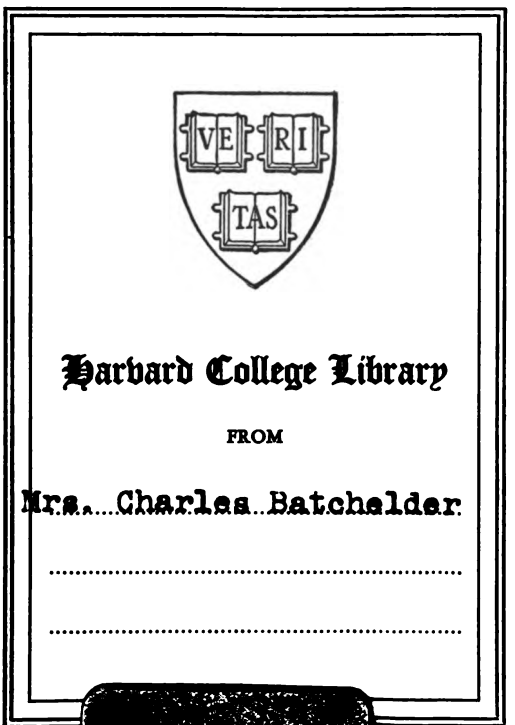
The tramp's hand-book



THE COUNTRY HANDBOOKS—I

The Tramp's Hand-book

THE ROADSIDE FIRE

The Tramp's Hand-book

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Contents

Illustrations

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The Tramp's Hand-book

" Who doth ambition shun,
And loves to live i' the sun,
Seeking the food he eats,
And pleased with what he gets,
Come hither, come hither, come hither!
Here shall he see
No enemy
But winter and rough weather."

" It shall be what o'clock I say it is."

The TRAMP'S HAND-BOOK

Introductory

PHILOSOPHY has earned much well-deserved ridicule because of its futility. That a man should pose as an exemplar in the ways of wisdom and be at the same time less competent than his fellows to deal with the essential facts of life is cause for divine smiles. The philosopher who feeds himself, clothes himself, houses himself, and conducts himself with no more wisdom and no more independence than the most ignorant has mistaken his vocation. In so far as a man has any claim to superior wisdom, he is able to distinguish that which is vital from that which is customary—that which has true relation to man's welfare and happiness from that which is merely a question of prejudice. And this is only to be learnt after much thought, much work, much solitude and long suffering. When we come really to think and experiment for ourselves, we discover that the so-called comforts and luxuries of our civilisation are but the counters (or counterfeit coins) for which we have been taught to sacrifice our true inheritance of dignity and leisure. But commonly, before this discovery breaks in upon

us, we have given hostages and signed contracts whereby our reversion is mortgaged to the hilt, and we have nothing left but to turn cynics and bark at every spectre of our might-have-been. Some of us are bold enough to fix a muzzle over the surly jaws of conscience, to repudiate our contracts, to sacrifice our hostages, and escape with the remains of our divine legacy into the backwoods of life. On the whole, I think it is such who will derive most value from this little book, the aim of which is merely to tell those who are fresh from the civilised world how they may most simply nourish and protect their bodies without sacrificing their spiritual lives at the altar of the devil of a commercial age. It is a little primer for those who wish to minimise their needs, to waste as little of their lives as may be in the money-making pursuits of the factory and the market-place, and so to have the maximum of time for the pleasures of real living and independent growth.

The book should be of use also to soldiers and travellers at home and abroad, as indeed to all those who on foot or bicycle or horse care to see for themselves the beauties of the country in which they are privileged to live. No one but he who tramps the highways and byeways and meets nature and natural men on their own terms face to face can have any idea of what it is that constitutes the joy of earth.

It is impossible, as it is unnecessary, for me

to give a list of all those travellers and writers whose suggestions and ideas have been helpful to me. The present book is practically composed of selections from my note-books, and these contain items derived from sources innumerable —books, experience, conversation, and observation. I give as an appendix a list of a few books from which I have learnt something, but nearly everything in this book has passed the test of my personal experience.

A Defence of Vagabondage

SOME are true vagabonds from their birth, and indeed few are born without at least some of the spirit of wandering in their souls and the blood of vagabondage in their arteries. Yet of grown men few are they who are to be classed among the natural adventurers—those optimists who go out to meet adventure and find it everywhere—in the street, on the highway, on the moor, on the hills and by the shore of the sea. No outward marks may be taken as safe index of such; though recognition is usually accomplished by his fellow through the exercise of some intuitive power which may not be analysed.

Education, as we commonly interpret the word, is rarely a helpful factor in his development, though it may be a serious obstacle to it. Wealth or its absence is immaterial, though when necessity is the only orderer of the wanderer's life degradation usually dogs his soul.

Yet, in a sense, is he fortunate who has been so favoured by fate as to have passed through the alluring gateways that front the sordid and joyless home of wealth and academic culture. At least he will be saved from the pedantry and the illusions of the too humble! Fortunate, I say, is he who has passed through these gateways and yet has escaped the influence of the subtle and

devilish anæsthetist who plies his trade within. One of the great lessons which experience teaches the independent man is the lesson which Socrates so quickly grasped—How many things there are in the world that I do not want! The man who does not learn this lesson never can become an adventurer, never can attain to that true abandon which only the despiser of fame, of wealth, and even of comfort may hope to experience.

The vagabond, in fact, must possess many of the qualities which are essential to the enjoyment of solitude, and, to quote Cowley, "neither he who is a fop in the world is a fit man to be alone, nor he who has set his heart much upon the world, though he have never so much understanding; so that solitude can be well fitted and sit right but upon a very few persons. They must have enough knowledge of the world to see the vanity of it, and enough vision to despise all vanity; if the mind be possessed with lust or passion, a man had better be in a fair than in a wood alone. They may, like petty thieves, cheat us perhaps, and pick our pockets, in the midst of company; but, like robbers, they use to strip and bind, or murder us, when they catch us alone." The vagabond should, in short, possess that peace of mind which results from the absence of all desire to be other, or to be thought other than he is. He should have realised that the applause of the world is but the applause of the

gallery, and is far more likely to be called forth by cheap-trickery than by real merit or essential beauty of life.

Yet in spite of his mental equipment the adventurer must be no hermit. Rather should he have a healthy sympathy for his fellow-men, a wholesome tolerance for their idiosyncracies and a smile for their humours.

Too greatly developed a faculty of analysis is fatal to that heartiness, that true appreciation of the moment's joy, which is the possession—the possession which no gold may buy—of the happy voyager. The critic who is so severely critical that he cannot give himself up, even for the hour, to the chance companion of the inn, to the opening of the flower of dawn, or to the gentle dropping of the silent messages of the moon and stars—such an one may possess a wisdom which, as Walt Whitman puts it, would "prove well in a lecture-room, yet not prove at all under the spacious clouds, and along the landscape and flowing currents." Here indeed is a man criticized by the Maker of the universe. He may be able to talk glibly of Venice and Browning and colour symphonies, of Mozart and Whistler, and of all the other blessed subjects of cultured vacuity, but in the presence of these divine things, the mind can but feel how low is the little dung-hill on which it so proudly climbed, thinking of Parnassus and Delectable mountain tops.

Humour, too, is necessary; a man who cannot lose with a good grace and a smile should not gamble either with his fellow-men or with the fates themselves.

The instincts which used to drive men into monasteries and women into convents are still alive, though henceforth monasteries and convents are not likely to be popular means for their satisfaction, at any rate in English-speaking countries. For many such, the gipsy life should offer attractions. It is the life of poetry as contrasted with the life of petty routine and petty aims. It offers quiet dignity, glorious calm, refined simplicity and the companionship of the divine things. It offers the soul freedom from the civilised drivel of drawing-rooms and elegant conversation, from snobbery and priggery of every sort. In exchange it gives the magic of sunshine and starshine, and of the moon's eternal tramp, of the hish and thud of the sea, of its lapping in the gloomy caves under shelving cliffs, of the rhythmic moan of the wind at night, of mournful breezes sighing at dusk, of tremulous twilight soft and dreamlike, of days unveiled and scarlet with delight. It gives the scents of the hay, of the gorse in summer, of the meadows after rain. It offers us an atmosphere musical with the shouts of heroes and haunted by brooding spirits of mystery.

To come down to lower ground, it offers zest to the man who is tired of life as he knows it,

who thinks that nothing is worth fighting or working for, that life is a delusion, and that men and women are compact of fraud. The open air, the preparation of food, the tending of fires—these are great soothers. Even the most blasé feels cold and hunger, and must realise object in finding their correctives.

The simplification of life does not of necessity imply a return to the barbarities and repulsiveness so frequently associated with uncivilised communities. The human march is along the thread of a spiral, and though the race is continually coming round to the same point as indicated by the compass, the road is ever tending higher on the vertical plane. Thus the history of the race repeats itself—with a difference. But, that difference is great.

As I began by saying, the number of possible vagabonds in a modern civilised state is a small one—custom and natural selection have well done their work of elimination. For such a small number as are ever likely to follow the gipsy life in England, there is ample scope for the honest earning of livelihoods. The weaving of carpets, basket-making, knife-grinding, smithing, and the repairing of clocks, watches, tin work, china, and boots; literature and art; hawking, in all its branches; horse breaking and horse dealing: these are but a few of the possible careers. Then again the wandering minstrel would easily gain respect

and comparative opulence if he were really such a musician as were his predecessors of bygone ages. If these suggestions make you smile, I advise you to remain at your desk or in your counting house.

To the few who refrain I repeat the words of Whitman :—

"Allons! the road is before us!
Let the paper remain on the desk unwritten, and the book on the shelf unopened!
Let the tools remain in the workshop! let the money remain unearn'd!
Let the school stand! mind not the cry of the teacher!
Let the preacher preach in his pulpit! let the lawyer plead in his court, and the judge expound the law."

The Art of Walking

OF all methods of travelling, commend me to walking. Of course, if one intends to live independently of the shelter and labour provided by others, to follow the gipsy life in fact, there must usually be some compromise, at any rate in this country; and so we enter into partnership with horse or with ass in order that we may carry a home wherein to find sanctuary when night threatens us. There is romance whatever our way of travelling, and the disadvantages of each are largely balanced by corresponding pleasures peculiar to itself. But, for the short journey which is measured by days or weeks, walking is the means most generally profitable. The exercise is itself fruitful of exhilaration and hope, and the winding road traversing plain and climbing hill—"the long brown path" leading wherever we choose—is pregnant with promise and surprise. Beyond the ever-moving horizon are golden cities and great adventures, and the very limitation of our pace gives to all the world, its cornfields and its hills and its woodland, a vastness and a grandeur of which they who grind their way rapidly on wheels know nothing.

Then, again, who is so free as he who goes a-foot; who but he may, when he choose and

without premeditation or preparation, lie on the heather and fall asleep under the warmth-giving wing of the August sun? Who but he can leave the highway and follow any path that takes his fancy, over stile and hedgebank though it lead? At what inn he shall spend the night is for him purely a matter for personal choice, and when and whither he shall again depart it is for him alone to decide. The inns themselves are bursting with smiling associations, with memories of homely suppers and native wit. Therein the foot-traveller spends not only his nights, but his wet days, and by such enforced delays he is often initiated into many of the mysteries of village life.

> "More rain, more rest;
> Fine weather not always best."

For such occasions, many will be wise to carry in their pockets a few books suited to their liking. To give, as some have done, a list of books suitable for a traveller's pocket or knapsack were as impertinent and absurd as would be the offering of a list of the men one should address, or of the lips one should kiss. Let each listen to the music he can hear, say I. For my own part, I like to carry two small volumes suited to diverse moods, and I like these books to be such as will bear re-reading many times. Those which formed my last load were a Keats and a volume of Montaigne.

The question of companionship, again, is an im-

portant one, and one that has been much discussed. Hazlitt was very definite in his choice: "One of the pleasantest things in the world is going a journey; but I like to go by myself. I can enjoy society in a room; but, out of doors, nature is company enough for me. I cannot see the wit of walking and talking at the same time. When I am in the country, I wish to vegetate like the country. I am not for criticising hedgerows and black cattle." On the other side we have Sterne's "Let me have a companion of my way, were it but to remark how the shadows lengthen as the sun declines." Even Hazlitt relaxes a little, however: "I grant there is one subject on which it is pleasant to talk on a journey; and that is what one shall have for supper when we get to our inn at night. The open air improves this sort of conversation or friendly altercation, by setting a keener edge on appetite."

For myself, I like a companion if only he be of the right sort. But there's the rub. Rather than a complainer, or one who gushes over beauties of which silence alone is worthy, or an arguer, give me solitude. The true companion talks little, is alert as oneself, indicates with his stick, or by a turn of the head, rather than by spoken words, smiles at disappointments, and sees humour and adventure along every trail. Women are very rarely good companions for out of door adventuring; and boys, excellent as many are

in entering into the spirit of the thing, usually entail too much responsibility and caution. Many would find a dog a good fellow voyager, for, as Burroughs says, your cur is a true pedestrian, whereas your neighbour is very likely a small politician.

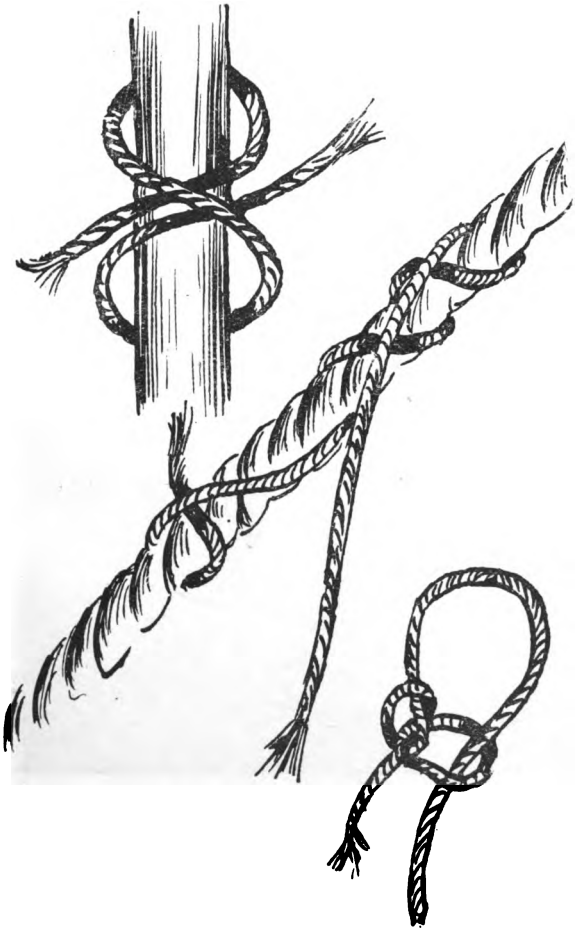
As to baggage, he who is walking for pleasure will be wise to reduce it to a minimum. I suppose few will care to travel without a knapsack of some sort, though for my part I had nearly as soon carry a portmanteau. All the things which I require when on the tramp are easily contained in capacious pockets coextensive with my jacket. Two cellular shirts, one of which serves for night wear, a pair of thick socks, a handkerchief, a pair of cellular pants, and a toothbrush are all the articles connected with my toilet which I require beyond those in actual wear. A pencil, a note book, a few envelopes, a couple of books to read, a pocket knife, two or three needles, a little thread and mending wool, and a few buttons are about the only other things which can be called necessary. The total weight of the articles named amounts to less than four pounds. If we resolve to avoid houses, and still to travel without horse or ass, we must carry some form of shell on our back. About the smallest amount of travelling kit compatible with safety and comfort is a waterproof sleeping sack, a blanket sleeping sack to fit within the former, a piece of canvas made up so as

to shape like a small gipsy tent three feet long and two feet wide, to protect the head and shoulders, an extra shirt and pair of socks, a tin pint cup, which will bear heating on the fire, and a supply of matches. With these materials, and a sufficiency of food and fuel, a healthy man may defy the

METHOD OF DRYING CLOTHES

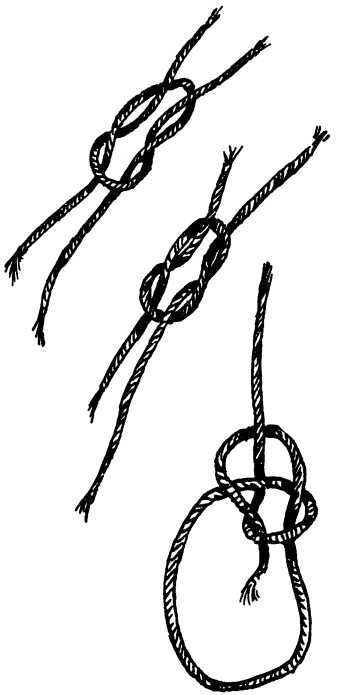
elements at almost any time of the year in England. If additional bedclothes are desired on cold nights, the sack may be stuffed with hay, dry leaves, straw, or bracken. In the absence of a proper sleeping sack, a good deal of comfort can be obtained from an ordinary corn sack stuffed in this way.

The best way to dry clothes that have been soaked is to construct a rough framework of green branches, as shown in the illustration, to maintain a slow fire in the centre of the enclosure, and to arrange the clothes over the framework.



THE CLOVE HITCH; THE ROLLING HITCH; THE RUNNING BOW-LINE

Every traveller should make himself accomplished in the art of tying the various knots.

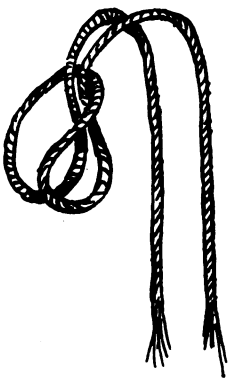


REEF-KNOT; GRANNY-KNOT; BOW-LINE KNOT

With the exception of the granny, all those illustrated have their respective uses. The granny is shown only that it may be avoided. The arrangement of the rope for the purpose of carrying a bundle on the back is especially useful.

The ends may cross the chest diagonally, pass under the armpits, and either be tied behind the back or brought again to the front of the chest and there secured.

In the matter of dress, everyone should be largely guided by his own ideas of comfort,



ROPE ARRANGED TO CARRY A BUNDLE ON THE BACK

though a few rules are worthy of universal recognition. Let your boots be made of the shape of your feet—as shown by a pencil held vertically and passed round the naked foot standing on a sheet of paper. The inside of the socks or stockings may with wisdom be well lathered over with soap, and the feet may themselves be soaped with advantage. By this simple precaution many a sore foot is saved. It is also a wise plan, when walking long distances, to change

feet with one's socks at noon. Let those of your clothes that are lined be lined with flannel or cellular cloth, not with the absurd closely-woven fabric generally employed for the purpose. I have no liking for knickerbockers. I like best the more hideous, but less cramping, trousers when they have reached the comfortable stage at which Mr E. V. Lucas affectionately calls them hartogs. "Old clothes that are less imposing and more comfortable than any other are hartogs. To be old is not sufficient; nor is it enough that they are easy. To be hartogs they must combine both these merits. Good clothes, when they grow baggy and faded, become hartogs; bad clothes, never. . . . Anything is good enough to cover nakedness; hartogs do more—they confer cheerfulness and irresponsibility, they fit the wearer for a freer life. For it must be understood that hartogs are never absolutely disreputable, never so old that one cannot meet the vicar's wife without shame."

In headgears each should choose for himself. I like a cap, except in the scorching days of summer, when I prefer a wide-brimmed hat of grass. But ease, freedom from care, and a general feeling of irresponsibility are the most important baggage of the wayfarer.

"Jog on, jog on, the footpath way,
And merrily bent the stile-a;
A merry heart goes all the way,
Your sad tires in a mile-a."

The Ass as Comrade

THE traveller in England who decides to carry his own house and to cater for himself, without the aid of innkeepers or letters of lodgings, will usually be faced by the great problem—what beast shall he take into partnership to share his pleasures and his disappointments? If he is for a caravan and luxury, then one or two horses are absolutely necessary. But if he desire merely to live the free life of the open air, to carry with him his simple tent, some food, and the few necessary appliances for its preparation and enjoyment, and slowly to move from place to place pursuing some simple calling, and rejoicing quietly as he goes, then I advise him, in spite of Stevenson's experiences, to trust his little worldly fortune to the excellent and much enduring ass; even though, as Dr Kitchener points out, riding on cowback is the most independent form of travelling. A little donkey cart will hold a deal of wealth, and the advantages which the donkey possesses over the horse are many and great. Even if he be slow in the trot, he is a first-rate walker; he prefers the commonest and coarsest of foods, thistles and chopped furze being better to him than the best of meadow hay; he is so hardy that heat and cold and thirst seem not to concern him; and the

comparative smallness of his money value in the market renders him safe from the efforts of the light-fingered, as well as enabling him to be replaced when the evil day arrives that he can serve us no more.

There is more accuracy than is usual with Bartholomew in his description of the ass:

"The ass is a simple beast and a slow, and therefore soon overcome and subject to man's service. The elder the ass is, the fouler he waxeth from day to day, and hairy and rough, and is a melancholic beast, that is cold and dry, and is therefore kindly, heavy, and slow, and unlusty, dull and witless and forgetful. Nathless he beareth burdens, and may away with travail and thraldom, and useth vile meat and little, and gathereth his meat among briars and thorns and thistles."

