smooth hand. If ever Ghosts act plays, they act them on this ghostly stage.

It was most delicious weather, when we came into Modena, where the darkness of the sombre colonnades over the footways skirting the main street on either side, was made refreshing and agreeable by the bright sky, so wonderfully blue. I passed from all the glory of the day, into a dim cathedral, where High Mass was performing, feeble tapers were burning, people were kneeling in all directions before all manner of shrines, and officiating priests were crooning the usual chant, in the usual, low, dull, drawling, melancholy tone.

Thinking how strange it was, to find, in every stagnant town, this same Heart beating with the same monotonous pulsation, the centre of the same torpid, listless system, I came out by another door, and was suddenly scared to death by a blast from the shrillest trumpet that ever was blown. Immediately, came tearing round the corner, an equestrian company from Paris: marshalling themselves under the walls of the church, and flouting, with their horses' heels, the griffins, lions, tigers, and other monsters in stone and marble, decorating its exterior. First, there came a stately nobleman with a great deal of hair, and no hat, bearing an enormous banner, on which was inscribed, MAZEPPA![13] TONIGHT! Then, a Mexican chief, with a great pear-shaped club on his shoulder, like Hercules. Then, six or eight Roman chariots: each with a beautiful lady in extremely short petticoats, and unnaturally pink tights, erect within: shedding beaming looks upon the crowd, in which there was a latent expression of discomposure and anxiety, for which I couldn't account, until, as the open back of each chariot presented itself, I saw the immense difficulty with which the pink legs maintained their perpendicular, over the uneven pavement of the town: which gave me quite a new idea of the ancient Romans and Britons. The procession was brought to a close, by some dozen indomitable warriors of different nations, riding two and two, and haughtily surveying the tame population of Modena: among whom, however, they occasionally condescended to scatter largesse in the form of a

few hand-bills. After caracolling among the lions and tigers, and proclaiming that evening's entertainments with blast of trumpet, it then filed off, by the other end of the square, and left a new and greatly increased dulness behind.

When the procession had so entirely passed away, that the shrill trumpet was mild in the distance, and the tail of the last horse was hopelessly round the corner, the people who had come out of the church to stare at it, went back again. But one old lady, kneeling on the pavement within, near the door, had seen it all, and had been immensely interested, without getting up; and this old lady's eye, at that juncture, I happened to catch: to our mutual confusion. She cut our embarrassment very short, however, by crossing herself devoutly, and going down, at full length, on her face, before a figure in a fancy petticoat and a gilt crown; which was so like one of the procession-figures, that perhaps at this hour she may think the whole appearance a celestial vision. Anyhow, I must certainly have forgiven her her interest in the Circus, though I had been her Father Confessor.

There was a little fiery-eyed old man with a crooked shoulder, in the cathedral, who took it very ill that I made no effort to see the bucket[14] (kept in an old tower) which the people of Modena took away from the people of Bologna in the fourteenth century, and about which there was war made and a mock-heroic poem by Tassone, too. Being quite content, however, to look at the outside of the tower, and feast, in imagination, on the bucket within; and preferring to loiter in the shade of the tall Campanile, and about the cathedral; I have no personal knowledge of this bucket, even at the present time.

Indeed, we were at Bologna, before the little old man (or the Guide-Book)[15] would have considered that we had half done justice to the wonders of Modena. But it is such a delight to me to leave new scenes behind, and still go on, encountering newer scenes—and,

moreover, I have such a perverse disposition in respect of sights that are cut, and dried, and dictated—that I fear I sin against similar authorities in every place I visit.

Be this as it may, in the pleasant Cemetery[16] at Bologna, I found myself walking next Sunday morning, among the stately marble tombs and colonnades, in company with a crowd of Peasants, and escorted by a little Cicerone of that town, who was excessively anxious for the honour of the place, and most solicitous to divert my attention from the bad monuments: whereas he was never tired of extolling the good ones. Seeing this little man (a good-humoured little man he was, who seemed to have nothing in his face but shining teeth and eyes) looking wistfully at a certain plot of grass, I asked him who was buried there. “The poor people, Signore,” he said, with a shrug and a smile, and stopping to look back at me—for he always went on a little before, and took off his hat to introduce every new monument. “Only the poor, Signore! It’s very cheerful. It’s very lively. How green it is, how cool! It’s like a meadow! There are five,”—holding up all the fingers of his right hand to express the number, which an Italian peasant will always do, if it be within the compass of his ten fingers,—“there are five of my little children buried there, Signore; just there; a little to the right. Well! Thanks to God! It’s very cheerful. How green it is, how cool it is! It’s quite a meadow!”

He looked me very hard in the face, and seeing I was sorry for him, took a pinch of snuff (every Cicerone takes snuff), and made a little bow; partly in deprecation of his having alluded to such a subject, and partly in memory of the children and of his favourite saint. It was as unaffected and as perfectly natural a little bow, as ever man made. Immediately afterwards, he took his hat off altogether, and begged to introduce me to the next monument; and his eyes and his teeth shone brighter than before.

Through Bologna and Ferrara

THERE was such a very smart official in attendance at the Cemetery where the little Cicerone had buried his children, that when the little Cicerone suggested to me, in a whisper, that there would be no offence in presenting this officer, in return for some slight extra service, with a couple of pauls (about tenpence, English money), I looked incredulously at his cocked hat, wash-leather gloves, well-made uniform, and dazzling buttons, and rebuked the little Cicerone with a grave shake of the head. For, in splendour of appearance, he was at least equal to the Deputy Usher of the Black Rod;[1] and the idea of his carrying, as Jeremy Diddler[2] would say, "such a thing as tenpence" away with him, seemed monstrous. He took it in excellent part, however, when I made bold to give it him, and pulled off his cocked hat with a flourish that would have been a bargain at double the money.

It seemed to be his duty to describe the monuments to the people —at all events he was doing so; and when I compared him, like Gulliver in Brobdingnag,[3] "with the Institutions of my own beloved country, I could not refrain from tears of pride and exultation." He had no pace at all; no more than a tortoise. He loitered as the people loitered, that they might gratify their curiosity; and positively allowed them, now and then, to read the inscriptions on the tombs. He was neither shabby, nor insolent, nor churlish, nor ignorant. He spoke his own language with perfect propriety, and seemed to consider himself, in his way, a kind of teacher of the people, and to entertain a just respect both for himself and them. They would no more have such a man for a Verger in Westminster Abbey, than they would let

the people in (as they do at Bologna) to see the monuments for nothing*.[4]

Again, an ancient sombre town, under the brilliant sky; with heavy arcades over the footways of the older streets, and lighter and more cheerful archways in the newer portions of the town. Again, brown piles of sacred buildings, with more birds flying in and out of chinks in the stones; and more snarling monsters for the bases of the pillars. Again, rich churches, drowsy Masses, curling incense, tinkling bells, priests in bright vestments: pictures, tapers, laced altar cloths, crosses, images, and artificial flowers.

There is a grave and learned air about the city, and a pleasant gloom upon it, that would leave it, a distinct and separate impression in the mind, among a crowd of cities, though it were not still further marked in the traveller's remembrance by the two brick leaning towers[5] (sufficiently unsightly in themselves, it must be acknowledged), inclining cross-wise as if they were bowing stiffly to each other—a most extraordinary termination to the perspective of some of the narrow streets. The colleges, and churches too, and palaces: and above all the academy of Fine Arts, where there are a host of interesting pictures, especially by Guido,[6] Domenichino,[7] and Ludovico Caracci:[8] give it a place of its own in the memory. Even though these were not, and there were nothing else to remember it by, the great Meridian on the pavement of the church of San Petronio,[9] where the sunbeams mark the time among the kneeling people, would give it a fanciful and pleasant interest.

Bologna being very full of tourists, detained there by an inundation which rendered the road to Florence impassable, I was quartered up at the top of an hotel, in an out-of-the-way room which I never could find: containing a bed, big enough for a boarding-school, which I couldn't fall asleep in. The chief among the waiters who visited this lonely retreat, where there was no other company but the swallows in the broad eaves over the window, was a man of one idea in

connexion with the English; and the subject of this harmless monomania, was Lord Byron.[10] I made the discovery by accidentally remarking to him, at breakfast, that the matting with which the floor was covered, was very comfortable at that season, when he immediately replied that Milor Beeron had been much attached to that kind of matting. Observing, at the same moment, that I took no milk, he exclaimed with enthusiasm, that Milor Beeron had never touched it. At first, I took it for granted, in my innocence, that he had been one of the Beeron servants; but no, he said, no, he was in the habit of speaking about my Lord, to English gentlemen; that was all. He knew all about him, he said. In proof of it, he connected him with every possible topic, from the Monte Pulciano wine at dinner (which was grown on an estate he had owned), to the big bed itself, which was the very model of his. When I left the inn, he coupled with his final bow in the yard, a parting assurance that the road by which I was going, had been Milor Beeron's favourite ride; and before the horses' feet had well begun to clatter on the pavement, he ran briskly upstairs again, I dare say to tell some other Englishman in some other solitary room that the guest who had just departed was Lord Beeron's living image.

I had entered Bologna by night—almost midnight—and all along the road thither, after our entrance into the Papal territory: which is not, in any part, supremely well governed, Saint Peter's keys being rather rusty now; the driver had so worried about the danger of robbers in travelling after dark, and had so infected the brave Courier, and the two had been so constantly stopping and getting up and down to look after a portmanteau which was tied on behind, that I should have felt almost obliged to any one who would have had the goodness to take it away. Hence it was stipulated, that, whenever we left Bologna, we should start so as not to arrive at Ferrara later than eight at night; and a delightful afternoon and evening journey it was, albeit through a flat district which gradually become more marshy from the overflow of brooks and rivers in the recent heavy rains.

At sunset, when I was walking on alone, while the horses rested, I arrived upon a little scene, which, by one of those singular mental operations of which we are all conscious, seemed perfectly familiar to me, and which I see distinctly now. There was not much in it. In the blood red light, there was a mournful sheet of water, just stirred by the evening wind; upon its margin a few trees. In the foreground was a group of silent peasant girls leaning over the parapet of a little bridge, and looking, now up at the sky, now down into the water; in the distance, a deep bell; the shade of approaching night on everything. If I had been murdered there, in some former life, I could not have seemed to remember the place more thoroughly, or with a more emphatic chilling of the blood; and the mere remembrance of it acquired in that minute, is so strengthened by the imaginary recollection, that I hardly think I could forget it.

More solitary, more depopulated, more deserted, old Ferrara, than any city of the solemn brotherhood! The grass so grows up in the silent streets, that any one might make hay there, literally, while the sun shines. But the sun shines with diminished cheerfulness in grim Ferrara; and the people are so few who pass and repass through the places, that the flesh of its inhabitants might be grass indeed,[11] and growing in the squares.

I wonder why the head coppersmith in an Italian town, always lives next door to the Hotel, or opposite: making the visitor feel as if the beating hammers were his own heart, palpitating with a deadly energy! I wonder why jealous corridors surround the bedroom on all sides, and fill it with unnecessary doors that can’t be shut, and will not open, and abut on pitchy darkness! I wonder why it is not enough that these distrustful genii stand agape at one’s dreams all night, but there must also be round open portholes, high in the wall, suggestive, when a mouse or rat is heard behind the wainscot, of a somebody scraping the wall with his toes, in his endeavours to reach one of these portholes and look in! I wonder why the faggots are so constructed, as to know of no effect but an agony of heat when they are lighted and replenished, and an agony of cold and suffocation at

all other times! I wonder, above all, why it is the great feature of domestic architecture in Italian inns, that all the fire goes up the chimney, except the smoke!

The answer matters little. Coppersmiths, doors, portholes, smoke, and faggots, are welcome to me. Give me the smiling face of the attendant, man or woman; the courteous manner; the amiable desire to please and to be pleased; the lighthearted, pleasant, simple air—so many jewels set in dirt—and I am theirs again to-morrow!

Ariosto's house,[12] Tasso's prison,[13] a rare old Gothic cathedral,[14] and more churches of course, are the sights of Ferrara. But the long silent streets, and the dismantled palaces, where ivy waves in lieu of banners, and where rank weeds are slowly creeping up the long-untrodden stairs, are the best sights of all.

The aspect of this dreary town, half an hour before sunrise one fine morning, when I left it, was as picturesque as it seemed unreal and spectral. It was no matter that the people were not yet out of bed; for if they had all been up and busy, they would have made but little difference in that desert of a place. It was best to see it, without a single figure in the picture; a city of the dead, without one solitary survivor. Pestilence might have ravaged streets, squares, and market-places; and sack and siege have ruined the old houses, battered down their doors and windows, and made breaches in their roofs. In one part, a great tower rose into the air; the only landmark in the melancholy view. In another, a prodigious castle, with a moat about it, stood aloof: a sullen city in itself. In the black dungeons of this castle, Parisina and her lover[15] were beheaded in the dead of night. The red light, beginning to shine when I looked back upon it, stained its walls without, as they have, many a time, been stained within, in old days; but for any sign of life they gave, the castle and the city might have been avoided by all human creatures, from the moment when the axe went down upon the last of the two lovers: and might have never vibrated to another sound

Beyond the blow that to the block

Pierced through with forced and sudden shock.[16]

Coming to the Po, which was greatly swollen, and running fiercely, we crossed it by a floating bridge of boats, and so came into the Austrian territory, and resumed our journey: through a country of which, for some miles, a great part was under water. The brave Courier and the soldiery had first quarrelled, for half an hour or more, over our eternal passport. But this was a daily relaxation with the Brave, who was always stricken deaf when shabby functionaries in uniform came, as they constantly did come, plunging out of wooden boxes to look at it—or in other words to beg—and who, stone deaf to my entreaties that the man might have a trifle given him, and we resume our journey in peace, was wont to sit reviling the functionary in broken English: while the unfortunate man's face was a portrait of mental agony framed in the coach window, from his perfect ignorance of what was being said to his disparagement.

There was a postillion, in the course of this day's journey, as wild and savagely good-looking a vagabond as you would desire to see. He was a tall, stout-made, dark-complexioned fellow, with a profusion of shaggy black hair hanging all over his face, and great black whiskers stretching down his throat. His dress was a torn suit of rifle green, garnished here and there with red; a steeple-crowned hat, innocent of nap, with a broken and bedraggled feather stuck in the band; and a flaming red neckerchief hanging on his shoulders. He was not in the saddle, but reposed, quite at his ease, on a sort of low foot-board in front of the postchaise, down amongst the horses' tails—convenient for having his brains kicked out, at any moment. To this Brigand, the brave Courier, when we were at a reasonable trot, happened to suggest the practicability of going faster. He received the proposal with a perfect yell of derision; brandished his whip about his head (such a whip! it was more like a home-made bow); flung up his heels, much higher than the horses; and disappeared, in a paroxysm, somewhere in the neighbourhood of the axletree. I fully

expected to see him lying in the road, a hundred yards behind, but up came the steeple-crowned hat again, next minute, and he was soon reposing, as on a sofa, entertaining himself with the idea, and crying, “Ha ha! what next! Oh the devil! Faster too! Shoo—hoo—o—o!” (This last ejaculation, an inexpressibly defiant hoot.) Being anxious to reach our immediate destination that night, I ventured, by-and-by, to repeat the experiment on my own account. It produced exactly the same effect. Round flew the whip with the same scornful flourish, up came the heels, down went the steeple-crowned hat, and presently he reappeared, reposing as before and saying to himself, “Ha ha! what next! Faster too! Oh the devil! Shoo—hoo—o—o!”

An Italian Dream

I HAD been travelling, for some days; resting very little in the night, and never in the day. The rapid and unbroken succession of novelties that had passed before me, came back like half-formed dreams; and a crowd of objects wandered in the greatest confusion through my mind, as I travelled on, by a solitary road. At intervals, some one among them would stop, as it were, in its restless flitting to and fro, and enable me to look at it, quite steadily, and behold it in full distinctness. After a few moments, it would dissolve, like a view in a magic-lantern; and while I saw some part of it quite plainly, and some faintly, and some not at all, would show me another of the many places I had lately seen, lingering behind it, and coming through it. This was no sooner visible than, in its turn, it melted into something else.

At one moment, I was standing again, before the brown old rugged churches of Modena. As I recognised the curious pillars with grim monsters for their bases, I seemed to see them, standing by themselves in the quiet square at Padua, where there were the staid old University, and the figures, demurely gowned, grouped here and there in the open space about it. Then, I was strolling in the outskirts of that pleasant city, admiring the unusual neatness of the dwelling-houses, gardens, and orchards, as I had seen them a few hours before. In their stead arose, immediately, the two towers of Bologna; and the most obstinate of all these objects, failed to hold its ground, a minute, before the monstrous moated castle of Ferrara, which, like an illustration to a wild romance, came back again in the red sunrise, lording it over the solitary, grass-grown, withered town. In short, I had that incoherent but delightful jumble in my brain, which travellers are apt to have, and are indolently willing to encourage. Every shake of

the coach in which I sat, half dozing in the dark, appeared to jerk some new recollection out of its place, and to jerk some other new recollection into it; and in this state I fell asleep.

I was awakened after some time (as I thought) by the stopping of the coach. It was now quite night, and we were at the water-side. There lay here, a black boat, with a little house or cabin in it of the same mournful colour. When I had taken my seat in this, the boat was paddled, by two men, towards a great light, lying in the distance on the sea.

Ever and again, there was a dismal sigh of wind. It ruffled the water, and rocked the boat, and sent the dark clouds flying before the stars. I could not but think how strange it was, to be floating away at that hour: leaving the land behind, and going on, towards this light upon the sea. It soon began to burn brighter; and from being one light became a cluster of tapers, twinkling and shining out of the water, as the boat approached towards them by a dreamy kind of track, marked out upon the sea by posts and piles.

We had floated on, five miles or so, over the dark water, when I heard it rippling in my dream, against some obstruction near at hand. Looking out attentively, I saw, through the gloom, a something black and massive—like a shore, but lying close and flat upon the water, like a raft—which we were gliding past. The chief of the two rowers said it was a burial-place.[1]

Full of the interest and wonder which a cemetery lying out there, in the lonely sea, inspired, I turned to gaze upon it as it should recede in our path, when it was quickly shut out from my view. Before I knew by what, or how, I found that we were gliding up a street—a phantom street; the houses rising on both sides, from the water, and the black boat gliding on beneath their windows. Lights were shining from some of these casements, plumbing the depth of the black stream with their reflected rays, but all was profoundly silent.

So we advanced into this ghostly city, continuing to hold our course through narrow streets and lanes, all filled and flowing with water. Some of the corners where our way branched off, were so acute and narrow, that it seemed impossible for the long slender boat to turn them; but the rowers, with a low melodious cry of warning, sent it skimming on without a pause. Sometimes, the rowers of another black boat like our own, echoed the cry, and slackening their speed (as I thought we did ours) would come flitting past us like a dark shadow. Other boats, of the same sombre hue, were lying moored, I thought, to painted pillars, near to dark mysterious doors that opened straight upon the water. Some of these were empty; in some, the rowers lay asleep; towards one, I saw some figures coming down a gloomy archway from the interior of a palace: gaily dressed, and attended by torch-bearers. It was but a glimpse I had of them; for a bridge, so low and close upon the boat that it seemed ready to fall down and crush us: one of the many bridges that perplexed the Dream: blotted them out, instantly. On we went, floating towards the heart of this strange place—with water all about us where never water was elsewhere—clusters of houses, churches, heaps of stately buildings growing out of it—and, everywhere, the same extraordinary silence. Presently, we shot across a broad and open stream; and passing, as I thought, before a spacious paved quay, where the bright lamps with which it was illuminated showed long rows of arches and pillars, of ponderous construction and great strength, but as light to the eye as garlands of hoar-frost or gossamer—and where, for the first time, I saw people walking—arrived at a flight of steps leading from the water to a large mansion, where, having passed through corridors and galleries innumerable, I lay down to rest; listening to the black boats stealing up and down the window on the rippling water, till I fell asleep.

The glory of the day that broke upon me in this Dream; its freshness, motion, buoyancy; its sparkles of the sun in water; its clear blue sky and rustling air; no waking words can tell. But, from my window, I looked down on boats and barks; on masts, sails, cordage, flags; on groups of busy sailors, working at the cargoes of

these vessels; on wide quays, strewn with bales, casks, merchandise of many kinds; on great ships, lying near at hand in stately indolence; on islands, crowned with gorgeous domes and turrets: and where golden crosses glittered in the light, atop of wondrous churches, springing from the sea! Going down upon the margin of the green sea, rolling on before the door, and filling all the streets, I came upon a place of such surpassing beauty, and such grandeur, that all the rest was poor and faded, in comparison with its absorbing loveliness.

It was a great Piazza,[2] as I thought; anchored, like all the rest, in the deep ocean. On its broad bosom, was a Palace,[3] more majestic and magnificent in its old age, than all the buildings of the earth, in the high prime and fulness of their youth. Cloisters and galleries: so light, they might have been the work of fairy hands: so strong that centuries had battered them in vain: wound round and round this palace, and enfolded it with a Cathedral,[4] gorgeous in the wild luxuriant fancies of the East. At no great distance from its porch, a lofty tower, standing by itself,[5] and rearing its proud head, alone, into the sky, looked out upon the Adriatic Sea. Near to the margin of the stream, were two ill-omened pillars of red granite;[6] one having on its top, a figure with a sword and shield; the other, a winged lion. Not far from these again, a second tower:[7] richest of the rich in all its decorations: even here, where all was rich: sustained aloft, a great orb, gleaming with gold and deepest blue: the Twelve Signs painted on it, and a mimic sun revolving in its course around them: while above, two bronze giants hammered out the hours upon a sounding bell. An oblong square of lofty houses of the whitest stone, surrounded by a light and beautiful arcade, formed part of this enchanted scene; and, here and there, gay masts for flags rose, tapering, from the pavement of the unsubstantial ground.

I thought I entered the Cathedral, and went in and out among its many arches: traversing its whole extent. A grand and dreamy

structure, of immense proportions; golden with old mosaics; redolent of perfumes; dim with the smoke of incense; costly in treasure of precious stones and metals, glittering through iron bars; holy with the bodies of deceased saints; rainbow-hued with windows of stained glass; dark with carved woods and coloured marbles; obscure in its vast heights, and lengthened distances; shining with silver lamps and winking lights; unreal, fantastic, solemn, inconceivable throughout. I thought I entered the old palace; pacing silent galleries and council-chambers, where the old rulers of this mistress of the waters looked sternly out, in pictures, from the walls, and where her high-prowed galleys, still victorious on canvas, fought and conquered as of old. I thought I wandered through its halls of state and triumph —bare and empty now!—and musing on its pride and might, extinct: for that was past; all past: heard a voice say, “Some tokens of its ancient and some consoling reasons for its downfall, may be traced here, yet!”

I dreamed that I was led on, then, into some jealous rooms, communicating with a prison near the palace; separated from it by a lofty bridge crossing a narrow street; and called, I dreamed, The Bridge of Sighs.

But first I passed two jagged slits in a stone wall; the lions’ mouths —now toothless—where, in the distempered horror of my sleep, I thought denunciations of innocent men to the old wicked Council, had been dropped through, many a time, when the night was dark. So, when I saw the council-room to which such prisoners were taken for examination, and the door by which they passed out, when they were condemned—a door that never closed upon a man with life and hope before him—my heart appeared to die within me.

It was smitten harder though, when, torch in hand, I descended from the cheerful day into two ranges, one below another, of dismal, awful, horrible stone cells. They were quite dark. Each had a loop-hole in its massive wall, where, in the old time, every day, a torch was placed—I dreamed—to light the prisoner within, for half a hour.

The captives, by the glimmering of these brief rays, had scratched and cut inscriptions in the blackened vaults. I saw them. For their labour with a rusty nail's point, had outlived their agony and them, through many generations.

One cell, I saw, in which no man remained for more than four-and-twenty hours; being marked for dead before he entered it. Hard by, another, and a dismal one, whereto, at midnight, the confessor came —a monk brown-robed, and hooded—ghastly in the day, and free bright air, but in the midnight of that murky prison, Hope's extinguisher, and Murder's herald. I had my foot upon the spot, where, at the same dread hour, the shriven prisoner was strangled; and struck my hand upon the guilty door—low-browed and stealthy —through which the lumpish sack was carried out into a boat, and rowed away, and drowned where it was death to cast a net.

Around this dungeon stronghold, and above some part of it: licking the rough walls without, and smearing them with damp and slime within: stuffing dank weeds and refuse into clinks and crevices, as if the very stones and bars had mouths to stop: furnishing a smooth road for the removal of the bodies of the secret victims of the State— a road so ready that it went along with them, and ran before them, like a cruel officer—flowed the same water that filled this Dream of mine, and made it seem one, even at the time.

Descending from the palace by a staircase, called, I thought, the Giant's[8]—I had some imaginary recollection of an old man abdicating, coming, more slowly and more feebly, down it, when he heard the bell, proclaiming his successor—I glided off, in one of the dark boats, until we came to an old arsenal[9] guarded by four marble lions. To make my Dream more monstrous and unlikely, one of these had words and sentences upon its body,[10] inscribed there, at an unknown time, and in an unknown language; so that their purport was a mystery to all men.

There was little sound of hammers in this place for building ships, and little work in progress; for the greatness of the city was no more, as I have said. Indeed, it seemed a very wreck found drifting on the sea; a strange flag hoisted in its honourable stations, and strangers standing at its helm. A splendid barge in which its ancient chief had gone forth, pompously, at certain periods, to wed the ocean, lay here, I thought, no more; but, in its place, there was a tiny model, made from recollection like the city's greatness; and it told of what had been (so are the strong and weak confounded in the dust) almost as eloquently as the massive pillars, arches, roofs, reared to overshadow stately ships that had no other shadow now, upon the water or the earth.

An armoury was there yet. Plundered and despoiled; but an armoury. With a fierce standard taken from the Turks, drooping in the dull air of its cage. Rich suits of mail worn by great warriors were hoarded there; crossbows and bolts; quivers full of arrows; spears; swords, daggers, maces, shields, and heavy-headed axes. Plates of wrought steel and iron, to make the gallant horse a monster cased in metal scales; and one spring-weapon (easy to be carried in the breast) designed to do its office noiselessly, and made for shooting men with poisoned darts.

One press or case I saw, full of accursed instruments of torture: horribly contrived to cramp, and pinch, and grind and crush men's bones, and tear and twist them with the torment of a thousand deaths. Before it, were two iron helmets, with breast-pieces: made to close up tight and smooth upon the heads of living sufferers; and fastened on to each, was a small knob or anvil, where the directing devil could repose his elbow at his ease, and listen, near the walled-up ear, to the lamentations and confessions of the wretch within. There was that grim resemblance in them to the human shape—they were such moulds of sweating faces, pained and cramped—that it was difficult to think them empty; and terrible distortions lingering within them, seemed to follow me, when, taking to my boat again, I rowed off to a kind of garden or public walk in the sea, where there

were grass and trees. But I forgot them when I stood upon its farthest brink—I stood there, in my dream—and looked, along the ripple, to the setting sun; before me, in the sky and on the deep, a crimson flush; and behind me the whole city resolving into streaks of red and purple, on the water.

In the luxurious wonder of so rare a dream, I took but little heed of time, and had but little understanding of its flight. But there were days and nights in it; and when the sun was high, and when the rays of lamps were crooked in the running water, I was still afloat, I thought: plashing the slippery walls and houses with the cleavings of the tide, as my black boat, borne upon it, skimmed along the streets.

Sometimes, alighting at the doors of churches and vast palaces, I wandered on, from room to room, from aisle to aisle, through labyrinths of rich altars, ancient monuments; decayed apartments where the furniture, half awful, half grotesque, was mouldering away. Pictures were there, replete with such enduring beauty and expression: with such passion, truth and power: that they seemed so many young and fresh realities among a host of spectres. I thought these, often intermingled with the old days of the city: with its beauties, tyrants, captains, patriots, merchants, courtiers, priests: nay, with its very stones and bricks, and public places; all of which lived again, about me, on the walls. Then, coming down some marble staircase where the water lapped and oozed against the lower steps, I passed into my boat again, and went on in my dream.

Floating down narrow lanes, where carpenters, at work with plane and chisel in their shops, tossed the light shaving straight upon the water, where it lay like weed, or ebbed away before me in a tangled heap. Past open doors, decayed and rotten from long steeping in the wet, through which some scanty patch of vine shone green and bright, making unusual shadows on the pavement with its trembling leaves. Past quays and terraces, where women, gracefully veiled, were passing and repassing, and where idlers were reclining in the sunshine, on flag-stones and on flights of steps. Past bridges, where

there were idlers too; loitering and looking over. Below stone balconies, erected at a giddy height, before the loftiest windows of the loftiest houses. Past plots of garden, theatres, shrines, prodigious piles of architecture—Gothic—Saracenic—fanciful with all the fancies of all times and countries. Past buildings that were high, and low, and black, and white, and straight, and crooked; mean and grand, crazy and strong. Twining among a tangled lot of boats and barges, and shooting out at last into a Grand Canal! There, in the errant fancy of my dream, I saw old Shylock[11] passing to and fro upon a bridge, all built upon with shops and humming with the tongues of men; a form I seemed to know for Desdemona's,[12] leaned down through a latticed blind to pluck a flower. And, in the dream, I thought that Shakespeare's spirit was abroad upon the water somewhere: stealing through the city.

At night, when two votive lamps burnt before an image of the Virgin, in a gallery outside the great cathedral, near the roof, I fancied that the great piazza of the Winged Lion was a blaze of cheerful light, and that its whole arcade was thronged with people; while crowds were diverting themselves in splendid coffee-houses opening from it—which were never shut, I thought, but open all night long. When the bronze giants struck the hour of midnight on the bell, I thought the life and animation of the city were all centred here; and as I rowed away, abreast the silent quays, I only saw them dotted, here and there, with sleeping boatmen wrapped up in their cloaks, and lying at full length upon the stones.

But close about the quays and churches, palaces and prisons: sucking at their walls, and welling up into the secret places of the town: crept the water always. Noiseless and watchful: coiled round and round it, in its many folds, like an old serpent: waiting for the time, I thought, when people should look down into its depths for any stone of the old city that had claimed to be its mistress.

Thus it floated me away, until I awoke in the old market-place at Verona. I have, many and many a time, thought since, of this strange Dream upon the water: half-wondering if it lie there yet, and if its name be VENICE.

By Verona, Mantua, and Milan, across the Pass of the Simplon into Switzerland

I HAD been half afraid to go to Verona, lest it should at all put me out of conceit with Romeo and Juliet. But, I was no sooner come into the old market-place, than the misgiving vanished. It is so fanciful, quaint, and picturesque a place, formed by such an extraordinary and rich variety of fantastic buildings, that there could be nothing better at the core of even this romantic town: scene of one of the most romantic and beautiful stories.

It was natural enough, to go straight from the Market-place, to the House of the Capulets,[1] now degenerated into a most miserable little inn. Noisy vetturíni and muddy market-carts were disputing possession of the yard, which was ankle-deep in dirt, with a brood of splashed and bespattered geese; and there was a grim-visaged dog, viciously panting in a doorway, who would certainly have had Romeo by the leg, the moment he put it over the wall, if he had existed and been at large in those times. The orchard fell into other hands, and was parted off many years ago; but there used to be one attached to the house—or at all events there may have been,—and the hat (Cappêllo) the ancient cognizance of the family, may still be seen, carved in stone, over the gateway of the yard. The geese, the market-carts, their drivers, and the dog, were somewhat in the way of the story, it must be confessed; and it would have been pleasanter to have found the house empty, and to have been able to walk through the disused rooms. But the hat was unspeakably comfortable; and the place where the garden used to be, hardly less so. Besides, the house is a distrustful, jealous-looking house as one would desire to see, though of a very moderate size. So I was quite satisfied with it, as the veritable mansion of old Capulet, and was

correspondingly grateful in my acknowledgments to an extremely unsentimental middle-aged lady, the Padrona of the Hotel, who was lounging on the threshold looking at the geese; and who at least resembled the Capulets in the one particular of being very great indeed in the “Family” way.

From Juliet’s home, to Juliet’s tomb,[2] is a transition as natural to the visitor, as to fair Juliet herself, or to the proudest Juliet that ever has taught the torches to burn bright in any time. So, I went off, with a guide, to an old, old garden, once belonging to an old, old convent, I suppose; and being admitted, at a shattered gate, by a bright-eyed woman who was washing clothes, went down some walks where fresh plants and young flowers were prettily growing among fragments of old wall, and ivy-coloured mounds; and was shown a little tank, or water-trough, which the bright-eyed woman—drying her arms upon her ’kerchief, called “La tomba di Giulietta la sfortunáta.” With the best disposition in the world to believe, I could do no more than believe that the bright-eyed woman believed; so I gave her that much credit, and her customary fee in ready money. It was a pleasure, rather than a disappointment, that Juliet’s resting-place was forgotten. However consolatory it may have been to Yorick’s Ghost,[3] to hear the feet upon the pavement overhead, and, twenty times a day, the repetition of his name, it is better for Juliet to lie out of the track of tourists, and to have no visitors but such as come to graves in spring-rain, and sweet air, and sunshine.

Pleasant Verona! With its beautiful old palaces, and charming country in the distance, seen from terrace walks, and stately, balustraded galleries. With its Roman gates,[4] still spanning the fair street, and casting, on the sunlight of to-day, the shade of fifteen hundred years ago. With its marble-fitted churches, lofty towers, rich architecture, and quaint old quiet thoroughfares, where shouts of Montagues and Capulets once resounded,

Cast by their grave, beseeming ornaments,

To wield old partizans.[5]

With its fast-rushing river, picturesque old bridge, great castle, waving cypresses, and prospect so delightful, and so cheerful! Pleasant Verona!

In the midst of it, in the Piazza di Brá—a spirit of old time among the familiar realities of the passing hour—is the great Roman Amphitheatre. So well preserved, and carefully maintained, that every row of seats is there, unbroken. Over certain of the arches, the old Roman numerals may yet be seen; and there are corridors, and staircases, and subterranean passages for beasts, and winding ways, above ground and below, as when the fierce thousands hurried in and out, intent upon the bloody shows of the arena. Nestling in some of the shadows and hollow places of the walls, now, are smiths with their forges, and a few small dealers of one kind or other; and there are green weeds, and leaves, and grass, upon the parapet. But little else is greatly changed.

When I had traversed all about it, with great interest, and had gone up to the topmost round of seats, and turning from the lovely panorama closed in by the distant Alps, looked down into the building, it seemed to lie before me like the inside of a prodigious hat of plaited straw, with an enormously broad brim and a shallow crown; the plaits being represented by the four-and-forty rows of seats. The comparison is a homely and fantastic one, in sober remembrance and on paper, but it was irresistibly suggested at the moment, nevertheless.

An equestrian troop had been there, a short time before—the same troop, I dare say, that appeared to the old lady in the church at Modena—and had scooped out a little ring at one end of the area; where their performances had taken place, and where the marks of their horses' feet were still fresh. I could not but picture to myself, a

handful of spectators gathered together on one or two of the old stone seats, and a spangled Cavalier being gallant, or a Policinello[6] funny, with the grim walls looking on. Above all, I thought how strangely those Roman mutes would gaze upon the favourite comic scene of the travelling English, where a British nobleman (Lord John), with a very loose stomach: dressed in a blue-tailed coat down to his heels, bright yellow breeches, and a white hat: comes abroad, riding double on a rearing horse, with an English lady (Lady Betsy) in a straw bonnet and green veil, and a red spencer; and who always carries a gigantic reticule, and a put-up parasol.

I walked through and through the town all the rest of the day, and could have walked there until now, I think. In one place, there was a very pretty modern theatre,[7] where they had just performed the opera (always popular in Verona) of Romeo and Juliet. In another there was a collection, under a colonnade,[8] of Greek, Roman, and Etruscan remains, presided over by an ancient man who might have been an Etruscan relic himself; for he was not strong enough to open the iron gate, when he had unlocked it, and had neither voice enough to be audible when he described the curiosities, nor sight enough to see them: he was so very old. In another place, there was a gallery of pictures: so abominably bad, that it was quite delightful to see them mouldering away. But anywhere: in the churches, among the palaces, in the streets, on the bridge, or down beside the river: it was always pleasant Verona, and in my remembrance always will be.

I read Romeo and Juliet in my own room at that inn that night—of course, no Englishman had ever read it there, before—and set out for Mantua next day at sunrise, repeating to myself (in the *coupé* of an omnibus, and next to the conductor, who was reading the Mysteries of Paris),[9]

> But purgatory, torture, hell itself.
>
> Hence-banished is banished from the world,
>
> And world's exile is death——[10]

which reminded me that Romeo was only banished five-and-twenty miles after all, and rather disturbed my confidence in his energy and boldness.

