



ROMOLA

GEORGE ELIOT

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Prologue.

More than three centuries and a half ago, in the mid spring-time of 1492, we are sure that the angel of the dawn, as he travelled with broad slow wing from the Levant to the Pillars of Hercules, and from the summits of the Caucasus across all the snowy Alpine ridges to the dark nakedness of the Western isles, saw nearly the same outline of firm land and unstable sea—saw the same great mountain shadows on the same valleys as he has seen to-day—saw olive mounts, and pine forests, and the broad plains green with young corn or rain-freshened grass—saw the domes and spires of cities rising by the river-sides or mingled with the sedge-like masts on the many-curved sea-coast, in the same spots where they rise to-day. And as the faint light of his course pierced into the dwellings of men, it fell, as now, on the rosy warmth of nestling children; on the haggard waking of sorrow and sickness; on the hasty uprising of the hard-handed labourer; and on the late sleep of the night-student, who had been questioning the stars or the sages, or his own soul, for that hidden knowledge which would break through the barrier of man's brief life, and show its dark path, that seemed to bend no whither, to be an arc in an immeasurable circle of light and glory. The great river-courses which have shaped the lives of men have hardly changed; and those other streams, the life-currents that ebb and flow in human hearts, pulsate to the same great needs, the same great loves and terrors. As our thought follows close in the slow wake of the dawn, we are impressed with the broad sameness of the human lot, which never alters in the main headings of its history—hunger and labour, seed-time and harvest, love and death.

Even if, instead of following the dim daybreak, our imagination pauses on a certain historical spot and awaits the fuller morning, we may see a world-famous city, which

has hardly changed its outline since the days of Columbus, seeming to stand as an almost unviolated symbol, amidst the flux of human things, to remind us that we still resemble the men of the past more than we differ from them, as the great mechanical principles on which those domes and towers were raised must make a likeness in human building that will be broader and deeper than all possible change. And doubtless, if the spirit of a Florentine citizen, whose eyes were closed for the last time while Columbus was still waiting and arguing for the three poor vessels with which he was to set sail from the port of Palos, could return from the shades and pause where our thought is pausing, he would believe that there must still be fellowship and understanding for him among the inheritors of his birthplace.

Let us suppose that such a Shade has been permitted to revisit the glimpses of the golden morning, and is standing once more on the famous hill of San Miniato, which overlooks Florence from the south.

The Spirit is clothed in his habit as he lived: the folds of his well-lined black silk garment or *lucco* hang in grave unbroken lines from neck to ankle; his plain cloth cap, with its *becchetto*, or long hanging strip of drapery, to serve as a scarf in case of need, surmounts a penetrating face, not, perhaps, very handsome, but with a firm, well-cut mouth, kept distinctly human by a close-shaven lip and chin. It is a face charged with memories of a keen and various life passed below there on the banks of the gleaming river; and as he looks at the scene before him, the sense of familiarity is so much stronger than the perception of change, that he thinks it might be possible to descend once more amongst the streets, and take up that busy life where he left it. For it is not only the mountains and the westward-bending river that he recognises; not only the dark sides of Mount Morello opposite to him, and the long valley of the Arno that seems to stretch its grey low-tufted luxuriance to the far-off ridges of Carrara; and the steep height of Fiesole,

with its crown of monastic walls and cypresses; and all the green and grey slopes sprinkled with villas which he can name as he looks at them. He sees other familiar objects much closer to his daily walks. For though he misses the seventy or more towers that once surmounted the walls, and encircled the city as with a regal diadem, his eyes will not dwell on that blank; they are drawn irresistibly to the unique tower springing, like a tall flower-stem drawn towards the sun, from the square turreted mass of the Old Palace in the very heart of the city—the tower that looks none the worse for the four centuries that have passed since he used to walk under it. The great dome, too, greatest in the world, which, in his early boyhood, had been only a daring thought in the mind of a small, quick-eyed man—there it raises its large curves still, eclipsing the hills. And the well-known bell-towers—Giotto's, with its distant hint of rich colour, and the graceful-spired Badia, and the rest—he looked at them all from the shoulder of his nurse.