If, instead of using a cart, we decide to place our goods on the donkey's back, and walk alongside at the pace which our companion will determine, we shall require some sort of pack-saddle. The convenience of a properly made pack-saddle which can be securely, yet comfortably, girthed is very great, but there are times when it is desirable, or necessary, to use an ass or a horse as a pack-animal, though no proper saddle is available. In constructing a make-shift, the experience of Sir Samuel Baker is suggestive: "I had arranged their packs so well that they carried their loads

with the greatest comfort. Each animal had an immense pad, well stuffed with goats' hair; this rested from the shoulder to the hip bones; upon this rested a simple form of saddle made of two forks inverted, and fastened together with rails; there were no nails in these saddles, all the fastenings being secured with thongs of raw hide.

MAKE-SHIFT PACK-SADDLE

The great pad projecting before and behind, and also below the side of the saddle, prevented the loads from chafing the animal. Every donkey carried two large bags made from the hides of antelopes that I had formerly shot on the frontier of Abyssinia, and these were arranged into taggles on the one to fit into loops on the other, so that the loading and unloading were extremely simple."

There remains one supreme reason why we should select an ass as the sharer of our adventures.

There is an old custom, practised by gipsies

EARLY MORNING

and others, of burning an ash-fire on Christmas night. Mr Leland, in his book on "The English Gipsies," gives in Rommany a verbatim report of the account given him of this practice by a gipsy. The following is a translation:

"Yes—many a time I've had to go two or three miles of a great day (Christmas), early in the morning, to get ash-wood for the fire. That was when I was a small boy, for my father always would do it.

"And we do it because people say our Saviour, the small God, was born on the great day, in the field, out in the country, like we Rommanis, and he was brought up by an ash-fire.

"The ivy, and holly, and pine trees, never told a word when our Saviour was hiding himself, and so they keep alive all the winter, and look green all the year. But the ash, like the oak, told of him, where he was hiding, so they have to remain dead through the winter and so we gipsies always burn an ash-fire every great day. For the Saviour was born in the open field like a gipsy, and rode on an ass like one, and went round the land begging his bread like a Rom. And he was always a poor, wretched man like us, till he was destroyed by the Gentiles.

"Once he asked the mule if he might ride her, but she told him no. So because the mule would not carry him, she was cursed never to be a mother or have children. So she never had any, nor any cross either.

"Then he asked the ass to carry him, and she said 'Yes'; so he put a cross upon her back. And to this day the ass has a cross and bears young, but the mule has none. So the asses belong to the gipsies."

Caravans and Carts

THOSE who propose to travel in the luxurious manner described by Dr Gordon Stables in his book, "The Cruise of the Land Yacht *Wanderer*" are scarcely the kind of people for whom I have written "The Tramp's Handbook." I will, however, briefly describe Dr Stables' travelling villa, as it is a good specimen of its order. From stem to stern, without shafts or pole, it measures nearly twenty feet, its height from the ground being eleven feet, and its inside breadth six feet. It is made of solid mahogany outside and is lined with softer wood, the total weight, when empty, being thirty hundredweight. The wheels run under the body of the van. The driver's seat is also the corn-bin and holds two bushels. The front part of the roof protrudes, forming a canopy of about three feet in depth. There is a door in front, and another behind; in the centre, at each side of the back-door, is a little mahogany flap-table which lets down. Beneath each of these flaps, and under the carriage, is a drawer to contain tools, dusters, and so on. Under the caravan are fastened a light long ladder, a spade, buckets, and shafts. The interior is divided into pantry and saloon. In the latter is a sofa, that also serves as a bed, under which are lockers wherein the bed-

clothes and personal wardrobe are stored. There are also a table, a bookcase, lamps in brackets, cupboard, camp-chair, stool, mirror, harmonium, violin, guitar and clock. The floor is covered with linoleum, on which a rug is placed. In the pantry are a dish-rack, cupboard, filter, washstand, water-can with tap, hat-rack, pockets for towels and cloths, a box-seat, a flap-table, and a cooking-range. Dr Stables seems, from the photograph which his book contains, to travel with a valet and a liveried coachman. No wonder he denounces the first carriage-builder to whom he applied for estimates in that he referred to the proposed carriage as a "wagon" (which is the invariable gipsy expression). "Why could not the man have said caravan?" is the amusing remark of Dr Stables.

Dr Gordon Stables' caravan was built by the Bristol Waggon Company, which makes a specialty of this kind of work. Those who do not mind spending from seventy-five to a couple of hundred pounds on a vehicle should communicate with that company.

It is very important that a caravan shall be strong, light, and well ventilated. Those who are not very particular as to finish, may obtain equally serviceable and less ostentatious waggons at about half the above prices. A double thickness of Willesden canvas attached to a wooden framework makes about the best roof. There

should be a space between the two layers of canvas, both to hinder the conduction of heat and to assist in ventilating the caravan. The outer layer of canvas should be painted and the inner left unpainted. The roof should project over the driver's seat, as in Dr Stables' carriage. Underneath the van should be a supply of spring hooks, so that tent-sticks, buckets, spade, and other articles may be out of the way. There should also be a rack at the back of the van, in which many things could be carried. There should be windows at the sides and back, and the top half of the sliding doors in front should be of glass. Small red curtains should block the windows at night. Every inch of space should be used. The beds should be box-beds, and the tables should be flap-tables. There should be cupboards for the china, food, and cooking appliances, and some form of stove should be decided on—coal, oil, or spirit according to preference.

The simplest form of caravan is a two-wheeled cart, with a semi-circular cover. A hammock may be slung within, and a tent may well be carried underneath the cart, so that there need be no trouble as to sleeping accommodation. With such a cart as this, one would not carry a stove, or any other of the luxuries which can just about as well be done without.

Travelling on horseback is one of the most pleasant of all ways of journeying, though it

usually—especially if the horse be a high-bred one—necessitates stopping at inns. The management and care of horses forms the subject of a future volume in this series, and is too considerable to be dealt with here. For conciseness and practical value, the directions given by the ostler to Borrow, as reported in "Romany Rye," would take a deal of beating, and we may echo his parting advice:—"Cherish and take care of your horse as perhaps the best friend you have in the world; for, after all, who will carry you through thick and thin as your horse will? not your gentleman friends, I warrant, nor your upper servants, male or female; perhaps your lady would, that is, if she is a whopper, and of the right sort. So take care of your horse, and feed him every day with your own hands."

The Tramp's Furniture

WHETHER we move unostentatiously along English lanes in our donkey cart, or travel with pomp in elaborate caravan, there are certain articles which may be carried with advantage. If we or any member of our party intend to sleep on the ground, either in the open air or in a tent, a waterproof sheet is essential. This is best bought, but as some may prefer to make their own, the following directions are given.

Tarpaulin is made by sewing together the canvas so as to form the shape required, dipping it in sea-water, and before it is dry painting it with a mixture of two parts tar to one part fat (boiled together and allowed to cool). One side is painted first, and this is allowed to dry before the other side is treated in the same way, the sea-dip being again the first item in the process. Fabrics of any kind are made partly (though far from completely) waterproof by rubbing soapsuds into them, drying, and then rubbing in an alum solution. Merely dipping calico in oil, and allowing it to dry, makes it more or less waterproof.

A strong water-tight box is an important part of a traveller's possessions, and Messrs Silver are justly celebrated for the air and water tight trunks made by them. These trunks may be kept under

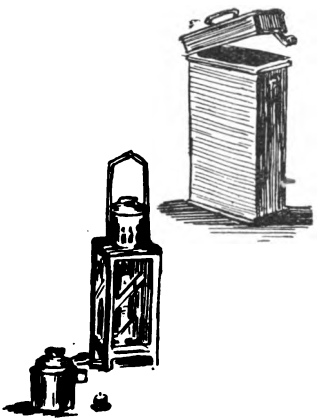
water for hours without the least damping of their contents. It is a good plan to have a box made so that its bottom as well as its top may be opened

MAKE-SHIFT CANDLESTICK

on long substantial hinges attached to the back of the box. Also attached to the back of the box should be two iron bars capable of revolving on their axes. By placing the box, front side downwards, and opening up the top and bottom—supporting them by the iron bars—a useful table

is obtained, the top of which is formed by the lid, back, and bottom of the box.

A lamp of some sort is almost essential. To the traveller oil lamps are generally a great nuisance and should be entirely replaced by



MILITARY CANDLE-LAMP

candles or candle-lanterns. The simplest and best candlestick for tent use consists of a stick, about four inches long and one inch thick, pointed below, so that it may more easily be thrust into the ground through a hole previously prepared in the ground-sheet, and above cleft in four and strengthened by a binding of string. It is, however, desirable to have a lantern which will keep alight in a wind in case one may have to wander forth in the night. Such a lantern should

stand securely on the ground, and should also be provided with a ring by which it may be supported from above,

Messrs Edgington & Silver's Military Candle Lamp is good. It is provided with a reservoir to burn oil, as well as a socket for candles. Fitted in a tin box, as illustrated, it is sold for 7s. 6d.

If one has no candles, a fair substitute may be made as follows: Take a tin and about two-thirds fill it with earth. Take a thin pine stick a little longer than the tin and wrap round it a strip of soft cotton cloth. Melt any waste fat, fill the tin therewith, and push the stick through the fat and earth to the bottom of the tin.

A galvanised bucket, a couple of basins for washing purposes, and a canvas bucket (which is much to be preferred before an indiarubber one, as it does not impart a taste to the water), are useful things to carry. Pails, pots and pans should be kept scrupulously clean, and the articles, including a supply of cloths and towels, necessary for this purpose should be carried.

Galvanised iron pails, having been well scrubbed out with soap and hot water, may be polished by means of Brooke's Monkey Soap.

Soap, soda, salt and hot water will between them free vessels from nearly every sort of dirt. Wood ashes are excellent to boil up in an iron saucepan which requires cleaning. The pan

should be well scrubbed out and finally washed with plain boiling water.

To wash tumblers, they should be placed alone in warm soapy water, rubbed with the fingers, then placed in cold water, drained by inversion, dried by means of a clean soft cloth, and polished with a piece of chamois or selvyt.

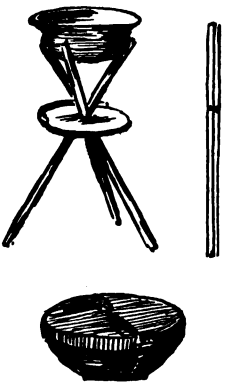
In washing up cups, plates, and dishes, the first thing to be done is to scrape off all bits of food and throw them into the camp-fire. Any specially messy or greasy plates may be wiped with grass, and the latter also burnt. A bowl of boiling soapy water being at hand, the cups and other slightly-dirty articles are to be placed in it and washed by the aid of a clean cloth and a stick. They are then to be rinsed in clean water, inverted and wiped dry. The other articles are next to be placed in the hot soapy water, to which some fresh boiling water should be added, and treated in the same way.

It is very desirable that the traveller master the art of washing clothes. If soft water is obtainable much of the labour of clothes-washing is saved. It is advisable on the day before the washing, to soak the clothes, other than those of wool or silk, in cold water until washing time arrives. A little soda and salt may wisely be dissolved in this water. On the following day, these clothes, which I assume are simple honest garments, are wrung free from

the water in which they have been soaking, and are washed in hot water containing some soap in solution. Other soap is then to be well rubbed over the clothes, and the latter thoroughly rubbed by means of the two hands. They are then to be wrung out and rewashed in fresh hot water and soap, after which they should be plunged in a pan containing nearly boiling water and a little soda and soap. They are to be boiled for a quarter of an hour, rinsed in two lots of cold water, wrung out and put to dry. Very dirty clothes should not be washed with personal garments. Flannels, and woollen things generally, require different treatment. They should be plunged in warm (not very hot) soapy water and moved about by means of the hand or a stick. The clothes should then be squeezed, not wrung, and again washed in a fresh supply of soapy water; after which they should be rinsed in water containing only a little soap in solution. They should then be squeezed, shaken and put to dry in a place where neither the sun's rays nor those of the fire are too powerful. The addition of a little ammonia helps to free very dirty clothes from any grease with which they may be impregnated. It should be borne in mind that wood ashes may in emergency be used whenever soda is indicated for washing purposes.

It is not always convenient, or even possible, to clean our bodies by bathing in sea or river, and it

is therefore wise to carry some form of light portable wash-stand. One of the best is that sold by Messrs Silver & Edgington for 13s. 6d., or with a waterproof case and strap for 18s. The illustration shows the stand open and closed. It is made of hard wood, with a gun-metal joint, a



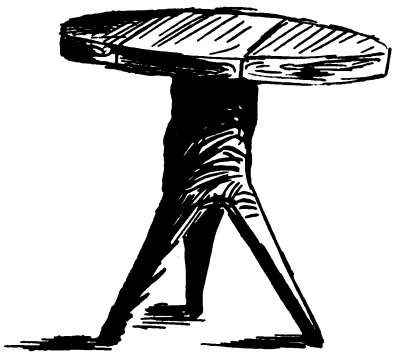
A PORTABLE WASHSTAND

shelf, and an enamelled iron basin, with soap dish. A make-shift stand may be easily constructed on similar lines.

A table is not by any means a necessity of camp-life. Those who think they cannot get along without one, however, may easily make either table or stool from a flat piece of wood and a three-pronged branch, as shown in the illustration. Of the ready-made tables, one of the best is that known as the Paragon, sold by Messrs

Silver & Edgington for a guinea. It is strong and light, opens or closes with one movement, and when closed occupies a very small space.

It will be a constant source of satisfaction if one is provided with a decent supply of the wherewithal to effect the minor repair of his



A MAKE-SHIFT TABLE

dress. Every one should be able to darn his own socks, and to mend a cut, or patch a hole, in his clothing or boots. These are things which are quickly learnt by a few practical lessons. A traveller should carry a small linen roll or bag, containing some strong thread, cotton, needles, pins, scissors, twine, cobbler's wax, two cobbler's awls, a packing needle, buttons, mending for stockings, and darning needles.

A few carpenter's tools are useful, though not essential. But everyone who is not above learn-

ing a lesson in decency and sanitation from the cleanly cat should carry a small spade, and use it for the interment of all that would offend.

Carry a large supply of wax vestas in an air-tight tin. A thin coating of shellac varnish makes

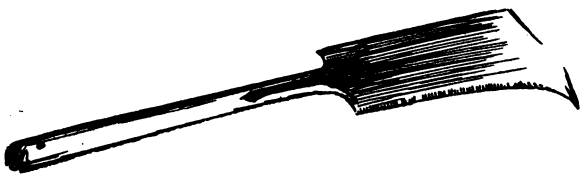
THE "PARAGON" FOLDING TABLE

them absolutely unaffected by damp. Among the other articles most worthy of space are the following:—Corkscrew, tin-opener, strong single-bladed pocket knife, bill-hook, rope, string, pack of cards, stationery, pens, ink, pencils, small folding mirror, comb, brushes, soap, sponge, enamelled iron jug, oilskin suit, compass, warm felt slippers, books, a good supply of blankets, a change of clothing, candles, and the various articles named

in the chapters on Tents, Food, Roadside Cookery, and Night under the Stars.

One soon learns how to make spoons, forks and other things of everyday use by means of a workmanlike knife.

To make a grater for nutmeg, bread, or dried meat, pierce holes through a piece of an old canned-beef tin, and nail it rough side outwards to a piece of wood.

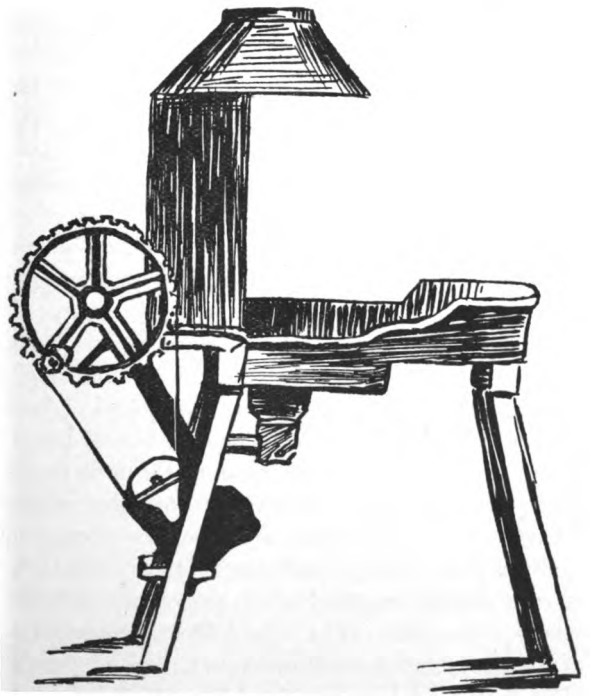


A USEFUL BILL-HOOK

In emergency, ink can be made by taking sticks that have been blackened in the fire and stirring them in a little milk till the latter becomes black. This ink soon turns sour.

Full directions for tanning skins of beavers, otters, and other furry beasts are given in Gibson's "Camp Life and the Tricks of Trapping"; but a few simple rules whereby rabbit skins and any others given to us by fate may be tanned and so rendered capable of serving our ends, will possibly be of use to the reader. First scrape off every particle of fat or flesh, and soak the skins in warm water for two hours. Then paint thickly on the inside of the skins a semi-solid mixture of equal parts

of borax, sulphate of soda, and saltpetre with a small quantity of water. Fold the skins and put them



A PORTABLE FORGE

aside for a day, when they should again be thickly painted, this time with a mixture of four parts hard soap, three parts borax, and two parts sal-soda, all melted together over a slow fire. Again

fold the skins and put them aside for a day, when they should be thickly painted with a paste made by dissolving equal parts of salt and alum in warm water, and thickening the mixture with flour. The skins should be tightly stretched and allowed to dry, after which the paste should be scraped off with a stick or spoon. This last process is repeated once more, after which the insides of the skins are finished off with sand-paper.

I cannot too strongly urge the traveller—even though pleasure be his aim—to follow some honest occupation, if only to relieve the monotony of idleness. There is a great number of such occupations from which to choose, some of which I have already indicated. Every one should choose the trade in which he feels most interest, but I would specially direct attention to the utility and beauty of smithing. Admirable portable forges are now to be obtained at a reasonable price, and I advise an intending purchaser to give preference to one that is provided with a blower, with its steady, even blast. The lists of Messrs Samuelson of Banbury, and of the Sturtevant Co. of 75 Queen Victoria Street, London, should be studied.

Tents

THAT we are creatures of habit is the platitude of every moralist. Convention and the verdicts of predecessors make us as regardless of new facts as is the fixed-eyed somnambulist, or a patient hypnotised at the Salpetrière. Convention has but to say that every man must have more clothes than he can wear, more beds than he can occupy, more meals than he can digest, and, in order to satisfy these silly assumptions, men are found willing to sacrifice leisure, peace of mind, and all human dignity and honour.

We have so complicated the external, mechanical conditions of our life that we have come to consider them as vital in themselves, and we spend all our days in soul-destroying toil in order that we may keep the machinery in going order.

That we, ephemera that we are, solemnly build for ourselves habitations which shall outlive us by many generations, and settle down to occupy them as for ever, is but one more emblem of our blind conceit and pompoushess. We cannot move by reason of the shells that encyst us, and to fold up our tents and silently steal away when the inspiration directs, is, for the slaves of avarice and smugness, a dream beyond attainment.

All that complicated system of living which

develops about those who worship the fetish of home, is impossible for the dweller in tents. He cannot avoid contact with reality; and the obscene and vulgar gentility of domestic life is to him little known. We have forgotten the meaning of hospitality since we took to putting stone walls between ourselves and our neighbours. Of what modern prince, is it able to be written that, seeing three strangers approaching his house, he ran to meet them and asked them to rest and bathe their feet, whilst he himself fetched some food, and asked his wife to "make ready quickly three measures of fine meal, knead it and make cakes upon the hearth?" We have too many doors and too expensive carpets for that sort of hospitality. Do you remember Thoreau? "I called on the king, but he made me wait in his hall. There was a man in my neighbourhood who lived in a hollow tree. His manners were truly regal. I should have done better had I called on him."