Was the way to Mantua as beautiful, in his time, I wonder! Did it wind through pasture land as green, bright with the same glancing streams, and dotted with fresh clumps of graceful trees! Those purple mountains lay on the horizon, then, for certain; and the dresses of these peasant girls, who wear a great, knobbed, silver pin like an English "life-preserver"[11] through their hair behind, can hardly be much changed. The hopeful feeling of so bright a morning, and so exquisite a sunrise, can have been no stranger, even to an exiled lover's breast; and Mantua itself must have broken on him in the prospect, with its towers, and walls, and water, pretty much as on a common-place and matrimonial omnibus. He made the same sharp twists and turns, perhaps, over two rumbling drawbridges; passed through the like long, covered, wooden bridge; and leaving the marshy water behind, approached the rusty gate of stagnant Mantua.

If ever a man were suited to his place of residence, and his place of residence to him, the lean Apothecary[12] and Mantua came together in a perfect fitness of things. It may have been more stirring then, perhaps. If so, the Apothecary was a man in advance of his time, and knew what Mantua would be, in eighteen hundred and forty-four. He fasted much, and that assisted him in his foreknowledge.

I put up at the Hotel of the Golden Lion, and was in my own room arranging plans with the brave Courier, when there came a modest

little tap at the door, which opened on an outer gallery surrounding a court-yard; and an intensely shabby little man looked in, to inquire if the gentleman would have a Cicerone to show the town. His face was so very wistful and anxious, in the half-opened doorway, and there was so much poverty expressed in his faded suit and little pinched hat, and in the threadbare worsted glove with which he held it—not expressed the less, because these were evidently his genteel clothes, hastily slipped on—that I would as soon have trodden on him as dismissed him. I engaged him on the instant, and he stepped in directly.

While I finished the discussion in which I was engaged, he stood, beaming by himself in a corner, making a feint of brushing my hat with his arm. If his fee had been as many napoleons as it was francs, there could not have shot over the twilight of his shabbiness such a gleam of sun, as lighted up the whole man, now that he was hired.

“Well!” said I, when I was ready, “shall we go out now?”

“If the gentleman pleases. It is a beautiful day. A little fresh, but charming; altogether charming. The gentleman will allow me to open the door. This is the Inn Yard. The court-yard of the Golden Lion! The gentleman will please to mind his footing on the stairs.”

We were now in the street.

“This is the street of the Golden Lion. This, the outside of the Golden Lion. The interesting window up there, on the first *piano*, where the pane of glass is broken, is the window of the gentleman’s chamber!”

Having viewed all these remarkable objects, I inquired if there were much to see in Mantua.

“Well! Truly, no. Not much! So, so,” he said, shrugging his shoulders apologetically.

“Many churches?”

“No. Nearly all suppressed by the French.”

“Monasteries or convents?”

“No. The French again! Nearly all suppressed by Napoleon.”

“Much business?”

“Very little business.”

“Many strangers?”

“Ah Heaven!”

I thought he would have fainted.

“Then, when we have seen the two large churches yonder, what shall we do next?” said I.

He looked up the street, and down the street, and rubbed his chin timidly; and then said, glancing in my face as if a light had broken on his mind, yet with a humble appeal to my forbearance that was perfectly irresistible:

“We can take a little turn about the town, Signore!” (Si può far’ un piccolo giro della città).

It was impossible to be anything but delighted with the proposal, so we set off together in great good-humour. In the relief of his mind, he opened his heart, and gave up as much of Mantua as a Cicerone could.

“One must eat,” he said; “but, bah! it was a dull place, without doubt!”

He made as much as possible of the Basilica of Santa Andrea[13]—a noble church—and of an inclosed portion of the pavement, about which tapers were burning, and a few people kneeling, and under which is said to be preserved the San-greal of the old Romances.[14] This church disposed of, and another after it (the cathedral of San Pietro),[15] we went to the Museum, which was shut up. “It was all the same,” he said, “Bah! There was not much inside!” Then, we went to see the Piazza del Diavolo, built by the Devil (for no particular purpose) in a single night; then, the Piazza Virgiliana;[16] then, the statue of Virgil—*our* Poet, my little friend said, plucking up a spirit, for the moment, and putting his hat a little on one side. Then, we went to a dismal sort of farm-yard, by which a picture-gallery was approached. The moment the gate of this retreat was opened, some five hundred geese came waddling round us, stretching out their necks, and clamouring in the most hideous manner, as if they were ejaculating, “Oh! here’s somebody come to see the Pictures! Don’t go up! Don’t go up!” While we went up, they waited very quietly about the door in a crowd, cackling to one another occasionally, in a subdued tone; but the instant we appeared again, their necks came out like telescopes, and setting up a great noise, which meant, I have no doubt, “What, you would go, would you? What do you think of it? How do you like it?” they attended us to the outer gate, and cast us forth, derisively, into Mantua.

The geese who saved the Capitol,[17] were, as compared to these, Pork to the learned Pig.[18] What a gallery it was! I would take their opinion on a question of art, in preference to the discourses of Sir Joshua Reynolds.[19]

Now that we were standing in the street, after being thus ignominiously escorted thither, my little friend was plainly reduced to the “piccolo giro,” or little circuit of the town, he had formerly proposed. But my suggestion that we should visit the Palazzo Tè[20]

(of which I had heard a great deal, as a strange wild place) imparted new life to him, and away we went.

The secret of the length of Midas's ears,[21] would have been more extensively known, if that servant of his, who whispered it to the reeds, had lived in Mantua, where there are reeds and rushes enough to have published it to all the world. The Palazzo Tè stands in a swamp, among this sort of vegetation; and is, indeed, as singular a place as I ever saw.

Not for its dreariness, though it is very dreary. Nor for its dampness, though it is very damp. Nor for its desolate condition, though it is as desolate and neglected as house can be. But chiefly for the unaccountable nightmares with which its interior has been decorated (among other subjects of more delicate execution), by Giulio Romano.[22] There is a leering Giant over a certain chimneypiece, and there are dozens of Giants (Titans warring with Jove) on the walls of another room, so inconceivably ugly and grotesque, that it is marvellous how any man can have imagined such creatures. In the chamber in which they abound, these monsters, with swollen faces and cracked cheeks, and every kind of distortion of look and limb, are depicted as staggering under the weight of falling buildings, and being overwhelmed in the ruins; upheaving masses of rock, and burying themselves beneath; vainly striving to sustain the pillars of heavy roofs that topple down upon their heads; and, in a word, undergoing and doing every kind of mad and demoniacal destruction. The figures are immensely large, and exaggerated to the utmost pitch of uncouthness; the colouring is harsh and disagreeable; and the whole effect more like (I should imagine) a violent rush of blood to the head of the spectator, than any real picture set before him by the hand of an artist. This apoplectic performance was shown by a sickly-looking woman, whose appearance was referable, I dare say, to the bad air of the marshes; but it was difficult to help feeling as if she were too much haunted by the Giants, and they were frightening her to death, all

alone in that exhausted cistern of a Palace, among the reeds and rushes, with the mists hovering about outside, and stalking round and round it continually.

Our walk through Mantua showed us, in almost every street, some suppressed church: now used for a warehouse, now for nothing at all: all as crazy and dismantled as they could be, short of tumbling down bodily. The marshy town was so intensely dull and flat, that the dirt upon it seemed not to have come there in the ordinary course, but to have settled and mantled on its surface as on standing water. And yet there were some business-dealings going on, and some profits realising; for there were arcades full of Jews, where those extraordinary people were sitting outside their shops, contemplating their stores of stuffs, and woollens, and bright handkerchiefs, and trinkets: and looking, in all respects, as wary and business-like, as their brethren in Houndsditch,[23] London.

Having selected a Vetturíno from among the neighbouring Christians, who agreed to carry us to Milan in two days and a half, and to start, next morning, as soon as the gates were opened, I returned to the Golden Lion, and dined luxuriously in my own room, in a narrow passage between two bedsteads: confronted by a smoky fire, and backed up by a chest of drawers. At six o'clock next morning, we were jingling in the dark through the wet cold mist that enshrouded the town; and, before noon, the driver (a native of Mantua, and sixty years of age or thereabouts) began *to ask the way* to Milan.

It lay through Bozzolo; formerly a little republic, and now one of the most deserted and poverty-stricken of towns: where the landlord of the miserable inn (God bless him! it was his weekly custom) was distributing infinitesimal coins among a clamorous herd of women and children, whose rags were fluttering in the wind and rain outside his door, where they were gathered to receive his charity. It lay through mist, and mud, and rain, and vines trained low upon the ground, all that day and the next; the first sleeping-place being

Cremona, memorable for its dark brick churches, and immensely high tower, the Torrazzo[24]—to say nothing of its violins,[25] of which it certainly produces none in these degenerate days; and the second, Lodi. Then we went on, through more mud, mist, and rain, and marshy ground: and through such a fog, as Englishmen, strong in the faith of their own grievances, are apt to believe is nowhere to be found but in their own country, until we entered the paved streets of Milan.

The fog was so dense here, that the spire of the far-famed Cathedral[26] might as well have been at Bombay, for anything that could be seen of it at that time. But as we halted to refresh, for a few days then, and returned to Milan again next summer, I had ample opportunities of seeing the glorious structure in all its majesty and beauty.

All Christian homage to the saint who lies within it! There are many good and true saints in the calendar, but San Carlo Borromeo[27] has —if I may quote Mrs. Primrose[28] on such a subject—"my warm heart." A charitable doctor to the sick, a munificent friend to the poor, and this, not in any spirit of blind bigotry, but as the bold opponent of enormous abuses in the Romish church, I honour his memory. I honour it none the less, because he was nearly slain by a priest, suborned, by priests, to murder him at the altar: in acknowledgment of his endeavours to reform a false and hypocritical brotherhood of monks. Heaven shield all imitators of San Carlo Borromeo as it shielded him! A reforming Pope would need a little shielding, even now.

The subterranean chapel in which the body of San Carlo Borromeo is preserved, presents as striking and as ghastly a contrast, perhaps, as any place can show. The tapers which are lighted down there, flash and gleam on alti-rilievi in gold and silver, delicately wrought by skilful hands, and representing the principal events in the life of the saint. Jewels, and precious metals, shine and

sparkle on every side. A windlass slowly removes the front of the altar; and, within it, in a gorgeous shrine of gold and silver, is seen, through alabaster, the shrivelled mummy of a man: the pontifical robes with which it is adorned, radiant with diamonds, emeralds, rubies: every costly and magnificent gem. The shrunken heap of poor earth in the midst of this great glitter, is more pitiful than if it lay upon a dunghill. There is not a ray of imprisoned light in all the flash and fire of jewels, but seems to mock the dusty holes where eyes were, once. Every thread of silk in the rich vestments seems only a provision from the worms that spin, for the behoof of worms that propagate in sepulchres.

In the old refectory of the dilapidated Convent of Santa Maria delle Grazie,[29] is the work of art, perhaps, better known than any other in the world: the Last Supper, by Leonardo da Vinci—with a door cut through it by the intelligent Dominican friars, to facilitate their operations at dinner-time.

I am not mechanically acquainted with the art of painting, and have no other means of judging of a picture than as I see it resembling and refining upon nature, and presenting graceful combinations of forms and colours. I am, therefore, no authority whatever, in reference to the “touch” of this or that master; though I know very well (as anybody may, who chooses to think about the matter) that few very great masters can possibly have painted, in the compass of their lives, one-half of the pictures that bear their names, and that are recognised by many aspirants to a reputation for taste, as undoubted originals. But this, by the way. Of the Last Supper, I would simply observe, that in its beautiful composition and arrangement, there it is, at Milan, a wonderful picture; and that, in its original colouring, or in its original expression of any single face or feature, there it is not. Apart from the damage it has sustained from damp, decay, or neglect, it has been (as Barry shows)[30] so retouched upon, and repainted, and that so clumsily, that many of the heads are, now, positive deformities, with patches of paint and

plaster sticking upon them like wens, and utterly distorting the expression. Where the original artist set that impress of his genius on a face, which, almost in a line or touch, separated him from meaner painters and made him what he was, succeeding bunglers, filling up, or painting across seams and cracks, have been quite unable to imitate his hand; and putting in some scowls, or frowns, or wrinkles, of their own, have blotched and spoiled the work. This is so well established as an historical fact, that I should not repeat it, at the risk of being tedious, but for having observed an English gentleman before the picture, who was at great pains to fall into what I may describe as mild convulsions, at certain minute details of expression which are not left in it. Whereas, it would be comfortable and rational for travellers and critics to arrive at a general understanding that it cannot fail to have been a work of extraordinary merit, once: when, with so few of its original beauties remaining, the grandeur of the general design is yet sufficient to sustain it, as a piece replete with interest and dignity.

We achieved the other sights of Milan, in due course, and a fine city it is, though not so unmistakably Italian as to possess the characteristic qualities of many towns far less important in themselves. The Corso, where the Milanese gentry ride up and down in carriages, and rather than not do which, they would half starve themselves at home, is a most noble public promenade, shaded by long avenues of trees. In the splendid theatre of La Scala,[31] there was a ballet of action performed after the opera, under the title of Prometheus:[32] in the beginning of which, some hundred or two of men and women represented our mortal race before the refinements of the arts and sciences, and loves and graces, came on earth to soften them. I never saw anything more effective. Generally speaking, the pantomimic action of the Italians is more remarkable for its sudden and impetuous character than for its delicate expression; but, in this case, the drooping monotony: the weary, miserable, listless, moping life: the sordid passions and desires of human creatures, destitute of those elevating influences to which we

owe so much, and to whose promoters we render so little: were expressed in a manner really powerful and affecting. I should have thought it almost impossible to present such an idea so strongly on the stage, without the aid of speech.

Milan soon lay behind us, at five o'clock in the morning; and before the golden statue on the summit of the cathedral spire was lost in the blue sky, the Alps, stupendously confused in lofty peaks and ridges, clouds and snow, were towering in our path.

Still, we continued to advance toward them until nightfall; and, all day long, the mountain tops presented strangely shifting shapes, as the road displayed them in different points of view. The beautiful day was just declining, when we came upon the Lago Maggiore, with its lovely islands. For however fanciful and fantastic the Isola Bella may be, and is, it still is beautiful. Anything springing out of that blue water, with that scenery around it, must be.

It was ten o'clock at night when we got to Domo d'Ossola, at the foot of the Pass of the Simplon. But as the moon was shining brightly, and there was not a cloud in the starlit sky, it was no time for going to bed, or going anywhere but on. So, we got a little carriage, after some delay, and began the ascent.

It was late in November; and the snow lying four or five feet thick in the beaten road on the summit (in other parts the new drift was already deep), the air was piercing cold. But, the serenity of the night, and the grandeur of the road, with its impenetrable shadows, and deep glooms, and its sudden turns into the shining of the moon and its incessant roar of falling water, rendered the journey more and more sublime at every step.

Soon leaving the calm Italian villages below us, sleeping in the moonlight, the road began to wind among dark trees, and after a time emerged upon a barer region, very steep and toilsome, where the moon shone bright and high. By degrees, the roar of water grew

louder; and the stupendous track, after crossing the torrent by a bridge, struck in between two massive perpendicular walls of rock that quite shut out the moonlight, and only left a few stars shining in the narrow strip of sky above. Then, even this was lost, in the thick darkness of a cavern in the rock, through which the way was pierced; the terrible cataract thundering and roaring close below it, and its foam and spray hanging, in a mist, about the entrance. Emerging from this cave, and coming again into the moonlight, and across a dizzy bridge, it crept and twisted upward, through the Gorge of Gondo, savage and grand beyond description, with smooth-fronted precipices, rising up on either hand, and almost meeting overhead. Thus we went, climbing on our rugged way, higher and higher all night, without a moment's weariness: lost in the contemplation of the black rocks, the tremendous heights and depths, the fields of smooth snow lying, in the clefts and hollows, and the fierce torrents thundering headlong down the deep abyss.

Towards daybreak, we came among the snow, where a keen wind was blowing fiercely. Having, with some trouble, awakened the inmates of a wooden house in this solitude: round which the wind was howling dismally, catching up the snow in wreaths and hurling it away: we got some breakfast in a room built of rough timbers, but well warmed by a stove, and well contrived (as it had need to be) for keeping out the bitter storms. A sledge being then made ready, and four horses harnessed to it, we went, ploughing, through the snow. Still upward, but now in the cold light of morning, and with the great white desert on which we travelled, plain and clear.

We were well upon the summit of the mountain: and had before us the rude cross of wood, denoting its greatest altitude above the sea: when the light of the rising sun, struck, all at once, upon the waste of snow, and turned it a deep red. The lonely grandeur of the scene, was then at its height.

As we went sledging on, there came out of the Hospice founded by Napoleon,[33] a group of Peasant travellers, with staves and

knapsacks, who had rested there last night: attended by a Monk or two, their hospitable entertainers, trudging slowly forward with them, for company's sake. It was pleasant to give them good morning, and pretty, looking back a long way after them, to see them looking back at us, and hesitating presently, when one of our horses stumbled and fell, whether or no they should return and help us. But he was soon up again, with the assistance of a rough waggoner whose team had stuck fast there too; and when we had helped him out of his difficulty, in return, we left him slowly ploughing towards them, and went softly and swiftly forward, on the brink of a steep precipice, among the mountain pines.

Taking to our wheels again, soon afterwards, we began rapidly to descend; passing under everlasting glaciers, by means of arched galleries, hung with clusters of dripping icicles; under and over foaming waterfalls; near places of refuge, and galleries of shelter against sudden danger; through caverns over whose arched roofs the avalanches slide, in spring, and bury themselves in the unknown gulf beneath. Down, over lofty bridges, and through horrible ravines: a little shifting speck in the vast desolation of ice and snow, and monstrous granite rocks; down through the deep Gorge of the Saltine, and deafened by the torrent plunging madly down, among the riven blocks of rock, into the level country, far below. Gradually down, by zig-zag roads, lying between an upward and a downward precipice, into warmer weather, calmer air, and softer scenery, until there lay before us, glittering like gold or silver in the thaw and sunshine, the metal-covered, red, green, yellow, domes and church-spires of a Swiss town.

The business of these recollections being with Italy, and my business, consequently, being to scamper back thither as fast as possible, I will not recall (though I am sorely tempted) how the Swiss villages, clustered at the feet of Giant mountains, looked like playthings; or how confusedly the houses were heaped and piled together; or how there were very narrow streets to shut the howling winds out in the winter-time; and broken bridges, which the

impetuous torrents, suddenly released in spring, had swept away. Or how there were peasant women here, with great round fur caps: looking, when they peeped out of casements and only their heads were seen, like a population of Sword-bearers to the Lord Mayor of London; or how the town of Vevay, lying on the smooth lake of Geneva, was beautiful to see; or how the statue of Saint Peter in the street at Fribourg, grasps the largest key that ever was beheld; or how Fribourg is illustrious for its two suspension bridges,[34] and its grand cathedral organ.[35]

Or how, between that town and Bâle, the road meandered among thriving villages of wooden cottages, with overhanging thatched roofs, and low protruding windows, glazed with small round panes of glass like crown-pieces; or how, in every little Swiss homestead, with its cart or waggon carefully stowed away beside the house, its little garden, stock of poultry, and groups of red-cheeked children, there was an air of comfort, very new and very pleasant after Italy; or how the dresses of the women changed again, and there were no more sword-bearers to be seen; and fair white stomachers, and great black, fan-shaped, gauzy-looking caps, prevailed instead.

Or how the country by the Jura mountains, sprinkled with snow, and lighted by the moon, and musical with falling water, was delightful; or how, below the windows of the great hotel of the Three Kings at Bâle, the swollen Rhine ran fast and green; or how, at Strasbourg, it was quite as fast but not as green: and was said to be foggy lower down: and, at that late time of the year, was a far less certain means of progress, than the highway road to Paris.

Or how Strasbourg itself, in its magnificent old Gothic Cathedral, and its ancient houses with their peaked roofs and gables, made a little gallery of quaint and interesting views; or how a crowd was gathered inside the cathedral at noon, to see the famous mechanical clock in motion, striking twelve. How, when it struck twelve, a whole army of puppets went through many ingenious evolutions; and,

among them, a huge puppet-cock, perched on the top, crowed twelve times, loud and clear. Or how it was wonderful to see this cock at great pains to clap its wings, and strain its throat; but obviously having no connexion whatever with its own voice; which was deep within the clock, a long way down.

Or how the road to Paris, was one sea of mud, and thence to the coast, a little better for a hard frost. Or how the cliffs of Dover were a pleasant sight, and England was so wonderfully neat—though dark, and lacking colour on a winter's day, it must be conceded.

Or how, a few days afterwards, it was cool, re-crossing the channel, with ice upon the decks, and snow lying pretty deep in France. Or how the Malle Poste scrambled through the snow, headlong, drawn in the hilly parts by any number of stout horses at a canter; or how there were, outside the Post-office Yard in Paris, before daybreak, extraordinary adventurers in heaps of rags, groping in the snowy streets with little rakes, in search of odds and ends.

Or how, between Paris and Marseilles, the snow being then exceeding deep, a thaw came on, and the mail waded rather than rolled for the next three hundred miles or so; breaking springs on Sunday nights, and putting out its two passengers to warm and refresh themselves pending the repairs, in miserable billiard-rooms, where hairy company, collected about stoves, were playing cards; the cards being very like themselves—extremely limp and dirty.

Or how there was detention at Marseilles from stress of weather; and steamers were advertised to go, which did not go; or how the good Steam-packet Charlemagne at length put out, and met such weather that now she threatened to run into Toulon, and now into Nice, but, the wind moderating, did neither, but ran on into Genoa harbour instead, where the familiar Bells rang sweetly in my ear. Or how there was a travelling party on board, of whom one member was very ill in the cabin next to mine, and being ill was cross, and therefore declined to give up the Dictionary, which he kept under his

pillow; thereby obliging his companions to come down to him, constantly, to ask what was the Italian for a lump of sugar—a glass of brandy and water—what's o'clock? and so forth: which he always insisted on looking out, with his own sea-sick eyes, declining to entrust the book to any man alive.

Like Grumio,[36] I might have told you, in detail, all this and something more—but to as little purpose—were I not deterred by the remembrance that my business is with Italy. Therefore, like Grumio's story, "it shall die in oblivion."

To Rome by Pisa and Siena

THERE is nothing in Italy, more beautiful to me, than the coast-road between Genoa and Spezzia. On one side: sometimes far below, sometimes nearly on a level with the road, and often skirted by broken rocks of many shapes: there is the free blue sea, with here and there a picturesque felucca[1] gliding slowly on; on the other side are lofty hills, ravines besprinkled with white cottages, patches of dark olive woods, country churches with their light open towers, and country houses gaily painted. On every bank and knoll by the wayside, the wild cactus and aloe flourish in exuberant profusion; and the gardens of the bright villages along the road, are seen, all blushing in the summer-time with clusters of the Belladonna, and are fragrant in the autumn and winter with golden oranges and lemons.

Some of the villages are inhabited, almost exclusively, by fishermen; and it is pleasant to see their great boats hauled up on the beach, making little patches of shade, where they lie asleep, or where the women and children sit romping and looking out to sea, while they mend their nets upon the shore. There is one town, Camoglia, with its little harbour on the sea, hundreds of feet below the road; where families of mariners live, who, time out of mind, have owned coasting-vessels in that place, and have traded to Spain and elsewhere. Seen from the road above, it is like a tiny model on the margin of the dimpled water, shining in the sun. Descended into, by the winding mule-tracks, it is a perfect miniature of a primitive seafaring town; the saltest, roughest, most piratical little place that ever was seen. Great rusty iron rings and mooring-chains, capstans, and fragments of old masts and spars, choke up the way; hardy rough-weather boats, and seamen's clothing, flutter in the little harbour or are drawn out on the sunny stones to dry; on the parapet

of the rude pier, a few amphibious-looking fellows lie asleep, with their legs dangling over the wall, as though earth or water were all one to them, and if they slipped in, they would float away, dozing comfortably among the fishes; the church is bright with trophies of the sea, and votive offerings, in commemoration of escape from storm and shipwreck. The dwellings not immediately abutting on the harbour are approached by blind low archways, and by crooked steps, as if in darkness and in difficulty of access they should be like holds of ships, or inconvenient cabins under water; and everywhere, there is a smell of fish, and sea-weed, and old rope.

The coast-road whence Camoglia is described so far below, is famous, in the warm season, especially in some parts near Genoa, for fire-flies. Walking there on a dark night, I have seen it made one sparkling firmament by these beautiful insects: so that the distant stars were pale against the flash and glitter that spangled every olive wood and hill-side, and pervaded the whole air.

It was not in such a season, however, that we traversed this road on our way to Rome. The middle of January was only just past, and it was very gloomy and dark weather; very wet besides. In crossing the fine pass of Bracco, we encountered such a storm of mist and rain, that we travelled in a cloud the whole way. There might have been no Mediterranean in the world, for anything that we saw of it there, except when a sudden gust of wind, clearing the mist before it, for a moment, showed the agitated sea at a great depth below, lashing the distant rocks, and spouting up its foam furiously. The rain was incessant; every brook and torrent was greatly swollen; and such a deafening leaping, and roaring, and thundering of water, I never heard the like of in my life.

Hence, when we came to Spezzia, we found that the Magra, an unbridged river on the high-road to Pisa, was too high to be safely crossed in the Ferry Boat, and were fain to wait until the afternoon of next day, when it had, in some degree, subsided. Spezzia, however, is a good place to tarry at; by reason, firstly, of its beautiful bay;

secondly, of its ghostly Inn; thirdly, of the head-dress of the women, who wear, on one side of their head, a small doll's straw hat, stuck on to the hair; which is certainly the oddest and most roguish head-gear that ever was invented.

The Magra safely crossed in the Ferry Boat—the passage is not by any means agreeable, when the current is swollen and strong—we arrived at Carrara, within a few hours. In good time next morning, we got some ponies, and went out to see the marble quarries.[2]

They are four or five great glens, running up into a range of lofty hills, until they can run no longer, and are stopped by being abruptly strangled by Nature. The quarries, "or caves," as they call them there, are so many openings, high up in the hills, on either side of these passes, where they blast and excavate for marble: which may turn out good or bad: may make a man's fortune very quickly, or ruin him by the great expense of working what is worth nothing. Some of these caves were opened by the ancient Romans, and remain as they left them to this hour. Many others are being worked at this moment; others are to be begun to-morrow, next week, next month; others are unbought, unthought of; and marble enough for more ages than have passed since the place was resorted to, lies hidden everywhere: patiently awaiting its time of discovery.

As you toil and clamber up one of these steep gorges (having left your pony soddening his girths in water, a mile or two lower down) you hear, every now and then, echoing among the hills, in a low tone, more silent than the previous silence, a melancholy warning bugle,—a signal to the miners to withdraw. Then, there is a thundering, and echoing from hill to hill, and perhaps a splashing up of great fragments of rock into the air; and on you toil again until some other bugle sounds, in a new direction, and you stop directly, lest you should come within the range of the new explosion.

There were numbers of men, working high up in these hills—on the sides—clearing away, and sending down the broken masses of

stone and earth, to make way for the blocks of marble that had been discovered. As these came rolling down from unseen hands into the narrow valley, I could not help thinking of the deep glen (just the same sort of glen) where the Roc left Sindbad the Sailor;[3] and where the merchants from the heights above, flung down great pieces of meat for the diamonds to stick to. There were no eagles here, to darken the sun in their swoop, and pounce upon them; but it was as wild and fierce as if there had been hundreds.

But the road, the road down which the marble comes, however immense the blocks! The genius of the country, and the spirit of its institutions, pave that road: repair it, watch it, keep it going! Conceive a channel of water running over a rocky bed, beset with great heaps of stone of all shapes and sizes, winding down the middle of this valley; and *that* being the road—because it was the road five hundred years ago! Imagine the clumsy carts of five hundred years ago, being used to this hour, and drawn, as they used to be, five hundred years ago, by oxen, whose ancestors were worn to death five hundred years ago, as their unhappy descendants are now, in twelve months, by the suffering and agony of this cruel work! Two pair, four pair, ten pair, twenty pair, to one block, according to its size; down it must come, this way. In their struggling from stone to stone, with their enormous loads behind them, they die frequently upon the spot; and not they alone; for their passionate drivers, sometimes tumbling down in their energy, are crushed to death beneath the wheels. But it was good five hundred years ago, and it must be good now: and a railroad down one of these steeps (the easiest thing in the world) would be flat blasphemy.

When we stood aside, to see one of these cars drawn by only a pair of oxen (for it had but one small block of marble on it), coming down, I hailed, in my heart, the man who sat upon the heavy yoke, to keep it on the neck of the poor beasts—and who faced backwards: not before him—as the very Devil of true despotism. He had a great rod in his hand, with an iron point; and when they could plough and force their way through the loose bed of the torrent no longer, and

came to a stop, he poked it into their bodies, beat it on their heads, screwed it round and round in their nostrils, got them on a yard or two, in the madness of intense pain; repeated all these persuasions, with increased intensity of purpose, when they stopped again; got them on, once more; forced and goaded them to an abrupter point of the descent; and when their writhing and smarting, and the weight behind them, bore them plunging down the precipice in a cloud of scattered water, whirled his rod above his head, and gave a great whoop and hallo, as if he had achieved something, and had no idea that they might shake him off, and blindly mash his brains upon the road, in the noon-tide of his triumph.

Standing in one of the many studii of Carrara, that afternoon—for it is a great workshop, full of beautifully-finished copies in marble, of almost every figure, group, and bust, we know—it seemed, at first, so strange to me that those exquisite shapes, replete with grace, and thought, and delicate repose, should grow out of all this toil, and sweat, and torture! But I soon found a parallel to it, and an explanation of it, in every virtue that springs up in miserable ground, and every good thing that has its birth in sorrow and distress. And, looking out of the sculptor's great window, upon the marble mountains, all red and glowing in the decline of day, but stern and solemn to the last, I thought, my God! how many quarries of human hearts and souls, capable of far more beautiful results, are left shut up and mouldering away: while pleasure-travellers through life, avert their faces, as they pass, and shudder at the gloom and ruggedness that conceal them!

The then reigning Duke of Modena,[4] to whom this territory in part belonged, claimed the proud distinction of being the only sovereign in Europe who had not recognised Louis-Philippe[5] as King of the French! He was not a wag, but quite in earnest. He was also much opposed to railroads; and if certain lines in contemplation by other potentates, on either side of him, had been executed, would have probably enjoyed the satisfaction of having an omnibus plying to and

fro across his not very vast dominions, to forward travellers from one terminus to another.

Carrara, shut in by great hills, is very picturesque and bold. Few tourists stay there; and the people are nearly all connected, in one way or other, with the working of marble. There are also villages among the caves, where the workmen live. It contains a beautiful little Theatre, newly built; and it is an interesting custom there, to form the chorus of labourers in the marble quarries, who are self-taught and sing by ear. I heard them in a comic opera, and in an act of "Norma;"[6] and they acquitted themselves very well; unlike the common people of Italy generally, who (with some exceptions among the Neapolitans) sing vilely out of tune, and have very disagreeable singing voices.

From the summit of a lofty hill beyond Carrara, the first view of the fertile plain in which the town of Pisa lies—with Leghorn, a purple spot in the flat distance—is enchanting. Nor is it only distance that lends enchantment to the view;[7] for the fruitful country, and rich woods of olive-trees through which the road subsequently passes, render it delightful.

The moon was shining when we approached Pisa, and for a long time we could see, behind the wall, the leaning Tower, all awry in the uncertain light; the shadowy original of the old pictures in school-books, setting forth "The Wonders of the World." Like most things connected in their first associations with school-books and school-times, it was too small. I felt it keenly. It was nothing like so high above the wall as I had hoped. It was another of the many deceptions practised by Mr. Harris, Bookseller,[8] at the corner of St. Paul's Churchyard, London. *His* Tower was a fiction, but this was a reality—and, by comparison, a short reality. Still, it looked very well, and very strange, and was quite as much out of the perpendicular as Harris had represented it to be. The quiet air of Pisa too; the big guard-house at the gate, with only two little soldiers in it; the streets

with scarcely any show of people in them; and the Arno, flowing quaintly through the centre of the town; were excellent. So, I bore no malice in my heart against Mr. Harris (remembering his good intentions), but forgave him before dinner, and went out, full of confidence, to see the Tower next morning.

I might have known better; but, somehow, I had expected to see it, casting its long shadow on a public street where people came and went all day. It was a surprise to me to find it in a grave retired place, apart from the general resort and carpeted with smooth green turf. But, the group of buildings, clustered on and about this verdant carpet: comprising the Tower,[9] the Baptistery,[10] the Cathedral,[11] and the Church of the Campo Santo:[12] is perhaps the most remarkable and beautiful in the whole world; and from being clustered there, together, away from the ordinary transactions and details of the town, they have a singularly venerable and impressive character. It is the architectural essence of a rich old city, with all its common life and common habitations pressed out, and filtered away.

Simond[13] compares the Tower to the usual pictorial representations in children's books of the Tower of Babel. It is a happy simile, and conveys a better idea of the building than chapters of laboured description. Nothing can exceed the grace and lightness of the structure; nothing can be more remarkable than its general appearance. In the course of the ascent to the top (which is by an easy staircase), the inclination is not very apparent; but, at the summit, it becomes so, and gives one the sensation of being in a ship that has heeled over, through the action of an ebb-tide. The effect *upon the low side*, so to speak—looking over from the gallery, and seeing the shaft recede to its base—is very startling; and I saw a nervous traveller hold on to the Tower involuntarily, after glancing down, as if he had some idea of propping it up. The view within, from the ground—looking up, as through a slanted tube—is also very curious. It certainly inclines as much as the most sanguine tourist could desire. The natural impulse of ninety-nine people out of a

hundred, who were about to recline upon the grass below it, to rest, and contemplate the adjacent buildings, would probably be, not to take up their position under the leaning side; it is so very much aslant.

The manifold beauties of the Cathedral and Baptistery need no recapitulation from me; though in this case, as in a hundred others, I find it difficult to separate my own delight in recalling them, from your weariness in having them recalled. There is a picture of St. Agnes, by Andrea del Sarto,[14] in the former, and there are a variety of rich columns in the latter, that tempt me strongly.

It is, I hope, no breach of my resolution not to be tempted into elaborate descriptions, to remember the Campo Santo; where grass-grown graves are dug in earth brought more than six hundred years ago, from the Holy Land;[15] and where there are, surrounding them, such cloisters, with such playing lights and shadows falling through their delicate tracery on the stone pavement, as surely the dullest memory could never forget. On the walls of this solemn and lovely place, are ancient frescoes, very much obliterated and decayed, but very curious.[16] As usually happens in almost any collection of paintings, of any sort, in Italy, where there are many heads, there is, in one of them, a striking accidental likeness of Napoleon. At one time, I used to please my fancy with the speculation whether these old painters, at their work, had a foreboding knowledge of the man who would one day arise to wreak such destruction upon art: whose soldiers would make targets of great pictures, and stable their horses among triumphs of architecture. But the same Corsican face is so plentiful in some parts of Italy at this day, that a more commonplace solution of the coincidence is unavoidable.

If Pisa be the seventh wonder of the world in right of its Tower, it may claim to be, at least, the second or third in right of its beggars. They waylay the unhappy visitor at every turn, escort him to every door he enters at, and lie in wait for him, with strong reinforcements,

at every door by which they know he must come out. The grating of the portal on its hinges is the signal for a general shout, and the moment he appears, he is hemmed in, and fallen on, by heaps of rags and personal distortions. The beggars seem to embody all the trade and enterprise of Pisa. Nothing else is stirring, but warm air. Going through the streets, the fronts of the sleepy houses look like backs. They are all so still and quiet, and unlike houses with people in them, that the greater part of the city has the appearance of a city at daybreak, or during a general siesta of the population. Or it is yet more like those backgrounds of houses in common prints, or old engravings, where windows and doors are squarely indicated, and one figure (a beggar of course) is seen walking off by itself into illimitable perspective.

Not so Leghorn (made illustrious by Smollett's grave),[17] which is a thriving, business-like, matter-of-fact place, where idleness is shouldered out of the way by commerce. The regulations observed there, in reference to trade and merchants, are very liberal and free; and the town, of course, benefits by them. Leghorn had a bad name in connexion with stabbers, and with some justice it must be allowed; for, not many years ago, there was an assassination club there, the members of which bore no ill-will to anybody in particular, but stabbed people (quite strangers to them) in the streets at night, for the pleasure and excitement of the recreation. I think the president of this amiable society was a shoemaker. He was taken, however, and the club was broken up. It would, probably, have disappeared in the natural course of events, before the railroad between Leghorn and Pisa, which is a good one, and has already begun to astonish Italy with a precedent of punctuality, order, plain dealing, and improvement—the most dangerous and heretical astonisher of all. There must have been a slight sensation, as of earthquake, surely, in the Vatican, when the first Italian railroad was thrown open.