“Surely,” he thinks, “Florence can still ring her bells with the solemn hammer-sound that used to beat on the hearts of her citizens and strike out the fire there. And here, on the right, stands the long dark mass of Santa Croce, where we buried our famous dead, laying the laurel on their cold brows and fanning them with the breath of praise and of banners. But Santa Croce had no spire then: we Florentines were too full of great building projects to carry them all out in stone and marble; we had our frescoes and our shrines to pay for, not to speak of rapacious condottieri, bribed royalty, and purchased territories, and our façades and spires must needs wait. But what architect can the Frati Minori (the Franciscans) have employed to build that spire for them? If it had been built in my day, Filippo Brunelleschi or Michelozzo would have devised something of another fashion than that—something worthy to crown the church of Arnolfo.”

At this the Spirit, with a sigh, lets his eyes travel on to the city walls, and now he dwells on the change there with

wonder at these modern times. Why have five out of the eleven convenient gates been closed? And why, above all, should the towers have been levelled that were once a glory and defence? Is the world become so peaceful, then, and do Florentines dwell in such harmony, that there are no longer conspiracies to bring ambitious exiles home again with armed bands at their back? These are difficult questions: it is easier and pleasanter to recognise the old than to account for the new. And there flows Arno, with its bridges just where they used to be—the Ponte Vecchio, least like other bridges in the world, laden with the same quaint shops where our Spirit remembers lingering a little on his way perhaps to look at the progress of that great palace which Messer Luca Pitti had set a-building with huge stones got from the Hill of Bogoli (now Boboli) close behind, or perhaps to transact a little business with the cloth-dressers in Oltrarno. The exorbitant line of the Pitti roof is hidden from San Miniato; but the yearning of the old Florentine is not to see Messer Luca's too ambitious palace which he built unto himself; it is to be down among those narrow streets and busy humming Piazzes where he inherited the eager life of his fathers. Is not the anxious voting with black and white beans still going on down there? Who are the Priori in these months, eating soberly—regulated official dinners in the Palazzo Vecchio, with removes of tripe and boiled partridges, seasoned by practical jokes against the ill-fated butt among those potent signors? Are not the significant banners still hung from the windows—still distributed with decent pomp under Orcagna's Loggia every two months?

Life had its zest for the old Florentine when he, too, trod the marble steps and shared in those dignities. His politics had an area as wide as his trade, which stretched from Syria to Britain, but they had also the passionate intensity, and the detailed practical interest, which could belong only to a narrow scene of corporate action; only to the members of a community shut in close by the hills and by walls of six

miles' circuit, where men knew each other as they passed in the street, set their eyes every day on the memorials of their commonwealth, and were conscious of having not simply the right to vote, but the chance of being voted for. He loved his honours and his gains, the business of his counting-house, of his guild, of the public council-chamber; he loved his enmities too, and fingered the white bean which was to keep a hated name out of the *borsa* with more complacency than if it had been a golden florin. He loved to strengthen his family by a good alliance, and went home with a triumphant light in his eyes after concluding a satisfactory marriage for his son or daughter under his favourite loggia in the evening cool; he loved his game at chess under that same loggia, and his biting jest, and even his coarse joke, as not beneath the dignity of a man eligible for the highest magistracy. He had gained an insight into all sorts of affairs at home and abroad: he had been of the "Ten" who managed the war department, of the "Eight" who attended to home discipline, of the Priori or Signori who were the heads of the executive government; he had even risen to the supreme office of Gonfaloniere; he had made one in embassies to the Pope and to the Venetians; and he had been commissary to the hired army of the Republic, directing the inglorious bloodless battles in which no man died of brave breast wounds—*virtuosi colpi*—but only of casual falls and trappings. And in this way he had learned to distrust men without bitterness; looking on life mainly as a game of skill, but not dead to traditions of heroism and clean-handed honour. For the human soul is hospitable, and will entertain conflicting sentiments and contradictory opinions with much impartiality. It was his pride besides, that he was duly tinctured with the learning of his age, and judged not altogether with the vulgar, but in harmony with the ancients: he, too, in his prime, had been eager for the most correct manuscripts, and had paid many florins for antique vases and for disinterred busts of the ancient immortals—some, perhaps, *truncis naribus*,