We often hear it said, when the simplification of any department of life is being advocated, that, our lives being more complex than they were, our conditions need to be more complex also. Wherefore, we have factories and gin palaces, and clubs and workhouses. As a matter of fact, it may well be doubted if our lives are more complex or profound than were those who lived three thousand years ago. True education, culture,

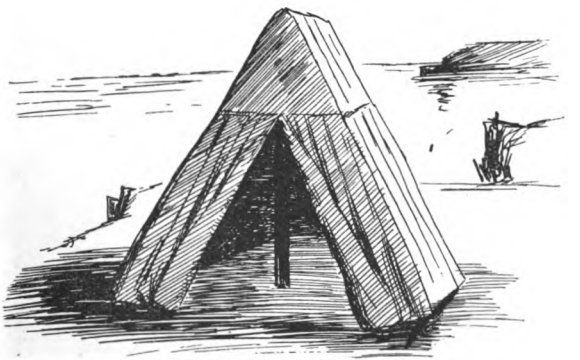
development, or whatever we like to call it, demands greater simplicity rather than increased complexity of externals. As a rule, it is not the best craftsman who calls for the most elaborate tools wherewith to ply his craft. So also the most successful and happiest artists in living will not usually be found among those who are surrounded by the biggest army of attendants and the most imposing array of properties. These things knock all the romance and all the reality out of life. "The widow Douglas, she took me for her son, and allowed she would sivilize me; but it was rough living in the house all the time, considering how dismal regular and decent the widow was in all her ways; and so when I couldn't stand it no longer I lit out." Even the most civilised of us slip away when we can, and by means of golf or cricket or soldiering, relieve the insistent demands of our nature that we use our muscles and breathe the open air under the unveiled sky. Nature is stronger than we, and in the contest on which we have entered there can be but one of two results: we must acknowledge her sovereignty or wither in the dust.

He who first built a house has much to answer for. The virtues of his invention are obvious and much belauded, but the evils are none the less because of their subtlety. As long as we make or do of our own will, having before our mind's eye the object wherefor we act, we are free men;

but as soon as we begin to labour blindly, to construct without idea and without need, so soon we enter into slavery. We boast that we are all scientists nowadays, and straightway we proceed to sacrifice our lives for an object which is obviously unrelated to any such sacrifice. We are all utilitarians, and straightway we sacrifice health and youth and sincerity, and all the other ingredients of happiness, in order that we may surround our old age with share-certificates and other baubles which yield nothing but worry. As long as men lived in tents, mobile homes devoid of moss, and had no wish to settle, as in graves, for all their lives within lasting habitations; so long were they little likely to mistake the essential for the superfluous.

Even in a climate such as that of England, and even for effeminate, club-debauched, drawing-room worshippers such as ourselves, life can be lived during two-thirds of the year as well in a tent as in a modern Arts-and-Crafts mansion; and it were much to be desired that a couple of years of tent-life formed a part of the education of every young Englishman and Englishwoman. It would do a great deal to clear the mind of its many mists, and a great deal to teach the fundamental facts of life. So much for the psychological effects. Of the physical benefits to be derived from life in closer touch with the elements, our doctors have only recently become

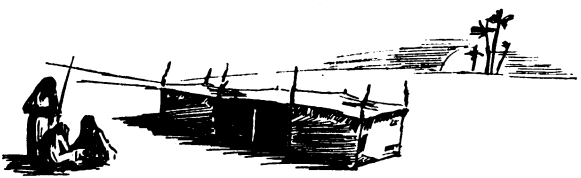
aware. An old gipsy whom I asked one day whether he would like to spend his old age in a house, replied, that he was too old and his chest too weak to try any game of that sort now. "A young man might manage it, perhaps, and seem none the worse for it; but not a man eighty-four."



ANCIENT ROMAN TENT

An ideal arrangement for the born vagabond, as far as physical conditions in this climate go, seems to me to be provided by the possession of a winter house in the shape of a simple stone-walled dwelling, composed of a large common living-room and a small well-ventilated bedroom for each occupant; and of a summer house in the shape of a simple tent, such as I shall presently describe. For the hardier, and more restless, a tent may well serve every purpose of a dwelling-place the year through.

Of tents there is almost as great a variety as of houses. "Jabal was the father of such as dwell in tents," and tents are frequently mentioned in the Pentateuch as well as in later books of the Bible, Paul being himself a tent-maker. The earliest tents were of oblong shape and were usually divided into two or more apartments by a curtain made of wool or skins. They varied in



ANCIENT ARABIAN TENT

height from five to ten feet and were covered with skins of goats and other animals. The modern Bedouin tent is very similar, but woven fabrics are generally used in place of skins as a covering. The Persians have always been somewhat luxurious in the matters of tent-coverings and tent-life. Their tents are commonly circular beehive-shaped in the base, and covered with felt, the door-hanging being often of fine needlework. It is said that many Persians have boilers fitted in their tents for the heating of water for baths—thus solving one of the greatest difficulties which tent-dwellers usually meet with. The Hottentot hut is specially interesting in that in its construction

it closely resembles the gipsy-tent so common among the Romany folk the world over. It is shaped like a domed beehive, and its framework is made by taking a number of flexible laths, previously arched, about six feet in length and inserting in the earth one end of each at equal distances around the circumference of the circular base, the other ends being all tied together at the summit of the tent. Other long flexible laths are twisted in and out horizontally round the framework, at vertical intervals of eighteen inches, a space two feet wide and three or four feet high being left as a door-way. This framework is covered by matted grass or skins of animals.

The black tents of Thibet are described by Mr Lander. They are woven of yak's hair, the natural greasiness of which makes them quite waterproof. They consist of two separate pieces of this thick material, supported by two poles at each end, and there is an oblong aperture above in the upper part of the tent, through which the smoke can escape. The base of the larger tents is hexagonal in shape; the roof, generally at a height of six or seven feet above the grounnd, is kept very tightly stretched by means of long ropes passing over high poles and pegged to the ground all round, so as to protect its inmates from cutting winds. Long poles, as a rule numbering four, with white flying prayers, are placed outside each tent, one to each point of

the compass, the east being taken for a starting-point. Around the interior of the larger tents there is a mud wall from two to three feet high, for the purpose of further protection against wind, rain, and snow. These walls are sometimes constructed of dried dung, which, as time goes on, is used for fuel. There are two apertures, one at either end of the tent, that facing the wind being always kept closed by means of loops and wooden bolts.

In the centre of this tent the Thibetan lights his fire and cooks his food. He begins by making himself a goling or fireplace of mud and stone, some three feet high and four or five long by one and a half wide, with two, three, or more side ventilators and draught-holes. By this ingenious contrivance he manages to increase the combustion of the dried dung, the most trying fuel from which to get a flame. On the top of this stove a suitable place is made to fit the several raksangs, or large brass pots and bowls, in which the brick tea, having been duly pounded on a stone or wooden mortar, is boiled and stirred with a long brass spoon; a portable iron stand is generally to be seen somewhere in the tent, upon which the hot vessels are placed as they are removed from the fire.

It is interesting to compare the construction of tents as practised in these countries where the

climate is kind to man with that practised in the colder regions of the world.

Parry, in his "Voyage of Discovery," describes the summer tents of the Esquimaux. They consist of seal and walrus skins; the former dressed without the hair, and the latter with the thick outer coat taken off and then shaved thin so as to allow of the transmission of light through it. They are put together in a clumsy and irregular patchwork, forming a sort of bag of a shape, rather oval than round, and supported near the middle by a rude tent-pole, composed of several deer's horns or the bones of other animals lashed together. At the upper end of this is attached another short piece of bone at right angles for the purpose of extending the skins a little at the top, which is generally from six to seven feet from the ground. The lower part of the tent-pole rests on a large stone to keep it from sinking into the ground, and, being no way secured, being frequently knocked down by persons accidentally coming against it, and is again replaced on the stone.

The lower borders of the skin are held down; additional security or firmness being given by outside storm-ropes, radiating from the cover at the back of each rib. The canvas used is double and waterproof, and, if required, the strong canvas covering in which the whole tent is rolled up can be divided into two parts and buttoned to the inside of the tent, the buttons being provided for the purpose.

Perfect ventilation is another advantage, and fires can be lighted within the tents, the smoke escaping through the ventilation holes at the top, which are easily covered or uncovered as needed.

Their winter tents were described by Martin Frobisher as being "two fathoms underground, in compass round like an oven. From the ground upwards they build with whalebones for lack of timber, which, being one over another, are handsomely compacted in the top together, and are covered over with seal skins, which fence them from the rain. In this house or tent is only one room, having one-half the floor raised with broad stones a foot higher than the other half, whereon, strewing moss, they make their nests and sleep."

In 1858 appeared a very interesting book called "Tents and Tent Life," by Captain Godfrey Rhodes. In the course of this book the author described a tent of his own invention which has so many points of excellence that I give an account of it here, seeing that Captain Rhodes' book is long since out of print. The form of the tent is a curvilinear octagon, thus rendering it less liable to catch the wind than are the usual bell-tents of the British army. The framework is formed of stout ribs of ash, bamboo, or other flexible material, and there is no centre pole. The ends of the ribs are inserted into a wooden head, fitted with iron sockets, and the butts are thrust into the ground, passing through a double-twisted rope,

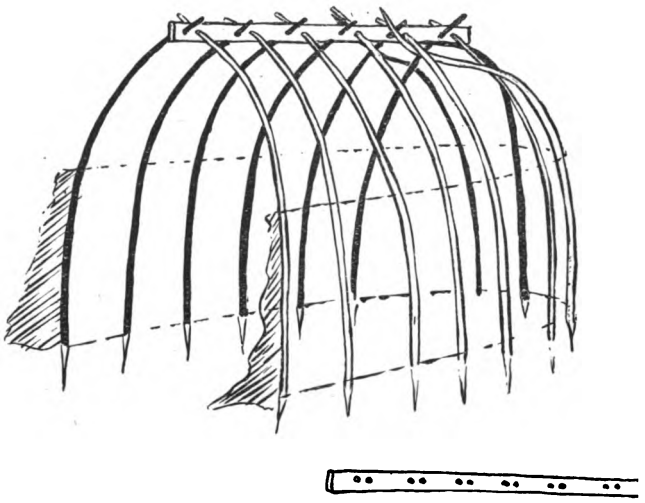
having fixed loops at equal distances. In this position the ribs have a strong resemblance to those of an expanded umbrella. The rope through which the butts of the ribs pass is well pegged to the ground and the canvas cover thrown over the frame-work and secured within the tent by leather straps to the ground or circular rope by stones laid on them outside, so as to keep the whole fabric in an erect position; a line of thong is extended from the top, on the side where the entrance is, to a larger stone placed at some distance.

The door consists merely of two flaps, contrived so as to overlap one another, and to be secured by a stone laid upon them at the bottom.

When a larger habitation than usual is required it is contrived by putting two of these tents together to form a sort of double tent, somewhat resembling a marquee supported by two poles.

Of all tents which I have tried or seen, none approaches the ordinary gipsy tent in simplicity, in comfort, or in effectiveness against wind and rain. For a climate such as ours, there is no other form of tent which an habitual traveller would think of using after he had once become familiar with the tent used by all our professional nomads. Every convert to vagabondage owes a debt of gratitude to Mr G. R. Lowndes for having drawn attention, in his book on "Gipsy Tents," to the manifest advantage of this form of

tent. Its shape is not unlike that of the almost semicircular top of a covered waggon. This form, besides affording the greatest amount of usable room in the smallest space, possesses the



GIPSY-TENT AND RIDGE-POLE

further advantage of offering the minimum of purchase to the wind. It is, moreover, about the only tent in which one may in bad weather enjoy what is practically an indoor fire without resorting to oil stoves or other cheerless inventions.

The gipsy-tent may be made of any length, width, and height; but a useful size is that most frequently to be seen in regular gipsy encamp-

ments: 7 feet long, 6 feet wide, and 4 feet high. The requirements are a slightly arched piece of two-inch square ash, oak, or pine, 5 feet 6 inches long, for the ridge; and eleven straight, tough rods, such as those of hazel, willow, or ground ash, each 6 feet 6 inches long, and not less than an inch in thickness at the biggest end. These rods are to be soaked in water for a day or two, and then the two ends are to be stuck into the ground so as to bend each rod into a curved shape, the distance between the two ends of each rod being 5 feet 6 inches. Thus they are left to dry and set. In the ridge pole four pairs of holes are to be burnt by means of a red-hot iron, the units of each pair being very close together, the pairs being at both ends of the ridge pole and at equal distances—about 1 foot 8 inches—between the ends, and each hole being half an inch in diameter. The larger ends of the long rods are to be slightly pointed so as more easily to be thrust into the ground. The site having been determined on, the waterproof sheet is placed on the ground, the ridge pole placed along one edge of it, its front being level with the front of the sheet, and four long poles thrust into the ground with an inward slope, one pole being inserted opposite each pair of holes in the ridge-pole. The same process is repeated with four other poles on the opposite side. If the ground sheet has been provided with rings at the correct intervals, the long rods are simply

thrust through these rings into the soil, always with an inward slope. The thin ends of the rods are pushed through the holes in the ridge-pole, which then becomes a sort of backbone with ribs attached thereto. Another rod is inserted in the ground in a line with the ridge-pole and 18 inches

INTERIOR OF GIPSY-TENT

behind it, the two remaining rods being placed one on each side midway between this hindermost rod and the last side rod. Each of these three back rods is bent over the last side rod, and under the next one as shown in the diagram. The iron kettle prop will be found very useful for boring holes in the ground to receive the tent-rods.

The framework is now complete and merely requires covering with calico, Willesden material, canvas, or—much better—blankets or red Melton

cloth. In spite of the scoffing of Mr Macdonell, I unhesitatingly support Mr Lowndes in his defence of scarlet Whitney blankets and red Melton cloth. The warmth, dryness, and general look of cosiness which these red fabrics afford are unknown to the man whose experience of tent material is limited to dirty white canvas. If the blankets are not shaped, they are to be put on as shown in the illustration, the side piece first and the roofing piece afterwards. The whole should be pulled quite taut and securely fastened by numerous blanket pins or dried blackthorns. It is a great advantage to shape and make the covering complete so that it has merely to be slipped over the framework. Rings may be attached along its lower edge so that it may be secured to the bottom of the rods, or to the earth by pegs. The front of the tent should be closable by a curtain, which should be pinned back when not required. The ground sheet should be cut of the exact size of the tent's floor; and rings should be attached, through each of which a tent rod may be passed.

In wet or cold weather, the possibility of the addition to this simple tent of an enclosure known as a baulk, is one of its greatest advantages. Seven long green wood poles about 2 inches thick at the base, and about 7 feet 6 inches in length, are forced into the earth at equal intervals so as to enclose a piece of ground, continuous with the

opening of the tent, about 7 feet 6 inches long, and about 6 feet 6 inches wide at its middle, the ends being about 6 feet wide. These are bent over above so that their ends interlace, and an extra pole, 5 or 6 feet long, connects the extreme baulk rod with the ridge-pole of the tent. This baulk is to be covered with canvas or blanket, except for an opening about 2 feet in diameter near the summit, on the leeward side.

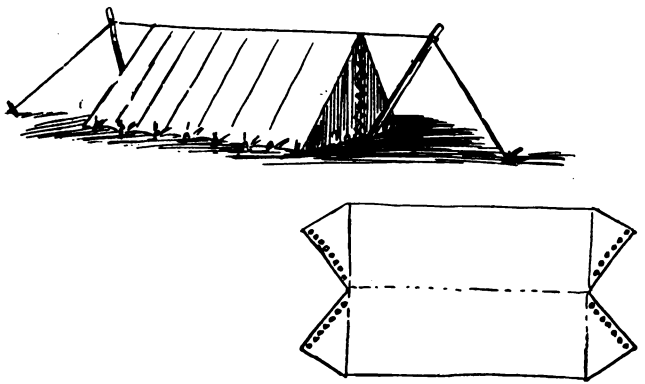
The coverings of the baulk are to be made continuous with those of the tent so that the two enclosed cavities become one. It is essential that the baulk be at least two feet higher than the tent in order that the smoke may freely escape. In the centre of the floor of the baulk a fire may be burnt and enjoyed in quiet peace from the interior of the tent, though outside the rain may be coming down in torrents or the wind cutting from the east. Of course no great blaze must be permitted within the baulk, but a decent log fire is perfectly safe.

A piece of the covering of the baulk on the leeward side is to be left free to be opened and shut so that it may act as a door. The same baulk may serve for two, three, or even four tents if they be arranged at right angles to one another.

Cloth of all kinds may be rendered less inflammable by soaking it in a five per cent. solution of phosphate of ammonia.

A cyclist or pedestrian travelling in the hottest

part of the year may wish for a simple roof which involves less time and trouble in erection even than does a gipsy-tent. Such an one may be advised to carry a piece of canvas, 10 feet long and 6 feet wide, shaped and lace-holed as in the figure, together with 24 feet of fine rope and



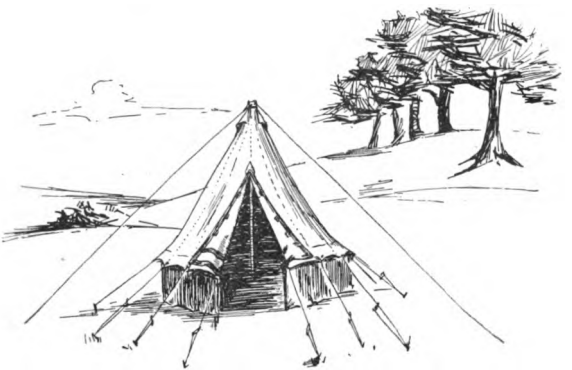
SIMPLE CYCLIST'S TENT

the necessary tarred string for lacing the ends. The figure of the tent explains the method of erection.

Of tents which are to be purchased ready-made, the kinds are many, but most may be dismissed with a warning. Amongst these, the wretched bell-tent of the British Army affords about the worst example. One of the best is the tent variously described as the Emigrant, Ridge, or Patrol tent. It has no centre-rod, its poles are jointed in short

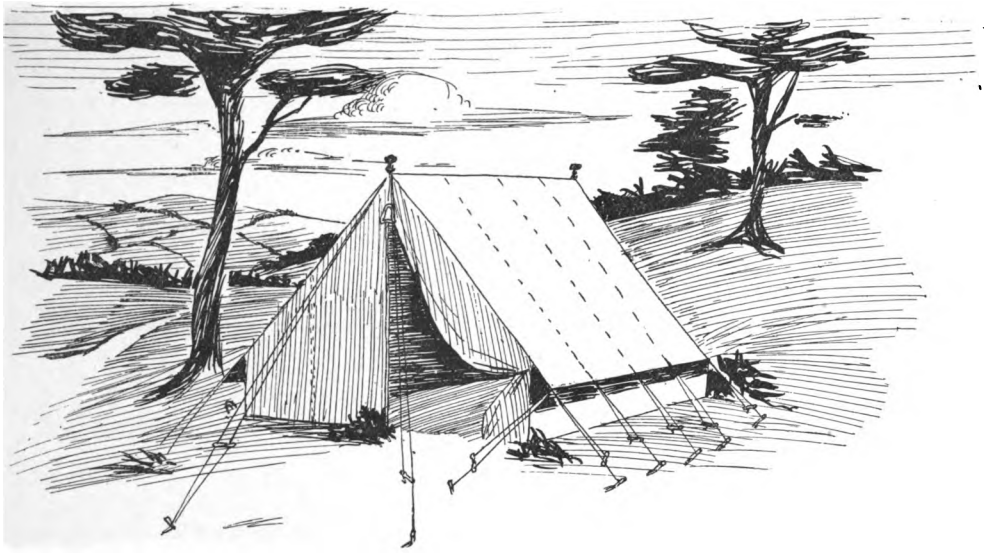
lengths, and it can be packed in a very small space. The roof projects beyond the side walls so that the water runs off a little way outside the tent.

The smallest size (6 feet 9 inches long, 6 feet



BELL TENT

wide, 6 feet high, walls 2 feet high), packed in a waterproof valise, the total weight being forty pounds, is quoted by Messrs Silver at £2, 7s. 6d.; a green rot-proof ground sheet for this tent costs 10s. 6d. The largest size (13 feet square), packed in valise, is quoted by Messrs Silver at £9, 10s., the ground sheet costing £2, 12s. 6d. The prices quoted by the Army and Navy Stores are slightly lower. Messrs Piggott sell a tent, called the Clyde, similar to the Emigrant tent but having its ground sheet continuous with the tent



EMIGRANT TENT

walls. They quote the smallest size (9 feet by 7 feet) at £6, 5s.

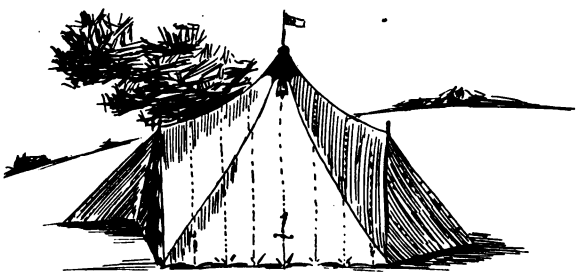
The Tente D'Abri of the French Army is somewhat similar in form to the Emigrant tent, but it has no vertical side walls, its roof reaching to the ground. The poles are jointed, and the whole

TENTE D'ABRI

packs neatly in a bag. The usual size is 6 feet 9 inches long, 7 feet wide, and 4 feet high, and the weight including bag is 19 pounds. The price quoted by the Army and Navy Stores is £1, 19s. Messrs Piggott quote two prices according as the ordinary canvas or green rot-proof canvas is used. For the former they quote £2, 2s., for the latter £2, 6s.