Returning to Pisa, and hiring a good-tempered Vetturíno, and his four horses, to take us on to Rome, we travelled through pleasant Tuscan villages and cheerful scenery all day. The roadside crosses

in this part of Italy are numerous and curious. There is seldom a figure on the cross, though there is sometimes a face; but they are remarkable for being garnished with little models in wood, of every possible object that can be connected with the Saviour's death. The cock that crowed when Peter had denied his Master thrice, is usually perched on the tip-top; and an ornithological phenomenon he generally is. Under him, is the inscription. Then, hung on to the cross-beam, are the spear, the reed with the sponge of vinegar and water at the end, the coat without seam for which the soldiers cast lots, the dice-box with which they threw for it, the hammer that drove in the nails, the pincers that pulled them out, the ladder which was set against the cross, the crown of thorns, the instrument of flagellation, the lantern with which Mary went to the tomb (I suppose), and the sword with which Peter smote the servant of the high priest,—a perfect toy-shop of little objects, repeated at every four or five miles, all along the highway.

On the evening of the second day from Pisa, we reached the beautiful old city of Siena. There was what they called a Carnival, in progress; but, as its secret lay in a score or two of melancholy people walking up and down the principal street in common toy-shop masks, and being more melancholy, if possible, than the same sort of people in England, I say no more of it. We went off, betimes next morning, to see the Cathedral,[18] which is wonderfully picturesque inside and out, especially the latter—also the market-place, or great Piazza, which is a large square, with a great broken-nosed fountain in it:[19] some quaint Gothic houses: and a high square brick tower; *outside* the top of which—a curious feature in such views in Italy—hangs an enormous bell. It is like a bit of Venice, without the water. There are some curious old Palazzi in the town, which is very ancient; and without having (for me) the interest of Verona, or Genoa, it is very dreamy and fantastic, and most interesting.

We went on again, as soon as we had seen these things, and going over a rather bleak country (there had been nothing but vines

until now: mere walking-sticks at that season of the year), stopped, as usual, between one and two hours in the middle of the day, to rest the horses; that being a part of every Vetturíno contract. We then went on again, through a region gradually becoming bleaker and wilder, until it became as bare and desolate as any Scottish moors. Soon after dark, we halted for the night, at the osteria of La Scala: a perfectly lone house, where the family were sitting round a great fire in the kitchen, raised on a stone platform three or four feet high, and big enough for the roasting of an ox. On the upper, and only other floor of this hotel, there was a great wild rambling sála, with one very little window in a by-corner, and four black doors opening into four black bedrooms in various directions. To say nothing of another large black door, opening into another large black sála, with the staircase coming abruptly through a kind of trap-door in the floor, and the rafters of the roof looming above: a suspicious little press skulking in one obscure corner: and all the knives in the house lying about in various directions. The fireplace was of the purest Italian architecture, so that it was perfectly impossible to see it for the smoke. The waitress was like a dramatic brigand's wife, and wore the same style of dress upon her head. The dogs barked like mad; the echoes returned the compliments bestowed upon them; there was not another house within twelve miles; and things had a dreary, and rather a cut-throat, appearance.

They were not improved by rumours of robbers having come out, strong and boldly, within a few nights; and of their having stopped the mail very near that place. They were known to have waylaid some travellers not long before, on Mount Vesuvius itself, and were the talk at all the roadside inns. As they were no business of ours, however (for we had very little with us to lose), we made ourselves merry on the subject, and were very soon as comfortable as need be. We had the usual dinner in this solitary house; and a very good dinner it is, when you are used to it. There is something with a vegetable or some rice in it, which is a sort of shorthand or arbitrary character for soup, and which tastes very well, when you have flavoured it with plenty of grated cheese, lots of salt, and abundance

of pepper. There is the half fowl of which this soup has been made. There is a stewed pigeon, with the gizzards and livers of himself and other birds stuck all round him. There is a bit of roast beef, the size of a small French roll. There are a scrap of Parmesan cheese, and five little withered apples, all huddled together on a small plate, and crowding one upon the other, as if each were trying to save itself from the chance of being eaten. Then there is coffee; and then there is bed. You don't mind brick floors; you don't mind yawning doors, nor banging windows; you don't mind your own horses being stabled under the bed: and so close, that every time a horse coughs or sneezes, he wakes you. If you are good-humoured to the people about you, and speak pleasantly, and look cheerful, take my word for it you may be well entertained in the very worst Italian Inn, and always in the most obliging manner, and may go from one end of the country to the other (despite all stories to the contrary) without any great trial of your patience anywhere. Especially, when you get such wine in flasks, as the Orvieto, and the Monte Pulciano.

It was a bad morning when we left this place; and we went, for twelve miles, over a country as barren, as stony, and as wild, as Cornwall in England, until we came to Radicofani, where there is a ghostly, goblin inn:[20] once a hunting-seat, belonging to the Dukes of Tuscany. It is full of such rambling corridors, and gaunt rooms, that all the murdering and phantom tales that ever were written might have originated in that one house. There are some horrible old Palazzi in Genoa: one in particular, not unlike it, outside: but there is a winding, creaking, wormy, rustling, door-opening, foot-on-staircase-falling character about this Radicofani Hotel, such as I never saw, anywhere else. The town, such as it is, hangs on a hill-side above the house, and in front of it. The inhabitants are all beggars; and as soon as they see a carriage coming, they swoop down upon it, like so many birds of prey.

When we got on the mountain pass, which lies beyond this place, the wind (as they had forewarned us at the inn) was so terrific, that we were obliged to take my other half out of the carriage, lest she

should be blown over, carriage and all, and to hang to it, on the windy side (as well as we could for laughing), to prevent its going, Heaven knows where. For mere force of wind, this land-storm might have competed with an Atlantic gale, and had a reasonable chance of coming off victorious. The blast came sweeping down great gullies in a range of mountains on the right: so that we looked with positive awe at a great morass on the left, and saw that there was not a bush or twig to hold by. It seemed as if, once blown from our feet, we must be swept out to sea, or away into space. There was snow, and hail, and rain, and lightning, and thunder; and there were rolling mists, travelling with incredible velocity. It was dark, awful, and solitary to the last degree; there were mountains above mountains, veiled in angry clouds; and there was such a wrathful, rapid, violent, tumultuous hurry, everywhere, as rendered the scene unspeakably exciting and grand.

It was a relief to get out of it, notwithstanding; and to cross even the dismal dirty Papal Frontier. After passing through two little towns; in one of which, Acquapendente, there was also a “Carnival” in progress: consisting of one man dressed and masked as a woman, and one woman dressed and masked as a man, walking ankle-deep, through the muddy streets, in a very melancholy manner: we came, at dusk, within sight of the Lake of Bolsena, on whose bank there is a little town of the same name, much celebrated for malaria. With the exception of this poor place, there is not a cottage on the banks of the lake, or near it (for nobody dare sleep there); not a boat upon its waters; not a stick or stake to break the dismal monotony of seven-and-twenty watery miles. We were late in getting in, the roads being very bad from heavy rains; and, after dark, the dulness of the scene was quite intolerable.

We entered on a very different, and a finer scene of desolation, next night, at sunset. We had passed through Montefiaschone (famous for its wine) and Viterbo (for its fountains):[21] and after climbing up a long hill of eight or ten miles’ extent, came suddenly

upon the margin of a solitary lake:[22] in one part very beautiful, with a luxuriant wood; in another, very barren, and shut in by bleak volcanic hills. Where this lake flows, there stood, of old, a city. It was swallowed up one day; and in its stead, this water rose. There are ancient traditions (common to many parts of the world) of the ruined city having been seen below, when the water was clear; but however that may be, from this spot of earth it vanished. The ground came bubbling up above it; and the water too; and here they stand, like ghosts on whom the other world closed suddenly, and who have no means of getting back again. They seem to be waiting the course of ages, for the next earthquake in that place; when they will plunge below the ground, at its first yawning, and be seen no more. The unhappy city below, is not more lost and dreary, than these fire-charred hills and the stagnant water, above. The red sun looked strangely on them, as with the knowledge that they were made for caverns and darkness; and the melancholy water oozed and sucked the mud, and crept quietly among the marshy grass and reeds, as if the overthrow of all the ancient towers and house-tops, and the death of all the ancient people born and bred there, were yet heavy on its conscience.

A short ride from this lake, brought us to Ronciglione; a little town like a large pig-sty, where we passed the night. Next morning at seven o'clock, we started for Rome.

As soon as we were out of the pig-sty, we entered on the Campagna Romana; an undulating flat (as you know), where few people can live; and where, for miles and miles, there is nothing to relieve the terrible monotony and gloom. Of all kinds of country that could, by possibility, lie outside the gates of Rome, this is the aptest and fittest burial-ground for the Dead City. So sad, so quiet, so sullen; so secret in its covering up of great masses of ruin, and hiding them; so like the waste places into which the men possessed with devils used to go and howl, and rend themselves, in the old days of Jerusalem. We had to traverse thirty miles of this Campagna; and for two-and-twenty we went on and on, seeing nothing but now

and then a lonely house, or a villainous-looking shepherd: with matted hair all over his face, and himself wrapped to the chin in a frowzy brown mantle, tending his sheep. At the end of that distance, we stopped to refresh the horses, and to get some lunch, in a common malaria-shaken, despondent little public-house, whose every inch of wall and beam, inside, was (according to custom) painted and decorated in a way so miserable that every room looked like the wrong side of another room, and, with its wretched imitation of drapery, and lop-sided little daubs of lyres, seemed to have been plundered from behind the scenes of some travelling circus.

When we were fairly going off again, we began, in a perfect fever, to strain our eyes for Rome; and when, after another mile or two, the Eternal City appeared, at length, in the distance; it looked like—I am half afraid to write the word—like LONDON !!! There it lay, under a thick cloud, with innumerable towers, and steeples, and roofs of houses, rising up into the sky, and high above them all, one Dome. I swear, that keenly as I felt the seeming absurdity of the comparison, it was so like London, at that distance, that if you could have shown it me, in a glass,[23] I should have taken it for nothing else.

Rome

We entered the Eternal City, at about four o'clock in the afternoon, on the thirtieth of January, by the Porta del Popolo,[1] and came immediately—it was a dark, muddy day, and there had been heavy rain—on the skirts of the Carnival. We did not, then, know that we were only looking at the fag end of the masks, who were driving slowly round and round the Piazza until they could find a promising opportunity for falling into the stream of carriages, and getting, in good time, into the thick of the festivity; and coming among them so abruptly, all travel-stained and weary, was not coming very well prepared to enjoy the scene.

We had crossed the Tiber by the Ponte Molle[2] two or three miles before. It had looked as yellow as it ought to look, and hurrying on between its worn-away and miry banks, had a promising aspect of desolation and ruin. The masquerade dresses on the fringe of the carnival, did great violence to this promise. There were no great ruins, no solemn tokens of antiquity, to be seen;—they all lie on the other side of the city. There seemed to be long streets of commonplace shops and houses, such as are to be found in any European town; there were busy people, equipages, ordinary walkers to and fro; a multitude of chattering strangers. It was no more *my* Rome: the Rome of anybody's fancy, man or boy; degraded and fallen and lying asleep in the sun among a heap of ruins: than the Place de la Concorde in Paris is. A cloudy sky, a dull cold rain, and muddy streets, I was prepared for, but not for this: and I confess to having gone to bed, that night, in a very indifferent humour, and with a very considerably quenched enthusiasm.

Immediately on going out next day, we hurried off to St. Peter's.[3] It looked immense in the distance, but distinctly and decidedly small, by comparison, on a near approach. The beauty of the Piazza, on which it stands, with its clusters of exquisite columns and its gushing fountains—so fresh, so broad, and free, and beautiful—nothing can exaggerate. The first burst of the interior, in all its expansive majesty and glory: and, most of all, the looking up into the Dome: is a sensation never to be forgotten. But, there were preparations for a Festa; the pillars of stately marble were swathed in some impertinent frippery of red and yellow; the altar, and entrance to the subterranean chapel: which is before it: in the centre of the church: were like a goldsmith's shop, or one of the opening scenes in a very lavish pantomime. And though I had as high a sense of the beauty of the building (I hope) as it is possible to entertain, I felt no very strong emotion. I have been infinitely more affected in many English cathedrals when the organ has been playing, and in many English country churches when the congregation have been singing. I had a much greater sense of mystery and wonder, in the Cathedral of San Mark at Venice.

When we came out of the church again (we stood nearly an hour staring up into the dome: and would not have "gone over" the Cathedral then, for any money), we said to the coachman, "Go to the Coliseum." In a quarter of an hour or so, he stopped at the gate, and we went in.

It is no fiction, but plain, sober, honest Truth, to say: so suggestive and distinct is it at this hour: that, for a moment—actually in passing in—they who will, may have the whole great pile before them, as it used to be, with thousands of eager faces staring down into the arena, and such a whirl of strife, and blood, and dust going on there, as no language can describe. Its solitude, its awful beauty, and its utter desolation, strike upon the stranger the next moment, like a softened sorrow; and never in his life, perhaps, will he be so moved and overcome by any sight, not immediately connected with his own affections and afflictions.

To see it crumbling there, an inch a year; its walls and arches overgrown with green; its corridors open to the day; the long grass growing in its porches; young trees of yesterday, springing up on its ragged parapet, and bearing fruit: chance produce of the seeds dropped there by the birds who build their nests within its chinks and crannies; to see its Pit of Fight filled up with earth, and the peaceful Cross planted in the centre; to climb into its upper halls, and look down on ruin, ruin, ruin, all about it; the triumphal arches of Constantine, Septimus Severus, and Titus;[4] the Roman Forum; the Palace of the Cæsars; the temples of the old religion, fallen down and gone; is to see the ghost of old Rome, wicked wonderful old city, haunting the very ground on which its people trod. It is the most impressive, the most stately, the most solemn, grand, majestic, mournful sight, conceivable. Never, in its bloodiest prime, can the sight of the gigantic Coliseum, full and running over with the lustiest life, have moved one heart, as it must move all who look upon it now, a ruin. God be thanked: a ruin!

As it tops the other ruins: standing there, a mountain among graves: so do its ancient influences outlive all other remnants of the old mythology and old butchery of Rome, in the nature of the fierce and cruel Roman people. The Italian face changes as the visitor approaches the city; its beauty becomes devilish; and there is scarcely one countenance in a hundred, among the common people in the streets, that would not be at home and happy in a renovated Coliseum to-morrow.

Here was Rome indeed at last; and such a Rome as no one can imagine in its full and awful grandeur! We wandered out upon the Appian Way,[5] and then went on, through miles of ruined tombs and broken walls, with here and there a desolate and uninhabited house: past the Circus of Romulus,[6] where the course of the chariots, the stations of the judges, competitors, and spectators, are yet as plainly to be seen as in old time: past the tomb of Cecilia Metella:[7] past all inclosure, hedge, or stake, wall or fence: away upon the open

Campagna, where on that side of Rome, nothing is to be beheld but Ruin. Except where the distant Apennines bound the view upon the left, the whole wide prospect is one field of ruin. Broken aqueducts, left in the most picturesque and beautiful clusters of arches; broken temples; broken tombs. A desert of decay, sombre and desolate beyond all expression; and with a history in every stone that strews the ground.

On Sunday, the Pope assisted in the performance of High Mass at St. Peter's. The effect of the Cathedral on my mind, on that second visit, was exactly what it was at first, and what it remains after many visits. It is not religiously impressive or affecting. It is an immense edifice, with no one point for the mind to rest upon; and it tires itself with wandering round and round. The very purpose of the place, is not expressed in anything you see there, unless you examine its details—and all examination of details is incompatible with the place itself. It might be a Pantheon, or a Senate House, or a great architectural trophy, having no other object than an architectural triumph. There is a black statue of St. Peter,[8] to be sure, under a red canopy; which is larger than life, and which is constantly having its great toe kissed by good Catholics. You cannot help seeing that: it is so very prominent and popular. But it does not heighten the effect of the temple, as a work of art; and it is not expressive—to me at least—of its high purpose.

A large space behind the altar, was fitted up with boxes, shaped like those at the Italian Opera in England,[9] but in their decoration much more gaudy. In the centre of the kind of theatre thus railed off, was a canopied dais with the Pope's chair upon it. The pavement was covered with a carpet of the brightest green; and what with this green, and the intolerable reds and crimsons, and gold borders of the hangings, the whole concern looked like a stupendous Bonbon. On either side of the altar, was a large box for lady strangers. These

were filled with ladies in black dresses and black veils. The gentlemen of the Pope's guard, in red coats, leather breeches, and jack-boots, guarded all this reserved space, with drawn swords that were very flashy in every sense; and from the altar all down the nave, a broad lane was kept clear by the Pope's Swiss guard, who wear a quaint striped surcoat, and striped tight legs, and carry halberds like those which are usually shouldered by those theatrical supernumeraries, who never *can* get off the stage fast enough, and who may be generally observed to linger in the enemy's camp after the open country, held by the opposite forces, has been split up the middle by a convulsion of Nature.

I got upon the border of the green carpet, in company with a great many other gentlemen, attired in black (no other passport is necessary), and stood there at my ease, during the performance of Mass. The singers were in a crib of wirework (like a large meat-safe or bird-cage) in one corner; and sang most atrociously. All about the green carpet, there was a slowly moving crowd of people: talking to each other: staring at the Pope through eye-glasses; defrauding one another, in moments of partial curiosity, out of precarious seats on the bases of pillars: and grinning hideously at the ladies. Dotted here and there, were little knots of friars (Francescáni, or Cappuccíni, in their coarse brown dresses and peaked hoods) making a strange contrast to the gaudy ecclesiastics of higher degree, and having their humility gratified to the utmost, by being shouldered about, and elbowed right and left, on all sides. Some of these had muddy sandals and umbrellas, and stained garments: having trudged in from the country. The faces of the greater part were as coarse and heavy as their dress; their dogged, stupid, monotonous stare at all the glory and splendour, having something in it, half miserable, and half ridiculous.

Upon the green carpet itself, and gathered round the altar, was a perfect army of cardinals and priests, in red, gold, purple, violet, white, and fine linen. Stragglers from these, went to and fro among the crowd, conversing two and two, or giving and receiving

introductions, and exchanging salutations; other functionaries in black gowns, and other functionaries in court-dresses, were similarly engaged. In the midst of all these, and stealthy Jesuits creeping in and out, and the extreme restlessness of the Youth of England, who were perpetually wandering about, some few steady persons in black cassocks, who had knelt down with their faces to the wall, and were poring over their missals, became, unintentionally, a sort of humane man-traps, and with their own devout legs, tripped up other people's by the dozen.

There was a great pile of candles lying down on the floor near me, which a very old man in a rusty black gown with an open-work tippet, like a summer ornament for a fireplace in tissue-paper, made himself very busy in dispensing to all the ecclesiastics: one a-piece. They loitered about with these for some time, under their arms like walking-sticks, or in their hands like truncheons. At a certain period of the ceremony, however, each carried his candle up to the Pope, laid it across his two knees to be blessed, took it back again, and filed off. This was done in a very attenuated procession, as you may suppose, and occupied a long time. Not because it takes long to bless a candle through and through, but because there were so many candles to be blessed. At last they were all blessed; and then they were all lighted; and then the Pope was taken up, chair and all, and carried round the church.

I must say, that I never saw anything, out of November, so like the popular English commemoration of the fifth of that month. A bundle of matches and a lantern, would have made it perfect. Nor did the Pope, himself, at all mar the resemblance, though he has a pleasant and venerable face; for, as this part of the ceremony makes him giddy and sick, he shuts his eyes when it is performed: and having his eyes shut and a great mitre on his head, and his head itself wagging to and fro as they shook him in carrying, he looked as if his mask were going to tumble off. The two immense fans which are always borne, one on either side of him, accompanied him, of course, on this occasion. As they carried him along, he blessed the

people with the mystic sign; and as he passed them, they kneeled down. When he had made the round of the church, he was brought back again, and if I am not mistaken, this performance was repeated, in the whole, three times. There was, certainly, nothing solemn or effective in it; and certainly very much that was droll and tawdry. But this remark applies to the whole ceremony, except the raising of the Host, when every man in the guard dropped on one knee instantly, and dashed his naked sword on the ground; which had a fine effect.

The next time I saw the cathedral, was some two or three weeks afterwards, when I climbed up into the ball; and then, the hangings being taken down, and the carpet taken up, but all the framework left, the remnants of these decorations looked like an exploded cracker.

The Friday and Saturday having been solemn Festa days, and Sunday being always a *dies non*[10] in carnival proceedings, we had looked forward, with some impatience and curiosity, to the beginning of the new week: Monday and Tuesday being the two last and best days of the Carnival.[11]

On the Monday afternoon at one or two o'clock, there began to be a great rattling of carriages into the court-yard of the hotel; a hurrying to and fro of all the servants in it; and, now and then, a swift shooting across some doorway or balcony, of a straggling stranger in a fancy dress: not yet sufficiently well used to the same, to wear it with confidence, and defy public opinion. All the carriages were open, and had the linings carefully covered with white cotton or calico, to prevent their proper decorations from being spoiled by the incessant pelting of sugar-plums; and people were packing and cramming into every vehicle as it waited for its occupants, enormous sacks and baskets full of these confétti, together with such heaps of flowers,

tied up in little nosegays, that some carriages were not only brimful of flowers, but literally running over: scattering, at every shake and jerk of the springs, some of their abundance on the ground. Not to be behindhand in these essential particulars, we caused two very respectable sacks of sugar-plums (each about three feet high) and a large clothes-basket full of flowers to be conveyed into our hired barouche, with all speed. And from our place of observation, in one of the upper balconies of the hotel, we contemplated these arrangements with the liveliest satisfaction. The carriages now beginning to take up their company, and move away, we got into ours, and drove off too, armed with little wire masks for our faces; the sugar-plums, like Falstaff's adulterated sack,[12] having lime in their composition.

The Corso is a street a mile long; a street of shops, and palaces, and private houses, sometimes opening into a broad piazza. There are verandahs and balconies, of all shapes and sizes, to almost every house—not on one story alone, but often to one room or another on every story—put there in general with so little order or regularity, that if, year after year, and season after season, it had rained balconies, hailed balconies, snowed balconies, blown balconies, they could scarcely have come into existence in a more disorderly manner.

This is the great fountain-head and focus of the Carnival. But all the streets in which the Carnival is held, being vigilantly kept by dragoons, it is necessary for carriages, in the first instance, to pass, in line, down another thoroughfare, and so come into the Corso at the end remote from the Piázza del Popolo; which is one of its terminations. Accordingly, we fell into the string of coaches, and, for some time, jogged on quietly enough; now crawling on at a very slow walk; now trotting half-a-dozen yards; now backing fifty; and now stopping altogether: as the pressure in front obliged us. If any impetuous carriage dashed out of the rank and clattered forward, with the wild idea of getting on faster, it was suddenly met, or overtaken, by a trooper on horseback, who, deaf as his own drawn

sword to all remonstrances, immediately escorted it back to the very end of the row, and made it a dim speck in the remotest perspective. Occasionally, we interchanged a volley of confétti with the carriage next in front, or the carriage next behind; but as yet, this capturing of stray and errant coaches by the military, was the chief amusement.

Presently, we came into a narrow street, where, besides one line of carriages going, there was another line of carriages returning. Here the sugar-plums and the nosegays began to fly about, pretty smartly; and I was fortunate enough to observe one gentleman attired as a Greek warrior, catch a light-whiskered brigand on the nose (he was in the very act of tossing up a bouquet to a young lady in a first-floor window) with a precision that was much applauded by the bystanders. As this victorious Greek was exchanging a facetious remark with a stout gentleman in a doorway—one-half black and one-half white, as if he had been peeled up the middle—who had offered him his congratulations on this achievement, he received an orange from a house-top, full on his left ear, and was much surprised, not to say discomfited. Especially, as he was standing up at the time; and in consequence of the carriage moving on suddenly, at the same moment, staggered ignominiously, and buried himself among his flowers.

Some quarter of an hour of this sort of progress, brought us to the Corso; and anything so gay, so bright, and lively as the whole scene there, it would be difficult to imagine. From all the innumerable balconies: from the remotest and highest, no less than from the lowest and nearest: hangings of bright red, bright green, bright blue, white and gold, were fluttering in the brilliant sunlight. From windows, and from parapets, and tops of houses, streamers of the richest colours and draperies of the gaudiest and most sparkling hues, were floating out upon the street. The buildings seemed to have been literally turned inside out, and to have all their gaiety towards the highway. Shop-fronts were taken down, and the windows filled with company, like boxes at a shining theatre; doors were carried off their hinges, and long tapestried groves, hung with garlands of flowers

and evergreens, displayed within; builder's scaffoldings were gorgeous temples, radiant in silver, gold, and crimson; and in every nook and corner, from the pavement to the chimney-tops, where women's eyes could glisten, there they danced, and laughed, and sparkled, like the light in water. Every sort of bewitching madness of dress was there. Little preposterous scarlet jackets; quaint old stomachers, more wicked than the smartest bodices; Polish pelisses, strained and tight as ripe gooseberries; tiny Greek caps, all awry, and clinging to the dark hair. Heaven knows how; every wild, quaint, bold, shy, pettish, madcap fancy had its illustration in a dress; and every fancy was as dead forgotten by its owner, in the tumult of merriment, as if the three old aqueducts that still remain entire had brought Lethe[13] into Rome, upon their sturdy arches, that morning.

The carriages were now three abreast; in broader places four; often stationary for a long time together; always one close mass of variegated brightness; showing, the whole streetful, through the storm of flowers, like flowers of a larger growth themselves. In some, the horses were richly caparisoned in magnificent trappings; in others they were decked from head to tail, with flowing ribbons. Some were driven by coachmen with enormous double faces: one face leering at the horses: the other cocking its extraordinary eyes into the carriage: and both rattling again, under the hail of sugar-plums. Other drivers were attired as women, wearing long ringlets and no bonnets, and looking more ridiculous in any real difficulty with the horses (of which, in such a concourse, there were a great many) than tongue can tell, or pen describe. Instead of sitting *in* the carriages, upon the seats, the handsome Roman women, to see and to be seen the better, sit in the heads of the barouches, at this time of general licence, with their feet upon the cushions—and oh the flowing skirts and dainty waists, the blessed shapes and laughing faces, the free, good-humoured, gallant figures that they make! There were great vans, too, full of handsome girls—thirty, or more together, perhaps—and the broadsides that were poured into, and poured out of, these fairy fire-shops, splashed the air with flowers

and bon-bons for ten minutes at a time. Carriages, delayed long in one place, would begin a deliberate engagement with other carriages, or with people at the lower windows; and the spectators at some upper balcony or window, joining in the fray, and attacking both parties, would empty down great bags of confétti, that descended like a cloud, and in an instant made them white as millers. Still, carriages on carriages, dresses on dresses, colours on colours, crowds upon crowds, without end. Men and boys clinging to the wheels of coaches, and holding on behind, and following in their wake, and diving in among the horses' feet to pick up scattered flowers to sell again; maskers on foot (the drollest generally) in fantastic exaggerations of court-dresses, surveying the throng through enormous eye-glasses, and always transported with an ecstasy of love, on the discovery of any particularly old lady at a window; long strings of Policinelli, laying about them with blown bladders at the ends of sticks; a waggonful of madmen, screaming and tearing to the life; a coachful of grave Mamelukes,[14] with their horse-tail standard set up in the midst; a party of gipsy-women engaged in terrific conflict with a shipful of sailors; a man-monkey on a pole, surrounded by strange animals with pigs' faces, and lions' tails, carried under their arms, or worn gracefully over their shoulders; carriages on carriages, dresses on dresses, colours on colours, crowds upon crowds, without end. Not many actual characters sustained, or represented, perhaps, considering the number dressed, but the main pleasure of the scene consisting in its perfect good temper; in its bright, and infinite, and flashing variety; and in its entire abandonment to the mad humour of the time—an abandonment so perfect, so contagious, so irresistible, that the steadiest foreigner fights up to his middle in flowers and sugar-plums, like the wildest Roman of them all, and thinks of nothing else till half-past four o'clock, when he is suddenly reminded (to his great regret) that this is not the whole business of his existence, by hearing the trumpets sound, and seeing the dragoons begin to clear the street.

How it ever *is* cleared for the race that takes place at five, or how the horses ever go through the race, without going over the people, is more than I can say. But the carriages get out into the by-streets, or up into the Piázza del Popolo, and some people sit in temporary galleries in the latter place, and tens of thousands line the Corso, on both sides, when the horses are brought out into the Piázza—to the foot of that same column which, for centuries, looked down upon the games and chariot-races in the Circus Maximus.[15]

At a given signal they are started off. Down the live lane, the whole length of the Corso, they fly like the wind: riderless, as all the world knows: with shining ornaments upon their backs, and twisted in their plaited manes: and with heavy little balls stuck full of spikes, dangling at their sides, to goad them on. The jingling of these trappings, and the rattling of their hoofs upon the hard stones; the dash and fury of their speed along the echoing street; nay, the very cannon that are fired—these noises are nothing to the roaring of the multitude: their shouts: the clapping of their hands. But it is soon over—almost instantaneously. More cannon shake the town. The horses have plunged into the carpets put across the street to stop them; the goal is reached; the prizes are won (they are given, in part, by the poor Jews, as a compromise for not running foot-races themselves); and there is an end to that day's sport.

But if the scene be bright, and gay, and crowded, on the last day but one, it attains, on the concluding day, to such a height of glittering colour, swarming life, and frolicsome uproar, that the bare recollection of it makes me giddy at this moment. The same diversions, greatly heightened and intensified in the ardour with which they are pursued, go on until the same hour. The race is repeated; the cannon are fired; the shouting and clapping of hands are renewed; the cannon are fired again; the race is over; and the prizes are won. But the carriages: ankle-deep with sugar-plums within, and so be-flowered and dusty without, as to be hardly recognisable for the same vehicles that they were, three hours ago: instead of scampering off in all directions, throng into the Corso,

where they are soon wedged together in a scarcely moving mass. For the diversion of the Moccoletti, the last gay madness of the Carnival, is now at hand; and sellers of little tapers like what are called Christmas candles in England, are shouting lustily on every side, “Moccoli, Moccoli! Ecco Moccoli!”—a new item in the tumult; quite abolishing that other item of “Ecco Fióri![16] Ecco Fior—r—r!” which has been making itself audible over all the rest, at intervals, the whole day through.

As the bright hangings and dresses are all fading into one dull, heavy, uniform colour in the decline of the day, lights begin flashing, here and there: in the windows, on the house-tops, in the balconies, in the carriages, in the hands of the foot-passengers: little by little: gradually, gradually: more and more: until the whole long street is one great glare and blaze of fire. Then, everybody present has but one engrossing object; that is, to extinguish other people’s candles, and to keep his own alight; and everybody: man, woman, or child, gentleman or lady, prince or peasant, native or foreigner: yells and screams, and roars incessantly, as a taunt to the subdued, “Senza Moccolo, Senza Moccolo!” (Without a light! Without a light!) until nothing is heard but a gigantic chorus of those two words, mingled with peals of laughter.

The spectacle, at this time, is one of the most extraordinary that can be imagined. Carriages coming slowly by, with everybody standing on the seat or on the box, holding up their lights at arms’ length, for greater safety; some in paper shades; some with a bunch of undefended little tapers, kindled altogether; some with blazing torches; some with feeble little candles; men on foot, creeping along, among the wheels, watching their opportunity, to make a spring at some particular light, and dash it out; other people climbing up into carriages, to get hold of them by main force; others, chasing some unlucky wanderer, round and round his own coach, to blow out the light he has begged or stolen somewhere, before he can ascend to his own company, and enable them to light their extinguished tapers; others, with their hats off, at a carriage-door, humbly beseeching

some kind-hearted lady to oblige them with a light for a cigar, and when she is in the fulness of doubt whether to comply or no, blowing out the candle she is guarding so tenderly with her little hand; other people at the windows, fishing for candles with lines and hooks, or letting down long willow-wands with handkerchiefs at the end, and flapping them out, dexterously, when the bearer is at the height of his triumph; others, biding their time in corners, with immense extinguishers like halberds, and suddenly coming down upon glorious torches; others, gathered round one coach, and sticking to it; others, raining oranges and nosegays at an obdurate little lantern, or regularly storming a pyramid of men, holding up one man among them, who carries one feeble little wick above his head, with which he defies them all! Senza Moccolo! Senza Moccolo! Beautiful women, standing up in coaches, pointing in derision at extinguished lights, and clapping their hands, as they pass on crying, “Senza Moccolo! Senza Moccolo!” low balconies full of lovely faces and gay dresses, struggling with assailants in the streets; some repressing them as they climb up, some bending down, some leaning over, some shrinking back—delicate arms and bosoms—graceful figures —glowing lights, fluttering dresses, Senza Moccolo, Senza Moccoli, Senza Moc-co-lo-o-o-o!—when in the wildest enthusiasm of the cry, and fullest ecstasy of the sport, the Ave Maria rings from the church steeples, and the Carnival is over in an instant—put out like a taper, with a breath!

There was a masquerade at the theatre at night, as dull and senseless as a London one, and only remarkable for the summary way in which the house was cleared at eleven o’clock: which was done by a line of soldiers forming along the wall, at the back of the stage, and sweeping the whole company out before them, like a broad broom. The game of the Moccoletti (the word, in the singular, Moccoletto, is the diminutive of Moccolo, and means a little lamp or candle-snuff) is supposed by some to be a ceremony of burlesque mourning for the death of the Carnival: candles being indispensable to Catholic grief. But whether it be so, or be a remnant of the ancient

Saturnalia,[17] or an incorporation of both, or have its origin in anything else, I shall always remember it, and the frolic, as a brilliant and most captivating sight: no less remarkable for the unbroken good-humour of all concerned, down to the very lowest (and among those who scaled the carriages, were many of the commonest men and boys), than for its innocent vivacity. For, odd as it may seem to say so, of a sport so full of thoughtlessness and personal display, it is as free from any taint of immodesty as any general mingling of the two sexes can possibly be; and there seems to prevail, during its progress, a feeling of general, almost childish, simplicity and confidence, which one thinks of with a pang, when the Ave Maria has rung it away, for a whole year.

Availing ourselves of a part of the quiet interval between the termination of the Carnival and the beginning of the Holy Week: when everybody had run away from the one, and few people had yet begun to run back again for the other: we went conscientiously to work, to see Rome. And, by dint of going out early every morning, and coming back late every evening, and labouring hard all day, I believe we made acquaintance with every post and pillar in the city, and the country round; and, in particular, explored so many churches, that I abandoned that part of the enterprise at last, before it was half finished, lest I should never, of my own accord, go to church again, as long as I lived. But, I managed, almost every day, at one time or other, to get back to the Coliseum, and out upon the open Campagna, beyond the Tomb of Cecilia Metella.

We often encountered, in these expeditions, a company of English Tourists, with whom I had an ardent, but ungratified longing, to establish a speaking acquaintance. They were one Mr. Davis, and a small circle of friends. It was impossible not to know Mrs. Davis's name, from her being always in great request among her party, and her party being everywhere. During the Holy Week, they were in

every part of every scene of every ceremony. For a fortnight or three weeks before it, they were in every tomb, and every church, and every ruin, and every Picture Gallery; and I hardly ever observed Mrs. Davis to be silent for a moment. Deep underground, high up in St. Peter's, out on the Campagna, and stifling in the Jews' quarter, Mrs. Davis turned up, all the same. I don't think she ever saw anything, or ever looked at anything; and she had always lost something out of a straw hand-basket, and was trying to find it, with all her might and main, among an immense quantity of English halfpence, which lay, like sands upon the sea-shore, at the bottom of it. There was a professional Cicerone always attached to the party (which had been brought over from London, fifteen or twenty strong, by contract),[18] and if he so much as looked at Mrs. Davis, she invariably cut him short by saying, "There, God bless the man, don't worrit me! I don't understand a word you say, and shouldn't if you was to talk till you was black in the face!" Mr. Davis always had a snuff-coloured great-coat on, and carried a great green umbrella in his hand, and had a slow curiosity constantly devouring him, which prompted him to do extraordinary things, such as taking the covers off urns in tombs, and looking in at the ashes as if they were pickles —and tracing out inscriptions with the ferrule of his umbrella, and saying, with intense thoughtfulness, "Here's a B you see, and there's a R, and this is the way we goes on in; is it?" His antiquarian habits occasioned his being frequently in the rear of the rest; and one of the agonies of Mrs. Davis, and the party in general, was an ever-present fear that Davis would be lost. This caused them to scream for him, in the strangest places, and at the most improper seasons. And when he came, slowly emerging out of some sepulchre or other, like a peaceful Ghoul, saying "Here I am!" Mrs. Davis invariably replied, "You'll be buried alive in a foreign country, Davis, and it's no use trying to prevent you!"