wanting as to the nose, but not the less authentic; and in his old age he had made haste to look at the first sheets of that fine Homer which was among the early glories of the Florentine press. But he had not, for all that, neglected to hang up a waxen image or double of himself under the protection of the Madonna Annunziata, or to do penance for his sins in large gifts to the shrines of saints whose lives had not been modelled on the study of the classics; he had not even neglected making liberal bequests towards buildings for the Frati, against whom he had levelled many a jest.

For the Unseen Powers were mighty. Who knew—who was sure—that there was *any* name given to them behind which there was no angry force to be appeased, no intercessory pity to be won? Were not gems medicinal, though they only pressed the finger? Were not all things charged with occult virtues? Lucretius might be right—he was an ancient, and a great poet; Luigi Pulci, too, who was suspected of not believing anything from the roof upward (*dal tetto in su*), had very much the air of being right over the supper-table, when the wine and jests were circulating fast, though he was only a poet in the vulgar tongue. There were even learned personages who maintained that Aristotle, wisest of men (unless, indeed, Plato were wiser?) was a thoroughly irreligious philosopher; and a liberal scholar must entertain all speculations. But the negatives might, after all, prove false; nay, seemed manifestly false, as the circling hours swept past him, and turned round with graver faces. For had not the world become Christian? Had he not been baptised in San Giovanni, where the dome is awful with symbols of coming judgment, and where the altar bears a crucified Image disturbing to perfect complacency in one's self and the world? Our resuscitated Spirit was not a pagan philosopher, nor a philosophising pagan poet, but a man of the fifteenth century, inheriting its strange web of belief and unbelief; of Epicurean levity and fetichistic dread; of pedantic impossible ethics uttered by

rote, and crude passions acted out with childish impulsiveness; of inclination towards a self-indulgent paganism, and inevitable subjection to that human conscience which, in the unrest of a new growth, was rilling the air with strange prophecies and presentiments.

He had smiled, perhaps, and shaken his head dubiously, as he heard simple folk talk of a Pope Angelico, who was to come by-and-by and bring in a new order of things, to purify the Church from simony, and the lives of the clergy from scandal—a state of affairs too different from what existed under Innocent the Eighth for a shrewd merchant and politician to regard the prospect as worthy of entering into his calculations. But he felt the evils of the time, nevertheless; for he was a man of public spirit, and public spirit can never be wholly immoral, since its essence is care for a common good. That very Quaresima or Lent of 1492 in which he died, still in his erect old age, he had listened in San Lorenzo, not without a mixture of satisfaction, to the preaching of a Dominican Friar, named Girolamo Savonarola, who denounced with a rare boldness the worldliness and vicious habits of the clergy, and insisted on the duty of Christian men not to live for their own ease when wrong was triumphing in high places, and not to spend their wealth in outward pomp even in the churches, when their fellow-citizens were suffering from want and sickness. The Frate carried his doctrine rather too far for elderly ears; yet it was a memorable thing to see a preacher move his audience to such a pitch that the women even took off their ornaments, and delivered them up to be sold for the benefit of the needy.

“He was a noteworthy man, that Prior of San Marco,” thinks our Spirit; “somewhat arrogant and extreme, perhaps, especially in his denunciations of speedy vengeance. Ah, *Iddio non paga il Sabatol* (‘God does not pay on a Saturday’)—the wages of men’s sins often linger in their payment, and I myself saw much established wickedness of long-standing prosperity. But a Frate