Of the larger and more elaborate tents, Edgington's three-pole tent is one of the best. Its main figure is a pyramid, the angles of which are strengthened from the apex of the tent by tarred

rope to which the canvas is bolted. This rope is secured to the ground by strong iron pegs and constitutes the principal support of the tent. A porch is formed at each end, sustained by a light 6-feet pole, giving entrance to the tent, and affording the advantage of a thorough draught of air when required. Either side of the porches can be opened, as the direction of the wind may



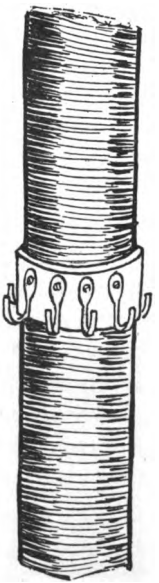
EDGINGTON'S THREE-POLE TENT

render desirable. Ventilation is also provided at the top. A stove and chimney can be fitted to this tent if desired. The smallest size three-pole tent is 9 feet square, weighs 80 pounds and costs £7, 10s.

In those tents, such as the bell-tent, which have central poles, many articles may be hung from the poles by means of the clove-hitch knot. Messrs Silver supply an excellent pole strap, lined with corrugated rubber, which clings to the pole, even when articles are hung upon it. It is furnished with five hooks and costs four shillings.

EDGINGTON'S THREE-POLE TENT, SHOWING INTERIOR

In pitching a tent, select a piece of ground which appears to be dry and well-drained, low-lying meadows being among the worst of camping



POLE-STRAP

grounds. Lush luxuriant grass usually betokens moisture and should be avoided.

As far as possible choose a position sheltered from the wind which happens to prevail.

Proximity to a well, spring or stream is desirable, for the labour of carrying every drop of water required naturally varies with the distance.

Distance from a water supply usually leads to careless habits.

A tent rope may be fixed securely, even in sandy ground which would hardly hold a tent peg, by tying it to the centre of a stick or bundle of twigs and burying the latter 2 feet deep, covering it with sand or fine soil—not with stones or lumps of earth.

Ordinary tent-pegs, both of beech and of wrought-iron, are quoted by Messrs Piggott at from 1s. 3d. per dozen (for 12-inch beech pegs) and 3s. per dozen (for 12-inch iron pegs) to a shilling each (for 3-feet beech pegs) and half a crown each (for 3-feet iron pegs).

If the wind is severe or if very heavy rain is threatening, soil may be banked up all round the tent to a depth of a few inches, a small ditch being created immediately outside the bank.

Concerning Food

BETWEEN food and virtue is a strong chain connecting; and no man who really cares for the one can afford to dispise the other. The social virtues, as well as diplomacy, lie under the dish covers. Kindliness or selfishness, tolerance or bigotry, optimism or despair, are brought to the surface by the presence or absence of satisfying food. Beauty so subtle as that of the Ma Capucine rose is largely dependent on the nature of the matter supplied to its roots; so that we need not feel wonder or scepticism on hearing that our qualities also are in part determined by the nutriment we offer to our physical organisms.

We shall never be mentally or physically healthy so long as we continue to look upon our minds and our bodies as two distinct and competing entities.

Wise dieting is nowadays more a matter of rejection than of seeking. No repast could be more absurd and less epicurean than those disgusting banquets of Lucullus. A dish composed of the tongues of larks and of nightingales reaches the summit of vulgarity. Much more concise is the idea (credited to an English sailor) of compelling a sweetheart to eat a five-pound note

sandwiched between a couple of slices of bread.

Unaided nature provides for nine-tenths of our physical needs, including fresh air and sunshine, water and space; but we have come to value only the tenth the satisfaction of which is partly dependent on our own efforts; and, in order to obtain useless excess of this part, we are willing to sacrifice all that greater gift which costs us nothing. We cannot free ourselves from the notion that only the expensive is the worthy.

Tradition serves as a good alternative to theoretic science in many of the fundamental matters of life. But, in order that tradition may be a fairly reliable guide, our method of life as a whole must be pretty much that under which the tradition has grown up. When we make a fundamental alteration in our whole system of living, it is no longer safe to follow such few customs of our old life as are now practicable or applicable, and to leave the rest to chance. We must begin to build afresh, and, if we wish to live healthy lives, we must be sure that our science is as sound as are the traditions of our conservative neighbours. The necessity of taking food, for instance, consists in the need to repair the body's waste, and to supply fuel by whose combustion the activity of all our functions may be made possible. No rigid diet tables are applicable to

all men at all times and under all conditions, but by careful study and experiment certain facts have been ascertained as to the food needs of the human body under various conditions; and these facts may not be disregarded with impunity, even by the vagabond, although it is by no means necessary to adhere closely to the practical directions which our scientists have founded on the facts. Most men, in order that they may maintain themselves in health and vigour in this country, require that each day they shall eat solid food weighing about one per cent. of their body-weight, this food being so arranged that about one-thousandth of the body-weight is water-free proteid, and about four-thousandths water-free non-nitrogenous food. The latter should usually be made up of about one-sixth fat to five-sixths starch and sugar. In addition to these elements of food, a certain amount of mineral substances, such as are contained in fresh meat, vegetables and fruit, is also necessary. Ordinary solid food is on an average about one-half water.

The following table shows the composition of a number of common typical articles of food, and also gives some figures showing their comparative cheapness. Other figures of a similar kind may be gathered from Waller's "Human Physiology," and Burney Yeo's "Food in Health and Disease":—

Food Stuffs.	Proteid per 100.	Fat per 100.	Carbo-hydrate per 100.	Number of grammes obtained for a penny (28 grammes = 1 ounce).	
				Of Carbon.	Of Nitrogen.
Milk . .	4	4	4	20	1·7
Beef . .	22	5	0	7	1·5
White Bread	8	1·5	50	80	3·75
Potatoes .	2	0	21	90	2·7
Oatmeal .	12	5	65	100	5
Dried Peas, Beans and Lentils .	22	2	60	110	12
Butter .	1	92	0	27	0·06
Eggs . .	14	10	0	7·5	1
Rice . .	5	1	83	120	2·2
Sugar . .	0	0	100	120	0
Cheese .	35	25	0	26	4
Cocoa Powder	15	50	25	25	1
Wheat .	10	0	75	150	6
Cocoanut .	5·5	36	8	70	2
Dried Turkey Figs .	6	1	60	25	1
Maize. .	9	5	64	150	5

It will be seen from this table that the food-elements essential to the healthy life of man may be obtained equally as well from the vegetable as from the animal world. The high nutritive value of oat-meal, maize, wheat, peas, beans and lentils is very noticeable, and when prices are considered one can but be struck by the fact that one can obtain as much nitrogen and twice as much carbon from a pennyworth of haricot beans as from seven-pennyworth of beef. The considerable amount of nutriment stored in a small quantity of cocoa

or chocolate makes them valuable articles of food for the traveller wishing to reduce his baggage to a minimum. Bovril, again, is a form of portable nutriment of very great value. An ounce of bovril contains nearly as much actual nourishment as is contained in three ounces of beef, and as it may be kept indefinitely and prepared instantaneously it is of the greatest service to the traveller.

Lemco, which is simply an extract of beef, is useful in flavouring soups and stews, but it has very small actual food value. Much the most important recent addition to the list of condensed foods is plasmon, which is the albumen of milk in the form of a dry, soluble, granulated powder. One teaspoonful of this powder contains the equivalent in proteid to a quarter of a pound of beef. As plasmon is practically tasteless and odourless, it may be added to all kinds of pleasant but not sufficiently nourishing dishes, from soups and breads to jellies and mushrooms.

Among other forms of compressed nourishment may be specially named: Bovril Bacon Ration, Corned Beef, Plasmon Biscuits, Edwards' Dessicated Soup, Hugon's Suet, and Condensed Milk. Even if one has no immediate intention of using any of these tinned or dried foods, it is advisable to carry a small supply as a reserve against a rainy day.

Never omit potatoes or onions from your stores. The potato baked in the ashes of the wood fire is one of the few pleasure-giving things in life

that never stale. And as for onions, it is only possible to misquote Fuller: "One would wonder that any man should be sick and dye who hath onyons growing in his garden." They are a never-failing help in the compounding of savoury dishes. A tin of dried herbs is also worth carrying if space can be found. A jar of salt, a tin of pepper, one of mixed spice, one of soda, and one of mustard all help to furnish flavours. A jar of marmalade or jam, flour, Indian meal (or preferably wheat and maize, and a small hand-mill to grind them as required), haricots, German lentils, dried peas, sugar, oatmeal, rice, figs, prunes, dates, bacon, cocoa, tea, coffee, whisky and tobacco are among the more permanent stores from which to choose; whilst among those which must be freshly obtained are eggs, bread, butter, milk, meat, fish, and green vegetables.

The Roadside Fire

WHETHER fire was first procured for man through a daring theft practised on the gods by some hero of antiquity, or whether, as the Sioux Indians allege, it originated in the sparks struck from the rocks by a panther as he bounded up the side of a hill, its value has been obvious to every human tribe, and there has existed no race within the times of which we have record or tradition to whom fire has been unknown.

The part which it has played in man's history is beyond power of narration, and the immensity of this part is only made obvious as we become conscious of the psychological atavism which occurs as we sit by the fragrant wood-fire of gipsy or other roadside traveller. All the stuffiness of houses and the pettiness of modern gentility fade away, and we are borne back to times many centuries past, when our ancestors—who are ourselves—sat round just such a fire and watched the blue or purple smoke, "lark without song," float upwards, carrying the fragrance of ash or holly to the nostrils of the gods.

More, perhaps, than anything else, fire has separated man from the beasts, and wherever we find a fire burning, we feel that we are in the neighbourhood of our kind—that we are near a

home of man. More than anything else it furnishes that home and refines its occupants. "Biti tan, bori yog, keir a koshto moosh."

Then its value as a camp-purifier, as a consumer of the daily residue of rubbish, is immense. How desirable it were that more towns "celebrated the busk." "When a town celebrates the busk, having previously provided themselves with new clothes, new pots, pans, and other household utensils and furniture, the people collect all their worn-out clothes and other despicable things, sweep and cleanse their houses, squares, and the whole town, of their filth, which, with all the remaining grain and other old provisions, they cast together into one common heap, and consume it with fire. After having taken medicine, and fasted for three days, all the fire in the town is extinguished. During the fast they abstain from the gratification of every appetite and passion whatever. A general amnesty is proclaimed; all malefactors may return to their town. . . . On the fourth morning, the high priest, by rubbing dry wood together, produces new fire in the public square, from whence every habitation in the town is supplied with the new and pure flame."

"Ash, when green,
Is fire for a queen,"

runs an old rhyme, and it is indeed one of the best of fire-woods. Hornbeam also is excellent,

ON CORNISH CLIFFS—EVENING

and was used by the Romans for marriage torches. Oak, holly, whitethorn, sycamore, hazel, birch, and beech are all good, whilst poplar and pine are among the least satisfactory. But all wood, even the greenest, may be usefully burnt in due season, and Thoreau laid great store on pinewood, which has indeed a fragrance delightfully its own. In one of the most charming essays in his altogether charming volume called "Domesticities," Mr E. V. Lucas quotes from an old Irish poem these finely glowing lines about the fuel value of different woods :—

> "O man, that for Fergus of the feasts dost kindle fire, whether afloat or ashore never burn the king of woods.
> The pliant woodbine, if thou burn, wailings for misfortunes will abound ; dire extremity at weapons' points or drowning in great waves will come after thee.
> Fiercest heat - giver of all timber is green - oak, from him none may escape unhurt ; by partiality for him the head is set on aching, and by his acrid embers the eye is made sore.
> Alder, very battle witch of all woods, tree that is hottest in the fight—undoubtedly burn at thy discretion, both the alder and the whitethorn.
> Holly, burn it green ; holly, burn it dry ; of all trees whatsoever the critically best is holly."

"Every man looks at his wood-pile with a kind of affection," says Thoreau, but none with so great affection as he whose hands and arms and axe have cut and gathered it and brought it hither. Those who live ever in houses have but a poor idea of a fire—"they've got no fire,

only iron-places same as we have in the van," said an old gipsy woman to me. Still less know they of fires who live with closed stoves, or hot-water pipes or other sightless heat. A fire shares with the sea the honours of untiring companionship, but the fire is the more human and more cheerful friend, and is really the less trying to live with. By the glowing embers of the evening camp fire, fancy plays and is at home; there also are the tongues of friends unloosed and talk grows easy. The sun disappears, gradually its afterglow of gold and silver and purple and crimson fades away, and the air is full of a strange whispering. A little chilly breeze sighs through the dusk, and there is a moment of charmed stillness. We fling some sticks on our fire and a few sparks are scattered. The wood hisses, cracks, bursts into momentary flames no sooner produced than extinguished, hisses again, again cracks and finally breaks forth in a glorious blaze from which sparks fly into the surrounding darkness. Neighbouring objects, thus half illumined, are transformed, and we live in a world of poetry and mysterious beauty. Little need we wonder at the symbolism which has clustered round the idea of fire—at the practices of Brahmins, of the so-called "fire-worshippers," the Parsis, of the Roman Vestal Virgins, or of the need-fires of our own country.

The earliest method of producing fire, still employed by certain aboriginal inhabitants of

Africa, Australia, and North America, was by rubbing together two sticks carefully chosen for the purpose. One piece of wood of medium hardness, perfect dryness and great inflammability, having been slightly notched about its middle, is held fixed on the ground, notch upwards, by means of the feet. The manipulator, who is seated on the ground, then takes a long arrow-like hard stick, also very dry, and keeping a steady downward pressure, causes it, by movements of his two palms, rapidly to revolve—its point being kept in the notch the while. If a little powdered charcoal can be dropped into the notch at intervals, so much the better. The red-hot powder is made to drop on to some form of tinder or dry bark or grass, as in the more recent method of the steel and flint.

Of course, modern travellers will take great care to be well provided with matches—including a supply of wax vestas, and of wax matches with fusee heads. But as a result of damp or some accident it may occasionally happen that matches are absent or useless. Some form of steel and flint then becomes necessary. Small tinder boxes, containing also steel and a piece of agate are to be obtained of some tobacconists. In default of such, a spark may be obtained by smartly striking a piece of horseshoe, a pocket knife or other piece of steel against flint, quartz, granite, or certain other stones, or even against a piece of broken

china. The spark thus generated must, to be of use, drop on to tinder or other material readily ignited. The most usual, and perhaps the best, form of tinder is charred linen—that is linen which has been extinguished whilst in full blaze. It is placed in a small cylindrical box about three inches high, and this box, together with the flint, is held in the left hand, the steel being held in the right. The blow is so delivered that the spark falls into the box and on the rag. Dry rag, touch-wood, dry horse-dung, dry puff-balls, or dry paper—especially if mixed with damp salt-petre, gun-powder or even tobacco ash and then thoroughly dried—may be used as tinder on occasion. The lighted tinder may be used to ignite sulphur or headless sulphur matches, or if these be unavailable it may be dropped into the midst of a nest of fine dry shreds of wood, grass, leaves, moss, cotton, tow, or shavings of paper. Cause the spark to burst into flame either by blowing on it, or by holding it loosely in the hand and swinging the hand round in great circles with the shoulder as centre. Then place the flaming nest on the top of a lightly arranged faggot of dry twiggy wood and surmount the nest by a conical steeple of small perfectly dry twigs about a foot long, the apex of the steeple being over the centre of the nest, whilst its base surrounds it. Outside this steeple a taller one is to be composed of somewhat thicker sticks, and outside these is

to be a similar arrangement of still larger wood.

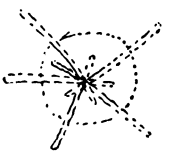
Where matches are used, the fire is to be built in much the same way. On a loose basal arrangement of gorse, or other dry twiggy wood, is to be placed some loosely crunkled paper, dry gorse, dry grass, dry bracken or other readily inflammable material. Over this is to be constructed the conical arrangement of wood of increasing solidity described above. A pair of bellows is most useful in encouraging incipient flame to increase and multiply. They are, moreover, a source of unending pleasure to a man, one quarter of whose life is spent sitting by a fire in the open air.

The great thing is to have a small supply—be it ever so small—of absolutely dry material to form the nucleus of a fire. The rest is easy. The reader may remember Bevis's fire in Jefferies' story: "Having arranged the pile, and put all the larger sticks on one side, ready to throw on presently, he put some dry leaves and grass underneath, as he had no straw or paper, struck a match and held it to them. Some of the leaves smouldered, one crackled, and the dry grass lit a little, but only just where it was in contact with the flame of the match. The same thing happened with ten matches, one after the other. The flame would not spread. Bevis on his knees thought a good while, and then set to work and gathered some more leaves, dry grass, and some thin chips

of dry bark. Then he took out the sliding drawer of the match-box and placed it under these, as the deal of which it was made would burn like paper. The outer case he was careful to preserve because they were safety matches, and lit only on the prepared surface. In and around the little drawer he arranged half a dozen matches, and then lit them, putting the rest in his pocket. The flame caught the deal, which was as thin as a wafer, then the bark and tiny twigs, and then the dry grass and larger sticks. It crept up through the pile, crackling and hissing. In three minutes it had hold of the boughs, curling its lambent point round them, as a cow licks up the grass with her tongue. The bramble bush sheltered it from the gale, but let enough wind through to cause a draught. Up sprang the flames, and the bonfire began to cast out heat, the red light flickering on the trees. Bevis threw on more branches, the fire flared up and gleamed afar on the wet green carpet of undulating weeds. He hauled up a fallen pole, the sparks rose as he hurled it on."

To assist in the lighting of a fire, a piece of candle is often serviceable. In wet weather dry sticks may generally be found in holes in the hedge, or under stones, and dry chips can be cut from the interior of dead trees and stumps. Brushwood and small stuff generally, necessary as they are in the early stages of a fire, are not

satisfactory as the mainstay of a fire which is to be kept alight all day or all night. For this purpose substantial logs three inches and upwards in diameter are necessary. Either of two arrangements may be adopted in constructing a log fire. A substantial log may be placed close to the back of the fire, and one, two, or more logs placed over the fire with their ends resting on the back



ARRANGEMENT OF LOG-FIRE

log; or three or more logs may be arranged like radii of a circle, of which the fire forms the centre, their ends overlapping one another in the fire. In either case, the logs must be pushed fire-wards as their ends become burnt.

So much for the construction of the wood fire in the open air. Of its practical uses I write in another chapter. Of its curling smoke and its fragrance, as of the very flower of earth, who that has known them would dare venture to speak? In a material as in a spiritual sense, fire is the great purifier, the true philosopher's stone which turns all dross to purest gold. When the love and worship of the open fire shall have died, the sovereignty of smugness and suburbanity will at last have become absolute.

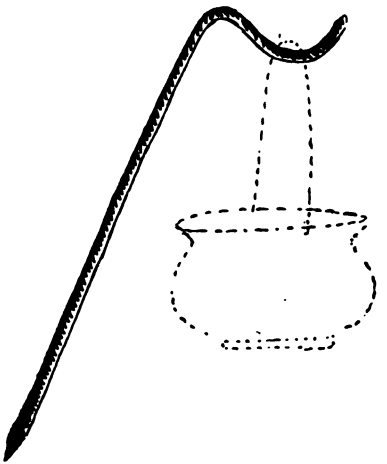
Roadside Cookery

NO elaborate stove of our scientific kitchens can add to rabbit or steak or potato that delicate flavour which, in skilled hands, the open wood fire affords. Every method of cookery may there be successfully practised, for the real cook, like most other

SERVICE-KETTLE

genuine artists and craftsmen, is not dependent for success on many or elaborate tools. In the following pages I shall describe a few of the simple expedients resorted to by the roadside cook, though everyone who travels much will learn how to make many other shifts as necessity compels.

Boiling and stewing are the methods most generally useful to the tramp, and many a pleasant meal has been cooked in nothing more elaborate than an old meat tin. But, for general use, a



KETTLE-HOOK

pan with a swing handle should be provided. A useful shape is that illustrated. This pan or service-kettle is sold at the Army and Navy Stores, fitted with tea-kettle, frying-pan, gridiron, three dishes, three plates, three basins, three cups, three condiment boxes, vessels for butter, sugar and tea, three knives, three forks, and three spoons, all packing within the boiler. The whole canteen is sold for £1, 16s. 6d.

A pan or kettle is easily heated over an open

fire either by resting it on stones arranged to carry it, by suspending it over the fire from the iron hook or kekauviskoe saster, by supporting it at the end of a long pole as in the illustration, or by making the fire in a sort of trench and resting the kettle on the two sides.

Roasting may be performed by piercing the

POLE USED AS KETTLE-HOOK

bird or joint with a pointed stick and holding it to the fire until cooked; or a rod of green wood may transfix it, the rod being supported over the fire by a forked prop placed at either end; or the joint may be suspended by the fire by means of the kettle prop. Frying is performed exactly as over the kitchen fire of houses—the essential points being to have plenty of fat in the pan, and to have that fat "boiling" before placing therein the object to be fried.

In grilling, as in roasting, it is usually desirable to subject the meat to a great heat at first, so that the outer layer of albumen may be at once

coagulated and the inner juices thus retained. Therefore a clear, hot fire is required. The gridiron should be held about four inches from the fire until it becomes hot, when it should be smeared with fat, and the meat or fish placed on it. It should then be held about two or three inches from the fire for a couple of minutes, at the end of the first minute the meat being turned so as to expose its other surface to the heat.