Mr. and Mrs. Davis, and their party, had, probably, been brought from London in about nine or ten days. Eighteen hundred years ago, the Roman legions under Claudius,[19] protested against being led

into Mr. and Mrs. Davis's country, urging that it lay beyond the limits of the world.

Among what may be called the Cubs or minor Lions of Rome, there was one that amused me mightily. It is always to be found there; and its den is on the great flight of steps that lead from the Piazza di Spágna, to the church of Trínita del Monte.[20] In plainer words, these steps are the great place of resort for the artists' "Models," and there they are constantly waiting to be hired. The first time I went up there, I could not conceive why the faces seemed familiar to me; why they appeared to have beset me, for years, in every possible variety of action and costume; and how it came to pass that they started up before me, in Rome, in the broad day, like so many saddled and bridled nightmares. I soon found that we had made acquaintance, and improved it, for several years, on the walls of various Exhibition Galleries. There is one old gentleman, with long white hair and an immense beard, who, to my knowledge, has gone half through the catalogue of the Royal Academy. This is the venerable, or patriarchal model. He carries a long staff; and every knot and twist in that staff I have seen, faithfully delineated, innumerable times. There is another man in a blue cloak, who always pretends to be asleep in the sun (when there is any), and who, I need but say, is always very wide awake, and very attentive to the disposition of his legs. This is the *dolce far' niente* model. There is another man in a brown cloak, who leans against a wall, with his arms folded in his mantle, and looks out of the corners of his eyes; which are just visible beneath his broad slouched hat. This is the assassin model. There is another man, who constantly looks over his own shoulder, and is always going away, but never does. This is the haughty, or scornful model. As to Domestic Happiness and Holy Families, they should come very cheap, for there are lumps of them, all up the steps; and the cream of the thing is, that they are all the falsest vagabonds in the world, especially made up for the purpose, and having no counterparts in Rome or any other part of the habitable globe.

My recent mention of the Carnival, reminds me of its being said to be a mock mourning (in the ceremony with which it closes), for the gaieties and merry-makings before Lent; and this again reminds me of the real funerals and mourning processions of Rome, which, like those in most other parts of Italy, are rendered chiefly remarkable to a Foreigner, by the indifference with which the mere clay is universally regarded, after life has left it. And this is not from the survivors having had time to dissociate the memory of the dead from their well-remembered appearance and form on earth; for the interment follows too speedily after death, for that: almost always taking place within four-and-twenty hours, and, sometimes, within twelve.

At Rome, there is the same arrangement of Pits in a great, bleak, open, dreary space, that I have already described as existing in Genoa. When I visited it, at noonday, I saw a solitary coffin of plain deal: uncovered by any shroud or pall, and so slightly made, that the hoof of any wandering mule would have crushed it in: carelessly tumbled down, all on one side, on the door of one of the pits—and there left, by itself, in the wind and sunshine. “How does it come to be left here?” I asked the man who showed me the place. “It was brought here half an hour ago, Signore,” he said. I remembered to have met the procession, on its return: straggling away at a good round pace. “When will it be put in the pit?” I asked him. “When the cart comes, and it is opened to-night,” he said. “How much does it cost to be brought here in this way, instead of coming in the cart?” I asked him. “Ten scudi,” he said (about two pounds, two-and-sixpence, English). “The other bodies, for whom nothing is paid, are taken to the church of the Santa Maria della Consolázione,”[21] he continued, “and brought here altogether, in the cart at night.” I stood, a moment, looking at the coffin, which had two initial letters scrawled upon the top; and turned away, with an expression in my face, I suppose, of not much liking its exposure in that manner: for he said, shrugging his shoulders with great vivacity, and giving a pleasant smile, “But he’s dead, Signore, he’s dead. Why not?”

Among the innumerable churches, there is one I must select for separate mention. It is the church of the Ara Cœli,[22] supposed to be built on the site of the old Temple of Jupiter Feretrius; and approached, on one side, by a long steep flight of steps, which seem incomplete without some group of bearded soothsayers on the top. It is remarkable for the possession of a miraculous Bambíno, or wooden doll, representing the Infant Saviour; and I first saw this miraculous Bambíno, in legal phrase, in manner following, that is to say:

We had strolled into the church one afternoon, and were looking down its long vista of gloomy pillars (for all these ancient churches built upon the ruins of old temples, are dark and sad), when the Brave came running in, with a grin upon his face that stretched it from ear to ear, and implored us to follow him, without a moment's delay, as they were going to show the Bambíno to a select party. We accordingly hurried off to a sort of chapel, or sacristy, hard by the chief altar, but not in the church itself where the select party, consisting of two or three Catholic gentlemen and ladies (not Italians), were already assembled: and where one hollow-cheeked young monk was lighting up divers candles, while another was putting on some clerical robes over his coarse brown habit. The candles were on a kind of altar, and above it were two delectable figures, such as you would see at any English fair, representing the Holy Virgin, and Saint Joseph, as I suppose, bending in devotion over a wooden box, or coffer; which was shut.

The hollow-cheeked monk, number One, having finished lighting the candles, went down on his knees, in a corner, before this set-piece; and the monk number Two, having put on a pair of highly ornamented and gold-bespattered gloves, lifted down the coffer, with great reverence, and set it on the altar. Then, with many genuflexions, and muttering certain prayers, he opened it, and let

down the front, and took off sundry coverings of satin and lace from the inside. The ladies had been on their knees from the commencement; and the gentlemen now dropped down devoutly, as he exposed to view a little wooden doll, in face very like General Tom Thumb,[23] the American Dwarf: gorgeously dressed in satin and gold lace, and actually blazing with rich jewels. There was scarcely a spot upon its little breast, or neck, or stomach, but was sparkling with the costly offerings of the Faithful. Presently, he lifted it out of the box, and carrying it round among the kneelers, set its face against the forehead of every one, and tendered its clumsy foot to them to kiss—a ceremony which they all performed down to a dirty little ragamuffin of a boy who had walked in from the street. When this was done, he laid it in the box again: and the company, rising, drew near, and commended the jewels in whispers. In good time, he replaced the coverings, shut up the box, put it back in its place, locked up the whole concern (Holy Family and all) behind a pair of folding-doors; took off his priestly vestments; and received the customary “small charge,” while his companion, by means of an extinguisher fastened to the end of a long stick, put out the lights, one after another. The candles being all extinguished, and the money all collected, they retired, and so did the spectators.

I met this same Bambíno, in the street a short time afterwards, going, in great state, to the house of some sick person. It is taken to all parts of Rome for this purpose, constantly; but, I understand that it is not always as successful as could be wished; for, making its appearance at the bedside of weak and nervous people in extremity, accompanied by a numerous escort, it not unfrequently frightens them to death. It is most popular in cases of childbirth, where it has done such wonders, that if a lady be longer than usual in getting through her difficulties, a messenger is dispatched, with all speed, to solicit the immediate attendance of the Bambíno. It is a very valuable property, and much confided in—especially by the religious body to whom it belongs.

I am happy to know that it is not considered immaculate, by some who are good Catholics, and who are behind the scenes, from what was told me by the near relation of a Priest, himself a Catholic, and a gentleman of learning and intelligence. This Priest made my informant promise that he would, on no account, allow the Bambíno to be borne into the bedroom of a sick lady, in whom they were both interested. “For,” said he, “if they (the monks) trouble her with it, and intrude themselves into her room, it will certainly kill her.” My informant accordingly looked out of the window when it came; and, with many thanks, declined to open the door. He endeavoured, in another case of which he had no other knowledge than such as he gained as a passer-by at the moment, to prevent its being carried into a small unwholesome chamber, where a poor girl was dying. But, he strove against it unsuccessfully, and she expired while the crowd were pressing round her bed.

Among the people who drop into St. Peter’s at their leisure, to kneel on the pavement, and say a quiet prayer, there are certain schools and seminaries, priestly and otherwise, that come in, twenty or thirty strong. These boys always kneel down in single file, one behind the other, with a tall grim master in a black gown, bringing up the rear: like a pack of cards arranged to be tumbled down at a touch, with a disproportionately large Knave of clubs at the end. When they have had a minute or so at the chief altar, they scramble up, and filing off to the chapel of the Madonna, or the sacrament, flop down again in the same order; so that if anybody *did* stumble against the master, a general and sudden overthrow of the whole line must inevitably ensue.

The scene in all the churches is the strangest possible. The same monotonous, heartless, drowsy chaunting, always going on; the same dark building, darker from the brightness of the street without; the same lamps dimly burning; the self-same people kneeling here and there; turned towards you, from one altar or other, the same priest’s back, with the same large cross embroidered on it; however different in size, in shape, in wealth, in architecture, this church is

from that, it is the same thing still. There are the same dirty beggars stopping in their muttered prayers to beg; the same miserable cripples exhibiting their deformity at the doors; the same blind men, rattling little pots like kitchen pepper-castors: their depositories for alms; the same preposterous crowns of silver stuck upon the painted heads of single saints and Virgins in crowded pictures, so that a little figure on a mountain has a head-dress bigger than the temple in the foreground, or adjacent miles of landscape; the same favourite shrine or figure, smothered with little silver hearts and crosses, and the like: the staple trade and show of all the jewellers; the same odd mixture of respect and indecorum, faith and phlegm: kneeling on the stones, and spitting on them, loudly; getting up from prayers to beg a little, or to pursue some other worldly matter: and then kneeling down again, to resume the contrite supplication at the point where it was interrupted. In one church, a kneeling lady got up from her prayer, for a moment, to offer us her card, as a teacher of Music; and in another, a sedate gentleman with a very thick walking-staff, arose from his devotions to belabour his dog, who was growling at another dog: and whose yelps and howls resounded through the church, as his master quietly relapsed into his former train of meditation—keeping his eye upon the dog, at the same time, nevertheless.

Above all, there is always a receptacle for the contributions of the Faithful, in some form or other. Sometimes, it is a money-box, set up between the worshipper, and the wooden life-size figure of the Redeemer; sometimes, it is a little chest for the maintenance of the Virgin; sometimes, an appeal on behalf of a popular Bambíno; sometimes, a bag at the end of a long stick, thrust among the people here and there, and vigilantly jingled by an active Sacristan; but there it always is, and, very often, in many shapes in the same church, and doing pretty well in all. Nor, is it wanting in the open air—the streets and roads—for, often as you are walking along, thinking about anything rather than a tin canister, that object pounces out upon you from a little house by the wayside; and on its top is painted, “For the Souls in Purgatory;” an appeal which the bearer repeats a great many times, as he rattles it before you, much as

Punch rattles the cracked bell which his sanguine disposition makes an organ of.

And this reminds me that some Roman altars of peculiar sanctity, bear the inscription, “Every Mass performed at this altar frees a soul from Purgatory.” I have never been able to find out the charge for one of these services, but they should needs be expensive. There are several Crosses in Rome too, the kissing of which, confers indulgences for varying terms. That in the centre of the Coliseum, is worth a hundred days; and people may be seen kissing it from morning to night. It is curious that some of these crosses seem to acquire an arbitrary popularity: this very one among them. In another part of the Coliseum there is a cross upon a marble slab, with the inscription, “Who kisses this cross shall be entitled to Two hundred and forty days’ indulgence.” But I saw no one person kiss it, though, day after day, I sat in the arena, and saw scores upon scores of peasants pass it, on their way to kiss the other.

To single out details from the great dream of Roman churches, would be the wildest occupation in the world. But St. Stefano Rotondo,[24] a damp, mildewed vault of an old church in the outskirts of Rome, will always struggle uppermost in my mind, by reason of the hideous paintings with which its walls are covered. These represent the martyrdoms of saints and early Christians; and such a panorama of horror and butchery no man could imagine in his sleep, though he were to eat a whole pig raw, for supper. Grey-bearded men being boiled, fried, grilled, crimped, singed, eaten by wild beasts, worried by dogs, buried alive, torn asunder by horses, chopped up small with hatchets: women having their breasts torn with iron pinchers, their tongues cut out, their ears screwed off, their jaws broken, their bodies stretched upon the rack, or skinned upon the stake, or crackled up and melted in the fire: these are among the mildest subjects. So insisted on, and laboured at, besides, that every sufferer gives you the same occasion for wonder as poor old Duncan

awoke, in Lady Macbeth, when she marvelled at his having so much blood in him.[25]

There is an upper chamber in the Mamertine prisons,[26] over what is said to have been—and very possibly may have been—the dungeon of St. Peter. This chamber is now fitted up as an oratory, dedicated to that saint; and it lives, as a distinct and separate place, in my recollection, too. It is very small and low-roofed; and the dread and gloom of the ponderous, obdurate old prison are on it, as if they had come up in a dark mist through the floor. Hanging on the walls, among the clustered votive offerings, are objects, at once strangely in keeping, and strangely at variance, with the place—rusty daggers, knives, pistols, clubs, divers instruments of violence and murder, brought here, fresh from use, and hung up to propitiate offended Heaven: as if the blood upon them would drain off in consecrated air, and have no voice to cry with. It is all so silent and so close, and tomb-like; and the dungeons below are so black and stealthy, and stagnant, and naked; that this little dark spot becomes a dream within a dream: and in the vision of great churches which come rolling past me like a sea, it is a small wave by itself, that melts into no other wave, and does not flow on with the rest.

It is an awful thing to think of the enormous caverns that are entered from some Roman churches, and undermine the city. Many churches have crypts and subterranean chapels of great size, which, in the ancient time, were baths, and secret chambers of temples, and what not; but I do not speak of them. Beneath the church of St. Giovanni and St. Paolo,[27] there are the jaws of a terrific range of caverns, hewn out of the rock, and said to have another outlet underneath the Coliseum—tremendous darknesses of vast extent, half-buried in the earth and unexplorable, where the dull torches, flashed by the attendants, glimmer down long ranges of distant vaults branching to the right and left, like streets in a city of the dead; and show the cold damp stealing down the walls, drip-drop, drip-drop, to join the pools of water that lie here and there, and never

saw, or never will see, one ray of the sun. Some accounts make these the prisons of the wild beasts destined for the amphitheatre; some the prisons of the condemned gladiators; some, both. But the legend most appalling to the fancy is, that in the upper range (for there are two stories of these caves) the Early Christians destined to be eaten at the Coliseum Shows, heard the wild beasts, hungry for them, roaring down below; until, upon the night and solitude of their captivity, there burst the sudden noon and life of the vast theatre crowded to the parapet, and of these, their dreaded neighbours, bounding in!

Below the church of San Sebastiano,[28] two miles beyond the gate of San Sebastiano, on the Appian Way, is the entrance to the catacombs of Rome—quarries in the old time, but afterwards the hiding-places of the Christians. These ghastly passages have been explored for twenty miles; and form a chain of labyrinths, sixty miles in circumference.

A gaunt Franciscan friar, with a wild bright eye, was our only guide, down into this profound and dreadful place. The narrow ways and openings hither and thither, coupled with the dead and heavy air, soon blotted out, in all of us, any recollection of the track by which we had come: and I could not help thinking “Good Heaven, if, in a sudden fit of madness, he should dash the torches out, or if he should be seized with a fit, what would become of us!” On we wandered, among martyrs’ graves: passing great subterranean vaulted roads, diverging in all directions, and choked up with heaps of stones, that thieves and murderers may not take refuge there, and form a population under Rome, even worse than that which lives between it and the sun. Graves, graves, graves; Graves of men, of women, of their little children, who ran crying to the persecutors, “We are Christians! We are Christians!” that they might be murdered with their parents; Graves with the palm of martyrdom roughly cut into their stone boundaries, and little niches, made to hold a vessel of the martyrs’ blood; Graves of some who lived down here, for years together, ministering to the rest, and preaching truth, and hope, and

comfort, from the rude altars, that bear witness to their fortitude at this hour; more roomy graves, but far more terrible, where hundreds, being surprised, were hemmed in and walled up: buried before Death, and killed by slow starvation.

"The Triumphs of the Faith are not above ground in our splendid churches," said the friar, looking round upon us, as we stopped to rest in one of the low passages, with bones and dust surrounding us on every side. "They are here! Among the Martyrs' graves!" He was a gentle, earnest man, and said it from his heart; but when I thought how Christian men have dealt with one another; how, perverting our most merciful religion, they have hunted down and tortured, burnt and beheaded, strangled, slaughtered, and oppressed each other; I pictured to myself an agony surpassing any that this Dust had suffered with the breath of life yet lingering in it, and how these great and constant hearts would have been shaken—how they would have quailed and drooped—if a foreknowledge of the deeds that professing Christians would commit in the Great Name for which they died, could have rent them with its own unutterable anguish, on the cruel wheel, and bitter cross, and in the fearful fire.

Such are the spots and patches in my dream of churches, that remain apart, and keep their separate identity. I have a fainter recollection, sometimes of the relics; of the fragments of the pillar of the Temple that was rent in twain;[29] of the portion of the table that was spread for the Last Supper; of the well at which the woman of Samaria gave water to Our Saviour;[30] of two columns from the house of Pontius Pilate;[31] of the stone to which the Sacred hands were bound, when the scourging was performed;[32] of the gridiron of Saint Lawrence, and the stone below it, marked with the frying of his fat and blood; these set a shadowy mark on some cathedrals, as an old story, or a fable might, and stop them for an instant, as they flit before me. The rest is a vast wilderness of consecrated buildings of all shapes and fancies, blending one with another; of battered pillars of old Pagan temples, dug up from the ground, and forced, like giant

captives, to support the roofs of Christian churches; of pictures, bad, and wonderful, and impious, and ridiculous; of kneeling people, curling incense, tinkling bells, and sometimes (but not often) of a swelling organ: of Madonne, with their breasts stuck full of swords, arranged in a half-circle like a modern fan; of actual skeletons of dead saints, hideously attired in gaudy satins, silks, and velvets trimmed with gold: their withered crust of skull adorned with precious jewels, or with chaplets of crushed flowers; sometimes, of people gathered round the pulpit, and a monk within it stretching out the crucifix, and preaching fiercely: the sun just streaming down through some high window on the sail-cloth stretched above him and across the church, to keep his high-pitched voice from being lost among the echoes of the roof. Then my tired memory comes out upon a flight of steps, where knots of people are asleep, or basking in the light; and strolls away, among the rags, and smells, and palaces, and hovels, of an old Italian street.

On one Saturday morning (the eighth of March), a man was beheaded here. Nine or ten months before, he had waylaid a Bavarian countess,[33] travelling as a pilgrim to Rome—alone and on foot, of course—and performing, it is said, that act of piety for the fourth time. He saw her change a piece of gold at Viterbo, where he lived; followed her; bore her company on her journey for some forty miles or more, on the treacherous pretext of protecting her; attacked her, in the fulfilment of his unrelenting purpose, on the Campagna, within a very short distance of Rome, near to what is called (but what is not) the Tomb of Nero;[34] robbed her; and beat her to death with her own pilgrim's staff. He was newly married, and gave some of her apparel to his wife: saying that he had bought it at a fair. She, however, who had seen the pilgrim-countess passing through their town, recognised some trifle as having belonged to her. Her husband then told her what he had done. She, in confession, told a priest; and

the man was taken, within four days after the commission of the murder.

There are no fixed times for the administration of justice, or its execution, in this unaccountable country; and he had been in prison ever since. On the Friday, as he was dining with the other prisoners, they came and told him he was to be beheaded next morning, and took him away. It is very unusual to execute in Lent; but his crime being a very bad one, it was deemed advisable to make an example of him at that time, when great numbers of pilgrims were coming towards Rome, from all parts, for the Holy Week. I heard of this on the Friday evening, and saw the bills up at the churches, calling on the people to pray for the criminal's soul. So, I determined to go, and see him executed.

The beheading was appointed for fourteen and a half o'clock, Roman time: or a quarter before nine in the forenoon. I had two friends with me; and as we did not know but that the crowd might be very great, we were on the spot by half-past seven. The place of execution was near the church of San Giovanni decolláto[35] (a doubtful compliment to Saint John the Baptist) in one of the impassable back streets without any footway, of which a great part of Rome is composed—a street of rotten houses, which do not seem to belong to anybody, and do not seem to have ever been inhabited, and certainly were never built on any plan, or for any particular purpose, and have no window-sashes, and are a little like deserted breweries, and might be warehouses but for having nothing in them. Opposite to one of these, a white house, the scaffold was built. An untidy, unpainted, uncouth, crazy-looking thing of course: some seven feet high, perhaps: with a tall, gallows-shaped frame rising above it, in which was the knife, charged with a ponderous mass of iron, all ready to descend, and glittering brightly in the morning sun, whenever it looked out, now and then, from behind a cloud.

There were not many people lingering about; and these were kept at a considerable distance from the scaffold, by parties of the Pope's

dragoons. Two or three hundred foot-soldiers were under arms, standing at ease in clusters here and there; and the officers were walking up and down in twos and threes, chatting together, and smoking cigars.

At the end of the street, was an open space, where there would be a dust-heap, and piles of broken crockery, and mounds of vegetable refuse, but for such things being thrown anywhere and everywhere in Rome, and favouring no particular sort of locality. We got into a kind of wash-house, belonging to a dwelling-house on this spot; and standing there in an old cart, and on a heap of cart-wheels piled against the wall, looked, through a large grated window, at the scaffold, and straight down the street beyond it, until, in consequence of its turning off abruptly to the left, our perspective was brought to a sudden termination, and had a corpulent officer, in a cocked hat, for its crowning feature.

Nine o'clock struck, and ten o'clock struck, and nothing happened. All the bells of all the churches rang as usual. A little parliament of dogs assembled in the open space, and chased each other, in and out among the soldiers. Fierce-looking Romans of the lowest class, in blue cloaks, russet cloaks, and rags uncloaked, came and went, and talked together. Women and children fluttered, on the skirts of the scanty crowd. One large muddy spot was left quite bare, like a bald place on a man's head. A cigar-merchant, with an earthen pot of charcoal ashes in one hand, went up and down, crying his wares. A pastry-merchant divided his attention between the scaffold and his customers. Boys tried to climb up walls, and tumbled down again. Priests and monks elbowed a passage for themselves among the people, and stood on tiptoe for a sight of the knife: then went away. Artists, in inconceivable hats of the middle-ages, and beards (thank Heaven!) of no age at all, flashed picturesque scowls about them from their stations in the throng. One gentleman (connected with the fine arts, I presume) went up and down in a pair of Hessian-boots, with a red beard hanging down on his breast, and his long and bright red hair, plaited into two tails, one on either side of his head, which

fell over his shoulders in front of him, very nearly to his waist, and were carefully entwined and braided!

Eleven o'clock struck; and still nothing happened. A rumour got about, among the crowd, that the criminal would not confess; in which case, the priests would keep him until the Ave Maria (sunset); for it is their merciful custom never finally to turn the crucifix away from a man at that pass, as one refusing to be shriven, and consequently a sinner abandoned of the Saviour, until then. People began to drop off. The officers shrugged their shoulders and looked doubtful. The dragoons, who came riding up below our window, every now and then, to order an unlucky hackney-coach or cart away, as soon as it had comfortably established itself, and was covered with exulting people (but never before), became imperious, and quick-tempered. The bald place hadn't a straggling hair upon it; and the corpulent officer, crowning the perspective, took a world of snuff.

Suddenly, there was a noise of trumpets. "Attention!" was among the foot-soldiers instantly. They were marched up to the scaffold and formed round it. The dragoons galloped to their nearer stations too. The guillotine became the centre of a wood of bristling bayonets and shining sabres. The people closed round nearer, on the flank of the soldiery. A long straggling stream of men and boys, who had accompanied the procession from the prison, came pouring into the open space. The bald spot was scarcely distinguishable from the rest. The cigar and pastry-merchants resigned all thoughts of business, for the moment, and abandoning themselves wholly to pleasure, got good situations in the crowd. The perspective ended, now, in a troop of dragoons. And the corpulent officer, sword in hand, looked hard at a church close to him, which he could see, but we, the crowd, could not.

After a short delay, some monks were seen approaching to the scaffold from this church; and above their heads, coming on slowly and gloomily, the effigy of Christ upon the cross, canopied with black.

This was carried round the foot of the scaffold, to the front, and turned towards the criminal, that he might see it to the last. It was hardly in its place, when he appeared on the platform, bare-footed; his hands bound; and with the collar and neck of his shirt cut away, almost to the shoulder. A young man—six-and-twenty—vigorously made, and well-shaped. Face pale; small dark moustache; and dark brown hair.

He had refused to confess, it seemed, without first having his wife brought to see him; and they had sent an escort for her, which had occasioned the delay.

He immediately kneeled down, below the knife. His neck fitting into a hole, made for the purpose, in a cross plank, was shut down, by another plank above; exactly like the pillory. Immediately below him was a leathern bag. And into it his head rolled instantly.

The executioner was holding it by the hair, and walking with it round the scaffold, showing it to the people, before one quite knew that the knife had fallen heavily, and with a rattling sound.

When it had travelled round the four sides of the scaffold, it was set upon a pole in front—a little patch of black and white, for the long street to stare at, and the flies to settle on. The eyes were turned upward, as if he had avoided the sight of the leathern bag, and looked to the crucifix. Every tinge and hue of life had left it in that instant. It was dull, cold, livid, wax. The body also.

There was a great deal of blood. When we left the window, and went close up to the scaffold, it was very dirty; one of the two men who were throwing water over it, turning to help the other lift the body into a shell, picked his way as through mire. A strange appearance was the apparent annihilation of the neck. The head was taken off so close, that it seemed as if the knife had narrowly escaped crushing the jaw, or shaving off the ear; and the body looked as if there were nothing left above the shoulder.

Nobody cared, or was at all affected. There was no manifestation of disgust, or pity, or indignation, or sorrow. My empty pockets were tried, several times, in the crowd immediately below the scaffold, as the corpse was being put into its coffin. It was an ugly, filthy, careless, sickening spectacle; meaning nothing but butchery beyond the momentary interest, to the one wretched actor. Yes! Such a sight has one meaning and one warning. Let me not forget it. The speculators in the lottery, station themselves at favourable points for counting the gouts of blood that spirt out, here or there; and buy that number. It is pretty sure to have a run upon it.

The body was carted away in due time, the knife cleansed, the scaffold taken down, and all the hideous apparatus removed. The executioner: an outlaw *ex officio* (what a satire on the Punishment!) who dare not, for his life, cross the Bridge of St. Angelo[36] but to do his work: retreated to his lair, and the show was over.

At the head of the collections in the palaces of Rome, the Vatican, of course, with its treasures of art, its enormous galleries, and staircases, and suites upon suites of immense chambers, ranks highest and stands foremost. Many most noble statues, and wonderful pictures, are there; nor is it heresy to say that there is a considerable amount of rubbish there, too. When any old piece of sculpture dug out of the ground, finds a place in a gallery because it is old, and without any reference to its intrinsic merits: and finds admirers by the hundred, because it is there, and for no other reason on earth: there will be no lack of objects, very indifferent in the plain eyesight of any one who employs so vulgar a property, when he may wear the spectacles of Cant for less than nothing, and establish himself as a man of taste for the mere trouble of putting them on.

I unreservedly confess, for myself, that I cannot leave my natural perception of what is natural and true, at a palace-door, in Italy or elsewhere, as I should leave my shoes if I were travelling in the East.

I cannot forget that there are certain expressions of face, natural to certain passions, and as unchangeable in their nature as the gait of a lion, or the flight of an eagle. I cannot dismiss from my certain knowledge, such commonplace facts as the ordinary proportion of men's arms, and legs, and heads; and when I meet with performances that do violence to these experiences and recollections, no matter where they may be, I cannot honestly admire them, and think it best to say so; in spite of high critical advice that we should sometimes feign an admiration, though we have it not.

Therefore, I freely acknowledge that when I see a Jolly young Waterman[37] representing a cherubim, or a Barclay and Perkins's Drayman[38] depicted as an Evangelist, I see nothing to commend or admire in the performance, however great its reputed Painter. Neither am I partial to libellous Angels, who play on fiddles and bassoons, for the edification of sprawling monks apparently in liquor. Nor to those Monsieur Tonsons of galleries, Saint Francis and Saint Sebastian; both of whom I submit should have very uncommon and rare merits, as works of art, to justify their compound multiplication by Italian Painters.

It seems to me, too, that the indiscriminate and determined raptures in which some critics indulge, is incompatible with the true appreciation of the really great and transcendent works. I cannot imagine, for example, how the resolute champion of undeserving pictures can soar to the amazing beauty of Titian's[39] great picture of the Assumption of the Virgin at Venice; or how the man who is truly affected by the sublimity of that exquisite production, or who is truly sensible of the beauty of Tintoretto's[40] great picture of the Assembly of the Blessed in the same place, can discern in Michael Angelo's Last Judgment, in the Sistine chapel, any general idea, or one pervading thought, in harmony with the stupendous subject. He who will contemplate Raphael's masterpiece, the Transfiguration,[41] and will go away into another chamber of that same Vatican, and

contemplate another design of Raphael, representing (in incredible caricature) the miraculous stopping of a great fire by Leo the Fourth[42]—and who will say that he admires them both, as works of extraordinary genius—must, as I think, be wanting in his powers of perception in one of the two instances, and, probably, in the high and lofty one.

It is easy to suggest a doubt, but I have a great doubt whether, sometimes, the rules of art are not too strictly observed, and whether it is quite well or agreeable that we should know beforehand, where this figure will be turning round, and where that figure will be lying down, and where there will be drapery in folds, and so forth. When I observe heads inferior to the subject, in pictures of merit, in Italian galleries, I do not attach that reproach to the Painter, for I have a suspicion that these great men, who were of necessity, very much in the hands of monks and priests, painted monks and priests a great deal too often. I frequently see, in pictures of real power, heads quite below the story and the painter: and I invariably observe that those heads are of the Convent stamp, and have their counterparts among the Convent inmates of this hour; so, I have settled with myself that, in such cases, the lameness was not with the painter, but with the vanity and ignorance of certain of his employers, who would be apostles—on canvas, at all events.

The exquisite grace and beauty of Canova's[43] statues; the wonderful gravity and repose of many of the ancient works in sculpture, both in the Capitol and the Vatican; and the strength and fire of many others; are, in their different ways, beyond all reach of words. They are especially impressive and delightful, after the works of Bernini[44] and his disciples, in which the churches of Rome, from St. Peter's downward, abound; and which are, I verily believe, the most detestable class of productions in the wide world. I would infinitely rather (as mere works of art) look upon the three deities of the Past, the Present, and the Future, in the Chinese Collection,[45] than upon the best of these breezy maniacs; whose every fold of

drapery is blown inside-out; whose smallest vein, or artery, is as big as an ordinary forefinger; whose hair is like a nest of lively snakes; and whose attitudes put all other extravagance to shame. Insomuch that I do honestly believe, there can be no place in the world, where such intolerable abortions, begotten of the sculptor's chisel, are to be found in such profusion, as in Rome.

There is a fine collection of Egyptian antiquities, in the Vatican; and the ceilings of the rooms in which they are arranged, are painted to represent a starlight sky in the Desert. It may seem an odd idea, but it is very effective. The grim, half-human monsters from the temples, look more grim and monstrous underneath the deep dark blue; it sheds a strange uncertain gloomy air on everything—a mystery adapted to the objects; and you leave them, as you find them, shrouded in a solemn night.

In the private places, pictures are seen to the best advantage. There are seldom so many in one place that the attention need become distracted, or the eye confused. You see them very leisurely; and are rarely interrupted by a crowd of people. There are portraits innumerable, by Titian, and Rembrandt,[46] and Vandyke; heads by Guido, and Domenichino, and Carlo Dolci;[47] various subjects by Correggio, and Murillo,[48] and Raphael, and Salvator Rosa,[49] and Spagnoletto[50]—many of which it would be difficult, indeed, to praise too highly, or to praise enough; such is their tenderness and grace; their noble elevation, purity, and beauty.

The portrait of Beatrice di Cenci,[51] in the Palazzo Berberini, is a picture almost impossible to be forgotten. Through the transcendent sweetness and beauty of the face, there is a something shining out, that haunts me. I see it now, as I see this paper, or my pen. The head is loosely draped in white; the light hair falling down below the linen folds. She has turned suddenly towards you; and there is an expression in the eyes—although they are very tender and gentle—as if the wildness of a momentary terror, or distraction, had been

struggled with and overcome, that instant; and nothing but a celestial hope, and a beautiful sorrow, and a desolate earthly helplessness remained. Some stories say that Guido painted it, the night before her execution; some other stories, that he painted it from memory, after having seen her, on her way to the scaffold. I am willing to believe that, as you see her on his canvas, so she turned towards him, in the crowd, from the first sight of the axe, and stamped upon his mind a look which he has stamped on mine as though I had stood beside him in the concourse. The guilty palace of the Cenci: blighting a whole quarter of the town, as it stands withering away by grains: had that face, to my fancy, in its dismal porch, and at its black blind windows, and flitting up and down its dreary stairs, and growing out of the darkness of the ghostly galleries. The History is written in the Painting; written, in the dying girl's face, by Nature's own hand. And oh! how in that one touch she puts to flight (instead of making kin)[52] the puny world that claim to be related to her, in right of poor conventional forgeries!

I saw in the Palazzo Spada, the statue of Pompey;[53] the statue at whose base Cæsar fell. A stern, tremendous figure! I imagined one of greater finish: of the last refinement: full of delicate touches: losing its distinctness, in the giddy eyes of one whose blood was ebbing before it, and settling into some such rigid majesty as this, as Death came creeping over the upturned face.

The excursions in the neighbourhood of Rome are charming, and would be full of interest were it only for the changing views they afford, of the wild Campagna. But, every inch of ground, in every direction, is rich in associations, and in natural beauties. There is Albano, with its lovely lake and wooded shore, and with its wine, that certainly has not improved since the days of Horace,[54] and in these times hardly justifies his panegyric. There is squalid Tivoli, with the river Anio, diverted from its course, and plunging down, headlong, some eighty feet in search of it. With its picturesque Temple of the Sibyl,[55] perched high on a crag; its minor waterfalls glancing and

sparkling in the sun; and one good cavern yawning darkly, where the river takes a fearful plunge and shoots on, low down under beetling rocks. There, too, is the Villa d'Este,[56] deserted and decaying among groves of melancholy pine and cypress trees, where it seems to lie in state. Then, there is Frascati, and, on the steep above it, the ruins of Tusculum, where Cicero[57] lived, and wrote, and adorned his favourite house (some fragments of it may yet be seen there), and where Cato[58] was born. We saw its ruined amphitheatre on a grey dull day, when a shrill March wind was blowing, and when the scattered stones of the old city lay strewn about the lonely eminence, as desolate and dead as the ashes of a long-extinguished fire.

One day we walked out, a little party of three, to Albano, fourteen miles distant; possessed by a great desire to go there by the ancient Appian way, long since ruined and overgrown. We started at half-past seven in the morning, and within an hour or so were out upon the open Campagna. For twelve miles we went climbing on, over an unbroken succession of mounds, and heaps, and hills, of ruin. Tombs and temples, overthrown and prostrate; small fragments of columns, friezes, pediments; great blocks of granite and marble; mouldering arches, grass-grown and decayed; ruin enough to build a spacious city from; lay strewn about us. Sometimes, loose walls, built up from these fragments by the shepherds, came across our path; sometimes, a ditch between two mounds of broken stones, obstructed our progress; sometimes, the fragments themselves, rolling from beneath our feet, made it a toilsome matter to advance; but it was always ruin. Now, we tracked a piece of the old road, above the ground; now traced it, underneath a grassy covering, as if that were its grave; but all the way was ruin. In the distance, ruined aqueducts went stalking on their giant course along the plain; and every breath of wind that swept towards us, stirred early flowers and grasses, springing up, spontaneously, on miles of ruin. The unseen larks above us, who alone disturbed the awful silence, had their nests in ruin; and the fierce herdsmen, clad in sheepskins, who now and then scowled out upon us from their sleeping nooks, were

housed in ruin. The aspect of the desolate Campagna in one direction, where it was most level, reminded me of an American prairie;[59] but what is the solitude of a region where men have never dwelt, to that of a Desert, where a mighty race have left their footprints in the earth from which they have vanished; where the resting-places of their Dead, have fallen like their Dead; and the broken hour-glass of Time is but a heap of idle dust! Returning, by the road, at sunset! and looking, from the distance, on the course we had taken in the morning, I almost feel (as I had felt when I first saw it, at that hour) as if the sun would never rise again, but looked its last, that night, upon a ruined world.