Predicatore who wanted to move the people—how could he be moderate? He might have been a little less defiant and curt, though, to Lorenzo de' Medici, whose family had been the very makers of San Marco: was that quarrel ever made up? And our Lorenzo himself, with the dim outward eyes and the subtle inward vision, did he get over that illness at Careggi? It was but a sad, uneasy-looking face that he would carry out of the world which had given him so much, and there were strong suspicions that his handsome son would play the part of Rehoboam. How has it all turned out? Which party is likely to be banished and have its houses sacked just now? Is there any successor of the incomparable Lorenzo, to whom the great Turk is so gracious as to send over presents of rare animals, rare relics, rare manuscripts, or fugitive enemies, suited to the tastes of a Christian Magnifico who is at once lettered and devout—and also slightly vindictive? And what famous scholar is dictating the Latin letters of the Republic—what fiery philosopher is lecturing on Dante in the Duomo, and going home to write bitter invectives against the father and mother of the bad critic who may have found fault with his classical spelling? Are our wiser heads leaning towards alliance with the Pope and the Regno (The name given to Naples by way of distinction among the Italian States), or are they rather inclining their ears to the orators of France and of Milan?

“There is knowledge of these things to be had in the streets below, on the beloved *marmi* in front of the churches, and under the sheltering Loggie, where surely our citizens have still their gossip and debates, their bitter and merry jests as of old. For are not the well-remembered buildings all there? The changes have not been so great in those uncounted years. I will go down and hear—I will tread the familiar pavement, and hear once again the speech of Florentines.”

Go not down, good Spirit! for the changes are great and the speech of Florentines would sound as a riddle in your

ears. Or, if you go, mingle with no politicians on the *marmi*, or elsewhere; ask no questions about trade in the Calimara; confuse yourself with no inquiries into scholarship, official or monastic. Only look at the sunlight and shadows on the grand walls that were built solidly, and have endured in their grandeur; look at the faces of the little children, making another sunlight amid the shadows of age; look, if you will, into the churches, and hear the same chants, see the same images as of old—the images of willing anguish for a great end, of beneficent love and ascending glory; see upturned living faces, and lips moving to the old prayers for help. These things have not changed. The sunlight and shadows bring their old beauty and waken the old heart-strains at morning, noon, and eventide; the little children are still the symbol of the eternal marriage between love and duty; and men still yearn for the reign of peace and righteousness—still own *that* life to be the highest which is a conscious voluntary sacrifice. For the Pope Angelico is not come yet.

Chapter One. The Shipwrecked Stranger.

The Loggia de' Cerchi stood in the heart of old Florence, within a labyrinth of narrow streets behind the Badia, now rarely threaded by the stranger, unless in a dubious search for a certain severely simple doorplace, bearing this inscription:

Qui Nacque Il Divino Poeta.

To the ear of Dante, the same streets rang with the shout and clash of fierce battle between rival families; but in the fifteenth century, they were only noisy with the unhistorical quarrels and broad jests of woolcarders in the cloth-producing quarters of San Martino and Garbo.

Under this loggia, in the early morning of the 9th of April 1492, two men had their eyes fixed on each other: one was stooping slightly, and looking downward with the scrutiny of curiosity; the other, lying on the pavement, was looking upward with the startled gaze of a suddenly-awakened dreamer.

The standing figure was the first to speak. He was a grey-haired, broad-shouldered man, of the type which, in Tuscan phrase, is moulded with the fist and polished with the pickaxe; but the self-important gravity which had written itself out in the deep lines about his brow and mouth seemed intended to correct any contemptuous inferences from the hasty workmanship which Nature had bestowed on his exterior. He had deposited a large well-filled bag, made of skins, on the pavement, and before him hung a pedlar's basket, garnished partly with small woman's-ware, such as thread and pins, and partly with fragments of glass,

which had probably been taken in exchange for those commodities.

“Young man,” he said, pointing to a ring on the finger of the reclining figure, “when your chin has got a stiffer crop on it, you’ll know better than to take your nap in street-corners with a ring like that on your forefinger. By the holy ’vangels! if it had been anybody but me standing over you two minutes ago—but Bratti Ferravecchi is not the man to steal. The cat couldn’t eat her mouse if she didn’t catch it alive, and Bratti couldn’t relish gain if it had no taste of a bargain. Why, young man, one San Giovanni, three years ago, the Saint sent a dead body in my way—a blind beggar, with his cap well-lined with pieces—but, if you’ll believe me, my stomach turned against the money I’d never bargained for, till it came into my head that San Giovanni owed me the pieces for what I spend yearly at the Festa; besides, I buried the body and paid for a mass—and so I saw it was a fair bargain. But how comes a young man like you, with the face of Messer San Michele, to be sleeping on a stone bed with the wind for a curtain?”