THE "GRIP" BROILER

Then the gridiron should be withdrawn to about six or eight inches from the fire until the meat is cooked, the meat being reversed every two or three minutes. A thick steak takes about twenty minutes, a small fish about eight. A steak should be about three-quarters of an inch thick, and, previous to being cooked, should be sprinkled with pepper, but not with salt. A very useful gridiron is the Grip broiler sold at 2s. 6d. by the Enterprise Hardware Co., 86 Dale Street, Liverpool. It is a double grid, and is made of polished sheet steel. Its perforations being set up inwards, it prevents loss of gravy into the fire. By frequently turning this gridiron, the gravy is well

and evenly distributed, so that it serves as a self-acting baster. It is also useful for toasting bread.

A simple gridiron is easily made from a piece of stout wire bent as shown in the illustration.

Hoe-cakes and other products of the griddle-plate may be cooked equally well in a strong iron frying-pan, one with a looped handle which can be suspended from the kettle-prop being preferable.

Bread, cakes, meat or fish may be baked nearly

A WIRE GRIDIRON

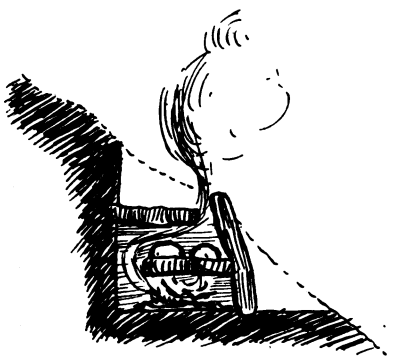
as well by means of a camp fire as by means of a scientific oven. The simplest way is to build up a big wood fire and so get a considerable heap of ashes. These should be swept aside, and the cake or meat placed on the heated ground, the ashes being again raked over it and the fire continued above. A more elaborate oven may be made by inverting an old iron frying-pan or similar vessel over the object to be baked, and replacing the fire over and around the pan; or a sheet of iron may rest on four stones placed at its corners, the cake being underneath it, and the fire over and around it.

A very useful appliance is a sort of iron grille about two feet square, provided at each corner with a leg two inches long. The grille should be made up of stout transverse bars about half an inch apart. It is a useful base on which to build a fire, and under it baking operations of all kinds may be performed. If necessary, the space under it can at any time be made deeper by excavation. As an alternative to this, a sort of perforated iron box with a close-fitting cover may be used. In this can be placed a cake, bird or joint which it is desired to bake, the whole box being buried in the ashes or earth, and the fire kept burning above. Again, a joint, bird, rabbit or hedgehog may be embedded in a casing of clay and thrown bodily into the fire till cooked, when the clay case is to be broken abroad and the joint removed, full of its own juice and the aromas developed by heat.

The gold-digger's oven is made in a sloping bank by cutting out a right-angled triangular prism and arranging three large flat stones as shown in the illustration. The lower horizontal stone does not reach to the back of the excavation, being entirely supported by the two sides; the higher horizontal stone is supported by the back and the two sides of the cutting, but does not reach so far forward as does the lower stone. The front stone rests on the ground, and leans against the lower horizontal stone, but does not

quite come into contact with the higher one. A going fire is placed on the ground, and when all is hot the bread or cake is placed on the lower stone.

The Bedouin oven is made by digging a hole in the ground and lining its sides and bottom with stones, a large flat stone having also been



THE GOLD-DIGGER'S OVEN

obtained of such a size as nearly, but not quite, to cover the opening when required. A big fire is then made in and above the hole, the covering stone being also heated, though not covering the hole. When the stone walls have become intensely hot the fire is raked out of the hole, fragrant or innocuous leaves are thrown in, the joint wrapped in its skin or in wet paper is also placed in the hole, the top stone is replaced, and a roaring fire is kept going above till the cooking is complete.

Especially when travelling with a cart or waggon, it is sometimes thought desirable to carry a cooking-stove, so as to be independent of the wood supply —though for my own part I would as soon carry a piano or easy chair as a stove of the size and weight of such as I have often seen in the caravans of both amateur and professional travellers. The best travelling stove with which I am familiar is the so-called "Flying Column" cooking apparatus sold by Messrs Piggott for 45s. The apparatus comprises a stove to burn coal, wood, peat or any fuel, a tea and coffee pot, saucepan, potato-steamer, frying-pan, pepper, salt and mustard boxes, tea, coffee and sugar canisters, three enamelled iron plates, cups, forks, knives and spoons, and two towels. The whole packs into a round japanned box, measuring 18 inches by 12 inches, which, when the apparatus is in use, serves to contain fuel or water. The total weight is only 24 lbs.

I strongly advise the traveller to avoid all stoves that burn oil. If a small lamp canteen is required, the very best is the "Rob Roy" cuisine, sold by Messrs Silver at 32s., consisting of a powerful Russian spirit lamp which will burn in a strong wind, stew-pan, frying-pan, spirit can, steamer, condiment box, spoons and drinking-cup complete in a waterproof bag. A smaller set, also very good, is that numbered 247,422, sold at the Army and Navy Stores for 4s. It contains a sauce-pan, stand, spirit-lamp and spirit-tin, all packed

in a japanned tin box measuring 6¾ inches by 3¾ inches. The total weight is only 2½ lbs.

A few rough general rules as to the time required to cook meats by various methods may be useful to the utter novice. They are stated but as rough guides, to be modified according to circumstances, but these modifications are only to be learnt by experience. Most meats and poultry require to be boiled about a quarter of an hour for each pound weight; that is to say, a piece of mutton weighing four pounds requires to be boiled for about an hour. Most fish requires boiling for about eight minutes for each pound weight. Potatoes and most other vegetables must be boiled for about twenty minutes or half an hour. In roasting, frying, grilling, or boiling meat, unless the joint be very large, it is necessary to expose it first to a high temperature in order to seal in the juices by coagulating the outer layer of albumen. It should then, especially in the case of roasting, be subjected to a somewhat lower degree of heat. Meat that is being roasted should be basted with its own fat or with made gravy every ten minutes. The time required for roasting is, according to thickness, from fifteen to twenty minutes for every pound weight, and fifteen minutes over.

Should it be wished to extract the juices from meat, as in the preparation of soup or stew, the meat or bird should be broken or cut into small

pieces and placed in cold water, which is only gradually to be brought to boiling point.

First of all the foods of man in this latitude is bread, the pure staff of life, product of the marriage of sun and earth-born fire, that food which has held its supreme position since first discovered by primitive man. The traveller will usually be wise to follow the directions of Cato and Thoreau and learn to do without the expensive aid of yeast or leaven. But an occasional loaf of leavened bread is a pleasant feature in the simplest dietary, so that a few hints on its manufacture may be useful. Nothing but experience and inherent genius will enable one to prepare perfect bread. The facts which are expressible are these. Place four pounds of flour in a basin or pail which is thus but half-filled. Mix with this a tablespoonful of salt. Make a deep pit in the centre of the flour, pour therein a pint and a half of lukewarm water and well mix. Then add a small teacupful of yeast and knead the bread for twenty minutes. Cover it loosely with a piece of cloth, place it by the fire to rise for an hour and a half, and then divide it into loaves and bake for a similar time. If yeast be unobtainable, a couple of teaspoonfuls of carbonate of soda may be mixed with the dry flour and a teaspoonful of tartaric acid or dilute hydrochloric acid with the water. In this case cold water should be used, the mixing done as

rapidly as possible, and the loaves baked at once.

When using Indian-meal, oatmeal, or whole wheatmeal for the preparation of bread it is advisable not to make large loaves but flat cakes of the shape of tea cakes or Bath buns. These may be cooked on heated stones or on a griddle or iron frying-pan. The girdle-plate must be made hot before it is ready to receive the paste which is to be turned into cake or biscuit by its aid. When a pinch of salt dropped on it crackles with the heat, the plate may be judged to be ready. Just before putting the paste on it, the girdle-plate should always be floured.

Yorkshire Girdle-Cake is made of flour, cream and salt mixed into a paste and rolled to a thickness of a quarter of an inch. At the end of ten minutes the cake must be turned over, and ten minutes later it will be cooked.

Irish Brown Fadge is made by mixing a pound of whole meal flour with an ounce and a half of butter, a little salt, and half a pint of milk, rolling it into a sheet about a third of an inch thick, and cooking it on the girdle for twenty minutes, turning three times.

Cumberland Singing Hinnie is made by mixing flour, butter and a very little milk into a thick paste, rolling it to half an inch thick and cooking it on the girdle-plate. It is usually eaten hot, being split open and buttered.

Girdle cakes may also be made by mixing half a pint of flour, half a pint of milk, an egg, half an ounce of butter and a little salt, rolling out into thin flat cakes and cooking for about ten minutes on the girdle.

Lancashire Clapped Bread is made by mixing oatmeal with cold water and a little salt into a thick paste, patting it out as thin as possible with a spoon, and cooking on the girdle.

Delicious oatcakes may be made by mixing a pound of oatmeal, a little salt, two ounces of butter, and a little water into a moderately stiff paste, rolling it out to a thickness of a third of an inch and cooking on the girdle.

In making Chuppatties, some flour with a little salt is mixed with water into a light dough, and rolled out into cakes about an inch thick. The cakes are baked on a griddle, being frequently turned the while.

Hoe cakes consist of a thickish paste of Indian meal and water cut into cakes about a quarter of an inch thick and very slowly toasted on a board before an open wood fire. They should be toasted quite brown on both sides. A little salt (a teaspoonful to the quart of meal) may be added to the paste if preferred. The same mixture may be made into cakes an inch thick, cooked on the griddle and eaten hot with butter.

The Australian damper does not err on the side of over-elaboration. It is made by taking some

flour, mixing with it a little salt, making a hole in the middle of the heap and working it constantly with water gradually poured into this hole, until a thick dough results. Press this out into a flat cake about 2½ inches thick, place it under the ashes and bake it for about two hours or a little less.

The Arabs make simple cakes by mixing milk and flour into a dough, dividing this into pieces about half an inch thick and about eight inches in diameter, placing in the centre of each piece honey, dates, or raisins, and baking on a sort of griddle-plate.

The Tortilla of the Mexicans is made by boiling Indian corn in water with a little soda until it is softened. It is then rolled out into a paste which is divided into cakes and baked or toasted. Tortilla is always to be eaten hot as soon as cooked.

Frumity is made by steeping new wheat in water, and keeping it at about blood-heat for twenty-four hours, when the corn will have become swollen and softened. The water is then poured off, and milk, spice, and sugar added to the corn and boiled. An old recipe of the fourteenth century is as follows: "Nym clene Wete and bray it in a morter wel that the holys gon al of & sethe yt til it breste, and nym yt up and lat it Kele, and nym fayre fresh butt and Swete Mylk of Almandys or Swete Mylk of Kyne &

temper yt al, and nym the Yolkys of eyryn, boyle it a lityl, and set yt ad on and Messe yt forthe wyth fat Venyson & fresh Moton."

Among the cereals not grown in England, rice is one of the most valuable. It requires a little care in its cooking, and it is difficult to improve on a negro's recipe, quoted by Mrs Roundell: "Wash him well, much wash in cold water. Rice flour make him stick. Water boil all ready, boil very fast; shove him in. Rice can't burn, water shake him too much. Boil quarter of hour, or little more. Rub one Rice in thumb and finger; if all rub away, him quite done. Put Rice in Colander, hot water run away. Pour cup cold water on him, put back in saucepan, keep him covered near fire. Then Rice all ready, you eat him up."

The Turkish dish, Pilaf, is made by frying some rice in butter and then boiling it with some tomatoes (three to a quarter of a pound of rice) and no water till tender. A cloth is then placed over the rice, and the pan drawn to the side of the fire for a quarter of an hour. Onions and a very little water may replace the tomatoes.

The food value of the dried seeds of leguminous plants is very great. Haricot beans, lentils and peas are among the most portable forms of nutriment, and by the addition of flavouring herbs and of fat, are capable of being converted into a complete food. The dark German lentils are

much better than the reddish-yellow Egyptian variety and should always be chosen. All these dried leguminous seeds require careful and prolonged boiling. Having been soaked in water for twelve hours, they may be stewed with onion and a minimum of water for three hours. A little butter and herbs may then be added and the whole heated for another few minutes.

Dried peas, haricot beans, and German lentils may all be used to make delicious and most-nourishing soups. Whichever legume is chosen, the seeds should be soaked in cold water for twelve hours previous to cooking them. They should then be placed in a saucepan of cold water —allowing three pints for each pound of dry seeds. Add a couple of sliced onions, a sliced turnip and carrot, two or three potatoes, a piece of celery or a pinch of celery seed, a little pepper and salt, and a bacon or ham bone, or a pig's cheek or trotters. Boil for three hours, stirring at intervals. These soups are pleasant and nourishing without the addition of meat, but most will consider the latter a source of increased pleasure.

Any of these seeds having been placed in cold water and boiled for a couple of hours may be made into a pudding. They should be crushed and mixed with a little pepper, salt, minced onion, herbs and butter (an ounce to the quart of dried seeds). The mixture is to be tied securely in a pudding-cloth and boiled for

another hour. This pudding goes well with boiled bacon.

Of all the herbs grown by man there is none which for general utility as a flavourer can be compared with the onion. "Onions as a relish to the wine," were among the few dainties placed before Nestor by Hecamede, and a jar of onions was one of the wedding presents received by Iphicrates. Eaten raw with bread and cheese, the onion is worthy of the palates of the gods, and the delicious cooked dishes of which it forms the chief ingredient are innumerable.

Large onions may be placed unskinned in boiling water, boiled for an hour, then wrapped in well greased paper, surrounded by a layer of wet brown paper or placed in an iron chamber, and baked in the ashes till a pierce with a sharp skewer shows them to be cooked through. A little pepper, salt and butter make pleasant additions.

It is perhaps in the making of stews that the value of onions becomes most obvious.

To make Irish stew, half fill a pan with water and bring to the boil. Take a jar of about the same height as the pan and in it place a pound of meat, which has been slightly browned on the gridiron and cut into small pieces, a quarter of a pint of water, eight potatoes peeled and sliced, a couple of sliced onions, a little of any available sweet herb, and a little pepper and salt. Thor-

oughly mix these ingredients, cover the jar securely, place it in the pan of boiling water, and boil for three hours.

Onions also play an important part in the preparation of Scotch broth and Hotch Potch.

To make Scotch broth put a pound of neck of mutton and a quarter of a pound of pearl barley in two quarts of cold water, and boil for an hour and a half, skimming at intervals. Then add a couple of carrots, a couple of onions, a turnip or two, a little parsley or celery, half a small cabbage, all sliced—or as many of these or similar vegetables as are obtainable—and a little salt and pepper, and boil for two hours longer.

Hotch Potch is prepared in much the same way, but more mutton and vegetables are used, the meat is cut into pieces, the barley is omitted, and the boiling is longer continued.

Bacon forms a desirable part of the traveller's outfit, being one of the most portable and pleasant forms of fat. The simplest manner of cooking it is to place four pounds of bacon, which has been soaked in cold water for a couple of hours, in a pan containing two quarts of warm water, and to boil for an hour and a half. At the end of the first hour throw into the pan a couple of pounds of shelled broad beans. Serve together. The liquid may be taken as a soup. Instead of broad beans, dried haricot beans may be used, but these must be previously soaked for twelve hours in cold

water and must be put to boil two hours before the bacon is put in the pan.

The eggs both of domestic poultry and of various native birds often fall into the traveller's hands, and afford him many a pleasant meal. Boiling for three and a half minutes is the most common method of cooking hens' eggs, and this method may well be extended to all the other birds' eggs—the time allowed being greater or less according to size. But other ways of cooking are also desirable.

Scrambled eggs is made by putting half an ounce of butter, a little salt and pepper, and a tablespoonful of milk in a pan over a gentle fire. As soon as the butter is melted add a couple of beaten eggs and stir till the whole is lightly set or thickened; a little fine herbs, minced mushrooms, or grated cheese may be added.

To poach eggs, they are to be slipped unbroken from their shells into boiling water, and kept gently boiling for three and a half minutes.

Even so simple a dish as eggs and bacon is rarely cooked as it should be, mainly owing to the fact that the bacon does not supply sufficient fat for the adequate frying of the eggs. A little dripping or other fat should therefore be added, or preferably, if we can afford to be luxurious, the eggs should be fried in ample dripping and the bacon separately toasted or grilled.

Slaw and Jambolaya are two Creole dishes, easy

to make and delicious in the eating. The former, as described by Mrs de Salis, consists of a large cabbage, which is to be placed in a stew pan, the following mixture being poured over it: a teaspoonful of raw mustard, a saltspoonful of salt, a dessertspoonful of butter, two tablespoonfuls of powdered sugar, and half a pint of vinegar, all stirred well. Then bring to the boil, and add the yolks of two eggs—stirring them in quickly.

Jambolaya is made by cutting a fowl into joints and stewing them, adding when half done some minced ham, quarter of a pint of rice and a little pepper and salt. If tomatoes are available they should be made into a sauce and served with the fowl. Rabbits and onions may replace the chicken in Jambolaya.

Tea and cocoa are the drinks most useful to the traveller; though many prefer to carry coffee. There is so great a difference both in pleasure-yielding as well as in hygienic properties, between properly made tea and the astringent much-stewed fluid that often goes by that name, that the little care necessary to success should not be neglected. The variety of tea carried is a matter for personal choice, though most teas are improved by the addition of a little orange pekoe, and personally I should recommend no one to use other than good China tea. Good tea costs a little more by the pound, but as much less can be used than is the custom with inferior teas, the extra expense is only

apparent. In no case should the leaves remain in the water for more than three minutes, at the end of which time the infusion should be decanted off, or the muslin or metal bag containing the tea-

A TEA-INFUSER

leaves should be removed. The little perforated metal infusers now to be bought are very useful. By the aid of one of these, excellent tea may be made in the kettle itself. Perforated double spoons, by means of which tea can easily be brewed in the cup, may also be bought.

As Sir Kenelme Digbie put it: "In these parts we let the hot water remain too long soaking upon the tea, which makes it extract into itself the earthy parts of the herb. The water is to remain upon it no longer than whiles you can say the Miserere Psalm very leisurely. Thus you have only the spiritual part of the tea, which is much more active and penetrative, and friendly to nature."

Wild Food

MUCH of the food, including many of the delicacies, of the vagabond is to be obtained for the trouble of gathering or catching it. And so far as nature co-operates with our efforts to shake off the servitude of civilisation we shall do well to avail ourselves of her help. The native fruits and saladings of our country are much more varied than is commonly suspected: and more solid and sustaining wild foods are by no means few or rare.

Fish and birds of many kinds are to be caught in every part of Britain, both inland and by the sea; crabs, crayfish, and limpets, to say nothing of the succulent snail, are easily-won luxuries; the hedgehog, coated in winter armoury of yellow fat, lies coiled in cosy recess, easy to be discovered by the knowing eye of the naturalist-epicure; and, most important of all, the prolific rabbit is still rampant throughout the land.

So important is the rabbit, from the point of view of the English traveller, that I give a few hints as to the simplest methods of capture. First of all, however, it is right to state that if any person commits a trespass by entering between the beginning of the last hour before sunrise and the end of the first hour after sunset, on any land in pursuit of game or rabbits he is liable to a

penalty of two pounds and costs, or in default to imprisonment with hard labour for two months. If the trespass be made by a party of five or more, the possible fine is raised to five pounds. If any trespasser takes or kills game or rabbits in any other part of the twenty-four hours, he is liable to imprisonment with hard labour for three months. For the purpose of the poaching acts, the highway is considered as land belonging to the owners of the land adjacent.

In addition to shooting, there are many ways of securing rabbits. If one has a good dog to indicate a burrow in which a rabbit lies hidden, some good reliable ferrets to introduce therein, and a net three feet by two feet to throw over the hole through which the rabbit will try to escape, the method of ferreting has much to recommend it. There are also numerous forms of traps and snares easy to make and easy to use; but I must plead with the reader never, under any conceivable conditions, to employ that horrid instrument of torture, the iron gin.

Of all the methods of trapping rabbits the most humane, the most simple, and generally the most useful is by the wire snare. Get together a supply of small strong stakes about 18 inches long, pointed at one end, and with a hole bored through about an inch from the other end. Also get together a similar number of pieces of stout picture wire each about 15 inches long.

At one end of each piece of wire make a small secure loop by means of a bow-line knot, pulled tight, aud attach the other end of the wire to one

THE WIRE SNARE

of the stakes. A slip noose about 3 inches in diameter is then constructed with the aid of the small fixed loop, and this noose tightens directly any pressure is made on it. The stakes are driven in the ground near the middle of well-used rabbit runs, the bottom of the nooses being about the width of the hand above the ground.