To come again on Rome, by moonlight, after such an expedition, is a fitting close to such a day. The narrow streets, devoid of footways, and choked, in every obscure corner, by heaps of dunghill-rubbish, contrast so strongly, in their cramped dimensions, and their filth, and darkness, with the broad square before some haughty church: in the centre of which, a hieroglyphic-covered obelisk, brought from Egypt in the days of the Emperors,[60] looks strangely on the foreign scene about it; or perhaps an ancient pillar, with its honoured statue overthrown, supports a Christian saint: Marcus Aurelius giving place to Paul, and Trajan to St. Peter.[61] Then, there are the ponderous buildings reared from the spoliation of the Coliseum, shutting out the moon, like mountains: while here and there, are broken arches and rent walls, through which it gushes freely, as the life comes pouring from a wound. The little town of miserable houses, walled, and shut in by barred gates, is the quarter where the Jews are locked up nightly, when the clock strikes eight—a miserable place, densely populated, and reeking with bad odours, but where the people are industrious and money-getting. In the daytime, as you make your way along the narrow streets, you see them all at work; upon the pavement, oftener than in their dark and frowzy shops: furbishing old clothes, and driving bargains.

Crossing from these patches of thick darkness, out into the moon once more, the fountain of Trevi,[62] welling from a hundred jets, and rolling over mimic rocks, is silvery to the eye and ear. In the narrow little throat of street, beyond, a booth, dressed out with flaring lamps, and boughs of trees, attracts a group of sulky Romans round its smoky coppers of hot broth, and cauliflower stew; its trays of fried fish, and its flasks of wine. As you rattle round the sharply-twisting corner, a lumbering sound is heard. The coachman stops abruptly, and uncovers, as a van comes slowly by, preceded by a man who bears a large cross; by a torch-bearer; and a priest: the latter chaunting as he goes. It is the Dead Cart, with the bodies of the poor, on their way to burial in the Sacred Field outside the walls, where they will be thrown into the pit that will be covered with a stone to-night, and sealed up for a year.

But whether, in this ride, you pass by obelisks, or columns: ancient temples, theatres, houses, porticos, or forums: it is strange to see, how every fragment, whenever it is possible, has been blended into some modern structure, and made to serve some modern purpose—a wall, a dwelling-place, a granary, a stable—some use for which it never was designed, and associated with which it cannot otherwise than lamely assort. It is stranger still, to see how many ruins of the old mythology: how many fragments of obsolete legend and observance: have been incorporated into the worship of Christian altars here; and how, in numberless respects, the false faith and the true are fused into a monstrous union.

From one part of the city, looking out beyond the walls, a squat and stunted pyramid (the burial-place of Caius Cestius)[63] makes an opaque triangle in the moonlight. But to an English traveller, it serves to mark the grave of Shelley[64] too, whose ashes lie beneath a little garden near it. Nearer still, almost within its shadow, lie the bones of Keats,[65] “whose name is writ in water,” that shines brightly in the landscape of a calm Italian night.

The Holy Week in Rome is supposed to offer great attractions to all visitors; but, saving for the sights of Easter Sunday, I would counsel those who go to Rome for its own interest, to avoid it at that time. The ceremonies, in general, are of the most tedious and wearisome kind; the heat and crowd at every one of them, painfully oppressive; the noise, hubbub, and confusion, quite distracting. We abandoned the pursuit of these shows very early in the proceedings, and betook ourselves to the Ruins again. But, we plunged into the crowd for a share of the best of the sights; and what we saw, I will describe to you.

At the Sistine chapel, on the Wednesday, we saw very little, for by the time we reached it (though we were early) the besieging crowd had filled it to the door, and overflowed into the adjoining hall, where they were struggling, and squeezing, and mutually expostulating, and making great rushes every time a lady was brought out faint, as if at least fifty people could be accommodated in her vacant standing-room. Hanging in the doorway of the chapel, was a heavy curtain, and this curtain, some twenty people nearest to it, in their anxiety to hear the chaunting of the Miserere,[66] were continually plucking at, in opposition to each other, that it might not fall down and stifle the sound of the voices. The consequence was, that it occasioned the most extraordinary confusion, and seemed to wind itself about the unwary, like a Serpent. Now, a lady was wrapped up in it, and couldn't be unwound. Now, the voice of a stifling gentleman was heard inside it, beseeching to be let out. Now, two muffled arms, no man could say of which sex, struggled in it as in a sack. Now, it was carried by a rush, bodily overhead into the chapel, like an awning. Now, it came out the other way, and blinded one of the Pope's Swiss Guard,[67] who had arrived, that moment, to set things to rights.

Being seated at a little distance, among two or three of the Pope's gentlemen, who were very weary and counting the minutes—as perhaps his Holiness was too—we had better opportunities of observing this eccentric entertainment, than of hearing the Miserere. Sometimes, there was a swell of mournful voices that sounded very pathetic and sad, and died away, into a low strain again; but that was all we heard.

At another time, there was the Exhibition of Relics in St. Peter's, which took place at between six and seven o'clock in the evening, and was striking from the cathedral being dark and gloomy, and having a great many people in it. The place into which the relics were brought, one by one, by a party of three priests, was a high balcony near the chief altar. This was the only lighted part of the church. There are always a hundred and twelve lamps burning near the altar, and there were two tall tapers, besides, near the black statue of St. Peter; but these were nothing in such an immense edifice. The gloom, and the general upturning of faces to the balcony, and the prostration of true believers on the pavement, as shining objects, like pictures or looking-glasses, were brought out and shown, had something effective in it, despite the very preposterous manner in which they were held up for the general edification, and the great elevation at which they were displayed; which one would think rather calculated to diminish the comfort derivable from a full conviction of their being genuine.

On the Thursday, we went to see the Pope convey the Sacrament from the Sistine chapel, to deposit it in the Capella Paolina, another chapel in the Vatican; – a ceremony emblematical of the entombment of the Saviour before His Resurrection. We waited in a great gallery with a great crowd of people (three-fourths of them English) for an hour or so, while they were chaunting the Miserere, in the Sistine chapel again. Both chapels opened out of the gallery; and the general attention was concentrated on the occasional opening and shutting of the door of the one for which the Pope was ultimately bound. None of those openings disclosed anything more tremendous

than a man on a ladder, lighting a great quantity of candles; but at each and every opening there was a terrific rush made at this ladder and this man, something like (I should think) a charge of the heavy British cavalry at Waterloo. The man was never brought down, however, nor the ladder; for it performed the strangest antics in the world among the crowd—where it was carried by the man, when the candles were all lighted; and finally it was stuck up against the gallery wall, in a very disorderly manner, just before the opening of the other chapel, and the commencement of a new chaunt, announced the approach of his Holiness.[68] At this crisis, the soldiers of the guard, who had been poking the crowd into all sorts of shapes, formed down the gallery: and the procession came up, between the two lines they made.

There were a few choristers, and then a great many priests, walking two and two, and carrying—the good-looking priests at least—their lighted tapers, so as to throw the light with a good effect upon their faces: for the room was darkened. Those who were not handsome, or who had not long beards, carried *their* tapers anyhow, and abandoned themselves to spiritual contemplation. Meanwhile, the chaunting was very monotonous and dreary. The procession passed on, slowly, into the chapel, and the drone of voices went on, and came on, with it, until the Pope himself appeared, walking under a white satin canopy, and bearing the covered Sacrament in both hands; cardinals and canons clustered round him, making a brilliant show. The soldiers of the guard knelt down as he passed; all the bystanders bowed; and so he passed on into the chapel: the white satin canopy being removed from over him at the door, and a white satin parasol hoisted over his poor old head, in place of it. A few more couples brought up the rear, and passed into the chapel also. Then, the chapel door was shut; and it was all over; and everybody hurried off headlong, as for life or death, to see something else, and say it wasn't worth the trouble.

I think the most popular and most crowded sight (excepting those of Easter Sunday and Monday, which are open to all classes of

people) was the Pope washing the feet of Thirteen men, representing the twelve apostles, and Judas Iscariot. The place in which this pious office is performed, is one of the chapels of St. Peter's, which is gaily decorated for the occasion; the thirteen sitting, "all of a row," on a very high bench, and looking particularly uncomfortable, with the eyes of Heaven knows how many English, French, Americans, Swiss, Germans, Russians, Swedes, Norwegians, and other foreigners, nailed to their faces all the time. They are robed in white; and on their heads they wear a stiff white cap, like a large English porter-pot, without a handle. Each carries in his hand, a nosegay, of the size of a fine cauliflower; and two of them, on this occasion, wore spectacles; which, remembering the characters they sustained, I thought a droll appendage to the costume. There was a great eye to character. St. John was represented by a good-looking young man. St. Peter, by a grave-looking old gentleman, with a flowing brown beard; and Judas Iscariot by such an enormous hypocrite (I could not make out, though, whether the expression of his face was real or assumed) that if he had acted the part to the death and had gone away and hanged himself, he would have left nothing to be desired.

As the two large boxes, appropriated to ladies at this sight, were full to the throat, and getting near was hopeless, we posted off, along with a great crowd, to be in time at the Table, where the Pope, in person, waits on these Thirteen: and after a prodigious struggle at the Vatican staircase, and several personal conflicts with the Swiss guard, the whole crowd swept into the room. It was a long gallery hung with drapery of white and red, with another great box for ladies (who are obliged to dress in black at these ceremonies, and to wear black veils), a royal box for the King of Naples[69] and his party; and the table itself, which, set out like a ball supper, and ornamented with golden figures of the real apostles, was arranged on an elevated platform on one side of the gallery. The counterfeit apostles' knives and forks were laid out on that side of the table which was nearest to

the wall, so that they might be stared at again, without let or hindrance.

The body of the room was full of male strangers; the crowd immense; the heat very great; and the pressure sometimes frightful. It was at its height, when the stream came pouring in, from the feet-washing; and then there were such shrieks and outcries, that a party of Piedmontese dragoons went to the rescue of the Swiss guard, and helped them to calm the tumult.

The ladies were particularly ferocious, in their struggles for places. One lady of my acquaintance was seized round the waist, in the ladies' box, by a strong matron, and hoisted out of her place; and there was another lady (in a back row in the same box) who improved her position by sticking a large pin into the ladies before her.

The gentlemen about me were remarkably anxious to see what was on the table; and one Englishman seemed to have embarked the whole energy of his nature in the determination to discover whether there was any mustard. "By Jupiter there's vinegar!" I heard him say to his friend, after he had stood on tiptoe an immense time, and had been crushed and beaten on all sides. "And there's oil! I saw them distinctly, in cruets! Can any gentleman, in front there, see mustard on the table? Sir, will you oblige me? *Do* you see a Mustard-Pot?"

The apostles and Judas appearing on the platform, after much expectation, were marshalled, in line, in front of the table, with Peter at the top; and a good long stare was taken at them by the company, while twelve of them took a long smell at their nosegays, and Judas —moving his lips very obtrusively—engaged in inward prayer. Then, the Pope, clad in a scarlet robe, and wearing on his head a skull-cap of white satin, appeared in the midst of a crowd of Cardinals and other dignitaries, and took in his hand a little golden ewer, from which he poured a little water over one of Peter's hands, while one

attendant held a golden basin; a second, a fine cloth; a third, Peter's nosegay, which was taken from him during the operation. This his Holiness performed, with considerable expedition, on every man in the line (Judas, I observed to be particularly overcome by his condescension); and then the whole Thirteen sat down to dinner. Grace said by the Pope. Peter in the chair.

There was white wine, and red wine: and the dinner looked very good. The courses appeared in portions, one for each apostle: and these being presented to the Pope, by Cardinals upon their knees, were by him handed to the Thirteen. The manner in which Judas grew more white-livered over his victuals, and languished, with his head on one side, as if he had no appetite, defies all description. Peter was a good, sound, old man, and went in, as the saying is, "to win;" eating everything that was given him (he got the best: being first in the row) and saying nothing to anybody. The dishes appeared to be chiefly composed of fish and vegetables. The Pope helped the Thirteen to wine also; and, during the whole dinner, somebody read something aloud, out of a large book—the Bible, I presume—which nobody could hear, and to which nobody paid the least attention. The Cardinals, and other attendants, smiled to each other, from time to time, as if the thing were a great farce; and if they thought so, there is little doubt they were perfectly right. His Holiness did what he had to do, as a sensible man gets through a troublesome ceremony, and seemed very glad when it was all over.

The Pilgrims' Suppers: where lords and ladies waited on the Pilgrims, in token of humility, and dried their feet when they had been well washed by deputy: were very attractive. But, of all the many spectacles of dangerous reliance on outward observances, in themselves mere empty forms, none struck me half so much as the Scala Santa,[70] or Holy Staircase, which I saw several times, but to the greatest advantage, or disadvantage, on Good Friday.

This holy staircase is composed of eight-and-twenty steps, said to have belonged to Pontius Pilate's house, and to be the identical

stairs on which Our Saviour trod, in coming down from the judgment-seat. Pilgrims ascend it, only on their knees. It is steep; and, at the summit, is a chapel, reported to be full of relics; into which they peep through some iron bars, and then come down again, by one or two side staircases, which are not sacred, and may be walked on.

On Good Friday, there were, on a moderate computation, a hundred people, slowly shuffling up these stairs, on their knees, at one time; while others, who were going up, or had come down—and a few who had done both, and were going up again for the second time—stood loitering in the porch below, where an old gentleman in a sort of watch-box, rattled a tin canister, with a slit in the top, incessantly, to remind them that he took the money. The majority were country-people, male and female. There were four or five Jesuit priests, however, and some half-dozen well-dressed women. A whole school of boys, twenty at least, were about half-way up—evidently enjoying it very much. They were all wedged together, pretty closely; but the rest of the company gave the boys as wide a berth as possible, in consequence of their betraying some recklessness in the management of their boots.

I never, in my life, saw anything at once so ridiculous, and so unpleasant, as this sight—ridiculous in the absurd incidents inseparable from it; and unpleasant in its senseless and unmeaning degradation. There are two steps to begin with, and then a rather broad landing. The more rigid climbers went along this landing on their knees, as well as up the stairs; and the figures they cut, in their shuffling progress over the level surface, no description can paint. Then, to see them watch their opportunity from the porch, and cut in where there was a place next the wall! And to see one man with an umbrella (brought on purpose, for it was a fine day) hoisting himself, unlawfully, from stair to stair! And to observe a demure lady of fifty-five or so, looking back, every now and then, to assure herself that her legs were properly disposed!

There were such odd differences in the speed of different people, too. Some got on as if they were doing a match against time; others stopped to say a prayer on every step. This man touched every stair with his forehead, and kissed it; that man scratched his head all the way. The boys got on brilliantly, and were up and down again before the old lady had accomplished her half-dozen stairs. But most of the penitents came down, very sprightly and fresh, as having done a real good substantial deed which it would take a good deal of sin to counterbalance; and the old gentleman in the watch-box was down upon them with his canister while they were in this humour, I promise you.

As if such a progress were not in its nature inevitably droll enough, there lay, on the top of the stairs, a wooden figure on a crucifix, resting on a sort of great iron saucer: so rickety and unsteady, that whenever an enthusiastic person kissed the figure, with more than usual devotion, or threw a coin into the saucer, with more than common readiness (for it served in this respect as a second or supplementary canister), it gave a great leap and rattle, and nearly shook the attendant lamp out: horribly frightening the people further down, and throwing the guilty party into unspeakable embarrassment.

On Easter Sunday, as well as on the preceding Thursday, the Pope bestows his benediction on the people, from the balcony in front of St. Peter's. This Easter Sunday was a day so bright and blue: so cloudless, balmy, wonderfully bright: that all the previous bad weather vanished from the recollection in a moment. I had seen the Thursday's Benediction dropping damply on some hundreds of umbrellas, but there was not a sparkle then, in all the hundred fountains of Rome—such fountains as they are!—and on this Sunday morning they were running diamonds. The miles of miserable streets through which we drove (compelled to a certain course by the Pope's dragoons: the Roman police on such occasions) were so full of colour, that nothing in them was capable of wearing a faded aspect. The common people came out in their

gayest dresses; the richer people in their smartest vehicles; Cardinals rattled to the church of the Poor Fishermen in their state carriages; shabby magnificence flaunted its threadbare liveries and tarnished cocked hats, in the sun; and every coach in Rome was put in requisition for the Great Piazza of St. Peter's.

One hundred and fifty thousand people were there at least! Yet there was ample room. How many carriages were there, I don't know; yet there was room for them too, and to spare. The great steps of the church were densely crowded. There were many of the Contadini,[71] from Albano (who delight in red), in that part of the square, and the mingling of bright colours in the crowd was beautiful. Below the steps the troops were ranged. In the magnificent proportions of the place they looked like a bed of flowers. Sulky Romans, lively peasants from the neighbouring country, groups of pilgrims from distant parts of Italy, sight-seeing foreigners of all nations, made a murmur in the clear air, like so many insects; and high above them all, plashing and bubbling, and making rainbow colours in the light, the two delicious fountains welled and tumbled bountifully.

A kind of bright carpet was hung over the front of the balcony; and the sides of the great window were bedecked with crimson drapery. An awning was stretched, too, over the top, to screen the old man from the hot rays of the sun. As noon approached, all eyes were turned up to this window. In due time, the chair was seen approaching to the front, with the gigantic fans of peacock's feathers, close behind. The doll within it (for the balcony is very high) then rose up, and stretched out its tiny arms, while all the male spectators in the square uncovered, and some, but not by any means the greater part, kneeled down. The guns upon the ramparts of the Castle of St. Angelo proclaimed, next moment, that the benediction was given; drums beat; trumpets sounded; arms clashed; and the great mass below, suddenly breaking into smaller heaps, and scattering here and there in rills, was stirred like parti-coloured sand.

What a bright noon it was, as we rode away! The Tiber was no longer yellow, but blue. There was a blush on the old bridges, that made them fresh and hale again. The Pantheon, with its majestic front, all seamed and furrowed like an old face, had summer light upon its battered walls. Every squalid and desolate hut in the Eternal City (bear witness every grim old palace, to the filth and misery of the plebeian neighbour that elbows it, as certain as Time has laid its grip on its patrician head!) was fresh and new with some ray of the sun. The very prison in the crowded street, a whirl of carriages and people, had some stray sense of the day, dropping through its chinks and crevices: and dismal prisoners who could not wind their faces round the barricading of the blocked-up windows, stretched out their hands, and clinging to the rusty bars, turned *them* towards the overflowing street: as if it were a cheerful fire, and could be shared in that way.

But, when the night came on, without a cloud to dim the full moon, what a sight it was to see the Great Square full once more, and the whole church, from the cross to the ground, lighted with innumerable lanterns, tracing out the architecture, and winking and shining all round the colonnade of the piazza! And what a sense of exultation, joy, delight, it was, when the great bell struck half-past seven—on the instant—to behold one bright red mass of fire, soar gallantly from the top of the cupola to the extremest summit of the cross, and the moment it leaped into its place, become the signal of a bursting out of countless lights, as great, and red, and blazing as itself, from every part of the gigantic church; so that every cornice, capital, and smallest ornament of stone, expressed itself in fire: and the black solid groundwork of the enormous dome seemed to grow transparent as an egg-shell!

A train of gunpowder, an electric chain—nothing could be fired, more suddenly and swiftly, than this second illumination; and when we had got away, and gone upon a distant height, and looked towards it two hours afterwards, there it still stood, shining and

glittering in the calm night like a jewel! Not a line of its proportions wanting; not an angle blunted; not an atom of its radiance lost.

The next night—Easter Monday—there was a great display of fireworks from the Castle of St. Angelo. We hired a room in an opposite house, and made our way, to our places, in good time, through a dense mob of people choking up the square in front, and all the avenues leading to it; and so loading the bridge by which the castle is approached, that it seemed ready to sink into the rapid Tiber below. There are statues on this bridge[72] (execrable works), and, among them, great vessels full of burning tow were placed: glaring strangely on the faces of the crowd, and not less strangely on the stone counterfeits above them.

The show began with a tremendous discharge of cannon; and then, for twenty minutes or half an hour, the whole castle was one incessant sheet of fire, and labyrinth of blazing wheels of every colour, size, and speed: while rockets streamed into the sky, not by ones or twos, or scores, but hundreds at a time. The concluding burst—the Girandola[73]—was like the blowing up into the air of the whole massive castle, without smoke or dust.

In half an hour afterwards, the immense concourse had dispersed; the moon was looking calmly down upon her wrinkled image in the river; and half-a-dozen men and boys with bits of lighted candle in their hands: moving here and there, in search of anything worth having, that might have been dropped in the press: had the whole scene to themselves.

By way of contrast we rode out into old ruined Rome, after all this firing and booming, to take our leave of the Coliseum. I had seen it by moonlight before (I could never get through a day without going back to it), but its tremendous solitude that night is past all telling. The ghostly pillars in the Forum; the Triumphal Arches of Old Emperors; those enormous masses of ruins which were once their palaces; the grass-grown mounds that mark the graves of ruined

temples; the stones of the Via Sacra, smooth with the tread of feet in ancient Rome; even these were dimmed, in their transcendent melancholy, by the dark ghost of its bloody holidays, erect and grim; haunting the old scene; despoiled by pillaging Popes and fighting Princes, but not laid; wringing wild hands of weed, and grass, and bramble; and lamenting to the night in every gap and broken arch—the shadow of its awful self, immovable!

As we lay down on the grass of the Campagna, next day, on our way to Florence, hearing the larks sing, we saw that a little wooden cross had been erected on the spot where the poor Pilgrim Countess was murdered. So, we piled some loose stones about it, as the beginning of a mound to her memory, and wondered if we should ever rest there again, and look back at Rome.

A Rapid Diorama

We are bound for Naples! And we cross the threshold of the Eternal City at yonder gate, the Gate of San Giovanni Laterano, where the two last objects that attract the notice of a departing visitor, and the two first objects that attract the notice of an arriving one, are a proud church and a decaying ruin[1]—good emblems of Rome.

Our way lies over the Campagna, which looks more solemn on a bright blue day like this, than beneath a darker sky; the great extent of ruin being plainer to the eye: and the sunshine through the arches of the broken aqueducts, showing other broken arches shining through them in the melancholy distance. When we have traversed it, and look back from Albano, its dark undulating surface lies below us like a stagnant lake, or like a broad dull Lethe flowing round the walls of Rome, and separating it from all the world! How often have the Legions, in triumphant march, gone glittering across that purple waste, so silent and unpeopled now! How often has the train of captives looked, with sinking hearts, upon the distant city, and beheld its population pouring out, to hail the return of their conqueror! What riot, sensuality and murder, have run mad in the vast palaces now heaps of brick and shattered marble! What glare of fires, and roar of popular tumult, and wail of pestilence and famine, have come sweeping over the wild plain where nothing is now heard but the wind, and where the solitary lizards gambol unmolested in the sun!

The train of wine-carts going into Rome, each driven by a shaggy peasant reclining beneath a little gipsy-fashioned canopy of sheepskin, is ended now, and we go toiling up into a higher country where there are trees. The next day brings us on the Pontine

Marshes, wearily flat and lonesome, and overgrown with brushwood, and swamped with water, but with a fine road made across them, shaded by a long, long avenue. Here and there, we pass a solitary guard-house; here and there a hovel, deserted, and walled up. Some herdsmen loiter on the banks of the stream beside the road, and sometimes a flat-bottomed boat, towed by a man, comes rippling idly along it. A horseman passes occasionally, carrying a long gun cross-wise on the saddle before him, and attended by fierce dogs; but there is nothing else astir save the wind and the shadows, until we come in sight of Terracina.

How blue and bright the sea, rolling below the windows of the inn so famous in robber stories! How picturesque the great crags and points of rock overhanging to-morrow's narrow road, where galley-slaves are working in the quarries above, and the sentinels who guard them lounge on the sea-shore! All night there is the murmur of the sea beneath the stars; and, in the morning, just at daybreak, the prospect suddenly becoming expanded, as if by a miracle, reveals—in the far distance, across the sea there!—Naples with its islands, and Vesuvius spouting fire! Within a quarter of an hour, the whole is gone as if it were a vision in the clouds, and there is nothing but the sea and sky.

The Neapolitan frontier crossed, after two hours' travelling; and the hungriest of soldiers and custom-house officers with difficulty appeased; we enter, by a gateless portal, into the first Neapolitan town—Fondi. Take note of Fondi, in the name of all that is wretched and beggarly.

A filthy channel of mud and refuse meanders down the centre of the miserable streets, fed by obscene rivulets that trickle from the abject houses. There is not a door, a window, or a shutter; not a roof, a wall, a post, or a pillar, in all Fondi, but is decayed, and crazy, and rotting away. The wretched history of the town, with all its sieges and pillages by Barbarossa[2] and the rest, might have been acted last year. How the gaunt dogs that sneak about the miserable streets,

come to be alive, and undevoured by the people, is one of the enigmas of the world.

A hollow-cheeked and scowling people they are! All beggars; but that's nothing. Look at them as they gather round. Some, are too indolent to come downstairs, or are too wisely mistrustful of the stairs, perhaps, to venture: so stretch out their lean hands from upper windows, and howl; others, come flocking about us, fighting and jostling one another, and demanding, incessantly, charity for the love of God, charity for the love of the Blessed Virgin, charity for the love of all the Saints. A group of miserable children, almost naked, screaming forth the same petition, discover that they can see themselves reflected in the varnish of the carriage, and begin to dance and make grimaces, that they may have the pleasure of seeing their antics repeated in this mirror. A crippled idiot, in the act of striking one of them who drowns his clamorous demand for charity, observes his angry counterpart in the panel, stops short, and thrusting out his tongue, begins to wag his head and chatter. The shrill cry raised at this, awakens half-a-dozen wild creatures wrapped in frowzy brown cloaks, who are lying on the church-steps with pots and pans for sale. These, scrambling up, approach, and beg defiantly. "I am hungry. Give me something. Listen to me, Signor. I am hungry!" Then, a ghastly old woman, fearful of being too late, comes hobbling down the street, stretching out one hand, and scratching herself all the way with the other, and screaming, long before she can be heard, "Charity, charity! I'll go and pray for you directly, beautiful lady, if you'll give me charity!" Lastly, the members of a brotherhood for burying the dead: hideously masked, and attired in shabby black robes, white at the skirts, with the splashes of many muddy winters: escorted by a dirty priest, and a congenial cross-bearer: come hurrying past. Surrounded by this motley concourse, we move out of Fondi: bad bright eyes glaring at us, out of the darkness of every crazy tenement, like glistening fragments of its filth and putrefaction.

A noble mountain-pass, with the ruins of a fort on a strong eminence, traditionally called the Fort of Fra Diavolo;[3] the old town of Itrí, like a device in pastry, built up, almost perpendicularly, on a hill, and approached by long steep flights of steps; beautiful Mola di Gaëta, whose wines, like those of Albano, have degenerated since the days of Horace, or his taste for wine was bad: which is not likely of one who enjoyed it so much, and extolled it so well another night upon the road at St. Agatha; a rest next day at Capua, which is picturesque, but hardly so seductive to a traveller now, as the soldiers of Prætorian Rome[4] were wont to find the ancient city of that name; a flat road among vines festooned and looped from tree to tree; and Mount Vesuvius close at hand at last!—its cone and summit whitened with snow; and its smoke hanging over it, in the heavy atmosphere of the day, like a dense cloud. So we go, rattling down hill, into Naples.

A funeral is coming up the street, towards us. The body, on an open bier, borne on a kind of palanquin, covered with a gay cloth of crimson and gold. The mourners, in white gowns and masks. If there be death abroad, life is well represented too, for all Naples would seem to be out of doors, and tearing to and fro in carriages. Some of these, the common Vetturíno vehicles, are drawn by three horses abreast, decked with smart trappings and great abundance of brazen ornament, and always going very fast. Not that their loads are light; for the smallest of them has at least six people inside, four in front, four or five more hanging on behind, and two or three more, in a net or bag below the axle-tree, where they lie half-suffocated with mud and dust. Exhibitors of Punch, buffo singers[5] with guitars, reciters of poetry, reciters of stories, a row of cheap exhibitions with clowns and showmen, drums, and trumpets, painted cloths representing the wonders within, and admiring crowds assembled without, assist the whirl and bustle. Ragged lazzaroni[6] lie asleep in doorways, archways, and kennels; the gentry, gaily dressed, are dashing up and down in carriages on the Chiaja,[7] or walking in the Public

Gardens; and quiet letter-writers, perched behind their little desks and inkstands under the Portico of the Great Theatre of San Carlo,[8] in the public street, are waiting for clients.

Here is a galley-slave in chains, who wants a letter written to a friend. He approaches a clerkly-looking man, sitting under the corner arch, and makes his bargain. He has obtained permission of the sentinel who guards him: who stands near, leaning against the wall and cracking nuts. The galley-slave dictates in the ear of the letter-writer, what he desires to say; and as he can't read writing, looks intently in his face, to read there whether he sets down faithfully what he is told. After a time, the galley-slave becomes discursive – incoherent. The secretary pauses and rubs his chin. The galley-slave is voluble and energetic. The secretary, at length, catches the idea, and with the air of a man who knows how to word it, sets it down; stopping, now and then, to glance back at his text admiringly. The galley-slave is silent. The soldier stoically cracks his nuts. Is there anything more to say? inquires the letter-writer. No more. Then listen, friend of mine. He reads it through. The galley-slave is quite enchanted. It is folded, and addressed, and given to him, and he pays the fee. The secretary falls back indolently in his chair, and takes a book. The galley-slave gathers up an empty sack. The sentinel throws away a handful of nut-shells, shoulders his musket, and away they go together.

Why do the beggars rap their chins constantly, with their right hands, when you look at them? Everything is done in pantomime in Naples, and that is the conventional sign for hunger. A man who is quarrelling with another, yonder, lays the palm of his right hand on the back of his left, and shakes the two thumbs—expressive of a donkey's ears—whereat his adversary is goaded to desperation. Two people bargaining for fish, the buyer empties an imaginary waistcoat pocket when he is told the price, and walks away without a word: having thoroughly conveyed to the seller that he considers it too dear. Two people in carriages, meeting, one touches his lips, twice or thrice, holding up the five fingers on his right hand, and

gives a horizontal cut in the air with the palm. The other nods briskly, and goes his way. He has been invited to a friendly dinner at half-past five o'clock, and will certainly come.

All over Italy, a peculiar shake of the right hand from the wrist, with the forefinger stretched out, expresses a negative—the only negative beggars will ever understand. But, in Naples, those five fingers are copious language.

All this, and every other kind of out-door life and stir, and maccaroni-eating at sunset, and flower-selling all day long, and begging and stealing everywhere and at all hours, you see upon the bright sea-shore, where the waves of the bay sparkle merrily. But, lovers and hunters of the picturesque, let us not keep too studiously out of view the miserable depravity, degradation, and wretchedness, with which this gay Neapolitan life is inseparably associated! It is not well to find Saint Giles's so repulsive, and the Porta Capuana[9] so attractive. A pair of naked legs and a ragged red scarf, do not make *all* the difference between what is interesting and what is coarse and odious? Painting and poetising for ever, if you will, the beauties of this most beautiful and lovely spot of earth, let us, as our duty, try to associate a new picturesque with some faint recognition of man's destiny and capabilities; more hopeful, I believe, among the ice and snow of the North Pole, than in the sun and bloom of Naples.

Capri—once made odious by the deified beast Tiberius[10]—Ischia, Procida, and the thousand distant beauties of the Bay, lie in the blue sea yonder, changing in the mist and sunshine twenty times a-day: now close at hand, now far off, now unseen. The fairest country in the world, is spread about us. Whether we turn towards the Miseno shore of the splendid watery amphitheatre, and go by the Grotto of Posilipo to the Grotto del Cane and away to Baiæ: or take the other way, towards Vesuvius and Sorrento, it is one succession of delights. In the last-named direction, where, over doors and archways, there are countless little images of San Gennaro,[11] with his Canute's[12]

hand stretched out, to check the fury of the Burning Mountain, we are carried pleasantly, by a railroad on the beautiful Sea Beach, past the town of Torre del Greco, built upon the ashes of the former town destroyed by an eruption of Vesuvius,[13] within a hundred years; and past the flat-roofed houses, granaries, and macaroni manufactories; to Castel-a-Mare, with its ruined castle, now inhabited by fishermen, standing in the sea upon a heap of rocks. Here, the railroad terminates; but, hence we may ride on, by an unbroken succession of enchanting bays, and beautiful scenery, sloping from the highest summit of Saint Angelo, the highest neighbouring mountain, down to the water's edge—among vineyards, olive-trees, gardens of oranges and lemons, orchards, heaped-up rocks, green gorges in the hills—and by the bases of snow-covered heights, and through small towns with handsome, dark-haired women at the doors—and past delicious summer villas—to Sorrento, where the Poet Tasso drew his inspiration from the beauty surrounding him. Returning, we may climb the heights above Castel-a-Mare, and looking down among the boughs and leaves, see the crisp water glistening in the sun; and clusters of white houses in distant Naples, dwindling, in the great extent of prospect, down to dice. The coming back to the city, by the beach again, at sunset: with the glowing sea on one side, and the darkening mountain, with its smoke and flame, upon the other: is a sublime conclusion to the glory of the day.

That church by the Porta Capuana[14]—near the old fisher-market in the dirtiest quarter of dirty Naples, where the revolt of Masaniello[15] began—is memorable for having been the scene of one of his earliest proclamations to the people, and is particularly remarkable for nothing else, unless it be its waxen and bejewelled Saint in a glass case, with two odd hands; or the enormous number of beggars who are constantly rapping their chins there, like a battery of castanets. The cathedral with the beautiful door, and the columns of African and Egyptian granite that once ornamented the temple of Apollo,[16] contains the famous sacred blood of San Gennaro or Januarius: which is preserved in two phials in a silver

tabernacle, and miraculously liquefies three times a-year, to the great admiration of the people. At the same moment, the stone (distant some miles) where the Saint suffered martyrdom, becomes faintly red. It is said that the officiating priests turn faintly red also, sometimes, when these miracles occur.

The old, old men who live in hovels at the entrance of these ancient catacombs, and who, in their age and infirmity, seem waiting here, to be buried themselves, are members of a curious body, called the Royal Hospital, who are the official attendants at funerals. Two of these old spectres totter away, with lighted tapers, to show the caverns of death—as unconcerned as if they were immortal. They were used as burying-places for three hundred years; and, in one part, is a large pit full of skulls and bones, said to be the sad remains of a great mortality occasioned by a plague. In the rest there is nothing but dust. They consist, chiefly, of great wide corridors and labyrinths, hewn out of the rock. At the end of some of these long passages, are unexpected glimpses of the daylight, shining down from above. It looks as ghastly and as strange: among the torches, and the dust, and the dark vaults: as if it, too, were dead and buried.

The present burial-place[17] lies out yonder, on a hill between the city and Vesuvius. The old Campo Santo with its three hundred and sixty-five pits, is only used for those who die in hospitals, and prisons, and are unclaimed by their friends. The graceful new cemetery, at no great distance from it, though yet unfinished, has already many graves among its shrubs and flowers, and airy colonnades. It might be reasonably objected elsewhere, that some of the tombs are meretricious and too fanciful; but the general brightness seems to justify it here; and Mount Vesuvius, separated from them by a lovely slope of ground, exalts and saddens the scene.

If it be solemn to behold from this new City of the Dead, with its dark smoke hanging in the clear sky, how much more awful and

impressive is it, viewed from the ghostly ruins of Herculaneum and Pompeii![18]

Stand at the bottom of the great market-place of Pompeii, and look up the silent streets, through the ruined temples of Jupiter and Isis,[19] over the broken houses with their inmost sanctuaries open to the day, away to Mount Vesuvius, bright and snowy in the peaceful distance; and lose all count of time, and heed of other things, in the strange and melancholy sensation of seeing the Destroyed and the Destroyer making this quiet picture in the sun. Then, ramble on, and see, at every turn, the little familiar tokens of human habitation and every-day pursuits; the chafing of the bucket-rope in the stone rim of the exhausted well; the track of carriage-wheels in the pavement of the street; the marks of drinking-vessels on the stone counter of the wine-shop; the amphoræ in private cellars, stored away so many hundred years ago, and undisturbed to this hour—all rendering the solitude and deadly lonesomeness of the place, ten thousand times more solemn, than if the volcano, in its fury, had swept the city from the earth, and sunk it in the bottom of the sea.