The deep guttural sounds of the speaker were scarcely intelligible to the newly-waked, bewildered listener, but he understood the action of pointing to his ring: he looked down at it, and, with a half-automatic obedience to the warning, took it off and thrust it within his doublet, rising at the same time and stretching himself.

“Your tunic and hose match ill with that jewel, young man,” said Bratti, deliberately. “Anybody might say the saints had sent *you* a dead body; but if you took the jewels, I hope you buried him—and you can afford a mass or two for him into the bargain.”

Something like a painful thrill appeared to dart through the frame of the listener, and arrest the careless stretching of his arms and chest. For an instant he turned on Bratti with a sharp frown; but he immediately recovered an air of indifference, took off the red Levantine cap which hung like

a great purse over his left ear, pushed back his long dark-brown curls, and glancing at his dress, said, smilingly—

“You speak truth, friend: my garments are as weather-stained as an old sail, and they are not old either, only, like an old sail, they have had a sprinkling of the sea as well as the rain. The fact is, I’m a stranger in Florence, and when I came in footsore last night I preferred flinging myself in a corner of this hospitable porch to hunting any longer for a chance hostelry, which might turn out to be a nest of blood-suckers of more sorts than one.”

“A stranger, in good sooth,” said Bratti, “for the words come all melting out of your throat, so that a Christian and a Florentine can’t tell a hook from a hanger. But you’re not from Genoa? More likely from Venice, by the cut of your clothes?”

“At this present moment,” said the stranger, smiling, “it is of less importance where I come from than where I can go to for a mouthful of breakfast. This city of yours turns a grim look on me just here: can you show me the way to a more lively quarter, where I can get a meal and a lodging?”

“That I can,” said Bratti, “and it is your good fortune, young man, that I have happened to be walking in from Rovezzano this morning, and turned out of my way to Mercato Vecchio to say an Ave at the Badia. That, I say, is your good fortune. But it remains to be seen what is my profit in the matter. Nothing for nothing, young man. If I show you the way to Mercato Vecchio, you’ll swear by your patron saint to let me have the bidding for that stained suit of yours, when you set up a better—as doubtless you will.”

“Agreed, by San Niccolò,” said the other, laughing. “But now let us set off to this said Mercato, for I feel the want of a better lining to this doublet of mine which you are coveting.”

“Coveting? Nay,” said Bratti, heaving his bag on his back and setting out. But he broke off in his reply, and burst out in loud, harsh tones, not unlike the creaking and grating of a cart-wheel: “*Chi abbaratta—baratta—b’ratta—chi*

abbaratta cenci e vetri—b'ratta ferri vecchi?" ("Who wants to exchange rags, broken glass, or old iron?")

"It's worth but little," he said presently, relapsing into his conversational tone. "Hose and altogether, your clothes are worth but little. Still, if you've a mind to set yourself up with a lute worth more than any new one, or with a sword that's been worn by a Ridolfi, or with a paternoster of the best mode, I could let you have a great bargain, by making an allowance for the clothes; for, simple as I stand here, I've got the best-furnished shop in the Ferravecchi, and it's close by the Mercato. The Virgin be praised! it's not a pumpkin I carry on my shoulders. But I don't stay caged in my shop all day: I've got a wife and a raven to stay at home and mind the stock. *Chi abbaratta—baratta—b'ratta?* ... And now, young man, where do you come from, and what's your business in Florence?"

"I thought you liked nothing that came to you without a bargain," said the stranger. "You've offered me nothing yet in exchange for that information."

"Well, well; a Florentine doesn't mind bidding a fair price for news: it stays the stomach a little though he may win no hose by it. If I take you to the prettiest damsel in the Mercato to get a cup of milk—that will be a fair bargain."

"Nay; I can find her myself, if she be really in the Mercato; for pretty heads are apt to look forth of doors and windows. No, no. Besides, a sharp trader, like you, ought to know that he who bids for nuts and news, may chance to find them hollow."