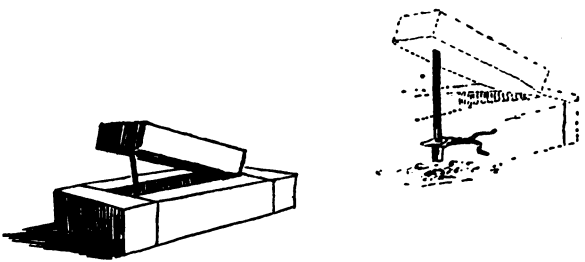
In setting snares, great care should be taken that the hands are just previously well washed with soap and water and then rubbed with earth. The smallest smell of man, dogs, or gunpowder will keep rabbits well away from snares or other devices for their destruction. Snares should as a rule be set in early morning. Hares, as well as rabbits, may frequently be snared by the observant naturalist.

And here again I take opportunity to beg of everyone with a spark of kindliness in his soul never use the steel trap or gin. The torture inseparable from its use is so horrible that it should be only necessary to refer to it.

Whilst we are on the subject of trapping, a few hints on the art of bird-catching may be helpful. The uses of bird-lime are many. It is most commonly applied to twiggy boughs on which birds are accustomed to rest, but there is also an ingenious trap by which bird-lime may be used to capture larger birds than those caught in this way. Cones of brown paper of 3 inches diameter at the base are plunged up to their edge in little conical holes prepared in the ground frequented by the birds we wish to catch. The wider part of the inside of the cone is then painted with bird-lime, and a few berries or seeds or a little grain are placed in each cone. The victims in their attempt to reach the bait are simultaneously capped and blinded, and are then easily taken and

bagged. Bird-lime is made by boiling linseed oil till it becomes thick and sticky. Thick varnish mixed with oil, but without spirit, has also been recommended.

The sieve trap is very simple and is well known to all who have been boys. A cinder-sieve is rested with one edge on the ground, the other end being held up by a stick perpendicular to the

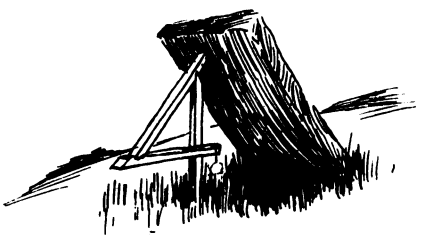


THE BRICK TRAP

ground. To this stick a piece of string is attached, the other end of the string being in the hand of the operator. Food is sprinkled on the ground below the sieve, and the string is pulled when the right moment arrives.

The brick-trap is very easy of manufacture, but a little care is required to capture, yet not to mangle, the bird which falls a victim. It may be made of a box and a piece of board, or of bricks when they are obtainable, in either case the principle being the same. If bricks are chosen, take four and place them on their edges so as to enclose

a rectangular area a little less than the area of the greatest surface of a brick. At about 3 inches from either end, push a wooden stick, with a flattened summit, into the ground in the middle line of the cavity, allowing about 2 inches to project above the level of the ground. A thinner piece of stick about 4 inches long is next to be taken, and its two ends bluntly pointed. A small Y-



A FIGURE-OF-FOUR TRAP

shaped twig about 3 inches long is also required, and the end of its leg is to be flattened on both surfaces as shown in the diagram. This flattened end is placed on the top of the stick which has been driven into the ground, and on it is placed one end of the pointed stick, the other end serving to support the covering brick. By means of grain or other bait scattered inside the trap, a bird is induced to alight on the Y-shaped twig. This causes the brick to fall and convert the trap into a prison enclosed on all sides.

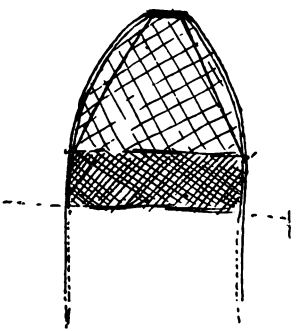
If a small hollow be dug out of the ground so

that the falling slab of stone or wood shall not crush the captured bird or animal, the figure-of-four trap acts in much the same way as the box or brick trap. This trap is composed of an upright piece of half-inch wood a foot long, the upper end being bevelled off like a chisel; a slanting piece 8 inches long, having a notch cut in it half an inch from one end to receive the chiselled end of the upright, the other end of the slanting piece being bevelled off like the upright stick; and a horizontal piece 10 inches long, having a notch cut on its upper surface about half an inch from one end, on which the slanting piece may rest, and a side notch, quarter of an inch deep and half an inch wide, 3 inches from its other end; it has also a hole near this end for the attachment of the bait. There is, lastly, a flat stone to serve as a fall.

The net most commonly used by bird-catchers is made by taking a couple of flexible poles 8 feet long, and connecting the extremity of each with a point 5 feet along the pole by means of a stout string 4 feet long. This, of course, causes the ends to be strongly curved. The two bent ends are joined by a strip of leather which acts as a hinge. The upper part of this framework is then covered with fine netting, about a foot at the bottom being turned up as a sort of pocket. The uncovered 3 feet of pole on each side serves as a handle. On a dark night, likely hedges are carefully beaten

by an accomplice, the back of the net being illuminated by means of a lantern held by another accomplice. The frightened birds make for the light and are at once folded in the net.

The ways of cooking rabbits are as the sand on the shore; though we cannot much advance on this: "Smyt them in small pieces and sethe them



A BIRD NET

in good brothe, put them to mynced onyons and grece and drawe a liour bred and blod and seison it with venygar and cast in pouder and salt and serve it." Rabbit has even served for two successive courses, as at the meal eaten by Borrow in Pegoens: "We had a rabbit fried, the gravy of which was delicious, and afterwards a roasted one, which was brought up on a dish entire; the hostess having first washed her hands, proceeded to tear the animal to pieces, which having accomplished, she poured over the fragments a sweet

sauce. I ate heartily of both dishes, particularly of the last, owing perhaps to the novel and curious manner in which it was served up."

A good stew or jug is made by taking a pan half full of water and placing therein a jar of about the same height as the pan. A rabbit having been cleaned and cut into joints, these are to be slightly browned on the gridiron and placed in the jar together with a little bacon, a couple of onions, a carrot or turnip, a piece of celery if obtainable, half a pint of water, and a little pepper and salt. The mixture is to be boiled for a couple of hours or more, the jar being closely covered the while. The rabbit (or hare) may then be lightly fried in a little fat and served with the juices in the jar.

The following is a recipe for what Margaret Dodds terms Poacher's Soup. This savoury stew soup may be made of anything and everything known by the name of game. Take from two to four pounds of the trimmings or coarse parts of venison, shin of beef, or shanks or lean scrag of good mutton, all fresh. Break the bones and boil this with a couple of carrots and turnips, four onions, a bunch of parsley and a quarter ounce of peppercorns. Strain this stock when it has boiled for three hours. Cut down and skin a blackcock, a pheasant, half a hare or a rabbit, and season the pieces with mixed spices. These may be floured and browned in the frying-pan. Put the game to the strained stock with a dozen

of small onions, a couple of heads of celery sliced, half a dozen peeled potatoes, and, when it boils, a small white cabbage quartered, black pepper, allspice, and salt to taste. Let the soup simmer till the game is tender but not overdone.

Hedgehogs, or hotchiwitche as the gipsies call them, are most valued for eating between September and January when they have their winter coating of fat. Having been killed by a blow on the head, they are either wrapped in clay and baked in the fire—in which case the bristles and skin come off with the hard clay covering when the cooking is finished—or they are roasted before the fire. If the latter method be preferred, the dead hedgehog is thrown into the fire for a few minutes, and then the head being held on the ground with one's foot, and the hind feet of the hedgehog being held in the left hand, the skin is scraped with a knife. The body is next opened along the back, cleaned and washed. The inside is then salted and peppered and, if desired, stuffed, and the hedgehog is toasted on a stick.

A rabbit, hedgehog, or chicken may be spitchcocked in the following way :—The bird or animal having been cleaned and prepared, is to be split open down the back, seasoned with pepper and laid flat on a well-greased gridiron. During the broiling, it is to be well basted with butter. In about twenty minutes, when one side is done, it

is to be turned over and grilled until the second side also is nicely browned.

The hedgehog may be an "ugly urchin, thick and short," but roasted, baked, or spitchcocked, he is juicy and of delicate flavour.

Small birds may be cooked by boiling them within pastry in the form of dumplings; or they may be roasted without being drawn, their heads and legs being then cut off and placed in a stew-pan with a little water in which a small piece of meat with pepper and salt has been stewing. Bring again to the boil, and pour the liquid over the birds. Or again, they may be opened down the back, cleaned, flattened, salted and peppered, and grilled.

The pastry required for dumplings may be made by mixing a teaspoonful of salt with half a pound of flour, and then adding quarter of a pound of finely chopped suet and a sufficiency of water to make a thick paste.

The best way to prepare and cook a sea-bird is to cut off the legs at the knees, the wings at the pinions, and the head at the middle of the neck. The parson's nose should then be cut off, and the bird cleaned through this opening, and well washed. It may then be stuffed with herbs, onion, and breadcrumbs, and roasted in its feathers. Or it may be split open down the back and grilled.

Fish of many kinds are obtainable for the catching in almost every part of Britain. Most fish

are best cooked simply by cleaning them, washing them, splitting them open and placing them on a buttered gridiron over a clear fire. They should have a little butter served with them.

Or a fish may be baked by cleaning and washing it, and removing the back bone. Pepper and salt it, and insert a little spice or herbs and two or three bay leaves. Also insert, if the fish be a lean one, a little butter, suet, or dripping and a little milk. Close the fish, and if a small or thin one, roll it up, wrap it in wet brown paper and plunge it deeply in the hot ashes. Keep the fire burning above the ashes. It will take from half an hour to an hour to bake.

In boiling fish the points to bear in mind are these. The fish should be placed in fast boiling water containing a tablespoonful of salt to the quart. In a few minutes, the heat should be somewhat reduced so that the boiling may proceed gently till the fish is cooked.

Frying should only be resorted to when there is enough fat or oil to cover the fish entirely.

Salt fish may be cooked by soaking it in cold water for twelve hours, scraping it, cutting it into 5-inch squares, putting it into a pan of cold water and boiling for about forty minutes. This may be peppered and eaten with bread and butter; or it may be allowed to get cold, mixed with twice its weight of cold boiled potatoes, a little butter and pepper, made into little cakes,

and fried in boiling fat. Salt fish, having been soaked in water for some hours, may also be cooked on the gridiron or toasted before the fire.

In Sweden, eels are often smoked and eaten cold with a salad of cucumber, potatoes, beetroot, celery, oil, and vinegar. The eels are first placed in salt for four hours, then hung over a smoking wood fire for twelve to twenty-four hours, and afterwards skinned, cut, and placed in a dish with oil and vinegar. If birch branches can be obtained their smoke is especially desirable. A favourite Turkish way of cooking eels is, having washed and skinned them, to cut them into pieces two inches long, and place the pieces on skewers, with some onion, ginger, and chilli also on the skewers between the pieces of eel. Thus prepared, they are to be fried in butter with minced onion, an abundance of herbs and spices, and a sufficiency of salt.

Fish or meat, which is at all lacking in flavour, may be much improved by marinating it, that is, soaking it for some hours in a mixture of four parts olive oil and one part vinegar, with sliced onion, cloves, peppercorns, and fine herbs.

Those who rejoice over oysters, and are yet unfamiliar with the more subtle and delicate flavour of the sweeter-feeding snail or bawri, should remain ignorant no longer.

Snails may be eaten raw with pepper, salt, and vinegar as Spenser suggested:—

> " With our sharpe wepons we shall thee fray
> And take the castill that thou lyest in ;
> We shall thee flay, out of thy foule skyn,
> And in a dyshe, with onyons, and peper,
> We shall thee dresse, and with strong vynegers."

Or they may be made into soup, allowing about three dozen snails to the quart of water. Wash the snails and plunge them into boiling water. Remove them from their shells and place them in a pan containing some previously prepared vegetable stock. Bring to the boil, and at once separate the stock from the snails. Thicken the former with a little flour and butter, and again boil. Add the yolk of an egg, return the snails, season with pepper, salt and herbs, and serve.

The best snails are thought by some to be those that live through the winter.

English frogs, although good enough eating, are rarely worth the trouble of catching and cooking, or the sacrifice of so many lives for so small a dish, for only the hind legs are to be eaten. But in Cambridgeshire and Norfolk the loud-croaking edible frog is to be caught, and affords a pleasant dish. The hind legs having been skinned may be dipped in milk, rolled in flour or bread crumbs, salted and peppered, and fried in butter or dripping. They are delicious when served with fried mushrooms, fried tomatoes, or with fried bacon.

On many parts of the coast, shell-fish may be obtained in quantity. These may be eaten raw

after the manner of oysters, they may be fried with egg and bread crumbs, they may be stewed in a minimum of water for half an hour, and the juice seasoned with pepper and salt, or they may be chopped in pieces and boiled for a quarter of an hour in a minimum of water with pepper, salt and onions, celery, or tomatoes, a little well mixed flour and butter being then added, followed by some milk (a tablespoonful of flour, a tablespoonful of butter and half a pint of milk to a pint of shell-fish), the whole to be again brought to the boil and served as a delicious soup. Limpets, cockles, whelks, and mussels may all be cooked in any of these ways.

Cockles are common on certain parts of the British coast, and are in season in all the months with R's in their names. They should be placed in salt and cold water for a couple of hours; the water should then be poured off, boiling water poured over them, again poured off, and fresh boiling water applied. This causes the shells to open. The cockles should then be taken out and placed, with a little butter, in a saucepan in which a little thickened stock is boiling. Gentle boiling should continue for about five minutes after the cockles have been introduced. A little lemon juice added at the last moment improves the dish.

Limpets may be cooked in much the same way, or they may be fried with bread crumbs.

Periwinkles should be soaked and well washed

in several waters and then plunged in boiling sea-water and kept boiling for nearly half an hour. They are usually picked from the shell when cooked by means of a pin, and are eaten whilst hot with vinegar and pepper.

Many insects and other small animals in one way or other can be made to serve the fancy of the wanderer's palate. If we cannot in England obtain locusts and become Acridophagi, we may occasionally have the good fortune to find a store of wild honey, fragrant of thyme or of heather. The larvæ of cockchafers fried with a little salt and pepper, are not to be despised, and many of our common caterpillars—including those of the cabbage white butterfly and of the currant moth —may be cooked in the same way.

Spiders, and even lice and centipedes are esteemed as great dainties by some, but I have not yet overcome my own prejudice concerning them. Herrick must have had some experience of insect delicacies or he could hardly have kept so near to the possibilities in his description of Oberon's feast:—

> A little mushroome table spred
> After short prayers, they set on bread
> A moon-parcht grain of purest wheat,
> With some small glit'ring grilt, to eate
> His choyce bitts with; then in a trice
> They make a feast lesse great then nice,
> But all this while his eye is serv'd,
> We must not thinke his eare was sterv'd:
> But that there was in place to stir
> His spleen, the chirring grashopper;

The merry cricket, puling flie,
The piping gnat for minstralcy.
And now, we must imagine first,
The elves present to quench his thirst
A pure seed-pearle of infant dew,
Brought and besweetned in a blew
And pregnant violet; which done,
His kitling eyes begin to runne
Quite through the table, where he spies
The hornes of paperie butterflies,
Of which he eates, and tastes a little
Of that we call the cuckoes spittlle.
A little fuz-ball pudding stands
By, yet not blessed by his hands,
That was too coorse; but then forthwith
He ventures boldly on the pith
Of sugred rush, and eates the sayge
And well bestrulted bees sweet bagge;
Gladding his pallat with some store
Of emits eggs; what wo'd he more?
But beards of mice, a newt's stew'd thigh,
A bloated earewig, and a flie;
With the red-capt worme, that's shut
Within the concave of nut,
Browne as his tooth, a little moth,
Late fatned in a piece of cloth:
With withered cherries; mandrake's eares;
Mole's eyes; to these, the slain-stag's teares:
The unctuous dewlaps of a snaile;
The broke-heart of a nightingale
Ore-come in musicke; with a wine,
Ne're ravisht from the flattering vine,
But gently prest from the soft side
Of the most sweet and dainty bride,
Brought in a dainty daizie, which
He fully quaffs up to bewitch
His blood to height; this done, commended
Grace by his priest: the feast is ended.

Fruits and Herbs of the Hedgerow

NOT only does Nature provide fish, flesh and fowl for the English wayfarer, but our hedgerows and woodlands abound in vegetables, saladings and fruits, many of which are of the highest value as foods and delicacies. Blackberries, strawberries and hazelnuts, thyme, mint and marjoram are too well known to need comment here. But there are numerous other fruits and vegetables all too little known; and he who would be a true member of the fellowship of fur and feather and fin should learn to spare the lives of his little brothers and to feed delicately on the fragrant herbs which Nature offers him. Even the roots of couch-grass may on occasion be boiled and eaten with pleasure, and young nettles and sweet docks afford a really good mixed vegetable dish in the spring. They should be boiled for almost half an hour in a large quantity of water till tender. Drain the water, chop up the vegetables and heat them for about six minutes with a little salt, pepper, and gravy or butter.

Pepys recorded in 1661, "We did eat some nettle porridge, which was made on purpose to-day for some of their coming, and was very good"; and Canon Ellacombe reports that in the church-warden's account of St Michael's, Bath, is the

entry in the year 1400, "Pro urticis venditis ad Lawrencium Bebbe, 2d."

An excellent dish may be made by taking equal quantities of young dandelion leaves and sorrel leaves, cutting them into slices, placing the dandelion leaves in a stewpan with a minimum of boiling water and stewing them till tender, then adding the sorrel leaves and boiling till the whole of the water is absorbed or evaporated, the vegetables being quite soft, stirring in some butter, pepper and salt, mixing all well together, and serving it either alone or with poached eggs.

Dandelion leaves may easily be blanched by means of a covering of sand. Thus treated, they afford a really good salad.

The leaves of the wild chicory may be cooked in spring by scalding them for a few minutes in boiling water, cutting them up and stewing them in stock with a little butter, sugar, and salt. Sorrel leaves may be cooked in a similar way.

Sorrel is pleasant and cooling when eaten raw as a salad, for, as Bacon said, it is an "acid herb that loveth the earth, and is not much drawn by the sun." It is also a useful addition to soups and stews, and an excellent sorrel sauce may be made, which is suitably eaten with fatty meats such as pork, hedgehog, or duck. It should for this purpose be washed, and then boiled in a pan with a very little gravy or butter.

A very good substitute for spinach is afforded

A KNIFE-GRINDER

by the dark-green, succulent, arrow-shaped leaves of the Good King Henry. These should be well washed, placed in a stewpan with a minimum of water, and boiled for a quarter of an hour. A little salt should then be added and the boiling continued for another five minutes. It should then be carefully drained, and chopped fine. A little butter, a little less flour, a pinch of pepper, and a pinch of salt should then be placed in a stewpan and heated for a few minutes. Add the chopped vegetables and boil for five minutes longer. The young shoots of the Good King Henry may be cut from April to June, tied in bunches, and boiled like asparagus, which they somewhat resemble in taste.

The Great Reed-Mace or Great Cat's Tail (*Typha latifolia*) is a large perennial herbaceous plant, very common in our ponds and rivers, where its brown spikes of barren flowers on the summits of brown spikes of fertile flowers may be seen in August towering on stems 6 feet or more in height. Dr Clarke, in his "Travels in Russia," reports that he found the inhabitants of Axay and afterwards those of Tcherkask "devouring this plant raw, with as much avidity as if this article of diet had been connected with some religious observances." The Cossacks, peeling off the outer cuticle, select, near the root of the plant, a tender white part of the stem, which, for about the length of 18 inches, affords

a crisp, cooling, and very pleasant article of food.

The common watercress is a perennial plant found in streams and ponds throughout Britain. In summer it bears white cruciform flowers, and at all times of the year it may be distinguished from other plants growing in similar situations by the fact that its leaves, which are shining and commonly heart-shaped, have entire margins. Eaten raw, either with or without salt, it is one of the coolest and most delicious of saladings.

It may be cooked by boiling it in water for fifteen minutes, draining off the water, chopping the cress, and stewing it for another fifteen minutes with a little butter or gravy, pepper and salt. A little vinegar may be added just before serving it.

On many parts of our coasts, laver may be obtained abundantly. From October to March it is a desirable article of food. It requires to be well washed after standing in fresh water for an hour or two, and then gently boiled in water for about three hours till it is quite soft. It should then be served piping-hot with a little gravy or butter.

In those sea-bordering districts where seakale is found, a delicacy is ever awaiting the gatherer. But only those parts of the plant which are blanched, either naturally as in the case of the young shoots which have not yet reached the surface of the ground, or artificially by covering

the young shoots with sand or gravel so that they never see the light, are pleasant. Seakale is best cooked by placing it in boiling salted water and boiling for about twenty-five minutes until tender.

Commonly in crevices between rocks or on cliff sides, the Sea Samphire may be found in many parts of the British coast. It has long, succulent, glaucous leaflets with a marked aromatic taste, and in late summer it bears small umbels of yellow flowers. It is especially common on the coast of Cornwall, and Shakespeare's reference to the plant, in addition to his mention of the chough, in *King Lear*, lends colour to the theory that he visited Cornwall previous to or during the writing of that play.