After it was shaken by the earthquake which preceded the eruption, workmen were employed in shaping out, in stone, new ornaments for temples and other buildings that had suffered. Here lies their work, outside the city gate, as if they would return to-morrow.

In the cellar of Diomede's house, where certain skeletons were found huddled together, close to the door, the impression of their bodies on the ashes, hardened with the ashes, and became stamped and fixed there, after they had shrunk, inside, to scanty bones. So, in the theatre of Herculaneum, a comic mask, floating on the stream when it was hot and liquid, stamped its mimic features in it as it hardened into stone; and now, it turns upon the stranger the fantastic look it turned upon the audiences in that same theatre two thousand years ago.

Next to the wonder of going up and down the streets, and in and out of the houses, and traversing the secret chambers of the temples of a religion that has vanished from the earth, and finding so many fresh traces of remote antiquity: as if the course of Time had been stopped after this desolation, and there had been no nights and days, months, years, and centuries, since: nothing is more impressive and terrible than the many evidences of the searching nature of the ashes, as bespeaking their irresistible power, and the impossibility of escaping them. In the wine-cellars, they forced their way into the earthen vessels: displacing the wine and choking them, to the brim, with dust. In the tombs, they forced the ashes of the dead from the funeral urns, and rained new ruin even into them. The mouths, and eyes, and skulls of all the skeletons, were stuffed with this terrible hail. In Herculaneum, where the flood was of a different and a heavier kind, it rolled in, like a sea. Imagine a deluge of water turned to marble, at its height – and that is what is called “the lava” here.

Some workmen were digging the gloomy well on the brink of which we now stand, looking down, when they came on some of the stone benches of the theatre—those steps (for such they seem) at the bottom of the excavation—and found the buried city of Herculaneum. Presently going down, with lighted torches, we are perplexed by great walls of monstrous thickness, rising up between the benches, shutting out the stage, obtruding their shapeless forms in absurd places, confusing the whole plan, and making it a disordered dream. We cannot, at first, believe, or picture to ourselves, that THIS came rolling in, and drowned the city; and that all that is not here, has been cut away, by the axe, like solid stone. But this perceived and understood, the horror and oppression of its presence are indescribable.

Many of the paintings on the walls in the roofless chambers of both cities, or carefully removed to the museum at Naples, are as fresh and plain, as if they had been executed yesterday. Here are subjects of still life, as provisions, dead game, bottles, glasses, and

the like; familiar classical stories, or mythological fables, always forcibly and plainly told; conceits of cupids, quarrelling, sporting, working at trades; theatrical rehearsals; poets reading their productions to their friends; inscriptions chalked upon the walls; political squibs, advertisements, rough drawings by schoolboys; everything to people and restore the ancient cities, in the fancy of their wondering visitor. Furniture, too, you see, of every kind—lamps, tables, couches; vessels for eating, drinking, and cooking; workmen's tools, surgical instruments, tickets for the theatre, pieces of money, personal ornaments, bunches of keys found clenched in the grasp of skeletons, helmets of guards and warriors; little household bells, yet musical with their old domestic tones.

The least among these objects, lends its aid to swell the interest of Vesuvius, and invest it with a perfect fascination. The looking, from either ruined city, into the neighbouring grounds overgrown with beautiful vines and luxuriant trees; and remembering that house upon house, temple on temple, building after building, and street after street, are still lying underneath the roots of all the quiet cultivation, waiting to be turned up to the light of day; is something so wonderful, so full of mystery, so captivating to the imagination, that one would think it would be paramount, and yield to nothing else. To nothing but Vesuvius; but the mountain is the genius of the scene. From every indication of the ruin it has worked, we look, again, with an absorbing interest to where its smoke is rising up into the sky. It is beyond us, as we thread the ruined streets: above us, as we stand upon the ruined walls; we follow it through every vista of broken columns, as we wander through the empty court-yards of the houses; and through the garlandings and interlacings of every wanton vine. Turning away to Pæstum[20] yonder, to see the awful structures built, the least aged of them, hundreds of years before the birth of Christ, and standing yet, erect in lonely majesty, upon the wild, malaria-blighted plain—we watch Vesuvius as it disappears from the prospect, and watch for it again, on our return, with the

same thrill of interest: as the doom and destiny of all this beautiful country, biding its terrible time.

It is very warm in the sun, on this early spring-day, when we return from Pæstum, but very cold in the shade: insomuch, that although we may lunch, pleasantly, at noon, in the open air, by the gate of Pompeii, the neighbouring rivulet supplies thick ice for our wine. But, the sun is shining brightly; there is not a cloud or speck of vapour in the whole blue sky, looking down upon the bay of Naples; and the moon will be at the full to-night. No matter that the snow and ice lie thick upon the summit of Vesuvius, or that we have been on foot all day at Pompeii, or that croakers maintain that strangers should not be on the mountain by night, in such an unusual season. Let us take advantage of the fine weather; make the best of our way to Resina, the little village at the foot of the mountain; prepare ourselves, as well as we can, on so short a notice, at the guide's house; ascend at once, and have sunset half-way up, moon-light at the top, and midnight to come down in!

At four o'clock in the afternoon, there is a terrible uproar in the little stable-yard of Signor Salvatore, the recognised head-guide, with the gold band round his cap; and thirty under-guides who are all scuffling and screaming at once, are preparing half-a-dozen saddled ponies, three litters, and some stout staves, for the journey. Every one of the thirty, quarrels with the other twenty-nine, and frightens the six ponies; and as much of the village as can possibly squeeze itself into the little stable-yard, participates in the tumult, and gets trodden on by the cattle.

After much violent skirmishing, and more noise than would suffice for the storming of Naples, the procession starts. The head-guide, who is liberally paid for all the attendants, rides a little in advance of the party; the other thirty guides proceed on foot. Eight go forward with the litters that are to be used by-and-by; and the remaining two-and-twenty beg.

We ascend, gradually, by stony lanes like rough broad flights of stairs, for some time. At length, we leave these, and the vineyards on either side of them, and emerge upon a bleak bare region where the lava lies confusedly, in enormous rusty masses: as if the earth had been ploughed up by burning thunderbolts. And now, we halt to see the sun set. The change that falls upon the dreary region, and on the whole mountain, as its red light fades, and the night comes on —and the unutterable solemnity and dreariness that reign around, who that has witnessed it, can ever forget!

It is dark, when after winding, for some time, over the broken ground, we arrive at the foot of the cone: which is extremely steep, and seems to rise, almost perpendicularly, from the spot where we dismount. The only light is reflected from the snow, deep, hard, and white, with which the cone is covered. It is now intensely cold, and the air is piercing. The thirty-one have brought no torches, knowing that the moon will rise before we reach the top. Two of the litters are devoted to the two ladies; the third, to a rather heavy gentleman from Naples, whose hospitality and good-nature have attached him to the expedition, and determined him to assist in doing the honours of the mountain. The rather heavy gentleman is carried by fifteen men; each of the ladies by half-a-dozen. We who walk, make the best use of our staves; and so the whole party begin to labour upward over the snow,—as if they were toiling to the summit of an antediluvian Twelfth-cake.

We are a long time toiling up; and the head-guide looks oddly about him when one of the company—not an Italian, though an habitué of the mountain for many years: whom we will call, for our present purpose, Mr. Pickle of Portici—[21] suggests that, as it is freezing hard, and the usual footing of ashes is covered by the snow and ice, it will surely be difficult to descend. But the sight of the litters above, tilting up and down, and jerking from this side to that, as the bearers continually slip and tumble, diverts our attention; more especially as the whole length of the rather heavy gentleman is, at

that moment, presented to us alarmingly foreshortened, with his head downwards.

The rising of the moon soon afterwards, revives the flagging spirits of the bearers. Stimulating each other with their usual watchword, “Courage, friend! It is to eat maccaroni!” they press on, gallantly, for the summit.

From tingeing the top of the snow above us, with a band of light, and pouring it in a stream through the valley below, while we have been ascending in the dark, the moon soon lights the whole white mountain-side, and the broad sea down below, and tiny Naples in the distance, and every village in the country round. The whole prospect is in this lovely state, when we come upon the platform on the mountain-top—the region of Fire—an exhausted crater formed of great masses of gigantic cinders, like blocks of stone from some tremendous waterfall, burnt up; from every clink and crevice of which, hot, sulphurous smoke is pouring out: while, from another conical-shaped hill, the present crater, rising abruptly from this platform at the end, great sheets of fire are streaming forth: reddening the night with flame, blackening it with smoke, and spotting it with red-hot stones and cinders, that fly up into the air like feathers, and fall down like lead. What words can paint the gloom and grandeur of this scene!

The broken ground; the smoke; the sense of suffocation from the sulphur; the fear of falling down through the crevices in the yawning ground; the stopping, every now and then, for somebody who is missing in the dark (for the dense smoke now obscures the moon); the intolerable noise of the thirty; and the hoarse roaring of the mountain; make it a scene of such confusion, at the same time, that we reel again. But, dragging the ladies through it, and across another exhausted crater to the foot of the present Volcano, we approach close to it on the windy side, and then sit down among the hot ashes at its foot, and look up in silence; faintly estimating the

action that is going on within, from its being full a hundred feet higher, at this minute, than it was six weeks ago.

There is something in the fire and roar, that generates an irresistible desire to get nearer to it. We cannot rest long, without starting off, two of us, on our hands and knees, accompanied by the head-guide, to climb to the brim of the flaming crater, and try to look in. Meanwhile, the thirty yell, as with one voice, that it is a dangerous proceeding, and call to us to come back; frightening the rest of the party out of their wits.

What with their noise, and what with the trembling of the thin crust of ground, that seems about to open underneath our feet and plunge us in the burning gulf below (which is the real danger, if there be any); and what with the flashing of the fire in our faces, and the shower of red-hot ashes that is raining down, and the choking smoke and sulphur; we may well feel giddy and irrational, like drunken men. But, we contrive to climb up to the brim, and look down, for a moment, into the Hell of boiling fire below. Then, we all three come rolling down; blackened, and singed, and scorched, and hot, and giddy: and each with his dress alight in half-a-dozen places.

You have read, a thousand times, that the usual way of descending, is, by sliding down the ashes: which, forming a gradually-increasing ledge below the feet, prevent too rapid a descent. But, when we have crossed the two exhausted craters on our way back, and are come to this precipitous place, there is (as Mr. Pickle has foretold) no vestige of ashes to be seen; the whole being a smooth sheet of ice.

In this dilemma, ten or a dozen of the guides cautiously join hands, and make a chain of men; of whom the foremost beat, as well as they can, a rough track with their sticks, down which we prepare to follow. The way being fearfully steep, and none of the party: even of the thirty: being able to keep their feet for six paces together, the ladies are taken out of their litters, and placed, each between two

careful persons; while others of the thirty hold by their skirts, to prevent their falling forward—a necessary precaution, tending to the immediate and hopeless dilapidation of their apparel. The rather heavy gentleman is adjured to leave his litter too, and be escorted in a similar manner; but he resolves to be brought down as he was brought up, on the principle that his fifteen bearers are not likely to tumble all at once, and that he is safer so, than trusting to his own legs.

In this order, we begin the descent: sometimes on foot, sometimes shuffling on the ice: always proceeding much more quietly and slowly, than on our upward way: and constantly alarmed by the falling among us of somebody from behind, who endangers the footing of the whole party, and clings pertinaciously to anybody's ankles. It is impossible for the litter to be in advance, too, as the track has to be made; and its appearance behind us, overhead—with some one or other of the bearers always down, and the rather heavy gentleman with his legs always in the air—is very threatening and frightful. We have gone on thus, a very little way, painfully and anxiously, but quite merrily, and regarding it as a great success—and have all fallen several times, and have all been stopped, somehow or other, as we were sliding away—when Mr. Pickle of Portici, in the act of remarking on these uncommon circumstances as quite beyond his experience, stumbles, falls, disengages himself, with quick presence of mind, from those about him, plunges away head foremost, and rolls, over and over, down the whole surface of the cone!

Sickening as it is to look, and be so powerless to help him, I see him there, in the moonlight—I have had such a dream often—skimming over the white ice, like a cannon-ball. Almost at the same moment, there is a cry from behind; and a man who has carried a light basket of spare cloaks on his head, comes rolling past, at the same frightful speed, closely followed by a boy. At this climax of the chapter of accidents, the remaining eight-and-twenty vociferate to that degree, that a pack of wolves would be music to them!

Giddy, and bloody, and a mere bundle of rags, is Pickle of Portici when we reach the place where we dismounted, and where the horses are waiting; but, thank God, sound in limb! And never are we likely to be more glad to see a man alive and on his feet, than to see him now—making light of it too, though sorely bruised and in great pain. The boy is brought into the Hermitage on the Mountain, while we are at supper, with his head tied up; and the man is heard of, some hours afterwards. He too is bruised, and stunned, but has broken no bones; the snow having, fortunately, covered all the larger blocks of rock and stone, and rendered them harmless.

After a cheerful meal, and a good rest before a blazing fire, we again take horse, and continue our descent to Salvatore's house—very slowly, by reason of our bruised friend being hardly able to keep the saddle, or endure the pain of motion. Though it is so late at night, or early in the morning, all the people of the village are waiting about the little stable-yard when we arrive, and looking up the road by which we are expected. Our appearance is hailed with a great clamour of tongues, and a general sensation for which in our modesty we are somewhat at a loss to account, until, turning into the yard, we find that one of a party of French gentlemen who were on the mountain at the same time is lying on some straw in the stable, with a broken limb: looking like Death, and suffering great torture; and that we were confidently supposed to have encountered some worse accident.

So "well returned, and Heaven be praised!" as the cheerful Vetturíno, who has borne us company all the way from Pisa, says, with all his heart! And away with his ready horses, into sleeping Naples!

It wakes again to Policinelli and pickpockets, buffo singers and beggars, rags, puppets, flowers, brightness, dirt, and universal degradation; airing its Harlequin suit in the sunshine, next day and every day; singing, starving, dancing, gaming, on the sea-shore; and leaving all labour to the burning mountain, which is ever at its work.

Our English dilettanti would be very pathetic on the subject of the national taste, if they could hear an Italian opera half as badly sung in England as we may hear the Foscari[22] performed, to-night, in the splendid theatre of San Carlo. But, for astonishing truth and spirit in seizing and embodying the real life about it, the shabby little San Carlino[23] Theatre—the rickety house one story high, with a staring picture outside: down among the drums and trumpets, and the tumblers, and the lady conjurer—is without a rival anywhere.

There is one extraordinary feature in the real life of Naples, at which we may take a glance before we go—the Lotteries.

They prevail in most parts of Italy, but are particularly obvious, in their effects and influences, here. They are drawn every Saturday. They bring an immense revenue to the Government; and diffuse a taste for gambling among the poorest of the poor, which is very comfortable to the coffers of the State, and very ruinous to themselves. The lowest stake is one grain; less than a farthing. One hundred numbers—from one to a hundred, inclusive—are put into a box. Five are drawn. Those are the prizes. I buy three numbers. If one of them come up, I win a small prize. If two, some hundreds of times my stake. If three, three thousand five hundred times my stake. I stake (or play as they call it) what I can upon my numbers, and buy what numbers I please. The amount I play, I pay at the lottery office, where I purchase the ticket; and it is stated on the ticket itself.

Every lottery office keeps a printed book, an Universal Lottery Diviner, where every possible accident and circumstance is provided for, and has a number against it. For instance, let us take two carlini —about sevenpence. On our way to the lottery office, we run against a black man. When we get there, we say gravely, “The Diviner.” It is handed over the counter, as a serious matter of business. We look at black man. Such a number. “Give us that.” We look at running

against a person in the street. “Give us that.” We look at the name of the street itself. “Give us that.” Now, we have our three numbers.

If the roof of the theatre of San Carlo were to fall in, so many people would play upon the numbers attached to such an accident in the Diviner, that the Government would soon close those numbers, and decline to run the risk of losing any more upon them. This often happens. Not long ago, when there was a fire in the King’s Palace, there was such a desperate run on fire, and king, and palace, that further stakes on the numbers attached to those words in the Golden Book were forbidden. Every accident or event, is supposed, by the ignorant populace, to be a revelation to the beholder, or party concerned, in connexion with the lottery. Certain people who have a talent for dreaming fortunately, are much sought after; and there are some priests who are constantly favoured with visions of the lucky numbers.

I heard of a horse running away with a man, and dashing him down, dead, at the corner of a street. Pursuing the horse with incredible speed, was another man, who ran so fast, that he came up immediately after the accident. He threw himself upon his knees beside the unfortunate rider, and clasped his hand with an expression of the wildest grief. “If you have life,” he said, “speak one word to me! If you have one gasp of breath left, mention your age for Heaven’s sake, that I may play that number in the lottery.”

It is four o’clock in the afternoon, and we may go to see our lottery drawn. The ceremony takes place every Saturday, in the Tribunale, or Court of Justice—this singular, earthy-smelling room, or gallery, as mouldy as an old cellar, and as damp as a dungeon. At the upper end is a platform, with a large horse-shoe table upon it; and a President and Council sitting round—all Judges of the Law. The man on the little stool behind the President, is the Capo Lazzarone, a kind of tribune of the people, appointed on their behalf to see that all is fairly conducted: attended by a few personal friends. A ragged, swarthy fellow he is: with long matted hair hanging down all over his

face: and covered, from head to foot, with most unquestionably genuine dirt. All the body of the room is filled with the commonest of the Neapolitan people: and between them and the platform, guarding the steps leading to the latter, is a small body of soldiers.

There is some delay in the arrival of the necessary number of judges; during which, the box, in which the numbers are being placed, is a source of the deepest interest. When the box is full, the boy who is to draw the numbers out of it becomes the prominent feature of the proceedings. He is already dressed for his part, in a tight brown Holland coat, with only one (the left) sleeve to it, which leaves his right arm bared to the shoulder, ready for plunging down into the mysterious chest.

During the hush and whisper that pervade the room, all eyes are turned on this young minister of fortune. People begin to inquire his age, with a view to the next lottery; and the number of his brothers and sisters; and the age of his father and mother; and whether he has any moles or pimples upon him; and where, and how many; when the arrival of the last judge but one (a little old man, universally dreaded as possessing the Evil Eye) makes a slight diversion, and would occasion a greater one, but that he is immediately deposed, as a source of interest, by the officiating priest, who advances gravely to his place, followed by a very dirty little boy, carrying his sacred vestments, and a pot of Holy Water.

Here is the last judge come at last, and now he takes his place at the horse-shoe table.

There is a murmur of irrepressible agitation. In the midst of it, the priest puts his head into the sacred vestments, and pulls the same over his shoulders. Then he says a silent prayer; and dipping a brush into the pot of Holy Water, sprinkles it over the box and over the boy, and gives them a double-barrelled blessing, which the box and the boy are both hoisted on the table to receive. The boy remaining on the table, the box is now carried round the front of the

platform, by an attendant, who holds it up and shakes it lustily all the time; seeming to say, like the conjurer, “There is no deception, ladies and gentlemen; keep your eyes upon me, if you please!”

At last, the box is set before the boy; and the boy, first holding up his naked arm and open hand, dives down into the hole (it is made like a ballot-box) and pulls out a number, which is rolled up, round something hard, like a bonbon. This he hands to the judge next him, who unrolls a little bit, and hands it to the President, next to whom he sits. The President unrolls it, very slowly. The Capo Lazzarone leans over his shoulder. The President holds it up, unrolled, to the Capo Lazzarone. The Capo Lazzarone, looking at it eagerly, cries out, in a shrill loud voice, “Sessantadue!” (sixty-two), expressing the two upon his fingers, as he calls it out. Alas! the Capo Lazzarone himself has not staked on sixty-two. His face is very long, and his eyes roll wildly.

As it happens to be a favourite number, however, it is pretty well received, which is not always the case. They are all drawn with the same ceremony, omitting the blessing. One blessing is enough for the whole multiplication-table. The only new incident in the proceedings, is the gradually deepening intensity of the change in the Capo Lazzarone, who has, evidently, speculated to the very utmost extent of his means; and who, when he sees the last number, and finds that it is not one of his, clasps his hands, and raises his eyes to the ceiling before proclaiming it, as though remonstrating, in a secret agony, with his patron saint, for having committed so gross a breach of confidence. I hope the Capo Lazzarone may not desert him for some other member of the Calendar, but he seems to threaten it.

Where the winners may be, nobody knows. They certainly are not present; the general disappointment filling one with pity for the poor people. They look: when we stand aside, observing them, in their passage through the court-yard down below: as miserable as the prisoners in the jail (it forms a part of the building), who are peeping down upon them, from between their bars; or, as the fragments of

human heads which are still dangling in chains outside, in memory of the good old times, when their owners were strung up there, for the popular edification.

Away from Naples in a glorious sunrise, by the road to Capua, and then on a three days' journey along by-roads, that we may see, on the way, the monastery of Monte Cassino,[24] which is perched on the steep and lofty hill above the little town of San Germano, and is lost on a misty morning in the clouds.

So much the better, for the deep sounding of its bell, which, as we go winding up, on mules, towards the convent, is heard mysteriously in the still air, while nothing is seen but the grey mist, moving solemnly and slowly, like a funeral procession. Behold, at length the shadowy pile of building close before us: its grey walls and towers dimly seen, though so near and so vast: and the raw vapour rolling through its cloisters heavily.

There are two black shadows walking to and fro in the quadrangle, near the statues of the Patron Saint and his sister; and hopping on behind them, in and out of the old arches, is a raven, croaking in answer to the bell, and uttering, at intervals, the purest Tuscan. How like a Jesuit he looks! There never was a sly and stealthy fellow so at home as is this raven, standing now at the refectory door, with his head on one side, and pretending to glance another way, while he is scrutinizing the visitors keenly, and listening with fixed attention. What a dull-headed monk the porter becomes in comparison!

"He speaks like us!" says the porter: "quite as plainly." Quite as plainly, Porter. Nothing could be more expressive than his reception of the peasants who are entering the gate with baskets and burdens. There is a roll in his eye, and a chuckle in his throat, which should qualify him to be chosen Superior of an Order of Ravens. He knows all about it. "It's all right," he says. "We know what we know. Come along, good people. Glad to see you!"

How was this extraordinary structure ever built in such a situation, where the labour of conveying the stone and iron, and marble, so great a height, must have been prodigious? “Caw!” says the raven, welcoming the peasants. How, being despoiled by plunder, fire and earthquake, has it risen from its ruins, and been again made what we now see it, with its church so sumptuous and magnificent? “Caw!” says the raven, welcoming the peasants. These people have a miserable appearance, and (as usual) are densely ignorant, and all beg, while the monks are chaunting in the chapel. “Caw!” says the raven, “Cuckoo!”

So we leave him, chuckling and rolling his eye at the convent gate, and wind slowly down again through the cloud. At last emerging from it, we come in sight of the village far below, and the flat green country intersected by rivulets; which is pleasant and fresh to see after the obscurity and haze of the convent—no disrespect to the raven, or the holy friars.

Away we go again, by muddy roads, and through the most shattered and tattered of villages, where there is not a whole window among all the houses, or a whole garment among all the peasants, or the least appearance of anything to eat, in any of the wretched hucksters’ shops. The women wear a bright red bodice laced before and behind, a white skirt, and the Neapolitan head-dress of square folds of linen, primitively meant to carry loads on. The men and children wear anything they can get. The soldiers are as dirty and rapacious as the dogs. The inns are such hobgoblin places, that they are infinitely more attractive and amusing than the best hotels in Paris. Here is one near Valmontone (that is Valmontone, the round, walled town on the mount opposite), which is approached by a quagmire almost knee-deep. There is a wild colonnade below, and a dark yard full of empty stables and lofts, and a great long kitchen with a great long bench and a great long form, where a party of travellers, with two priests among them, are crowding round the fire while their supper is cooking. Above stairs, is a rough brick gallery to sit in, with very little windows with very small patches of knotty glass

in them, and all the doors that open from it (a dozen or two) off their hinges, and a bare board on trestles for a table, at which thirty people might dine easily, and a fireplace large enough in itself for a breakfast-parlour, where, as the faggots blaze and crackle, they illuminate the ugliest and grimmest of faces, drawn in charcoal on the whitewashed chimney-sides by previous travellers. There is a flaring country lamp on the table; and, hovering about it, scratching her thick black hair continually, a yellow dwarf of a woman, who stands on tiptoe to arrange the hatchet knives, and takes a flying leap to look into the water-jug. The beds in the adjoining rooms are of the liveliest kind. There is not a solitary scrap of looking-glass in the house, and the washing apparatus is identical with the cooking utensils. But the yellow dwarf sets on the table a good flask of excellent wine, holding a quart at least; and produces, among half-a-dozen other dishes, two-thirds of a roasted kid, smoking hot. She is as good-humoured, too, as dirty, which is saying a great deal. So here's long life to her, in the flask of wine, and prosperity to the establishment.

Rome gained and left behind, and with it the Pilgrims who are now repairing to their own homes again—each with his scallop shell[25] and staff, and soliciting alms for the love of God—we come, by a fair country, to the falls of Terni, where the whole Velino river dashes, headlong, from a rocky height, amidst shining spray and rainbows. Perugia, strongly fortified by art and nature, on a lofty eminence, rising abruptly from the plain where purple mountains mingle with the distant sky, is glowing, on its market-day, with radiant colours. They set off its sombre but rich Gothic buildings admirably. The pavement of its market-place is strewn with country goods. All along the steep hill leading from the town, under the town wall, there is a noisy fair of calves, lambs, pigs, horses, mules, and oxen. Fowls, geese, and turkeys, flutter vigorously among their very hoofs; and buyers, sellers, and spectators, clustering everywhere, block up the road as we come shouting down upon them.

Suddenly, there is a ringing sound among our horses. The driver stops them. Sinking in his saddle, and casting up his eyes to Heaven, he delivers this apostrophe, “Oh Jove Omnipotent! here is a horse has lost his shoe!”

Notwithstanding the tremendous nature of this accident, and the utterly forlorn look and gesture (impossible in any one but an Italian Vetturíno) with which it is announced, it is not long in being repaired by a mortal Farrier, by whose assistance we reach Castiglione the same night, and Arezzo next day. Mass is, of course, performing in its fine cathedral,[26] where the sun shines in among the clustered pillars, through rich stained-glass windows: half revealing, half concealing the kneeling figures on the pavement, and striking out paths of spotted light in the long aisles.

But, how much beauty of another kind is here, when, on a fair clear morning, we look, from the summit of a hill, on Florence! See where it lies before us in a sun-lighted valley, bright with the winding Arno, and shut in by swelling hills; its domes, and towers, and palaces, rising from the rich country in a glittering heap, and shining in the sun like gold!

Magnificently stern and sombre are the streets of beautiful Florence; and the strong old piles of building make such heaps of shadow, on the ground and in the river, that there is another and a different city of rich forms and fancies, always lying at our feet. Prodigious palaces, constructed for defence, with small distrustful windows heavily barred, and walls of great thickness formed of huge masses of rough stone, frown, in their old sulky state, on every street. In the midst of the city—in the Piazza of the Grand Duke,[27] adorned with beautiful statues and the Fountain of Neptune[28]—rises the Palazzo Vecchio,[29] with its enormous overhanging battlements, and the Great Tower that watches over the whole town. In its court-yard—worthy of the Castle of Otranto[30] in its ponderous gloom—is a massive staircase that the heaviest waggon and the stoutest team of

horses might be driven up. Within it, is a Great Saloon, faded and tarnished in its stately decorations, and mouldering by grains, but recording yet, in pictures on its walls, the triumphs of the Medici[31] and the wars of the old Florentine people. The prison is hard by, in an adjacent court-yard of the building—a foul and dismal place, where some men are shut up close, in small cells like ovens; and where others look through bars and beg; where some are playing draughts, and some are talking to their friends, who smoke, the while, to purify the air; and some are buying wine and fruit of women-vendors; and all are squalid, dirty, and vile to look at. “They are merry enough, Signor,” says the Jailer. “They are all blood-stained here,” he adds, indicating, with his hand, three-fourths of the whole building. Before the hour is out, an old man, eighty years of age, quarrelling over a bargain with a young girl of seventeen, stabs her dead, in the market-place full of bright flowers; and is brought in prisoner, to swell the number.

Among the four old bridges that span the river, the Ponte Vecchio[32]—that bridge which is covered with the shops of Jewellers and Goldsmiths—is a most enchanting feature in the scene. The space of one house, in the centre, being left open, the view beyond is shown as in a frame; and that precious glimpse of sky, and water, and rich buildings, shining so quietly among the huddled roofs and gables on the bridge, is exquisite. Above it, the Gallery of the Grand Duke crosses the river. It was built to connect the two Great Palaces by a secret passage; and it takes its jealous course among the streets and houses, with true despotism: going where it lists, and spurning every obstacle away, before it.

The Grand Duke has a worthier secret passage through the streets, in his black robe and hood, as a member of the Compagnia della Misericordia,[33] which brotherhood includes all ranks of men. If an accident take place, their office is, to raise the sufferer, and bear him tenderly to the Hospital. If a fire break out, it is one of their functions to repair to the spot, and render their assistance and

protection. It is, also, among their commonest offices, to attend and console the sickly; and they neither receive money, nor eat, nor drink, in any house they visit for this purpose. Those who are on duty for the time, are all called together, on a moment's notice, by the tolling of the great bell of the Tower; and it is said that the Grand Duke has been seen, at this sound, to rise from his seat at table, and quietly withdraw to attend the summons.

In this other large Piazza, where an irregular kind of market is held, and stores of old iron and other small merchandise are set out on stalls, or scattered on the pavement, are grouped together the Cathedral[34] with its great Dome, the beautiful Italian Gothic Tower the Campanile,[35] and the Baptistery[36] with its wrought bronze doors. And here, a small untrodden square in the pavement, is "the Stone of DANTE,"[37] where (so runs the story) he was used to bring his stool, and sit in contemplation. I wonder was he ever, in his bitter exile, withheld from cursing the very stones in the streets of Florence the ungrateful, by any kind remembrance of this old musing-place, and its association with gentle thoughts of little Beatrice?[38]

The chapel of the Medici,[39] the Good and Bad Angels of Florence; the church of Santa Croce[40] where Michael Angelo[41] lies buried, and where every stone in the cloisters is eloquent on great men's deaths; innumerable churches, often masses of unfinished heavy brickwork externally, but solemn and serene within; arrest our lingering steps, in strolling through the city.

In keeping with the tombs among the cloisters, is the Museum of Natural History,[42] famous through the world for its preparations in wax; beginning with models of leaves, seeds, plants, inferior animals; and gradually ascending, through separate organs of the human frame, up to the whole structure of that wonderful creation, exquisitely presented, as in recent death. Few admonitions of our frail mortality can be more solemn and more sad, or strike so home

upon the heart, as the counterfeits of Youth and Beauty that are lying there, upon their beds, in their last sleep.

Beyond the walls, the whole sweet Valley of the Arno, the convent at Fiesole,[43] the Tower of Galileo,[44] Boccaccio's[45] house, old villas and retreats; innumerable spots of interest, all glowing in a landscape of surpassing beauty steeped in the richest light; are spread before us. Returning from so much brightness, how solemn and how grand the streets again, with their great, dark, mournful palaces, and many legends: not of siege, and war, and might, and Iron Hand alone, but of the triumphant growth of peaceful Arts and Sciences.

What light is shed upon the world, at this day, from amidst these rugged Palaces of Florence! Here, open to all comers, in their beautiful and calm retreats, the ancient Sculptors are immortal, side by side with Michael Angelo, Canova, Titian, Rembrandt, Raphael, Poets, Historians, Philosophers—those illustrious men of history, beside whom its crowned heads and harnessed warriors show so poor and small, and are so soon forgotten. Here, the imperishable part of the noble mind survives, placid and equal, when strongholds of assault and defence are overthrown; when the tyranny of the many, or the few, or both, is but a tale; when Pride and Power are so much cloistered dust. The fire within the stern streets, and among the massive Palaces and Towers, kindled by rays from Heaven, is still burning brightly, when the flickering of war is extinguished and the household fires of generations have decayed; as thousands upon thousands of faces, rigid with the strife and passion of the hour, have faded out of the old Squares and public haunts, while the nameless Florentine Lady, preserved from oblivion by a Painter's hand, yet lives on, in enduring grace and youth.

Let us look back on Florence while we may, and when its shining Dome is seen no more, go travelling through cheerful Tuscany, with a bright remembrance of it; for Italy will be the fairer for the recollection. The summer-time being come: and Genoa, and Milan,

and the Lake of Como lying far behind us: and we resting at Faido, a Swiss village, near the awful rocks and mountains, the everlasting snows and roaring cataracts, of the Great Saint Gothard: hearing the Italian tongue for the last time on this journey: let us part from Italy, with all its miseries and wrongs, affectionately, in our admiration of the beauties, natural and artificial, of which it is full to overflowing, and in our tenderness towards a people, naturally well-disposed, and patient, and sweet-tempered. Years of neglect, oppression, and misrule, have been at work, to change their nature and reduce their spirit; miserable jealousies, fomented by petty Princes to whom union was destruction, and division strength, have been a canker at their root of nationality, and have barbarized their language; but the good that was in them ever, is in them yet, and a noble people may be, one day, raised up from these ashes. Let us entertain that hope! And let us not remember Italy the less regardfully, because, in every fragment of her fallen Temples, and every stone of her deserted palaces and prisons, she helps to inculcate the lesson that the wheel of Time is rolling for an end, and that the world is, in all great essentials, better, gentler, more forbearing, and more hopeful, as it rolls!

Explanatory Notes

The following abbreviations have been used:

Murray (*NI*): Francis Palgrave, *Handbook for Travellers in Northern Italy* (London: John Murray, 1842).

Murray (*CIR*): Octavian Blewitt, *Handbook for Travellers in Central Italy and Rome* (London: John Murray, 1842).

Letters: ed. Kathleen Tillotson, *The Letters of Charles Dickens. The Pilgrim Edition, Volume Four 1844–1846* (Oxford: Clarendon Press, 1977).

The Reader's Passport

1.*Dr. Wiseman*: Cardinal Wiseman (1802–65), author of *Fabiola* (1855) and other religious fictions.

Going Through France

1.*Pantechnicon*: A building in Motcomb Street, Belgrave Square, London: initially a bazaar, and later converted into a furniture warehouse.

2.*French Courier*: Louis Roche (d. 1849), a native of Avignon.

3.*Morgue*: For Dickens's later description of the Paris morgue, see 'Lying Awake', *Household Words*, 30 October 1852.

4.*the narrow, up-hill, funnel-like streets across the River*: These streets were to disappear in the years following 1859, when Georges-Eugène Haussmann began his massive rebuilding of the French capital: see David H. Pickney, *Napoleon III and the Rebuilding of Paris* (Princeton: Princeton University Press, 1958), and Joan M. and Brian Chapman, *The Life and Times of Baron Haussmann* (London: Weidenfeld & Nicolson, 1957).

5.*the Courier of Saint Petersburg in the circle at Astley's*: Astley's Circus had its London base at Astley's Amphitheatre, founded about 1770 by Philip Astley, which was renowned for equestrian shows and pantomimes. 'The Courier of Saint Petersburgh' was a hippodrama starring the famous English horseback artist Andrew Ducrow (1793–1842), in which he stood on two horses whilst between three and seven other horses passed between them, with Ducrow seizing the reins and holding them all simultaneously.

6.*Franconi's*: In 1793, Antonio Franconi (initially a bird trainer, and subsequently an equestrian performer) took over the Amphithéâtre Astley in Paris, which the Englishman had opened ten years earlier. He opened a new theatre, the Cirque Olympique, in 1807, and like Astley, toured widely and famously all over the Continent.

7.*Diligence*: A public stagecoach.

8.*cabriolet head*: The covering over the front seat of the diligence.

9.*Young-France*: Self-exaggerating second-generation Romantics. Their leader for a time was Théophile Gautier, who satirized them in *Les Jeunes-France, romans goguenards* (1833).

10.*Malle Poste*: Mail coach.

11.*Hôtel de l'Ecu d'Or . . . l'Ecu de cuivre*: The Hotel of the Golden Crown . . . the copper Crown (i.e., piece of money).

Lyons, the Rhone, and the Goblin of Avignon

1.*the two great rivers*: The Saône and the Rhône.

2.*Legion*: Mark v. 9. When Christ drove the unclean spirit out of a man, he asked: 'What is thy name? And he answered, saying, My name is Legion: for we are many.'