"Ah! young man," said Bratti, with a sideway glance of some admiration, "you were not born of a Sunday—the salt-shops were open when you came into the world. You're not a Hebrew, eh?—come from Spain or Naples, eh? Let me tell you the Frati Minori are trying to make Florence as hot as Spain for those dogs of hell that want to get all the profit of usury to themselves and leave none for Christians; and when you walk the Calimara with a piece of yellow cloth in your cap, it will spoil your beauty more than a sword-cut

across that smooth olive cheek of yours.—*Abbaratta, baratta—chi abbaratta?*—I tell you, young man, grey cloth is against yellow cloth; and there's as much grey cloth in Florence as would make a gown and cowl for the Duomo, and there's not so much yellow cloth as would make hose for Saint Christopher—blessed be his name, and send me a sight of him this day!—*Abbaratta, baratta, b'ratta—chi abbaratta?*”

“All that is very amusing information you are parting with for nothing,” said the stranger, rather scornfully; “but it happens not to concern me. I am no Hebrew.”

“See, now!” said Bratti, triumphantly; “I've made a good bargain with mere words. I've made you tell me something, young man, though you're as hard to hold as a lamprey. San Giovanni be praised! a blind Florentine is a match for two one-eyed men. But here we are in the Mercato.”

They had now emerged from the narrow streets into a broad piazza, known to the elder Florentine writers as the Mercato Vecchio, or the Old Market. This piazza, though it had been the scene of a provision-market from time immemorial, and may, perhaps, says fond imagination, be the very spot to which the Fesulean ancestors of the Florentines descended from their high fastness to traffic with the rustic population of the valley, had not been shunned as a place of residence by Florentine wealth. In the early decades of the fifteenth century, which was now near its end, the Medici and other powerful families of the *popolani grassi*, or commercial nobility, had their houses there, not perhaps finding their ears much offended by the loud roar of mingled dialects, or their eyes much shocked by the butchers' stalls, which the old poet Antonio Pucci accounts a chief glory, or *dignita*, of a market that, in his esteem, eclipsed the markets of all the earth beside. But the glory of mutton and veal (well attested to be the flesh of the right animals; for were not the skins, with the heads attached, duly displayed, according to the decree of the Signoria?) was just now wanting to the Mercato, the time of

Lent not being yet over. The proud corporation, or "Art," of butchers was in abeyance, and it was the great harvest-time of the market-gardeners, the cheesemongers, the vendors of macaroni, corn, eggs, milk, and dried fruits: a change which was apt to make the women's voices predominant in the chorus. But in all seasons there was the experimental ringing of pots and pans, the chinking of the money-changers, the tempting offers of cheapness at the old-clothes stalls, the challenges of the dicers, the vaunting of new linens and woollens, of excellent wooden-ware, kettles, and frying-pans; there was the choking of the narrow inlets with mules and carts, together with much uncomplimentary remonstrance in terms remarkably identical with the insults in use by the gentler sex of the present day, under the same imbrowning and heating circumstances. Ladies and gentlemen, who came to market, looked on at a larger amount of amateur fighting than could easily be seen in these later times, and beheld more revolting rags, beggary, and rascaldom, than modern householders could well picture to themselves. As the day wore on, the hideous drama of the gaming-house might be seen here by any chance open-air spectator—the quivering eagerness, the blank despair, the sobs, the blasphemy, and the blows:—

"E vedesi chi perde con gran soffi,
E bestemmiar colla mano alia mascella,
E ricever e dar di molti ingoffi."

But still there was the relief of prettier sights: there were brood-rabbits, not less innocent and astonished than those of our own period; there were doves and singing-birds to be bought as presents for the children; there were even kittens for sale, and here and there a handsome *gattuccio*, or "Tom," with the highest character for mousing; and, better than all, there were young, softly-rounded cheeks and bright eyes, freshened by the start from the far-off castello (walled village) at daybreak, not to speak of older faces with the unfading charm of honest goodwill in them,

such as are never quite wanting in scenes of human industry. And high on a pillar in the centre of the place—a venerable pillar, fetched from the church of San Giovanni—stood Donatello's stone statue of Plenty, with a fountain near it, where, says old Pucci, the good wives of the market freshened their utensils, and their throats also; not because they were unable to buy wine, but because they wished to save the money for their husbands.