> "How fearful
> And dizzy 'tis to cast one's eyes so low!
> The crows and choughs that wing the midway air
> Show scarce so gross as beetles; half-way down
> Hangs one that gathers samphire; dreadful trade!"

Samphire makes a good pickle, and the process of pickling it is simple. It should be picked when green, soaked for twenty-four hours in strong brine, then boiled in vinegar containing a handful of salt to the quart. It should be gently boiled just till it is "green and crisp," when it should be immediately bottled and sealed.

Even ashen-keys may be pickled, and the following old recipe describes the method:—Take ashen-keys as young as you can get them, and put them

in a pot with salt and water; then take green whey, when 'tis hot, and pour over them; let them stand till they are cold before you cover them, so let them stand; when you use them, boil them in fair water; when they are tender take them out, and put them in salt and water."

Rose-hips as food I cannot recommend, and Gerard, I think, is with me, though he reports that they were cooked and eaten in his day. "The fruit when it is ripe maketh most pleasant meats and banqueting dishes, as tarts and such like; the making whereof I commit to the cunning cook, and teeth to eat them in the rich man's mouth."

The red berries which constitute the fruit of the White-Beam, and the brown fruit of the wild Service-tree are good, and of individual flavour. They should be kept until they begin to decay before being eaten. They are then pleasantly acid.

Cranberries, barberries and whortleberries are excellent fruits, either raw or stewed.

The common barberry is a shrub which is found in woods and hedgerows in many parts of Britain. It may be known by its light-coloured bark, by its three-pronged spikes, by its pendent yellow flowers with six sepals and six petals apiece, and by its long, red, acid berries.

The cranberry and whortleberry are found in peaty soils in various districts of England, the

former chiefly in the northern counties. They are low-growing shrubs with small oval leaves, the flowers of the whortleberry being flesh-coloured and bell-shaped, whilst those of the cranberry are red and wheel-shaped. Whortleberries are black, cranberries are red.

The little triangular beech-nuts have won repute in the history of war, in that the inhabitants of Scio were enabled to maintain a long siege by means of the beech-nuts and acorns that the island yielded. Pliny recorded his conviction that of all kinds of mast, that of the beech is the sweetest.

In former times, acorns found in certain country districts were an important part of the food of the poor. In some parts of Germany they are collected when ripe, cut into pieces about the size of coffee berries, dried, roasted, ground, and used to make a drinkable infusion after the manner of coffee.

Chestnuts, the Sardian Nuts of Pliny, the Nuts of Jupiter of Theophrastus, when obtainable, should be collected and stored. They are among the most useful of wild foods, and are, as Evelyn put it, "A lusty and masculine food for rustics at all times, and of better nourishment for husbandmen than cole and rusty bacon; yea, or beans to boot."

Milton was well acquainted with the joys of chestnut roasting.

> "whose discourse with innocent delight
> Shall fill me now, and cheat the wintry night—

While hisses on my hearth the purple pear,
And blackening chestnuts start and crackle there;
While storms abroad the dreary meadows whelm,
And the wind thunders through the neighbouring elm!"

Lyte said, "Amongst all kindes of wilde fruites the chestnut is best and meetest for to be eaten," and one of Shakespeare's witches tells of a sailor's wife who "had chestnuts in her lap, and munch'd, and munch'd, and munch'd."

Baking or roasting in the ashes or on a tin or pan over the fire is the best of all methods of cooking these nuts, but they are also pleasant when stewed in the following way:—Take three dozen chestnuts and peel them; throw them into boiling water for a minute or two and then remove the inside skin. Place in a pan half a pint of both, a sliced onion, a little butter, pepper, salt and fine herbs, and boil: thicken with an ounce of flour, and then add the chestnuts and boil for about an hour. Minced meat of any kind may be stewed with the chestnuts.

The berries of the mountain-ash are not unpleasant eating, and they may be made into jam or used to make a wine after the manner that elder wine is made.

The elder tree furnishes many a humble dainty. The berries are made into wine, or added to brandy with a few bitter almonds to make a liqueur, and the young shoots and leaves may be pickled. For this last-named purpose, they

should be gathered in spring, and having been dipped for a few minutes in boiling water, they should be pickled in vinegar in the usual way of pickling.

An excellent ketchup may be made by pouring boiling vinegar on an equal volume of ripe elder berries, letting it stand for twenty-four hours, straining it off and again boiling it for ten minutes with a few shallots and a little spice and ginger, and a few peppercorns. The spices and peppercorns should be bottled with the ketchup.

Various wines may easily be made from the fruits and trees of hedgerow and moorland. Perhaps the three best are elder wine, sloe wine, and birch wine.

Elder wine, though scoffed at by the superior, is not despised by sensible folk. If well made and kept for a year or two it is a distinctly comforting drink. There are many ways of making the wine, but the following is one of the simplest. Take five pounds of perfectly ripe elder berries and boil them for an hour with half an ounce of ginger and a little cinnamon, in two gallons of water. Press and break the berries during this time, and at the end of the hour, pour the decoction into a tub containing eight pounds of sugar and an ounce of cream of tartar. When somewhat cooled, place a little yeast on a piece of toast and float on the liquid. Throw a cloth lightly over the tub and let it alone for three days. Then strain it and pour it

into bottles which must not be corked so long as obvious fermentation continues. Before corking, care must be taken that each bottle is full of wine.

Sloe wine may be made from ripe sloes almost exactly after the manner of making elder wine, an equal volume of sloes and water being used and a pound of sugar to each quart of wine.

To make birch wine, once a favourite drink, a cut is made through the bark of a birch tree and a small stone inserted to act as a seton. A bottle or jar is suspended so as to catch the juice which escapes from this wound. When enough has been collected, it is boiled for an hour with a quarter of its volume of honey, a little cloves, cinnamon, mace and lemon peel. The liquid is then fermented and bottled as directed for making elder wine.

Mushrooms and Truffles

THOSE who wish to study in detail the many edible mushrooms and other fungi that grow wild in this country are advised to read Dr Badham's "Esculent Funguses of Great Britain," the various books of Dr M. C. Cooke, and Hay's "Text-Book of British Fungi." Nowhere does tradition figure as more of a wastrel than in this matter of edible fungi. Delicately flavoured food, easy of preparation and to be obtained for the picking, is thus wasted by the ton in all our country districts every year. To quote Dr Badham: "Hundredweights of rich, wholesome diet rot under trees; woods teem with food, and not one hand to gather it; and this, perhaps, in the midst of potato-blights, poverty, and all manner of privations, and public prayers against imminent famine. I have, indeed, grieved when I have considered the straitened condition of the lower orders this year, to see pounds innumerable of extempore beef-steaks growing on our oaks in the shape of *Fistulina hepatica*; *Agaricus fusipes*, to pickle, in clusters under them; Puffballs, which some of our friends have not inaptly compared to sweet-bread, for the rich delicacy of their unassisted flavour; Hydna, as good as oysters, which they somewhat resemble in taste; *Agaricus deliciosus*,

reminding us of tender lamb kidney; and the sweet, nutty *Boletus*, in vain calling himself *edulis*, when there are none to believe him."

The ordinary mushrooms of the English market consists of several species of Pratelles. They occur almost solely in meadows, and are characterized by having brownish-purple spores and a ring of veiling attached to the stem. Their gills are pink, becoming brown with age; and their caps are white with an easily separable skin. All the Pratelles are edible, though the white and red species are the best flavoured.

Having been peeled and cleaned, they may be cooked in any one of a number of ways. Perhaps the best is to fry them in butter with pepper and salt, but they may be grilled or stewed as suggested for other species of mushrooms.

Many species of Puff-ball occur commonly in English meadows. Any that show a solid, pure white substance throughout when cut are suitable for food. They may be eaten raw with salt; or they may be peeled, cut into slices a quarter of an inch thick, and fried in butter with herbs, pepper and salt. If the slices are dipped in egg before being fried, the result is truly excellent.

The common little Champignon or Oread of Fairy-rings is one of the best of edible fungi. It is of a creamy yellow colour throughout; its gills are broad and each distinct; its stem slender and

solid; and it is possessed of a strong aromatic scent. It is important to remember that its stem is quite naked, whilst that of a relative and frequent neighbour, the Stinger, is downy at its base.

To cook Oreads, remove the stems and fry in butter, or stew with stock, butter and condiments. They may be dried and preserved like Bolets; but they need not be cut.

The common Morel only occurs in certain districts, where it is to be found in late spring in groups under trees in parks or woods. It has a stout, whitish, hollow stem, and a dirty white cap, the base of which is attached to the stem. Morels may be cooked by cutting them into two or three pieces and stewing them for an hour with butter, a little stock, herbs and condiments; or they may be stewed for a quarter of an hour and then fried.

In late spring, the St George is often to be found growing in semi-circular groups in the neighbourhood of trees. It has white flesh, a thick, solid, white stem, white gills, and a dirty white cap. Its smell is strong, and a little like that of musk. It is prepared and cooked by removing the stem, dipping it in boiling water for half a minute, cutting it in pieces and frying them in butter, or stewing it whole with stock, butter, herbs, and condiments for half an hour.

St Georges may be dried in a similar way to Bolets.

The Bisotte is commonly to be found growing under trees in autumn. It has a short, stout, white stem; a dull, greenish cap with a thin skin which is easily peeled off; thick white flesh; and white gills.

Its relative, the Verdette, is less common but even more delicious. It also occurs in woods in autumn. Its stem is white; its cap pale green, chequered; and its flesh white.

In preparing the Verdette or the Bisotte for eating, the stems and gills are to be removed; and the mushrooms are to be dipped in boiling water for a fraction of a minute. They may then be grilled or preferably fried in butter.

The common Bolet is one of the most delicious of mushrooms. It is generally found in autumn growing along the margins of meadows or in woods. The colour of the large round cap is usually a pale yellow; that of the solid stem is white, with a fine pinkish network near the cap. The pores are white at first, becoming primrose-yellow later. Bolets, the stems having been removed and the tubes scooped out, may be grilled, stewed with stock, butter, and herbs, or fried in butter. They may be dried and preserved by removing the stems and tubes, slicing, drying the slices over the fire, and packing in tins with or without spice. When these dried mush-

rooms are required, they are soaked for four hours in warm water and then cooked in any of the ordinary ways.

In autumn may be found growing on the trunks of old oak trees a great beet-red fleshy fungus, sticky to the touch. This affords a splendid meal cooked in one of many ways. The fungus should be picked when it is pink or bright red in colour. It may be sliced, buttered, peppered, salted, grilled, and served with onions. Or it may be stewed for twenty minutes with herbs, condiments, stock and butter, the yolk of an egg being added just before serving.

Commonly to be found in autumn in woods and under trees in parks, the bright yellow Chantarelle must be well known to most. Its stem, gills, and cap are all of the same colour, and the whole plant has a characteristic smell not unlike that of plums. The shape of the cap changes from convex to funnel-shaped as it grows old. Chantarelles should be washed in cold water, wiped dry, and stewed in stock or milk with pepper, salt, herbs, and a little butter for an hour. Or they may be stewed in a little stock and butter for ten minutes and then fried in butter with herbs and condiments for ten minntes longer. Chantarelles may be preserved for future use by placing them in brine.

Where obtainable, truffles are among the prizes of the epicurean tramp. To cook them, they

may be peeled, cut in slices, washed, and then stewed in water with a little meat and fine herbs until quite tender; or they may be washed, wrapped in wet paper, and baked in the ashes. Morels may be cooked in similar ways.

Night Under the Stars

IN the warmer districts of England, if we take proper precautions, it is possible to sleep in the open air, with advantage to our health, during a great part of the year. Those who have always spent their nights within the walls of the stuffy boxes in which men choose to dwell, would be amazed at the wonders and beauties of night as seen by him who makes his bed beneath the stars. It is another world, and other peopled, that is then in evidence; a world as full of life and psychologic movement as is the sun-lit world that all men see. The evidences of human sordidness and greed are hidden by the soft wings of night, and the fairies gambol undisturbed; while the stars like shining flecks of wreckage are borne resistlessly along the surface of the westward flowing æther.

One by one the birds retire after much crowded greeting and chirrupy good nights in the hedge. Thrush and robin and cuckoo cease to utter their respective music; the crek-crek of the landrail is heard from the field hard by; the nightingale sings and is silent again; the breeze whispers a hurried message in our ear and is gone; moths and night-flying beetles rush past little recking the nearness of their enemy, the nightjar, whose "burring note," as of revolving machinery, is

heard outside the coppice hedge. Later, the hoo-ooo-ooo of the tawny owl may be heard in the wood, and the softly moving wings of a bat pass close to us, whilst a little rustle in the grass reminds us that brother fox and brother hedgehog and brother weasel are abroad, carrying out the schemes that all day have occupied their dreams. But for these and the distant baying of a dog, all is silence; yet these are enough, for at night every sound takes on a character of mystery by reason of our inability to see its source, by reason also of our loneliness.

The day-world awakes just before dawn, at the summons of a faint rippling wind that makes one shiver. The greyish light grows yellow, and the mist becomes visible, vanishing as the eastern radiance spreads.

In selecting a spot on which to bivouac, it is of primary importance to get on the leeward side of some hedge, wall, or bank where the grass and fallen leaves are not being disturbed by the wind. As a shelter from the wind, a tree is practically valueless, but low compact bushes are often effective. A very useful screen may be made of a pile of brushwood, or of a blanket or overcoat fixed below to the ground and attached above to vertical posts. Another useful screen is made by taking two long sticks, laying them parallel to one another on the ground about 3 feet apart, placing therein straw of uniform thickness, and on

the straw two more sticks exactly opposite to the sticks below. The pairs of sticks are securely tied at intervals so that the straw is firmly held. As many of these hurdles as are required may be made in this way.

In summer time, it is worth one's while to find a spot on the leeward side of a mass of honeysuckle whose rich fragrance thus passes to our soul the night through; or a bush of roses may be

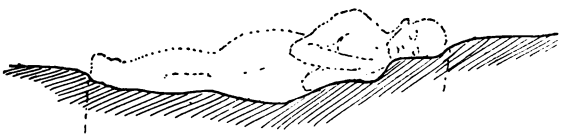


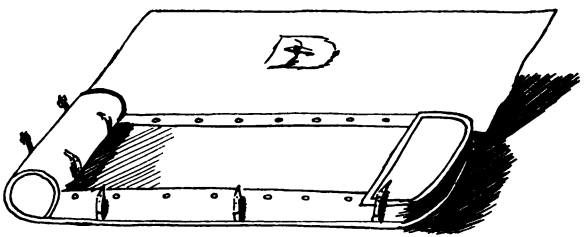
DIAGRAM SHOWING MANNER OF HOLLOWING THE GROUND ON WHICH ONE IS TO BIVOUAC

sought and, as we wake at dawn, the pink flowers also awake and breathe forth their sweet perfume.

It is very desirable that a sheet of waterproof material, 7 feet long and 3 feet wide, be laid on the ground below whatever bed is to be made, whether in a tent or in the open. The ground should first be hollowed out to a depth of about 6 inches where the hips will rest, this depth gradually diminishing towards either extremity of the body. Over the macintosh sheet should be distributed a good depth of dry grass, dry leaves, straw, hay, dry bracken or heather and on this—unless a sleeping bag is to be used—a rug or blanket.

The Wolseley Sleeping Valise and Kit Hold-all is good and serviceable. Being made of mail canvas, it is absolutely impermeable, and its occupant can keep himself quite dry though the rain pour.

The smaller branches of the birch, when dried, make a most comfortable bed; as also do the leaves of the chestnut. But of all leafy beds,



THE WOLSELEY SLEEPING-BAG

that of beech leaves is most to be desired and is most valued. Their superiority for this purpose was known to Evelyn, who wrote of them: "Being gathered about the fall, and somewhat before they are much frost-bitten, they afford the best and easiest mattresses in the world to lay under our quilts instead of straw; because, besides their tenderness and loose lying together, they continue sweet for seven or eight years, long before which time straw becomes musty and hard. They are often thus used by divers persons in Dauphiné; and in Switzerland I have sometimes lain on them to my great refreshment." Modern

travellers state that in those countries they are still applied to the same purpose.

On cold nights it is a good plan to put on two or more shirts and pants and to wear a pair of woollen socks on the hands. Indeed, during the summer months, one might do very well in the open air on fine nights without blankets at all, if one had an extra flannel shirt, an extra pair of woollen pants, an extra pair of socks and an extra coat; and if one embedded oneself up to the neck in straw, hay, or heather, only a thoroughly spoilt man could wish for greater comfort.

A great point in sleeping in the open air is to avoid hollows, for there collects whatever air is heaviest, coldest and most loaded with moisture. Trees, "the poor man's jacket," often afford useful shelter from wind and cold.

One great advantage of a substantial layer of leaves, fern, wood shavings, or similar material beneath one's under-blanket is that it prevents the blanket from being compressed to anything like the extent that occurs when it is squeezed between our body and the ground. By this compression, the cellular structure, which constitutes the chief "warming" value of the blanket, is destroyed, and our warmth runs earthward quite as readily as it would radiate heavenward had we no covering of blanket above.

A comfortable bed can be made by taking two poles about 7 feet long, and two large sacks.

Through each bottom corner of the sacks make a hole large enough for the poles to pass through. Stitch the mouths of the sacks securely together so as to make a long piece of double thickness, along the sides of which the poles are to pass. Four strong forked sticks are then thrust in the ground to receive the four ends of the poles when the sacking is stretched nearly, but not quite, tight.

A make-shift bed may be obtained by rolling a couple of tree trunks together and placing one's blankets thereon. Even a heap of stones is to be preferred before bare earth; indeed by the exercise of a little skill a very comfortable night may be passed in this way.

On a cold night, a good deal of warmth may be obtained by heating several large stones in the fire, and, having wrapped them in sacking or whatever material we have at disposal, placing them along our sides and at our feet.

About the best sleeping costume is a flannel suit, thick woollen socks, thick woollen gloves—or socks—on the hands, and abundance of blankets above and below. One is protected from the cold and is ever ready to face intruders without embarrassment.

To know the name of a person, of a flower, or of any other thing, is a great step along the road that leads to friendship. The name helps to focus our thoughts; and that which was before but a cause of vague mental flashes becomes a reality,

a fellow-creature, whose movements and appearances invoke our interest and our sympathy. Therefore one should not be accused of pedantry for believing that the lover of stars gains by knowledge of the names which man has given to them, or at anyrate of the names given to the more conspicuous. These names are often of extreme antiquity and around them has gathered a mass of legend and association which but increases their value. He misses much, even in literature, who does not know one star or constellation from another. How little real for him is the rebuke—"Canst thou bind the clusters of the Pleiades, or loose the bands of Orion? Canst thou lead forth the circle of the Zodiac in due season? Or canst thou guide the Bear with her train?" How lifeless again must seem such a passage as this: "And goodly Odysseus rejoiced as he set his sails to the breeze. So he sate and cunningly guided the craft with the helm, nor did sleep fall upon his eyelids, as he viewed the Pleiades and Boötes, that setteth late, and the Bear, which they also call the Wain, which turneth ever in one place, and keepeth watch upon Orion, and alone hath no part in the baths of Ocean. This star, Calypso, the fair goddess, bade him to keep ever on the left as he traversed the deep."

Yet, even among countrymen, few are able to identify and name as many as half a dozen stars

or groups of stars. Most cannot recognise even the pole-star—

> "Of whose time-fixed and resting quality,
> There is no fellow in the firmament,"

around which, as centre, all the other stars in the heavens appear to travel their daily round. Since the Pole Star always occupies the same position in the heavens, and gives us the north point, and consequently all the other points of our compass, its importance as a landmark to the traveller is obviously great.

Either over our heads or somewhere to the north, north-east, or north-west of us, is the group of stars known as the Plough or Charles' Wain. It consists of seven stars, four of which form the corners of an oblong, whilst the remaining three form a curve, fancifully regarded as the handle of the Plough. The two stars which are furthest from the handle and form the front of the Plough are called the Pointers, since a line connecting them will, if produced, pass through the Pole Star, which forms the terminal star of the handle of a miniature copy of the Plough, known as the Little Bear.

If we continue the line formed by the Pointers beyond the Pole Star, we come first to a very bright star which is part of the constellation Cepheus, companion of Jason in his journey to Colchis in search of the golden fleece, and further on to a group of five bright stars shaped some-

thing like the letter W, which together with some minor stars form the constellation Cassiopeia, situated in or close to the Milky Way, where she is ever within sight of her husband Cepheus. Cassiopeia and the Plough are about equidistant from the Pole Star, and are on opposite sides of it. The two northmost stars of the four which make up the body of the Plough point ahead to a bright star called Capella, with another bright star near it. These two form part of the constellation Auriga. A long curved line of stars running between the Plough and the Little Bear, and then between the latter and Cassiopeia, is the Dragon. Between Cassiopeia and the Pleiades is a streak of stars which make up the constellation Perseus, son of Jupiter and Danaë, with a sword in his right hand and the head of Medusa in his left. The cluster of stars which makes up the Pleiades and forms part of the constellation Taurus occurs in the continuation of the line between Capella and the Plough.