3.*Madame Tussaud*: Marie Tussaud (née Grosholtz, 1760–1850), the Swiss modeller in wax. She came to England in 1800, first touring the country with life-size waxworks representing actual people, and subsequently setting up a permanent exhibition in Baker Street in 1835 (see Leonard Cottrell, *Madame Tussaud* (London: Evans, 1951) and J. T. Tussaud, *The Romance of Madame Tussaud's* (London: Hutchinson, 1920)).

4.*Mr. Murray's Guide Book*: John Murray II (1778–1843) published the highly successful *Guide for Travellers on the Continent*, by Mariana Starke, in 1820: Murray's Guidebooks came into being in 1836 with *A Handbook for Travellers on the Continent*, to be followed, among others, by John Murray III's *Handbook for Travellers in Switzerland and the Alps of Savoy and Piedmont* (1838), *Handbook for Travellers in France* (1843), Francis Palgrave's *Handbook for Travellers in Northern Italy* (1842) and the *Handbook for Travellers in Central Italy and Rome* (1842). See 'The Origin and History of Murray's Handbooks for Travellers', *Murray's Magazine* 6 (Nov. 1889), pp. 623–9.

5.*the curious clock in Lyons Cathedral*: A fourteenth-century astronomical clock, in the north transept.

6.*Chevalier*: The lowest rank in the Légion d'honneur, a non-hereditary order founded by Napoleon in 1802, rewarding both military and civilian services.

7.*Tom Noddy*: A foolish or dim-witted person.

8.*Valence, where Napoleon studied*: Napoleon studied at the artillery school here in 1785–6, returning there in 1791.

9.*three one-eyed Calendars . . . the porter who persisted in asking questions – the man who had the delicious purchases put into his basket in the morning*: The Story of the three Calenders [or mendicant monks], Sons of Kings; and of the five ladies of Bagdad, in *The Arabian Nights.* See (with useful synopses in addition to text) ed. Robert L. Mack, *Arabian Nights' Entertainments* (Oxford: Oxford University Press, 1995).

10.*some painting which was being executed in fresco by a French artist and his pupil*: Restoration was started on the cathedral in 1840 to attempt to conceal the damage which it had suffered in 1791.

11.*the painter of the Primrose family*: Oliver Goldsmith (*c.* 1730–74), author of *The Vicar of Wakefield* (1766), which features the family of the vicar, Dr Primrose.

12.*Palace of the Popes*: A magnificent piece of fourteenth-century military architecture, started by Benedict XII (1334–42) and completed and added to by Clement VI (1342–52), Innocent VI (1352–62) and Urban V (1362–70). Occupied by papal legates until 1791, it was saved from destruction during the Revolution through being converted into a prison and barracks.

13.*the Inquisition*: First organized in the thirteenth century under Pope Innocent III, this had the aim of suppressing heresy and punishing heretics. With its central governing body in Rome, it operated in Italy, France, the Netherlands, Spain, Portugal, and Spanish and Portuguese colonies.

14.*des oubliettes*: The Tour de la Glacière, the scene of a massacre in October 1791, when sixty citizens were hurled into an oubliette (a secret dungeon, with access only from a trap-door above) and buried beneath a load of quicklime.

15.*Rienzi*: It is probable that Cola di Rienzi, the 'Last of the Tribunes', was imprisoned in the more northerly Tour de Trouillas by Clement VI in 1352. In 1347 this Roman tribune had established a republic, but was forced to abdicate. After seven years' exile, he returned to Rome, was made a senator, and soon afterwards assassinated. In 1835 Edward Bulwer Lytton published the popular historical novel *Rienzi, or The Last of the Tribunes.*

16.*Cachots*: Dungeons.

17.*Holy Office*: The tribunal of the Inquisition, also known as the Holy Office, sat in the east aisle of the Salle de la Grande Audience, built for Clement VI by Jean de Loubières.

18.*the parable of the Good Samaritan*: Luke x. 30–37.

19.*La Salle de la Question*: The Inquisition Chamber.

20.*the Sermon on the Mount*: Matthew v–vii.

Avignon to Genoa

1.*OSTADE*: Adriaen van Ostade (1610–84), Dutch painter and etcher.

2.*A dusty road it was; the houses shut up close; and the vines powdered white*: See the opening chapter of *Little Dorrit*, describing the arid, white, hostile, dusty surroundings of Marseilles.

3.*Cappuccíni monks*: Branch of the Franciscan order, founded 1525: their life was one of extreme simplicity, austerity and poverty.

4.*St. Giles's*: A notoriously poor quarter of London, occupying the area around Seven Dials bounded by Bainbridge, Dyott and High Streets, largely removed when New Oxford Street was made in 1844–7. Dickens describes his visits there in 'On Duty with Inspector Field', *Household Words*, 14 June 1851: see also 'Seven Dials' and 'Meditations in Monmouth-Street' in *Sketches by Boz* (1836–7).

Genoa and its Neighbourhood

1.*ALBARO*: Dickens initially stayed at the Villa Bagnerello, in the via San Nazzaro.

2.*a ruined chapel*: This ruined church of St John the Baptist no longer exists, having been swept away by the sea.

3.*death and the lady*: In the ballad by Gottfried August Bürger, the heroine Lenore is abducted on horseback by the spectacle of her lover. See also *A Tale of Two Cities*, II, chap. 9.

4.*dolce far' niente*: Sweet doing nothing.

5.*the bonbon off a twelfth-cake*: Large, round sugar cakes, elaborately decorated with costumed figures, baked for Epiphany (January 6th).

6.*Robinson Crusoe and Friday*: The shipwrecked sailor and the native of Daniel Defoe's *Robinson Crusoe* (1719), one of Dickens's favourite books.

7.*Vauxhall Gardens*: Pleasure gardens on the south bank of the Thames, first laid out in the mid seventeenth century, and open until 1859.

8.*sirocco*: Hot and oppressive wind, blowing from the north coast of Africa over the Mediterranean and affecting parts of southern Europe.

9.*Virgin's mother*: St Anne: feast day celebrated 26th July.

10.*St. Nazaro*: St Nazarius: together with St Celsus (St Ambrose found their two mutilated bodies together *c.* 398) feast day celebrated 28th July.

11.*the 'mezzero'*: Murray (*NI*, pp. 93–4) quotes Romney's *Journal*: 'The Genoese women are, in general, elegant in their figure, have great ease in their action, and walk extremely well. They are of good size, fair, but very pale, which is heightened by the dress they wear. It is a loose robe of calico or muslin, which goes over their heads like a veil, and over their shoulders and arms like a Capuchin. They let it fall over the forehead as low as the eyebrows, and twist it under the chin: they generally have one hand up almost to the chin, holding the veil with their fingers beautifully disposed among the folds, and the other across the breast. They are short-waisted, and have very long trains, which produce the most elegant flowing lines imaginable; so that with the beautiful folds of the veil or cloak, they are, when they move, the finest figures that can be conceived.'

12.*Brignole*: Aristocratic Genoese family.

13.*Jesuits*: Religious order founded by St Ignatius Loyola (1491–1556), bound by vows of chastity, poverty and obedience, and dedicated to supporting the Roman Church against its sixteenth-century reformers. Its main activities were preaching, instruction and confession. The order had a reputation for secrecy and conspiracy, which did not endear its religious endeavours to Dickens.

14.*Tagliarini*: Thin strips of pasta.

15.*Ravioli*: Square, stuffed pockets of pasta.

16.*Strada Nuova*: Now the via Garibaldi.

17.*Strada Balbi*: Now the via Balbi.

18.*Vandyke*: Anthony van Dyck (1599–1641), Flemish artist (court painter to Charles I from 1632): active in Genoa between 1621 and 1627. Paintings by van Dyck can today be found in the Galleria Nazionale di Palazzo Spinola, in Piazza Pellicceria. The most notable private collection of his paintings is in the Palazzo Durazzo-Pallavicini, at I, via Balbi. Murray's recommended the visitor of the 1840s to view the van Dyck's in the Palazzo Brignole Rosso, in Strada Nuova.

19.*phantasmagoria*: Magic-lantern shows turned to the production of supernatural effects, which had become even more effective and flexible after the invention and perfection (1807–18) of 'dissolving views'.

20.*the English Banker*: Charles Gibbs of Gibbs & Co.

21.*polenta*: Cornmeal, boiled, and often then fried (sometimes with butter and cheese).

22.*bonded warehouse*: A store or warehouse in the charge of custom-house officials, where goods may be kept until it is convenient for the importer to pay the customs duty and take possession.

23.*MR.PEPYSonce heard a clergyman assert in his sermon, in illustration of his respect for the Priestly office, that if he could meet a Priest and an angel together, he would salute the Priest first.* Samuel Pepys (1633–1703), diarist. See *The Diary of Samuel Pepys*, 9 August 1663.

24.*PETRARCH*: Francesco Petrarcha (1304–74), Italian poet and humanist.

25.*BOCCACCIO*: Giovanni Boccaccio (1313–75), Italian writer and humanist, particularly noted for narrative fiction, as seen in *The Decameron*, a collection of tales assembled in definitive form between 1349 and 1351.

26.*the Enemy*: John Forster records how the incessant bells of Genoa provided both the title and the machinery with which to structure Dickens's 1844 Christmas story, *The Chimes* (*The Life of Charles Dickens*, ed. and annotated J. W. T. Ley, London: Cecil Palmer, 1928), pp. 345–6.

27.*St. Lorenzo*: St Laurence of Brindisi (1559–1619), Capuchin friar. Feast day 21 July.

28.*Red-letter days*: Saints' days and church festivities were frequently indicated in ecclesiastical calendars by letters/dates printed in red.

29.*the poor Genoese*: In the *Daily News*, 26th February 1846, p. 4, Dickens added a footnote at this point: 'In mentioning such things as this, I beg it to be expressly understood that I have no intention to discuss the religious creed of the people, or to disparage their religious belief. When any offshoot of it, strikes me as being ridiculous or offensive, I simply write down my own impression of that particular exhibition or practice, and desire to go no further. I very earnestly wish my readers to bear this in mind with a view to future letters.'

30.*Massena in the time of the terrible Blockade*: Napoleon entered Genoa in 1796, and in 1800 the city was attacked by the Austrians on land and the English at sea: Massena put up a stubborn defence which was relieved by the victory of Marengo. Murray comments (*NI*, p. 96): 'Massena was at length starved out, and he evacuated the city on the 4th of June, 1800, after a blockade of 60 days, during which the garrison, and still more the inhabitants, suffered the greatest misery from famine. Of the 7,000 troops under Massena, only 2,000 were fit for service when they surrendered . . . The number of the inhabitants who died of the famine, or of disease produced by famine, exceeded 15,000. The conduct of the people was remarkable for their exemplary patience: not a single act of violence was committed.'

31.*the church of the Annunciata*: Originally built 1228; rebuilt in 1591–1620, with a nineteenth-century portico which would have been under construction at the time of Dickens's visit. Badly damaged in 1942.

32.*SIMOND*: Louis Simond, *A Tour in Italy and Sicily* (London: Longman, Rees, Orme, Brown, and Green, 1828), p. 586: 'The churches here appear nothing, after those of Rome; yet several of them would be beautiful if less profusely gilt and over fine. The *Annonciata*, for instance, suggested the idea of a gold snuff-box.'

33.*Cavaliêre*: Member of an order of chivalry.

34. *Confratérnita*: Religious guild.

35. *the Madonna's favourite colour*: The final sentence of this paragraph in the *Daily News*, 26th February 1846, p. 5, read: 'I have seen three or four women in the streets lately, who have devoted themselves to this act of Faith. Upon the whole, I think I like them nearly as well as some "Blue ladies" in England.'

36. *Carlo Felice*: Designed by Carlo Barabino, this was opened in 1827. Gutted by fire in 1944: controversial reconstruction began in 1987.

37. *TEATRODIURNO*: The Teatro Sant'Agostino.

38. *Goldoni*: Carlo Goldoni (1707–93), Italian comic dramatist.

39. *O. P. Second Entrance*: Second entrance opposite the prompter's side.

40. *Sir Hudson*: Sir Hudson Lowe (1769–1844). British general, and governor of St Helena during Napoleon's exile there.

41. *Dr. Antommarchi*: Dr Francesco Antommarchi (1780–1838): Napoleon's medical attendant at St Helena from 1818.

42. *Mawworm*: The hypocritical character in Isaac Bickerstaffe's drama *The Hypocrite* (1769), adapted from Molière's *Tartuffe* and Colley Cibber's *The Non-Juror.*

43. *Palazzo Peschiere*: The Villa Pallavicino delle Peschiere, at 5, via San Bartolomeo. This was a distinguished building. Henry Jones Bunnett, *A Description Historical and Topographical of Genoa, with remarks on the climate, and its influence upon invalids* (London: John Russell Smith, 1844), pp. 52–3, described it thus: 'In proceeding to describe the Palaces situated outside the walls of Genoa, the first to be noticed is the Palace of the Marchese Pallavicini, called the Peschiere, from the number of the fountains which ornamented its terraces and gardens. This palace was built by the celebrated architect Galeazzo Alessi, about the year 1560, and has ever been admired for the beauty and grandeur of its architecture. It is built upon the Hill of Saint Barthelmi, and commands the most noble and extensive views over the sea and surrounding mountains. The apartments are lofty and richly painted by the Brothers Semini, and, though executed nearly three hundred years ago, they still retain their pristine beauty. The garden is extensive and laid out in terraces, with much good taste, and abounds in flowering and other plants, particularly the different varieties of the cammelia japonica, and some splendid specimens of the orange and lemon tribes; yet it is impossible not to regret the general and unpardonable want of care that is to be observed, not only in this garden, but in almost every other that belongs to the Genoese nobles.'

44. *The Fort*: Probably the Palazzo Ducale, described by Murray (*NI*, p. 110), as having 'the aspect of an ancient fortress, with lofty massy walls, sloping outwards, turrets and bartizans at the angles, and one great dungeon tower overshadowing the whole.'

45. *I will engage*: In the *Daily News* (2nd March 1844, p. 5), Dickens added at this point: 'A nun took the black veil, the other morning, at one of the convents close by. I could not make

up my mind to attend the ceremony, but my ladies went, and were received by the relations, male and female, with great politeness. There was a pleasant little party of them at the convent, as there usually is on these occasions. For the young lady being provided for, from that time, her brothers, especially (if she have any) are very cheerful. On this occasion, they handed the cakes and ices (which are an essential part of the entertainment) in the best of spirits; and felt themselves, by a reflected light, lions. In the course of the ceremonies, the poor girl came to the grate, and was addressed by a monk, who described to her the husband she had chosen; and said, "Your spouse, my daughter, has eyes like the dove. He has golden hair, like the beams of the morning. His nose is aquiline, his teeth are white, his voice is like the song of birds," and so forth. When the ceremonies were over, the cakes and ices were attacked with great vigour, and the company separated; the Brave Courier having been, from the first (to the great consternation of my relatives), beheld at the grate, taking a lively interest in the proceedings, and making audible remarks on the comparative beauty of the different nuns; and having afterwards done the honours of the ices with much gentility – pressing the relations to take a little more, and setting them the best example.'

46. *we were declared in quarantine*: Here Dickens writes of Nice, but see *Little Dorrit*, ch. 2, which describes a mixed assortment of travellers, recently arrived from the East, in quarantine in Marseilles.

47. *Vetturíno*: Coach or carriage driver.

48. *Sonnambula*: *The Sleepwalker*: opera by Bellini, first staged in Milan, 1831.

49. *Barbary Corsairs*: Attacks were frequently made by pirates from Barbary (the Saracen countries along the north coast of Africa) on the ships and coasts of Christian countries.

To Parma, Modena, and Bologna

1. *Hamlet in Ophelia's closet*: *Hamlet*, II, i, 77–80.

2. *Avvocáto*: Lawyer.

3. *Birnam Wood taking a winter walk*: *Macbeth*, V, iv.

4. *jorum*: A large drinking bowl or vessel, such as a punch bowl.

5. *Addio corrière mio! Buon'viággio, corrière!*: Farewell, my courier! Have a good journey, my courier!

6. *Palace*: The Palazzo del Comune (known as 'Il Gotico'), begun in 1280.

7. *two colossal statues*: Alessandro and his son Ranuccio Farnese, by Francesco Mocchi, erected 1624–6, and standing at either end of the terrace in front of the Palazzo del Commune.

8. *the king with the marble legs*: In the *Arabian Nights*: found in 'The History of the Young King of the Black-Isles', in 'The Story of the Fisherman'.

9.*Cathedral, Baptistery, and Campanile*: The Duomo is an eleventh-century building, its campanile dating from 1284–94; the Baptistery was begun in 1196 by Benedetto Antelami.

10.*The decayed and mutilated paintings with which this church is covered*: The nave is decorated with frescoes by pupils of Correggio (1489–1534), painted between 1555 and 1570; Correggio's own *Assumption* (1520–30), recently restored, adorns the cupola.

11.*Farnese Palace*: The Palazzo della Pilotta, built for the Farnese family *c.* 1583–1622, but left unfinished.

12.*grand, old, gloomy theatre*: The Teatro Farnese, built of wood by Giovanni Battista Aleotti in 1618–28, and modelled on Palladio's theatre at Vicenza.

13.*MAZEPPA*: Byron's *Mazeppa, a Poem* (1819), which was turned into several dramatic adaptations, including Henry M. Milner's *Mazeppa; or, The Wild Horse of the Ukraine* (1823); Jean Cuvelier de Trie and Léopold Chandezon, *Mazeppa, ou Le Cheval Tartare* (1825): its real popularity dated from the version staged at Astley's in 1831 and subsequently much revised.

14.*bucket*: The bucket carried off by the Modenese in a raid on Bologna in 1325 was kept in the Torre Ghirlandina in the 1840s: it is now in the Palazzo Comunale. It was described by Alessandro Tassoni in his poem of 1622, *La Secchia Rapita.*

15.*the Guide-Book*: Murray devotes five pages to Modena.

16.*Cemetery*: In the cloisters and corridors of the Certosa, built in 1335 by Carthusian monks. Murray (*CIR*) notes that three collections of engravings from the monuments had been published, as well as two columns of inscriptions, put together by Professor Schiassi.

Through Bologna and Ferrara

1.*Deputy Usher of the Black Rod*: The 'Gentleman Usher of the Black Rod', i.e., the Chief Gentleman Usher of the Lord Chamberlain's Department of the royal household, usher to the House of Lords and to the Chapel of the Garter.

2.*Jeremy Diddler*: Chief character in James Kenney's farce *Raising the Wind* (1803).

3.*Gulliver in Brobdingnag*: In the land of giants: cf. Jonathan Swift's *Gulliver's Travels* (1726), part II.

4.*to see the monuments for nothing*: From 1801 (when the building ceased to be a public thoroughfare) an admission fee was charged for Westminster Abbey except during divine service: 2 shillings (plus tips) by 1807; reduced to 1s. 3d. in 1825, and subsequently to 9d.; by the mid 1840s, the public were admitted free to see the monuments in the nave, 3d. being charged to see the rest.

5.*the two brick leaning towers*: The Torre degli Asinelli and the Torre Garisenda, built 1109–19.

6.*GUIDO*: Guido Reni (1575–1642), Bolognese painter: the paintings included, at the time that Dickens was there, *The Massacre of the Innocents; The Crucifixion*, and *The Victory of Samson over the Philistines.*

7.*DOMENICHINO*: Domenico Zampieri (1581–1641), Bolognese painter: the paintings included *Martyrdom of St Agnes*; *Madonna del Rosario.*

8.*LUDOVICOCARACCI*: Ludovico Carracci (1555–1619), Bolognese painter: the paintings included *The Madonna and Child Throned, with Four Saints, Madonna and Child, The Transfiguration*, and *The Flagellation of Our Saviour.*

9.*the great Meridian . . . San Petronio*: San Petronio, though never the cathedral, is the most important church in Bologna, a brick Gothic building founded in 1390 on the designs of Antonio di Vicenzo.

10.*Lord Byron*: Byron visited Bologna twice in 1819, staying at the Ancient Pellegrino inn: he did not, in fact, ever own an estate in the area.

11.*the flesh of its inhabitants might be grass indeed*: Isaiah xl. 6. Murray (*CIR*, p. 11) comments: 'The broad, regular, and ample streets appear like those of a deserted capital; grass grows on the pavements; the magnificent palaces are untenanted and falling into decay; and the walls, seven miles in circuit, which once contained nearly 100,000 souls, now enclose little more than a fourth of that number.'

12.*ARIOSTO's house*: Ludovico Ariosto (1474–1533), poet. Ariosto's family house was at 31, via Gioco del Pallone: Ariosto built himself a house at 67, via Ariosto, where he died. Ariosto's tomb, some manuscripts and other memorabilia are today housed in the Palazzo Paradiso, 17, via delle Scienze.

13.*TASSO's prison*: Torquato Tasso (1544–95), poet. Tasso was confined as a lunatic in the Arcispedale Sant'Anna 1579–86: a fragment of this building remains at Corso Giovecca 37.

14.*Gothic cathedral*: Begun in 1135 by the architect Wiligelmo and the sculptor Nicolò, almost completed by the end of the thirteenth century.

15.*Parisina and her lover*: The wife of Nicolò III, Duke D'Este, and her lover Ugo, his illegitimate son, were imprisoned in the dungeons of the Castello Estense, the Ducal Palace, and murdered there.

16.*Beyond the blow that to the block/Pierced through with forced and sullen shock*: Byron, 'Parisina' (1816), st. XVIII.

An Italian Dream

1.*burial-place*: The island of San Michele houses Venice's cemetery.

2.*great Piazza*: The Piazza San Marco, constructed in its current form in 1810.

3.*Palace*: The Palazzo Ducale. This site was the centre of political power in the Venetian state from the ninth century: work began on the present building in 1340.

4.*Cathedral*: San Marco, dedicated to the patron saint of Venice, whose remains had been stolen by two Venetian sailors from Alexandria in 828. The cathedral was begun around 1063, and consecrated in 1094.

5.*lofty tower, standing by itself*: Begun in 902, this campanile was built up to the height that Dickens saw around 1148–55. It collapsed on 14 July 1902.

6.*two ill-omened pillars of red granite*: These are twelfth-century columns on sixteenth-century pedestals: the capitals are Venetian-Byzantine, with the Lion of St Mark on top of one, and St Theodore on top of the other.

7.*a second tower*: The tower of the Orologio, built in 1496–9, possibly by Mauro Coducci.

8.*staircase, called, I thought, the Giant's*: The Giant's Staircase, the former entrance for major occasions, designed by Antonio Rizzo in the late fifteenth century, with statues (1556) of Mars and Neptune, by Jacopo Tatti Sansovino (*c.* 1486–1570).

9.*arsenal*: Founded, according to tradition, in 1104, and extended and amplified in the fourteenth and fifteenth centuries. In 1692–4 a terrace with allegorical statues was erected in front of it.

10.*one of these had words and sentences upon its body*: Two of these lions came from Piraeus, two from Delos. Murray (*NI*, p. 350): 'Engraven on this Lion's shoulders and flanks are some very remarkable Runic inscriptions, which have so much exercised the learning and baffled the penetration of the antiquaries. That the characters are what are usually termed Runic is incontestable, and they are disposed upon twisted serpentine bands, exactly as is accustomed to be seen upon the rocks, tombs, and crosses of the north. When they catch a slanting light, some of the characters are very legible; but to make out the whole series is impossible. By whom, or when they were inscribed, are unanswerable questions. The conjecture that they are the productions of some of the Warangian, Scandinavian, or English guards of the Byzantine Emperors, is at least as good as any other.'

11.*Shylock*: Jewish usurer in Shakespeare's *The Merchant of Venice* (1596).

12.*Desdemona*: Heroine of Shakespeare's *Othello* (1604).

By Verona, Mantua, and Milan, across the Pass of the Simplon into Switzerland

1.*House of the Capulets*: At the end of via Mazzini in via Cappello, a thirteenth-century house which was once an inn with the sign 'Il Cappello', and was hence identified with the Capulets.

2.*Juliet's tomb*: Murray (*NI*, pp. 295–6): 'The *Casa de'Cappelletti*, now an inn for vetturini, may possibly have been the dwelling of the family; but since that circumstance, if

established, would only prove that the *house* had a *house*, it does not carry us much further in the argument. With respect to the tomb of Juliet, it certainly was shown in the last century, before “the barbarian *Sacchespir*” became known to the Italians . . . That tomb, however, has long since been destroyed; but the present one, recently erected in the garden of the *Orfanotrofio*, does just as well. It is of a reddish marble, and, before it was promoted to its present honor, was used as a washing trough. Maria Louisa got a bit of it, which she caused to be divided into the *gems* of a very elegant necklace and bracelets, and many other sentimental young and elderly ladies have followed her example.’ Nowadays, an empty fourteenth-century tomb in a crypt off a Romanesque cloister near the via del Pontiere is known as Juliet’s tomb.

3.*Yorick’s Ghost*: Dickens refers to Mr Yorick, a character in Laurence Sterne’s *Tristram Shandy* (named after the dead court jester in *Hamlet*). He dies and is buried in Book 1, Chapter 12 of the novel. Sterne refers to Yorick’s name being spoken ten times a day, not twenty.

4.*Roman gates*: The Porta dei Borsari, where the via Cavour becomes the Corso Porta Borsari: certainly older than the inscription affixed to it by Gallienus in AD 265.

5.*And made Verona’s ancient citizens/ Cast by their grave, beseeming ornaments,/ To wield old partizans*: *Romeo and Juliet*, I. i. 89–91.

6.*Policinello*: The principal character in a puppet show of Italian origin, the prototype for Punch.

7.*very pretty modern theatre*: The Teatro Nuovo.

8.*collection, under a colonnade*: The Museo Lapidario, founded in 1716 by Scipione Maffei with material already collected a century earlier: one of the first public museums in Italy.

9.*Mysteries of Paris*: Eugène Sue, *Les Mystères de Paris* (1842–3).

10.*There is no world without Verona’s walls/ But purgatory, torture, hell itself./ Hence-banished is banished from the world,/ And world’s exile is death*: *Romeo and Juliet*, III. iii. 17–20.

11.*an English ‘life-preserver’*: Stick or bludgeon loaded with lead, intended for self-defence, but seemingly often a frequent weapon of burglars.

12.*lean Apothecary*: *Romeo and Juliet*, V. i. 37–41.

13.*Basilica of Santa Andrea*: designed by Leon Battista Alberti (1404–72) and executed after his death by Luca Fancelli in 1472–94.

14.*the San-greal of the old Romances*: The Holy Grail, the vessel used by Christ at the Last Supper, and in which Joseph of Arimathea received Christ’s blood at the Cross: the object of quests in medieval romances.

15.*San Pietro*: In part a late-Gothic church, with an interior designed by Giulio Romano in 1545 and a Baroque facade of 1756.

16.*Piazza Virgiliana*: Laid out at the beginning of the nineteenth century.

17.*the geese who saved the Capitol*: The cackle of geese in the Roman temple of Juno warned the inhabitants against invading Gauls in the fourth century BC.

18.*the learned Pig*: Among the most common of trained animals performing at fairs and taverns. Among the dummy books which furnished the library at Gad's Hill, Dickens was to have the *Life and Letters of a Learned Pig* in six volumes.

19.*discourses of Sir Joshua Reynolds*: Reynolds (1723–92) was first President of the Royal Academy, and he delivered his 'Fifteen Discourses' to the students between 1769 and 1790: in these, he promoted the importance of history painting.

20.*Palazzo Tè*: The summer residence of Federico II Gonzaga, begun in 1530.

21.*Midas's ears*: Midas, a semi-legendary king of Phrygia, once had the temerity to declare that Pan was a better flute-player than Apollo, who, by way of revenge, changed his ears to ass's ears. Midas tried to hide these, but his barber noticed them. Unable to keep the secret, but afraid to tell it publicly, he whispered it to some reeds, who subsequently, when rustled by the wind, passed on the message that Midas had ass's ears.

22.*Giulio Romano*: Painter and architect. (1499–1546).

23.*Houndsditch*: A street in the City of London between Aldgate and Bishopsgate; formerly the centre of the old clothes trade, it had become, by the mid nineteenth century, the centre of the ready-to-wear cheap clothes industry.

24.*the Torrazzo*: This Romanesque tower, built 1250–67, claims to be the tallest tower in Italy.

25.*violins*: Cremona's best-known violin makers were Andrea Amati (*fl.* 1550–80), Nicolò Amati (1596–1684), Antonio Stradivari (1644–1737) and Giuseppe Guarneri (1683–1745).

26.*Cathedral*: A late-Gothic building, begun *c.* 1386: the façade was not completed until 1813. It was much admired in the Romantic period.

27.*San Carlo Borromeo*: Archbishop of Milan, reformer of clerical education, and carer for the plague-stricken (1538–84).

28.*Mrs. Primrose*: *Vicar of Wakefield*, ch. 12.

29.*Convent of Santa Maria delle Grazie*: A Dominican convent, attached to the church of Santa Maria delle Grazie, erected in 1466–90 according to the design of Guiniforte Solari. Leonardo da Vinci's (1452–1519) tempera painting was executed in 1495–7.

30.*as Barry shows*: Barry's *Works* i, p. 220, quoted by Murray, *Northern Italy* p. 346.

31.*La Scala*: The Teatro alla Scala was begun in 1776 by Giuseppe Piermarini, and opened in 1778.

32.*Prometheus*: Salvatore Vigano commissioned Beethoven to write the music for his ballet of 1799, 'Die Geschöpfe des Prometheus', in 1800. It was performed for the first time at La Scala in the spring of 1813. Bolchesi comments that perhaps it is less well known that this famous ballet was put on at La Scala choreographed by Augusto Huss in the autumn of 1844, and that Dickens would have seen it in a double bill with Bellini's opera *I Capuleti ed i Montecchi* (*L'Italia. Impressioni e Descrizioni di Carlo Dickens*, traduzione con note del Prof. Edoardo Bolchesi, Milan: Ulrico Hoepli, 1879), p. 173.

33.*the Hospice founded by Napoleon*: Built by Napoleon as barracks in 1811 but left unfinished until it was acquired by the monks of St Bernard in 1825. See *Little Dorrit*, Book II, ch. 1.

34.*two suspension bridges*: The Götteron suspension bridge is still standing; the present Zähringen bridge replaced the suspension bridge thrown across the valley in 1835 by the French engineer Chaley.

35.*grand cathedral organ*: In a letter to his wife, *Letters* IV 229, Dickens notes his disappointment at not hearing this, since it was not played on Saturdays.

36.*GRUMIO*: One of Petruchio's servants, in *The Taming of the Shrew*, IV. i. 72.

To Rome by Pisa and Siena

1.*felucca*: A small vessel propelled by oars or triangularly rigged sails, or both, used chiefly in the Mediterranean for voyages along the coast.

2.*marble quarries*: These marble quarries have been worked for over 2,000 years, and produce 500,000 tons of marble a year.

3.*the Roc left Sindbad the Sailor*: 'The Second Voyage of Sindbad the Sailor' in 'The Story of Sindbad the Sailor', in *The Arabian Nights.*

4.*the then reigning Duke of Modena*: Francis IV (1779–1846).

5.*Louis-Philippe*: King of France 1830–48.

6. '*Norma*': Vincenzo Bellini's (1801–35) two-act opera, first performed London 1833.

7.*Nor is it only distance that lends enchantment to the view*: Cf. *Little Dorrit*, p. 413. Dickens's friend the Countess of Blessington, in *The Idler in Italy* (3 vols., London: Henry Colburn, 1839–40, I, p. 400), remarks, when she is in Genoa, 'On looking at the Apennines from the ramparts today, I was reminded of the truth of Rogers' lines in the "Pleasure of Memory": "Tis distance lends enchantment to the view,/ And robes the mountains in her azure hue." ' In fact, the lines are from Thomas Campbell's *Pleasures of Hope* (1799), part 1, 7–8.

8.*Mr. Harris, Bookseller*: See the Rev. Isaac Taylor's *Scenes in Europe; for the Amusement and Instruction of Little Tarry-at-Home Travellers* (London: J. Harris and Son, 1819).

9.*Tower*: The Campanile, most famously known as the Leaning Tower, begun in 1173, and finished in the mid fourteenth century.

10.*Baptistery*: A circular building, begun in 1152 by Diotisalvi; the Gothic decoration was added to the Romanesque building by Nicola Pisano in 1270– 84, and his son Giovanni in 1297.

11.*Cathedral*: A Romanesque building, begun by Buscheto in 1063.

12.*Church of the Campo Santo*: In fact a cemetery, taking the form of a rectangular cloister, begun in 1278 by Giovanni di Simone and completed in the fifteenth century.

13.*Simond*: The leaning tower 'resembles the prints of the tower of Babel in old Bibles, and has, or seems to have, a spiral gallery winding round and round by a gentle ascent. And if no camels, or asses, or other beasts of burthen were seen going up with loads of brick and mortar, there was at least *confusion of tongues* among the foreigners of all descriptions, with their guides and ciceroni' (Simond p. 112).

14.*Andrea del Sarto*: Florentine painter (1486–1531).

15.*Holy Land*: It is traditionally said that Archbishop Lanfranchi (1108–78) brought shiploads of earth from the Holy Land to form the burial ground.

16.*frescoes, very much obliterated and decayed, but very curious*: By a number of artists, including Benozzo Gozzoli (1420/2–97), Taddeo Gaddi (*fl.* 1332– 62) and Piero di Puccio (late fourteenth century). Engravings of these frescoes were among the inspirations of the Pre-Raphaelite painters.

17.*Smollett's grave*: The novelist Tobias Smollett died at Monte Nero, near Leghorn, on 17 September 1771. The present tomb was erected *c.* 1817/ 18 by Italian admirers. Murray (*NI*, p. 482): 'The cemetery should be visited; it contains several beautiful marble tombs, amongst others that of Smollett, and is one of the objects most deserving the visits of an Englishman in passing through Leghorn. It was, until late years, the burying place for all our countrymen who died in Tuscany and Lucca, and indeed, for many of those who died at Rome, there being no other English burying ground in Italy before the present century.' The cemetery was closed in 1840 when a new cemetery was opened.

18.*Cathedral*: Begun in 1196 and completed by 1215.

19.*great broken-nosed fountain in it*: The Fonte Gaja, with marble bas-reliefs by Jacopo della Quercia, 'representing various subjects of Scripture history, now unfortunately damaged' (Murray *CIR*, p. 214). The current fountain is an 1868 reproduction; the fragments of the fountain Dickens saw are preserved in the Palazzo Pubblico.

20.*a ghostly, goblin inn*: La Posta. Murray (*CIR*, p. 194) comments: 'Its vast range of apartments, with their high black raftered roofs and the long passages, were considered by Mr. Beckford a fitting scene of a sabbath of witches.'

21.*fountains*: The most remarkable of these is in the Piazza della Fontana Grande: it was begun in 1206 by Bertoldo and Pietro di Giovanni, finished 1279.

22.*a solitary lake*: The Lago di Vico. Ancient tradition has it that the city of Succinium was swallowed up when it was formed by a sudden sinking.

23.*in a glass*: A mirror, or maybe a telescope or other optical instrument.

Rome

1.*Porta del Popolo*: The inner face of this gate was executed by Bernini in 1655; the outer face by Nanni di Baccio Bigio in 1561, following a design by Michelangelo. The two side arches were opened after Dickens's time, in 1879.

2.*Ponte Molle*: Built by the censor M. Aemilius Scaurus in 109 BC; remodelled in the fifteenth century by Nicholas V, and restored in 1805 by Pius VII, who commissioned Valadier to erect the triumphal arch at the entrance. The bridge Dickens saw was blown up in 1849 by Garibaldi, attempting to arrest the advance of the French.

3.*St. Peter's*: An oratory was built here *c.*AD 90 over the tomb of St Peter, and there has been a holy building on the site ever since. Bramante started work on the present structure in 1506; on his death in 1546, Michelangelo took over until his own death in 1564. Bernini, responsible for the Piazza San Pietro, on which he worked from 1656–67, also acted as architect for the basilica.

4.*the triumphal arches of Constantine, Septimus Severus, and Titus*: Constantine the Great, Emperor 306–37; Septimius Lucius Severus, Emperor 193–207; Titus Flavius Savinus Vespasianus, Emperor 79–81.

5.*Appian Way*: The most important of the consular Roman roads, begun by the censor Appius Claudius in 312 BC.

6.*Circus of Romulus*: In the Villa of Maxentius, built AD 309, the best preserved of the Roman circuses, excavated by Nibby in 1825.

7.*tomb of Cecilia Metella*: About two miles from the Porta San Sebastiano on the Appian Way, erected to the memory of Caecilia Metella. Murray (*CIR*, p. 312) draws attention to the descriptions of the tomb in the fourth Canto of Byron's *Childe Harold.*

8.*black statue of St. Peter*: On the right side of the nave, opposite the confessional: the statue is in fact made of bronze. Once believed to date from the fifth or sixth century, it is now thought to be the work of Arnolfo di Cambio (*c.* 1296).