But on this particular morning a sudden change seemed to have come over the face of the market. The *deschi*, or stalls, were indeed partly dressed with their various commodities, and already there were purchasers assembled, on the alert to secure the finest, freshest vegetables and the most unexceptionable butter. But when Bratti and his companion entered the piazza, it appeared that some common preoccupation had for the moment distracted the attention both of buyers and sellers from their proper business. Most of the traders had turned their backs on their goods, and had joined the knots of talkers who were concentrating themselves at different points in the piazza. A vendor of old-clothes, in the act of hanging out a pair of long hose, had distractedly hung them round his neck in his eagerness to join the nearest group; an oratorical cheesemonger, with a piece of cheese in one hand and a knife in the other, was incautiously making notes of his emphatic pauses on that excellent specimen of *marzolino*; and elderly market-women, with their egg-baskets in a dangerously oblique position, contributed a wailing fugue of invocation.

In this general distraction, the Florentine boys, who were never wanting in any street scene, and were of an especially mischievous sort—as who should say, very sour crabs indeed—saw a great opportunity. Some made a rush at the nuts and dried figs, others preferred the farinaceous delicacies at the cooked provision stalls—delicacies to which certain four-footed dogs also, who had learned to take kindly to Lenten fare, applied a discriminating nostril,

and then disappeared with much rapidity under the nearest shelter; while the mules, not without some kicking and plunging among impeding baskets, were stretching their muzzles towards the aromatic green-meat.

“Diavolo!” said Bratti, as he and his companion came, quite unnoticed, upon the noisy scene; “the Mercato is gone as mad as if the most Holy Father had excommunicated us again. I must know what this is. But never fear: it seems a thousand years to you till you see the pretty Tessa, and get your cup of milk; but keep hold of me, and I’ll hold to my bargain. Remember, I’m to have the first bid for your suit, specially for the hose, which, with all their stains, are the best *panno di garbo*—as good as ruined, though, with mud and weather stains.”

“Ola, Monna Trecca,” Bratti proceeded, turning towards an old woman on the outside of the nearest group, who for the moment had suspended her wail to listen, and shouting close in her ear: “Here are the mules upsetting all your bunches of parsley: is the world coming to an end, then?”

“Monna Trecca” (equivalent to “Dame Greengrocer”) turned round at this unexpected trumpeting in her right ear, with a half-fierce, half-bewildered look, first at the speaker, then at her disarranged commodities, and then at the speaker again.

“A bad Easter and a bad year to you, and may you die by the sword!” she burst out, rushing towards her stall, but directing this first volley of her wrath against Bratti, who, without heeding the malediction, quietly slipped into her place, within hearing of the narrative which had been absorbing her attention; making a sign at the same time to the younger stranger to keep near him.

“I tell you I saw it myself,” said a fat man, with a bunch of newly-purchased leeks in his hand. “I was in Santa Maria Novella, and saw it myself. The woman started up and threw out her arms, and cried out and said she saw a big bull with fiery horns coming down on the church to crush it. I saw it myself.”

"Saw what, Goro?" said a man of slim figure, whose eye twinkled rather roguishly. He wore a close jerkin, a skull-cap lodged carelessly over his left ear as if it had fallen there by chance, a delicate linen apron tucked up on one side, and a razor stuck in his belt. "Saw the bull, or only the woman?"

"Why, the woman, to be sure; but it's all one, *mi pare*: it doesn't alter the meaning—*va!*" answered the fat man, with some contempt.