A little way from the Pleiades, at right angles to the line just indicated, is a V-shaped cluster of stars, called the Hyades, including a bright-reddish star called Aldebaran. This is not far from Orion, a brilliant constellation composed of four bright stars placed at the corners of an oblong, three small stars placed just outside the oblong, a line of three stars placed obliquely about its centre, and a vertical line of stars placed near the oblique

line. If a line be drawn between the Pole Star and Capella, and prolonged for an equal distance beyond Capella, it will touch Orion. If we follow along the Milky Way from Cassiopeia in the opposite direction from Capella, we arrive at a semicircular constellation called the Swan. A little further from Cassiopeia and outside the Milky Way is Vega, the brightest star in the constellation Lyra, the harp given to Orpheus by Mercury. Vega, the Pole Star and Capella are almost in one straight line, the Pole Star being midway.

The line between the two extreme stars of the handle of the Plough points to a brilliant triangle of three bright stars, two of which with some minor ones make up the constellation Boötes, whose daily work it is to drive the two Bears round the Pole. The brightest star of the three — the farthest from the Pole Star—is Arcturus. The third bright star is one of a semicircle of stars which compose the Northern Crown, given by Bacchus to Ariadne when she was deserted by Theseus. Vega, the Northern Crown, and Arcturus are nearly in a straight line; between the two first being the constellation Hercules, with a club in his right hand and Cerberus in his left, the long line of the Serpent running parallel to the line connecting Vega with the Crown.

The line joining the pointers with the Pole Star will, if continued beyond the Plough, pass through

the Lion, which is composed of two stars with one behind them and six stars in front shaped like the letter S. A line passing from the Pole Star midway between Capella and the Plough leads to two bright stars called Castor and Pollux, forming part of the constellation the Twins. If the same line be continued a little further it leads to Procyon, the brightest star in Canis Minor, forerunner of the Dog Star. If we continue this line a little further, and diverge a little across the Milky Way towards Orion, we arrive at that most brilliant star Sirius, in Canis Major, by which the Egyptians judged of the rising of the waters of the Nile.

Near Cassiopeia, on the further side from the Pole, are four bright stars forming a square, from two of which radiate lines of stars. These two, with the radiating lines, and also with one of the other corner stars, constitute the constellation Pegasus. The other star, together with two adjacent bright stars and a row of three stars between them, make up the constellation Andromeda.

A line joining the Pole Star to Vega will, if extended, pass along a line of three stars which with certain minor ones make up the constellation of the Eagle, once king of the island of Cos. Passing from Cassiopeia through Andromeda we come to three bright stars forming an irregular curve. These, with certain minor stars, make up the constellation of the Ram. Between Pegasus

and the Ram is the long line of the Fishes, beyond which are eight bright stars, arranged in two curves of three and five stars respectively, the appearance of which has been compared to a chair with the back falling backward. This is the constellation of the Whale, sent by the jealous Neptune to destroy Andromeda, the daughter of Cepheus and Cassiopeia.

A line joining the Pole Star to the middle star of the handle of the Plough leads to a group of seven bright stars shaped like a V, composing the constellation of the Virgin.

The greater number of these constellations are only to be seen in this latitude at certain seasons of the year.

Weather Wisdom

THAT we, nearly all of us, when we meet straightway begin to talk about the weather is one of the few hopeful features of modern English life. Of course there are superior persons who regard it as the acme of commonplaceness thus to exchange obvious impressions; but their condemnation logically extends to such "useless" exchanges as that of kisses or of handgrasps, and most of the other satisfying things of life. There is no subject so universally interesting and so generally important in its bearing on health, happiness and the altruistic virtues as is this subject of weather. As a result, men have from earliest times made observations of its sequences and have deduced therefrom—often erroneously—certain laws which they have embodied in the form of saws or rhymed couplets. And, though we may feel inclined to agree with the Spanish saying that "when God wills, it rains with any wind," yet we must acknowledge that many of the popular proverbs regarding the weather have much in them that is true and reliable. At the same time, "the almanack-maker makes the almanack, and God makes the weather," as a Danish maxim has it, and we shall show our wisdom by observing a due humility in making our prognostications

and applying our dogmatic laws. The following maxims have been selected as those in which most reliance may be placed. Most of the sayings which connect the doings of animals with coming weather are very fallible, but some are valuable:

"Seagull, seagull, sit on the sand;
It's never good weather while you're on the land."

"When black snails on the road you see,
Then on the morrow rain will be"

"Before rain,
Glow-worms numerous, clear and bright
Illume the dewy hills at night."

By observations made between sunset and sunrise we learn much concerning the weather that we may expect.

"The evening red and the morning grey
Are the signs of a bright and cheery day;
The evening grey and the morning red,
Put on your hat, or you'll wet your head."

"When it is evening, ye say, it will be fair weather: for the sky is red. And in the morning, it will be foul weather to-day: for the sky is red and lowring."

"If the moon show a silver shield,
Be not afraid to reap your field;
But if she rises haloed round,
Soon we'll tread on deluged ground."

"When the stars begin to huddle (*i.e.* grow misty)
The earth will soon become a puddle."

STRATUS

CUMULUS

NIMBUS

The rainbow is usually a safe prophet.

"A rainbow in the morning
Is the shepherd's warning;
A rainbow at night
Is the shepherd's delight."

It is, however, around the wind that most weather sayings have accumulated.

"The southern wind
Doth play the trumpet to his purposes,
And by his hollow whistling in the leaves,
Foretells a tempest and a blustering day."

"Do business with men when the wind is in the north-west."

"A veering wind (*i.e.* a wind moving with the sun, E. to S., S. to W., W. to N.), fair weather. A backing wind, foul weather."

The English weather is not quite so bad as the following verse would have us believe:

"The south wind always brings wet weather,
The north wind wet and cold together;
The west wind always brings us rain,
The east wind blows it back again;
If the sun in red should set,
The next day surely will be wet;
If the sun should set in gray,
The next will be a rainy day."

Tusser was not much more cheering:

"North winds send hail, south winds bring rain,
East winds we bewail, west winds blow amain;
North-east is too cold, south-east not too warm,
North-west is too bold, south-west doth no harm,

The north is a noyer to grass of all suites,
The east a destroyer to herb and all fruits;
The south, with his showers, refresheth the corn;
The west to all flowers may not be forborne.
The west, as a father, all goodness doth bring;
The east, a forbearer, no manner of thing;
The south, as unkind, draweth sickness too near;
The north, as a friend, maketh all again clear."

From the clouds much may be learnt. If in fine weather long, feathery, fibrous clouds (Cirrus) form, wet weather usually follows.

"If clouds look as if scratched by a hen, (cirro-stratus)
Get ready to reef your topsails in."

"Mackerel sky, mackerel sky, (cirro-cumulus)
Not long wet, not long dry."

"A round-topped cloud, with flattened base, (cumulus)
Carries rainfall in its face."

Nimbus, or cumulo-cirro-stratus, is a system of clouds in which great masses of cumulus drift beneath a sheet of cirro-stratus. Nimbus is the Rain-cloud proper.

"When the clouds are upon the hills,
They'll come down by the mills."

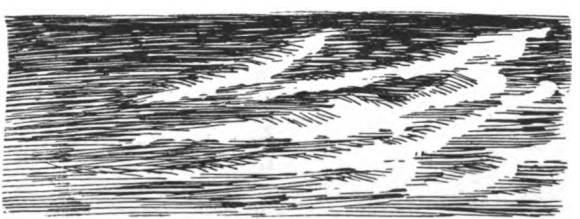
Stratus at night, followed by a generally diffused fog early in the morning, betokens a fine day.

Among the most reliable of other weather sayings are the following:

"Rain before seven,
Fine before eleven."

CIRRO-STRATUS

CIRRO-CUMULUS



CIRRUS

"Rain from the east,
Two days at least."

"Hoar frost and gypsies never stop nine days in a place."

"When the snow falls dry, it means to lie;
But flakes light and soft bring rain oft."

"Heavy dew at night,
Next day bright.
Hot day, dewless night,
Rain in sight."

"Long foretold, long past,
Short notice, soon past."

What o'clock is it?

HE who spends all his time in the open air usually becomes able to tell the time by many a sign on heaven and earth. The position of the sun is of course the most obvious guide, but a number of flowers serve also as not unreliable clocks, opening, as they do, at certain times approximately fixed for fine weather—though delayed by approaching rain. Linnæus devised a Floral Clock as a result of his observations in this direction, and any careful naturalist may construct his own timepiece in like manner. The following table, which shows the time of opening and of closing of a few common flowers, may serve as a nest-egg:

Time of Opening.	Name of Plant.
4 A.M.	Yellow Goat's Beard
5 A.M.	White Dog-Rose
6 A.M.	Succory
6 A.M.	Yellow Hawk-weed Picris
6 A.M.	Bristly Ox-tongue
6 A.M.	Dandelion
6 A.M.	Sow-thistle

Time of Opening.	Name of Plant.
7 A.M.	Narrow-leaved Hawk-weed
7 A.M.	Spotted Hawkweed
7 A.M.	Convolvulus
8 A.M.	White Water Lily
8 A.M.	Carline Thistle
8 A.M.	Pimpernel
10 A.M.	Coltsfoot
10 A.M.	Chickweed
9 P.M.	Nottingham Catchfly
10 P.M.	Night-flowering Catchfly

Time of Shutting.	Name of Flower.
4 A.M.	Nottingham Catchfly
10 A.M.	Yellow Goat's Beard
3 P.M.	Succory
3 P.M.	Sow-thistle, Pimpernel
6 P.M.	White Water Lily
8 P.M.	Dandelion

List of Books

THE following is a list of a few books familiar to the author, which may be of interest to readers of the present book:

Galton's "Art of Travel."
Gibson's "Camp Life and the Tricks of Trapping."
Lord and Baines' "Shifts and Expediencies of Camp Life."
Smart and Crofton's "Dialect of the English Gipsies."
Grellmann's "Dissertation on the Gipsies."
Leland's "The English Gipsies and their Language."
,, "Gipsy Sorcery and Fortune Telling."
Groome's "In Gipsy Tents."
Awdeley's "Fraternitye of Vagabondes."
Martin Luther's "Book of Vagabonds."
Inward's "Weather Lore."
Rhodes' "Tents and Tent-Life."
Loundes' "Gipsy Tents and How to Use Them."
Macdonell's "Camping Out."
Stables' "Cruise of the Land-Yacht *Wanderer*."
Flint's "Tramping with Tramps."
Hunter's "Open Spaces, Footpaths, and Rights of Way."
Jusserand's "English Wayfaring Life in the Middle Ages."

Dowie's "A Girl in the Carpathians."
Buchan's "Scholar Gipsies."
Whitman's "Leaves of Grass."
Hewlett's "Pan and the Young Shepherd."
Thoreau's "Walden."
Stevenson's "An Inland Voyage."
,, "Travels with a Donkey in the Cevennes."
Borrow's "Lavengro."
,, "Romany Rye."
,, "Lavo-Lil."
Jefferies' "Wood Magic."
,, "Bevis."
Godfrey's "The Winding Road."
Lucas' "The Open Road."

A Short Vocabulary of Romany and Travellers' Cant

THE following list is merely given that it may be of practical help to the reader who wishes to join the fellowship of the road. The most complete list of Romany words is that given in Smart and Crofton's "Dialect of the English Gypsies." I have only inserted in the following list such words as I have personally tested in conversation with gipsies of my acquaintance, principally with Samuel Boswell. Nearly all the words here given will also be found in the writings of Smart and Crofton, Borrow, Leland, or Groome; so that their correctness is fairly certain.

Aava, *yes.*
Adoi, *there.*
Akei, *here.*
Atch, *to stop.*
Atrash, *afraid.*
Aura, *watch.*

Bairo, *ship.*
Bal, *hair.*
Balovas, *bacon.*
Bang, *devil.*
Bar, *stone.*
Basengro, *shepherd.*
Baulo, *pig.*
Bauro, *large.*
Bauri, *snail.*
Bikin, *to sell.*
Bishno, *rain.*
Bitto, *small.*
Bok, *luck, hunger.*
Bokro, *sheep.*
Bongo, *wrong.*
Boodega, *shop.*
Boot, *much.*
Bor, *friend, hedge.*
Bosh, *to fiddle.*
Boshto, *saddle.*
Bur, *gate.*

Chabi, *child.*
Chal, *fellow.*
Chalav, *to touch.*
Chardoka, *apron.*
Chei, *girl.*
Cheriklo, *bird.*
Cheuri, *knife.*
Chib, *tongue.*
Chik, *dirt.*
Chingar, *to quarrel.*
Chiv, *to put.*
Chivlogorjer, *magistrate.*
Chok, *boot.*
Choofihoni, *witch.*
Chooma, *kiss.*
Choongar, *to spit.*
Choopni, *whip.*
Choori, *knife, poor.*
Chooromengro, *tramp.*
Chor, *grass, to steal, boy.*
Choroktamengro, *grass-hopper.*
Chukka, *coat.*
Cop, *policeman.*
Cova, *thing.*

Dad, *father.*
Dand, *to bite.*
Dash, *cup.*
Dei, *mother.*
Del, *to give.*
Didakeis, *mongrel gipsies.*
Dik, *to see.*
Diklo, *handkerchief.*
Dinlo, *fool.*
Dip, *pickpocket.*
Divio, *mad.*
Divvus, *day.*
Dood, *light.*
Doodum, *belly.*
Door, *long.*
Doorik, *to tell fortunes.*
Doosh, *evil.*
Doosta, *enough.*
Doovel, *God.*
Dori, *string.*
Doss, *sleep.*
Dosta, *plenty.*
Drom, *road.*
Dukker, *to tell fortunes.*
Dump, *common lodging-house.*

Fiz, *charm.*
Follasies, *gloves.*
Forde, *to forgive.*
Foshons, *counterfeit.*

Gad, *shirt.*
Gad-kosht-koova, *clothes-peg.*
Garav, *to hide.*
Gaujo, *one not a gipsy.*
Gav, *village.*
Gavengro, *policeman.*
Ghil, *to sing.*
Ghiv, *corn, snow.*
Grasni, *mare.*
Grei, *horse.*
Groovni, *cow.*

Hand-out, *food handed out to a tramp from a house.*
Harri, *penny.*

Hatch, *to stay.*
Hav, *to come.*
Haw, *to eat.*
Hero, *wheel.*
Hiv, *snow.*
Hoben, *food.*
Hobo, *tramp.*
Hong, *itch.*
Hoofa, *cap.*
Hoolavers, *stockings.*
Hotch, *to burn.*
Hotchiwitchi, *hedgehog.*

Jal, *to go.*
Jamba, *toad.*
Jarifa, *apron.*
Jin, *to know.*
Jiv, *to live.*
Job, *oats.*
Jookel, *dog.*
Joovel, *woman.*

Kair, *house, to do.*
Kairengro, *house-dweller.*
Kakaratchi, *magpie.*
Kam, *sun.*
Kander, *to stink.*
Kan, *ear.*
Kanengro, *hare.*
Kanengro-moosh, *game-keeper.*
Kanni, *fowl.*
Karlo, *throat.*
Kas, *hay,*
Katsers, *scissors.*
Kaulo, *heath, black.*
Kaulomeskro, *blacksmith.*
Kaier, *to call.*
Kekavi, *kettle.*
Kek, *no.*
Kel, *to do.*
Kerav, *to cook.*
Kester, *to ride.*
Kil, *butter.*
Kin, *to buy.*
Kipsi, *basket.*
Kitchema, *inn.*
Klisomengro, *rabbit trap.*
Kol, *to eat.*
Kom, *to love.*
Konafni, *turnip.*
Kongali, *comb.*
Koor, *to fight.*
Koori, *cup.*
Kooshto, Kosko, } *good.*
Koppa, *blanket.*
Korri, *thorn.*
Kosht, *stick.*
Kunbo, *hill.*
Kurri, *tin.*

Lalo, *red.*
Latch, *to find.*
Latcho, *good.*
Lav, *word.*
Lel, *to take.*
Lil, *book.*
Livena, *beer.*
Loobni, *harlot.*
Loodopen, *lodging.*
Loor, *to steal.*
Lovo, *money.*

Maloona, *thunder.*

Marikli, *cake.*
Mas, *meat.*
Masali, *frying-pan.*
Masengro, *butcher.*
Matcho, *fish.*
Maur, *to kill.*
Mauro, *bread.*
Mavi, *rabbit.*
Meila, *ass.*
Mer, *to die.*
Meripen, *death, life.*
Misali, *table.*
Mokodo, *dirty.*
Mokto, *box.*
Mol, *wine.*
Mong, *to beg.*
Monoshi, *woman.*
Mooch, *to beg.*
Mooi, *face.*
Moosh, *man.*
Mooshero, *policeman.*
Mootengri, *tea.*
Mor, *to kill.*
Motto, *drunk.*
Mulo, *devil.*

Na, *no.*
Nafalo, *ill.*
Nasher, *to lose, to run.*
Nongo, *naked.*

Okta, *to jump.*
Ora, *watch.*
Our, *yes.*
Ovavo-divvus, *to-morrow.*

Pal, *comrade.*
Pani, *water.*
Panishok, *watercress.*
Panisko-kova, *bucket.*
Pand, *to shut.*
Panshengro, *a five-pound note.*
Para, *to change.*
Pardel, *to pardon.*
Parno, *cloth.*
Patrin, *leaf, trail.*
Patser, *to believe.*
Pauno, *white.*
Pedliaw, *nuts.*
Pee, *to drink.*
Peer, *to walk.*
Peerdo, *tramp.*
Peeri, *cauldron, foot.*
Pek, *to roast.*
Pen, *to say, sister.*
Penliois, *nuts.*
Per, *to fall, stomach.*
Peshota, *bellows.*
Pesser, *to pay.*
Petal, *horseshoe.*
Piriv, *to woo.*
Pisham, *fly.*
Pobo, *apple.*
Poger, *to break.*
Pogaromesti, *hammer.*
Pokenyus, *magistrate.*
Pooder, *to blow.*
Pooker, *to tell.*
Poorav, *to bury.*
Poorumi, *onion.*
Poos, *straw.*
Pootch, *to ask.*
Poov, *earth.*

Posh, *half.*
Praster, *to run.*
Prarchadi, *flame.*

Raati, *night.*
Rak, *to take care of.*
Raklo, *boy.*
Ran, *osier.*
Ratt, *blood.*
Rauni, *lady.*
Rei, *gentleman.*
Rig, *to carry.*
Rinkeno, *pretty.*
Risser, *to shake.*
Roder, *to search.*
Rodi, *clothes.*
Roker, *to talk.*
Rom, *husband.*
Romeni, *wife.*
Romani, *gipsy.*
Romer, *to marry.*
Rook, *tree.*
Roop, *silver.*
Rov, *to cry.*
Ruzlo, *strong.*
Sal, *to laugh.*
Sap, *snake.*
Sarshta, Saster, } *iron.*
Saulo, *morning.*
Sav, *to laugh.*
Scoff, *food.*
Shanengro, *liar, lawyer.*
Shanhauri, *sixpence.*
Shero, *head,*
Shirilo, *cold.*
Shooko, *dry.*
Shoon, T'chun, } *moon, to hear.*
Shoot, *vinegar.*
Shoovli, *pregnant.*
Shor, *to praise.*
Shosho, *rabbit.*
Siker, *to show.*
Siv, *to sew.*
Skamin, *chair.*
Sken, *sun.*
Skoni, *boot.*
Soom, *to smell.*
Sooti, *to sleep.*
Soov, *needle.*
Soverhol, *to swear.*
Spingl, *pin.*
Staadi, *hat.*
Stardo, *prism.*
Stigher, *gate.*
Swagler, *pipe.*

Taf, *thread.*
Tamlo, *dark.*
Tan, *camp, tent.*
Tarder, *to pull.*
Tarno, *young.*
Tarpe, *heaven.*
Tasser, *to choke.*
Tatcho, *good.*
Tatter, *to warm.*
Tatto-pani. *alcohol.*
Tav, *thread.*
Tchar, *ashes.*
Tern, *country.*
Tikno, *little.*
Til, *to hold.*
Tobar, *hammer.*

Tood, *milk.*
Toof, *smoke.*
Tooshni, *faggot.*
Tootchi, *breast*
Trash, *to frighten.*
Traslo, *thirsty.*
Trooshni, *a large can.*
Tullo, *fat.*
Tuvlo, *tobacco.*

Varo, *flour.*
Vas, *bacon.*
Ven, *winter.*
Vesh, *coppice.*
Vini, *beer.*

Wafedo, *bad.*
Wagyauro, *fair.*
Wardo, *cart.*
Wast, *hand.*
Wel, *to come.*

Yakel, *dog.*
Yog, *fire.*
Yok, *eye.*
Yooso, *clean.*
Yoro, *egg.*
Ziemen, *soup.*

The following are the Romany equivalents of the numerals one to ten :—

Yek.	Shov.
Dooi.	Afta.
Trin.	Oitoo.
Stor.	Enneah.
Pansh.	Desh.

Index

TWO ILLUSTRATED CLASSICS

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