9.*the Italian Opera in England*: Theatre in London's Haymarket.

10.*dies non*: Day on which there is no activity.

11.*Carnival*: Festivities which, in many Roman Catholic countries, take place between Epiphany (January 6th) and Shrove Tuesday, before the austerities of Lent.

12.*Falstaff's adulterated sack*: A punning generalized reference to Falstaff's sexual and drinking practices: see esp. *Henry IV, 2* II. iv.

13.*Lethe*: One of the rivers of Hades, in which the souls of the dead about to be reincarnated were supposed to drink, in order that they might forget their past lives.

14.*Mamelukes*: A military body, originally composed of Caucasian slaves of the Sultan of Egypt, who seized the government of Egypt in 1254, where they ruled until 1517.

15.*Circus Maximus*: In the Valle Murcia, between the Palatine and the Aventine: the first and largest circus in Rome, dating, according to Livy, from *c.* 600 BC.

16.*Ecco Fióri*: Here are flowers!

17.*Saturnalia*: Ancient Roman festival held in December in honour of Saturn and, originally, to celebrate crop-sowing: a period of general festivity, when slaves had more licence than normal, presents were given, and candles were lit.

18.*by contract*: Although Thomas Cook, usually credited with starting to organize mass tourist outings to the Continent, did not arrange trips abroad until 1855, Dickens's observation suggests that he was not a complete pioneer.

19.*Claudius*: Tiberius Claudius Drusus Nero Germanicus, Emperor of Rome 41–54, who invaded Britain in AD 43.

20.*Piazza di Spágna, to the church of Trínita del Monte*: The Scalinata or Spanish Steps were built in 1721–5 by Fr. de Sanctis.

21.*Santa Maria della Consolázione*: Façade by Longhi, 1583–1606.

22.*Ara Cœli*: Dating from before the seventh century, when it was already considered ancient. It occupies the site of the Roman citadel where, according to medieval tradition, the Tiburtine Sibyl foretold the imminent coming of Christ to Augustus in the words 'Ecce ara primogeniti Dei'.

23.*General Tom Thumb*: Charles Sherwood Stratton (1838–83), American midget exhibited in England by the American showman, Phineas Taylor Barnum (1810–91), in 1844 and 1857.

24.*St. Stefano Rotondo*: One of the largest and oldest circular churches in existence, dating from the time of the Pope St Simplicius (468–83). The frescoes showing violent forms of martyrdom were executed by order of Gregory XIII by Antonio Tempesta and Niccolò Circignani, in the spirit of the Counter Reformation.

25.*poor old Duncan awoke, in Lady Macbeth, when she marvelled at his having so much blood in him*: *Macbeth*, V. i. 35–6.

26.*Mamertine prisons*: Later consecrated as San Pietro in Carcere, this underground room is thought originally to have been an Etruscan cistern, and was used as a dungeon in

Roman times. According to Christian tradition, both St Peter and St Paul were imprisoned here.

27.*church of St. Giovanni and St. Paolo*: A sanctuary was erected on the site of the house of John and Paul, two court dignitaries under Constantine II, who were martyred by Julian the Apostate: the present edifice was begun by Paschal II (1099–1118) and continued by Adrian IV (1154–59). The house of Saints John and Paul, to which steps lead down from the end of the right aisle, is a twenty-roomed, two-storied construction.

28.*church of San Sebastiano*: Built in the first half of the fourth century over the cemetery into which the bodies of the Apostles had been temporarily moved: rebuilt in 1612. One of the seven pilgrimage churches of Rome. The Catacombs of San Sebastiano have always been known, and hence have been the most visited.

29.*the fragments of the pillar of the Temple that was rent in twain*: In the cloisters of the Basilica of St John Lateran.

30.*the well at which the woman of Samaria gave water to Our Saviour*: In the cloisters of the Basilica of St John Lateran.

31.*two columns from the house of Pontius Pilate*: In the cloisters of the basilica of St John Lateran.

32.*the stone to which the Sacred hands were bound, when the scourging was performed*: The column of oriental jasper brought from Jerusalem by Cardinal Colonna in 1223, in the chapel of St Zeno, attached to the church of St Prassede.

33.*a Bavarian countess*: The Countess Anna Katin.

34.*the Tomb of Nero*: Murray (*CIR*, p. 247): ‘About three miles from Rome is a sarcophagus on a ruined base, rising above the road on the right hand; it is erroneously called the *Tomb of Nero*, although an inscription yet legible shows that it was the tomb of Publius Vibius Marianus and his wife Regninia Maxima; a circumstance which may serve to prepare the traveller for the antiquarian misnomers of Rome itself.’

35.*San Giovanni decolláto*: Murray (*CIR*, p. 368): ‘belonging to the Confraternità della Misericordia, whose office it is to administer consolation to condemned criminals, who are buried within the precincts of the church’. The church, with fine stucco and fresco decoration from the late sixteenth century, lies in a small street off the via del Velabro.

36.*the Bridge of St. Angelo*: The ancient Pons Aelius or Pons Adrianus, built by Hadrian in 134 as an approach to his mausoleum.

37.*a Jolly young Waterman*: A man working on or among boats, especially one plying for hire on a river.

38.*a Barclay and Perkins’s Drayman*: Barclay, Perkins, in Southwark, was one of the major London breweries in the nineteenth century.

39.*Titian*: (Tiziano Vecello), painter (*c.* 1477–1576).

40. *Tintoretto*: Jacopo Robusti Tintoretto, painter (1518–94).

41. *Raphael's masterpiece, the Transfiguration*: Raffaello Santi (1483–1520). This painting was Raphael's last work, commissioned in 1517 by Cardinal Giulio de'Medici for the cathedral of Narbonne.

42. *stopping of a great fire by Leo the Fourth*: The walls of the Stanza dell'Incendio were painted in 1517 by Raphael's pupils from his own designs: this work illustrates the fire which broke out in Rome in 847 and was miraculously extinguished when Leo IV made the sign of the cross from the loggia of St Peter's.

43. *Canova*: Antonio Canova, sculptor (1757–1822).

44. *Bernini*: Lorenzo Bernini, sculptor (1599–1680).

45. *the three deities of the Past, the Present, and the Future, in the Chinese Collection*: Now in the Vatican's Ethnological Missionary Museum.

46. *Rembrandt*: Rembrandt van Rijn, painter and engraver (1606–69).

47. *Carlo Dolci*: Painter (1616–88).

48. *Murillo*: Bartolomé Esteban Murillo, painter (1618–82).

49. *Salvator Rosa*: Painter (1615–73).

50. *Spagnoletto*: Jusepe de Ribera (1591–1652): Spanish painter who settled in Naples from *c.* 1616.

51. *the portrait of Beatrice di Cenci*: Now in the Palazzo Corsini (the Galleria Nazionale d'Arte Antica being divided between this palace and the Palazzo Barberini), the painting is no longer confidently attributed to Reni; nor is it certain that this head of a young girl is indeed a portrait of Beatrice Cenci, one of the daughters of Count Francesco Cenci, towards whom he conceived an incestuous passion (cf. Shelley's play *The Cenci*, 1819).

52. *one touch she puts to flight (instead of making kin)*: *Troilus and Cressida*, III. iii. 175.

53. *in the Palazzo Spada, the statue of Pompey*: The Palazzo was built for Cardinal Girolomo Capodiferro in 1540, probably by Giolio Mazzoni. Pompey is Gnaeus Pompeius (106–48 BC): Gaius Julius Caesar was defeated by the conspiracy led by M. Brutus and C. Cassius, dying at the foot of Pompey's statue.

54. *Horace*: Quintus Horatius Flaccus, poet (65–8 BC).

55. *Temple of the Sibyl*: A Roman temple of uncertain date: until 1884 it was the church of San Giorgio.

56. *Villa d'Este*: Originally a Benedictine convent, the Cardinale Ippolito d'Este took up residence here in 1550 after its confiscation, and commissioned Pirro Ligorio to convert it into an extravagant villa, which his successors embellished further.

57.*Cicero*: Marcus Tullius Cicero, politician, philosopher and rhetorician (106–43 BC).

58.*Cato*: Marcus Porcius Cato, statesman (234–149 BC).

59.*an American prairie*: Cf. ch. 13 of *American Notes* (1842): the prairie (like so much else in America) rather disappointed Dickens.

60.*a hieroglyphic-covered obelisk, brought from Egypt in the days of the Emperors*: The tall obelisk which stands in the Piazza Navona, brought to Rome by order of Domitian, and moved here by Innocent X from the Circus of Maxentius.

61.*Marcus Aurelius giving place to Paul, and Trajan to St. Peter*: The column of Marcus Aurelius, in the Piazza Colonna, was erected in honour of his victories over the Germans and Sarmatians (169–76). When Dom. Fontana restored it in 1589, the statues of the Emperor and his wife Faustina, which had stood on top of it, were replaced by one of St Paul. Trajan's column, dedicated to Trajan in 113 in memory of his conquest of the Dacians, is one of the most conspicuous monuments of the imperial forum; the statue of St Peter on top of the column replaced one of Trajan in 1588.

62.*the fountain of Trevi*: Constructed by Nicolo Salvi for Clement XII, and apparently based on a design by Bernini: completed 1762.

63.*Caius Cestius*: Epulo (Gaius) Cestius, praetor and tribune of the plebs, d. 12 BC. Beyond the pyramid, on the via Caio Cestio, is the so-called Protestant Cemetery.

64.*Shelley*: The ashes of the poet P. B. Shelley (1792–1822), who was drowned off Viareggio, lie in the New Cemetery: the current monument is by Onslow Ford (1891).

65.*Keats*: The tomb of the poet John Keats (1795–1821) is in the Old Cemetery: he chose the words for his epitaph.

66.*Miserere*: 51st Psalm ('Have mercy upon me, O God'), normally sung at Lauds, which is taken together with Matins on the Thursday, Friday and Saturday of Holy Week. The Sistine Chapel uses Allegri's nine-voice setting.

67.*the Pope's Swiss Guard*: Police duties within the Vatican City are discharged by the Swiss Guard, founded in 1506.

68.*his Holiness*: Pope Gregory XVI, in office 1831–46.

69.*the King of Naples*: Ferdinand II (1810–59), King of the Two Sicilies from 1830.

70.*Scala Santa*: In the Piazza di Porta San Giovanni, a survival of the old Lateran Palace, with the Chapel of St Laurence, or Sancta Sanctorum, at the top of the twenty-eight marble steps.

71.*the Contadini*: Peasants.

72.*statues on this bridge*: In 1530 Clement VII erected statues of St Peter and St Paul on the end of the bridge towards the Castel Sant' Angelo: additionally, ten statues of angels, by

pupils of Bernini, embellish the bridge.

73.*Girandola*: Catherine-wheel.

A Rapid Diorama

1.*a proud church and a decaying ruin*: The Porta San Giovanni was built in 1574 by Giacomo del Duca, superseding the ancient Porta Asinaria. Just beyond it is the church of Santa Croce in Gerusalemme, occupied by the Cistercians since 1561, and probably built some time after 326 within part of the imperial palace erected here for St Helena, being rebuilt in 1144, and completely modernized 1743–4. Beside it are the remains of the Amphitheatrum Castrense.

2.*Barbarossa*: Frederick I, Emperor of the Holy Roman Empire (1152–90), who made five expeditions into Italy to attempt to subjugate the country.

3.*Fra Diavolo*: Famous brigand and murderer (1771–1806), a partisan of the Bourbons of Naples.

4.*Prœtorian Rome*: Originally the select troops surrounding the praetor, or army general, the Praetorian Guard became the force instituted by Augustus for the protection of Italy. Their numbers grew and by the third century, they had acquired great political power.

5.*buffo singers*: Comic or burlesque singers.

6.*lazzaroni*: Street inhabitants, living by odd jobs and begging: noting them was something of a travellers' cliché (cf. George Eliot, *Adam Bede*, ch. 17: 'Neither are picturesque lazzaroni or romantic criminals half so frequent as your common labourer'). Dickens writes to Forster: 'What would I give that you should see the lazzaroni as they really are – mere squalid, abject, miserable animals for vermin to batten on; slouching, slinking, ugly, shabby, scavenging scarecrows!' (*Letters* p. 271).

7.*Chiaja*: The via Chiaia, running off the Piazza Trento e Trieste.

8.*Great Theatre of San Carlo*: The largest opera house in Italy, built for Charles of Bourbon by the impresario Angelo Carasale, to a plan by the court architect Giovanni Antonio Medrano: begun March 1737, and finished the following October. Destroyed by fire in 1816, it was rebuilt by Niccolini.

9.*Porta Capuana*: Behind the Castel Capuano, this arch, between two Aragonese towers, was completed 1490.

10.*Tiberius*: The Emperor Tiberius retired to Capri in AD 27: his ten years' residence was portrayed, probably exaggeratedly, by Tacitus and Suetonius as a time of great magnificence and profligacy.

11.*San Gennaro*: Or St Januarius (martyred at Pozzuoli). Two phials of his congealed blood are kept in a tabernacle behind the altar of Naples Cathedral: their liquefaction three times a

year is said to guarantee the prosperity of the city.

12.*Canute*: Danish King of England, 1016–35: Holinshed tells the story of him attempting unsuccessfully to forbid the tide to rise and wet him.

13.*an eruption of Vesuvius*: The lava flow of 1794 destroyed many buildings in Torre del Greco.

14.*church by the Porta Capuana*: The Renaissance church of Santa Caterina a Formiello.

15.*the revolt of Masaniello*: Tommaso Aniello (Masaniello), a local fisherman, led the Neapolitan revolt of 1647 against the excessive taxation imposed by the Spanish rulers. His 'Parthenopean Republic' – the name came from the colony of Parthenope founded on the site of Naples in the ninth century BC – lasted only a few months, and Masaniello was afterwards assassinated.

16.*cathedral . . . temple of Apollo*: The Cathedral of San Gennaro was begun in French Gothic style by Charles I in 1294; finished by Robert the Wise in 1323. The Chapel of St Januarius was built by Francesco Grimaldi in 1608, fulfilling a vow made by the citizens during the plague of 1526–9.

17.*the present burial-place*: On the hill of Poggioreale: its construction had begun in 1836.

18.*Herculaneum and Pompeii*: These two Roman cities were destroyed by the eruption of Vesuvius in AD 79. Herculaneum was rediscovered in 1709; antiquarian excavations were begun on the site of Pompeii in 1748.

19.*Jupiter and Isis*: The temple of Jupiter, built in the Italic manner, is at the north end of the Forum; the temple of Isis, down a side-street, was almost entirely rebuilt after the earthquake by Numerius Popidius Celsinus.

20.*Pœstum*: The site of ruined Greek temples, built in the fifth–sixth century BC.

21.*Mr. Pickle of Portici*: W. B. Le Gros.

22.*Foscari*: Byron's historical tragedy of 1821, *The Two Foscari.*

23.*San Carlino Theatre*: In the Piazza del Municipio.

24.*Monte Cassino*: The monastery was founded by St Benedict of Norcia in 529. Destroyed in 589 by the Lombards, in 884 by the Saracens, by the Normans in 1030, and by an earthquake in 1349, Bramante's buildings, which Dickens would have seen, were destroyed by Allied bombing on 15 February 1944.

25.*scallop shell*: Pilgrim's cockle shell worn as a sign that he had visited the shrine of St James at Compostela.

26.*cathedral*: Begun in 1278, building continued until 1510.

27.*Piazza of the Grand Duke*: The Piazza della Signoria, the political centre of the city since the Middle Ages.

28.*Fountain of Neptune*: By Bartolomeo Ammannati, constructed 1563–75.

29.*Palazzo Vecchio*: The town hall of Florence, built 1298–1302 on a fortress pattern to a design traditionally attributed to Arnolfo di Cambio.

30.*the Castle of Otranto*: In Horace Walpole's novel of the same name, 1764.

31.*Medici*: The family were rulers of Florence from 1434 and grand dukes of Tuscany from 1569–1737: the earlier Medici were great patrons of the arts.

32.*Ponte Vecchio*: The only bridge over the Arno until 1218, the present shop-lined edifice was reconstructed after a flood in 1345, probably by Taddeo Gaddi.

33.*Compagnia della Misericordia*: Murray (*NI*, p. 581): 'instituted in 1244, when the principal citizens of the Republic associated for the purpose of giving assistance in cases of accidents, of aiding the sick or hurt, and, in case of sudden death, to ensure for the corpse a Christian burial.'

34.*Cathedral*: Founded in the sixth or seventh century, a new, larger cathedral was necessary by the thirteenth century. Arnolfo di Cambio was appointed architect in 1294. Francesco Talenti continued work on the building in 1355. Brunelleschi, after a competition, was appointed to erect the cupola (1420-36).

35.*Campanile*: Begun by Giotto in 1334; continued by Andrea Pisano (1343) and completed by Francesco Talenti (1348–59).

36.*Baptistery*: Probably built in the sixth or seventh century, perhaps earlier: encased in white and green marble from Prato in the eleventh-twelfth century. The bronze doors are by Lorenzo Ghiberti (North Door 1403–24; South Door 1425–52).

37.*the Stone of DANTE*: At no. 54 rosso, at the base of a pillar, a stone indicates that here used to stand the 'Sasso di Dante', where according to tradition he used to come and sit in summer.

38.*Beatrice*: The girl with whom Dante fell in love when a young man, celebrated in the *Vita Nuova* and the *Divina Commedia.*

39.*chapel of the Medici*: The Chapel of the Princes was begun by Matteo Nigetti (1604); the New Sacristry, the location of the Medici Tombs, was begun by Michelangelo, and left unfinished when he left Florence in 1534.

40.*Santa Croce*: The Franciscan church of Florence, rebuilt *c.* 1294, possibly by Arnolfo di Cambio. The neo-Gothic façade was begun after Dickens's visit, in 1853.

41.*Michael Angelo*: Michelangelo Buonarroti, painter, architect, sculptor and poet (1475–1564).

42.*Museum of Natural History*: The Museo Zoologico, with its wax collection (developed between the second half of the eighteenth century and 1895) is on the second floor of the Palazzo Torrigiani, via Romana.

43.*the convent at Fiesole*: Possibly the convent of San Francesco, at the top of the hill, or possibly the convent at San Domenico di Fiesole, rebuilt in the fifteenth century under the direction of Cosimo il Vecchio: the convent buildings now house the European University Institute.

44.*the Tower of Galileo*: Above the Forte di Belvedere, the via di San Leonardo leads to the Observatory at Arcetri, the fourteenth-century Torre del Gallo, and, in the village of Pian de Giullari, the house where the aged Galileo lived.

45.*Boccaccio*: Giovanni Boccaccio (1313–75), best known for the *Decameron* (1349–51): the house referred to is probably the Villa Palmieri, near Fiesole.

APPENDIX

‘The Italian Prisoner’

This piece was first published as ‘The Uncommercial Traveller. – The Italian Prisoner’, *All the Year Round* IV (13 October 1860), pp. 13–17.

The rising of the Italian people from under their unutterable wrongs, and the tardy burst of day upon them after the long long night of oppression that has darkened their beautiful country, have naturally caused my mind to dwell often of late on my own small wanderings in Italy. Connected with them, is a curious little drama, in which the character I myself sustained was so very subordinate that I may relate its story without any fear of being suspected of self-display. It is strictly a true story.

I am newly arrived one summer evening, in a certain small town on the Mediterranean. I have had my dinner at the inn, and I and the mosquitoes are coming out into the streets together. It is far from Naples; but a bright, brown, plump little woman-servant at the inn, is a Neapolitan, and is so vivaciously expert in pantomimic action, that in the single moment of answering my request to have a pair of shoes cleaned which I have left up-stairs, she plies imaginary brushes, and goes completely through the motions of polishing the shoes up, and laying them at my feet. I smile at the brisk little woman in perfect satisfaction with her briskness; and the brisk little woman, amiably pleased with me because I am pleased with her, claps her hands and laughs delightfully. We are in the inn yard. As the little woman’s bright eyes sparkle on the cigarette I am smoking, I make bold to offer her one; she accepts it none the less merrily, because I touch a most charming little dimple in her fat cheek, with its light paper end. Glancing up at the many green lattices to assure herself that the mistress is not looking on, the little woman then puts her two little dimple arms a-kimbo, and stands on tiptoe to light her cigarette at mine. “And now, dear little sir,” says she, puffing out smoke in a most innocent and cherubic manner, “keep quite straight on, take the first to the right, and probably you will see him standing at his door.”

I have a commission to “him,” and I have been inquiring about him. I have carried the commission about Italy several months. Before I left England, there came to me one night a certain generous and gentle English nobleman (he is dead in these days when I relate the story, and exiles have lost their best British friend), with this request: “Whenever you come to such a town, will you seek out one Giovanni Carlavero who keeps a little wine-shop there, mention my name to him suddenly, and observe how it affects him?” I accepted the trust, and am on my way to discharge it.

The sirocco has been blowing all day, and it is a hot unwholesome evening with no cool sea-breeze. Mosquitoes and fire-flies are lively enough, but most other creatures are faint. The coquettish airs of pretty young women in the tiniest and wickedest of dolls’ straw hats, who lean out at opened lattice blinds, are almost the only airs stirring. Very ugly and haggard old women with distaffs, and with a grey tow upon them that looks as if they were spinning out their own hair (I suppose they were once pretty, too, but it is very difficult to believe so), sit on the footway leaning against house walls. Everybody who has come for water to the fountain, stays there, and seems incapable of any such energetic idea as going home. Vespers are over, though not so long but that I can smell the heavy resinous incense as I pass the church. No man seems to be at work, save the coppersmith. In an Italian town he is always at work, and always thumping in the deadliest manner.

I keep straight on, and come in due time to the first on the right: a narrow dull street, where I see a well-favoured man of good stature and military bearing, in a great cloak, standing at a door. Drawing nearer to this threshold, I see it is the threshold of a small wine-shop; and I can just make out, in the dim light, the inscription that it is kept by Giovanni Carlavero.

I touch my hat to the fixture in the cloak, and pass in, and draw a stool to a little table. The lamp (just such another as they dig out of Pompeii) is lighted, but the place is empty. The figure in the cloak has followed me in, and stands before me.

“The master?”

“At your service, sir.”

“Please to give me a glass of wine of the country.”

He turns to a little counter, to get it. As his striking face is pale, and his action is evidently that of an enfeebled man, I remark that I fear he has been ill. It is not much, he courteously and gravely answers, though bad while it lasts; the fever.

As he sets the wine on the little table, to his manifest surprise I lay my hand on the back of his, look him in the face, and say in a low voice: “I am an Englishman, and you are acquainted with a friend of mine. Do you recollect——?” and I mentioned the name of my generous countryman.

Instantly, he utters a loud cry, bursts into tears, and falls on his knees at my feet, clasping my legs in both his arms and bowing his head to the ground.

Some years ago, this man at my feet, whose over-fraught heart is heaving as if it would burst from his breast, and whose tears are wet upon the dress I wear, was a galley-slave in the North of Italy. He was a political offender, having been concerned in the then last rising, and was sentenced to imprisonment for life. That he would have died in his chains, is certain, but for the circumstance that the Englishman happened to visit his prison.

It was one of the vile old prisons of Italy, and a part of it was below the waters of the harbour. The place of his confinement was an arched under-ground and under-water gallery, with a grill-gate at the entrance, through which it received such light and air as it got. Its condition was insufferably foul, and a stranger could hardly breathe in it, or see in it with the aid of a torch. At the upper end of this dungeon, and consequently in the worst position, as being the furthest removed from light and air, the Englishman first beheld him, sitting on an iron bedstead to which he was chained by a heavy chain. His countenance impressed the Englishman as having nothing in common with the faces of the malefactors with whom he was associated, and he talked with him, and learnt how he came to be there.

When the Englishman emerged from the dreadful den into the light of day, he asked his conductor, the governor of the jail, why Giovanni Carlavero was put into the worst place?

“Because he is particularly recommended,” was the stringent answer.

“Recommended, that is to say, for death?”

“Excuse me; particularly recommended,” was again the answer.

“He has a bad tumour in his neck, no doubt occasioned by the hardship of his miserable life. If he continues to be neglected, and he remains where he is, it will kill him.”

“Excuse me, I can do nothing. He is particularly recommended.”

The Englishman was staying in that town, and he went to his home there; but the figure of this man chained to the bedstead made it no home, and destroyed his rest and peace. He was an Englishman of an extraordinarily tender heart, and he could not bear the picture. He went back to the prison gate; went back again and again, and talked to the man and cheered him. He used his utmost influence to get the man unchained from the bedstead, were it only for ever so short a time in the day, and permitted to come to the grate. It took a long time, but the Englishman’s station, personal character, and steadiness of purpose, wore out opposition so far, and that grace was at last accorded. Through the bars, when he could thus get light upon the tumour, the Englishman lanced it, and it did well, and healed. His strong interest in the prisoner had greatly increased by this time, and he formed the desperate resolution that he would exert his utmost self-devotion and use his utmost efforts, to get Carlavero pardoned.

If the prisoner had been a brigand and a murderer, if he had committed every non-political crime in the Newgate Calendar and out of it, nothing would have been easier than for a man of any court or priestly influence to obtain his release. As it was, nothing could have been more difficult. Italian authorities, and English authorities who had interest with them, alike assured the Englishman that his object was hopeless. He met with nothing but evasion, refusal, and ridicule. His political prisoner became a joke in the place. It was especially observable that English Circumlocution, and English Society on its travels, were as humorous on the subject of Circumlocution and Society maybe on any subject without loss of caste. But, the Englishman possessed (and proved it well in his life) a courage very uncommon among us: he had not the least fear of being considered a bore, in a good humane cause. So he went on persistently trying, and trying, and trying, to get Giovanni Carlavero out. That prisoner had been rigorously re-chained, after the tumour operation, and it was not likely that his miserable life could last very long.

One day, when all the town knew about the Englishman and his political prisoner, there came to the Englishman, a certain sprightly Italian Advocate of whom he had some knowledge; and he made this strange proposal. “Give me a hundred pounds to obtain Carlavero’s release. I think I can get him a pardon, with that money. But I cannot tell you

what I am going to do with the money, nor must you ever ask me the question if I succeed, nor must you ever ask me for an account of the money if I fail." The Englishman decided to hazard the hundred pounds. He did so, and heard not another word of the matter. For half a year and more, the Advocate made no sign, and never once "took on" in any way, to have the subject on his mind. The Englishman was then obliged to change his residence to another and more famous town in the North of Italy. He parted from the poor prisoner with a sorrowful heart, as from a doomed man for whom there was no release but Death.

The Englishman lived in his new place of abode another half-year and more, and had no tidings of the wretched prisoner. At length, one day, he received from the Advocate a cool, concise, mysterious note, to this effect. "If you still wish to bestow that benefit upon the man in whom you were once interested, send me fifty pounds more and I think it can be ensured." Now, the Englishman had long settled in his mind that the Advocate was a heartless sharper, who had preyed upon his credulity and his interest in an unfortunate sufferer. So, he sat down and wrote a dry answer, giving the Advocate to understand that he was wiser now than he had been formerly, and that no more money was extractable from his pocket.

He lived outside the city gates, some mile or two from the post-office, and was accustomed to walk into the city with his letters and post them himself. On a lovely spring day, when the sky was exquisitely blue, and the sea Divinely beautiful, he took his usual walk, carrying this letter to the Advocate in his pocket. As he went along, his gentle heart was much moved by the loveliness of the prospect, and by the thought of the slowly dying prisoner chained to the bedstead, for whom the universe had no delights. As he drew nearer and nearer to the city where he was to post the letter, he became very uneasy in his mind. He debated with himself, was it remotely possible, after all, that this sum of fifty pounds could restore the fellow-creature whom he pitied so much, and for whom he had striven so hard, to liberty? He was not a conventionally rich Englishman—very far from that —but, he had a spare fifty pounds at the banker's. He resolved to risk it. Without doubt, GOD has recompensed him for the resolution.

He went to the banker's, and got a bill for the amount, and enclosed it in a letter to the Advocate that I wish I could have seen. He simply told the Advocate that he was quite a poor man, and that he was sensible it might be a great weakness in him to part with so much money on the faith of so vague a communication; but, that there it was, and that he

prayed the Advocate to make a good use of it. If he did otherwise no good could ever come of it, and it would lie heavy on his soul one day.

Within a week, the Englishman was sitting at his breakfast, when he heard some suppressed sounds of agitation on the staircase, and Giovanni Carlavero leaped into the room and fell upon his breast, a free man!

Conscious of having wronged the Advocate in his own thoughts, the Englishman wrote him an earnest and grateful letter, avowing the fact, and entreating him to confide by what means and through what agency he had succeeded so well. The Advocate returned for answer through the post, “There are many things, as you know, in this Italy of ours, that are safest and best not even spoken of—far less written of. We may meet some day, and then I may tell you what you want to know; not here, and now.” But, the two never did meet again. The Advocate was dead when the Englishman gave me my trust; and how the man had been set free, remained as great a mystery to the Englishman, and to the man himself, as it was to me.

But, I knew this:—here was the man, this sultry night, on his knees at my feet, because I was the Englishman’s friend: here were his tears upon my dress; here were his sobs choking his utterance; here were his kisses on my hands, because they had touched the hands that had worked out his release. He had no need to tell me it would be happiness to him to die for his benefactor; I doubt if I ever saw real, sterling, fervent gratitude of soul, before or since.

He was much watched and suspected, he said, and had had enough to do to keep himself out of trouble. This, and his not having prospered in his worldly affairs, had led to his having failed in his usual communications to the Englishman for—as I now remember the period—some two or three years. But, his prospects were brighter, and his wife who had been very ill had recovered, and his fever had left him, and he had bought a little vineyard, and would I carry to his benefactor the first of its wine? Ay, that I would (I told him with enthusiasm), and not a drop of it should be spilled or lost!

He had cautiously closed the door before speaking of himself, and had talked with such excess of emotion, and in a provincial Italian so difficult to understand, that I had more than once been obliged to stop him, and beg him to have compassion on me and be slower and calmer. By degrees he became so, and tranquilly walked back with me to the hotel. There, I

sat down before I went to bed and wrote a faithful account of him to the Englishman: which I concluded by saying that I would bring the wine home, against any difficulties, every drop.

Early next morning, when I came out at the hotel door to pursue my journey, I found my friend waiting with one of those immense bottles in which the Italian peasants store their wine—a bottle holding some half-dozen gallons—bound round with basket-work for greater safety on the journey. I see him now, in the bright sunlight, tears of gratitude in his eyes, proudly inviting my attention to this corpulent bottle. (At the street-corner hard by, two high-flavoured, able-bodied monks—pretending to talk together, but keeping their four evil eyes upon us.)

How the bottle had been got there, did not appear; but the difficulty of getting it into the ramshackle vetturino carriage in which I was departing, was so great, and it took up so much room when it was got in, that I elected to sit outside. The last I saw of Giovanni Carlavero was his running through the town by the side of the jingling wheels, clasping my hand as I stretched it down from the box, charging me with a thousand last loving and dutiful messages to his dear patron, and finally looking in at the bottle as it reposed inside, with an admiration of its honourable way of travelling that was beyond measure delightful.

And now, what disquiet of mind this dearly-beloved and highly-treasured Bottle began to cost me, no man knows. It was my precious charge through a long tour, and, for hundreds of miles, I never had it off my mind by day or by night. Over bad roads—and they were many—I clung to it with affectionate desperation. Up mountains, I looked in at it and saw it helplessly tilting over on its back, with terror. At innumerable inn doors when the weather was bad, I was obliged to be put into my vehicle before the Bottle could be got in, and was obliged to have the Bottle lifted out before human aid could come near me. The Imp of the same name, except that his associations were all evil and these associations were all good, would have been a less troublesome travelling companion. I might have served Mr. Cruikshank as a subject for a new illustration of the miseries of the Bottle. The National Temperance Society might have made a powerful Tract of me.

The suspicions that attached to this innocent Bottle, greatly aggravated my difficulties. It was like the apple-pie in the child’s book. Parma pouted at it, Modena mocked it, Tuscany tackled it, Naples nibbled it, Rome refused it, Austria accused it, Soldiers suspected it, Jesuits jobbed it. I composed a neat Oration, developing my inoffensive intentions in connexion with this Bottle, and delivered it in an infinity of guard-houses, at a multitude of

town gates, and on every drawbridge, angle, and rampart, of a complete system of fortifications. Fifty times a day, I got down to harangue an infuriated soldiery about the Bottle. Through the filthy degradation of the abject and vile Roman States, I had as much difficulty in working my way with the Bottle, as if it had bottled up a complete system of heretical theology. In the Neapolitan country, where everybody was a spy, a soldier, a priest, or a lazzarone, the shameless beggars of all four denominations incessantly pounced on the Bottle and made it a pretext for extorting money from me. Quires—quires do I say? Reams—of forms illegibly printed on whity-brown paper were filled up about the Bottle, and it was the subject of more stamping and sanding than I had ever seen before. In consequence of which haze of sand, perhaps, it was always irregular, and always latent with dismal penalties of going back or not going forward, which were only to be abated by the silver crossing of a base hand, poked shirtless out of a ragged uniform sleeve. Under all discouragements, however, I stuck to my Bottle, and held firm to my resolution that every drop of its contents should reach the Bottle's destination.

The latter refinement cost me a separate heap of troubles on its own separate account. What corkscrews did I see the military power bring out against that Bottle; what gimlets, spikes, divining rods, gauges, and unknown tests and instruments! At some places, they persisted in declaring that the wine must not be passed, without being opened and tasted; I, pleading to the contrary, used then to argue the question seated on the Bottle lest they should open it in spite of me. In the southern parts of Italy more violent shrieking, face-making, and gesticulating, greater vehemence of speech and countenance and action, went on about that Bottle, than would attend fifty murders in a northern latitude. It raised important functionaries out of their beds, in the dead of night. I have known half-a-dozen military lanterns to disperse themselves at all points of a great sleeping Piazza, each lantern summoning some official creature to get up, put on his cocked-hat instantly, and come and stop the Bottle. It was characteristic that while this innocent Bottle had such immense difficulty in getting from little town to town, Signore Mazzini and the fiery cross were traversing Italy from end to end.

Still, I stuck to my Bottle, like any fine old English gentleman all of the olden time. The more the Bottle was interfered with, the stauncher I became (if possible) in my first determination that my countryman should have it delivered to him intact, as the man whom he had so nobly restored to life and liberty had delivered it to me. If ever I had been obstinate in my days—and I may have been, say, once or twice—I was obstinate about the Bottle. But, I made it a rule always to keep a pocket full of small coin at its service, and

never to be out of temper in its cause. Thus, I and the Bottle made our way. Once we had a break-down; rather a bad break-down, on a steep high place with the sea below us, on a tempestuous evening, when it blew great guns. We were driving four wild horses abreast, Southern fashion, and there was some little difficulty in stopping them. I was outside, and not thrown off; but no words can describe my feelings when I saw the Bottle—travelling inside, as usual—burst the door open, and roll obesely out into the road. A blessed Bottle with a charmed existence, he took no hurt, and we repaired damage, and went on triumphant.

A thousand representations were made to me that the Bottle must be left at this place, or that, and called for again. I never yielded to one of them, and never parted from the Bottle, on any pretence, consideration, threat, or entreaty. I had no faith in any official receipt for the Bottle, and nothing would induce me to accept one. These unmanageable politics at last brought me and the Bottle, still triumphant, to Genoa. There, I took a tender and reluctant leave of him for a few weeks, and consigned him to a trusty English captain.

While the Bottle was on his voyage to England, I read the Shipping Intelligence as anxiously as if I had been an underwriter. There was some stormy weather after I myself had got to England by way of Switzerland and France, and my mind greatly misgave me that the Bottle might be wrecked. At last to my great joy, I received notice of his safe arrival, and immediately went down to Saint Katherine's Docks, and found him in a state of honourable captivity in the Custom House.

The wine was mere vinegar when I set it down before the generous Englishman—probably it had been something like vinegar when I took it up from Giovanni Carlavero—but not a drop of it was spilled or gone. And the Englishman told me, with much emotion in his face and voice, that he had never tasted wine that seemed to him so sweet and sound. And long afterwards the Bottle graced his table. And the last time I saw him in this world that misses him, he took me aside in a crowd, to say, with his amiable smile: "We were talking of you only to-day at dinner, and I wished you had been there, for I had some Claret up in Carlavero's Bottle."

* (author's note) A far more liberal and just recognition of the public has arisen in Westminster Abbey since this was written.