"Meaning? no, no; that's clear enough," said several voices at once, and then followed a confusion of tongues, in which "Lights shooting over San Lorenzo for three nights together"—"Thunder in the clear starlight"—"Lantern of the Duomo struck with the sword of Saint Michael"—"*Palle*" (Arms of the Medici)—"All smashed"—"Lions tearing each other to pieces"—"Ah! and they might well"—"*Boto (Note 1) caduto in Santissima Nunziata!*"—"Died like the best of Christians"—"God will have pardoned him"—were often-repeated phrases, which shot across each other like storm-driven hailstones, each speaker feeling rather the necessity of utterance than of finding a listener. Perhaps the only silent members of the group were Bratti, who, as a new-comer, was busy in mentally piecing together the flying fragments of information; the man of the razor; and a thin-lipped, eager-looking personage in spectacles, wearing a pen-and-ink case at his belt.

"*Ebbene, Nello,*" said Bratti, skirting the group till he was within hearing of the barber. "It appears the Magnifico is dead—rest his soul!—and the price of wax will rise?"

"Even as you say," answered Nello; and then added, with an air of extra gravity, but with marvellous rapidity, "and his waxen image in the Nunziata fell at the same moment, they say; or at some other time, whenever it pleases the Frati Serviti, who know best. And several cows and women have had still-born calves this Quaresima; and for the bad eggs that have been broken since the Carnival, nobody has

counted them. Ah! a great man—a great politician—a greater poet than Dante. And yet the cupola didn't fall, only the lantern. *Che miracolo!*"

A sharp and lengthened "Pst!" was suddenly heard darting across the pelting storm of gutturals. It came from the pale man in spectacles, and had the effect he intended; for the noise ceased, and all eyes in the group were fixed on him with a look of expectation.

"'Tis well said you Florentines are blind," he began, in an incisive high voice. "It appears to me, you need nothing but a diet of hay to make cattle of you. What! do you think the death of Lorenzo is the scourge God has prepared for Florence? Go! you are sparrows chattering praise over the dead hawk. What! a man who was trying to slip a noose over every neck in the Republic that he might tighten it at his pleasure! You like that; you like to have the election of your magistrates turned into closet-work, and no man to use the rights of a citizen unless he is a Medicean. That is what is meant by qualification now: *netto di specchio* (Note 2) no longer means that a man pays his dues to the Republic: it means that he'll wink at robbery of the people's money—at robbery of their daughters' dowries; that he'll play the chamberer and the philosopher by turns—listen to bawdy songs at the Carnival and cry 'Bellissimi!'—and listen to sacred lauds and cry again 'Bellissimi!' But this is what you love: you grumble and raise a riot over your *quattrini bianchi*" (white farthings); "but you take no notice when the public treasury has got a hole in the bottom for the gold to run into Lorenzo's drains. You like to pay for footmen to walk before and behind one of your citizens, that he may be affable and condescending to you. 'See, what a tall Pisan we keep,' say you, 'to march before him with the drawn sword flashing in our eyes!—and yet Lorenzo smiles at us. What goodness!' And you think the death of a man, who would soon have saddled and bridled you as the Sforza has saddled and bridled Milan—you think

his death is the scourge God is warning you of by portents. I tell you there is another sort of scourge in the air.”

“Nay, nay, Ser Cioni, keep astride your politics, and never mount your prophecy; politics is the better horse,” said Nello. “But if you talk of portents, what portent can be greater than a pious notary? Balaam’s ass was nothing to it.”

“Ay, but a notary out of work, with his inkbottle dry,” said another bystander, very much out at elbows. “Better don a cowl at once, Ser Cioni: everybody will believe in your fasting.”

The notary turned and left the group with a look of indignant contempt, disclosing, as he did so, the sallow but mild face of a short man who had been standing behind him, and whose bent shoulders told of some sedentary occupation.

“By San Giovanni, though,” said the fat purchaser of leeks, with the air of a person rather shaken in his theories, “I am not sure there isn’t some truth in what Ser Cioni says. For I know I have good reason to find fault with the *quattrini bianchi* myself. Grumble, did he say? Suffocation! I should think we do grumble; and, let anybody say the word, I’ll turn out into the piazza with the readiest, sooner than have our money altered in our hands as if the magistracy were so many necromancers. And it’s true Lorenzo might have hindered such work if he would—and for the bull with the flaming horns, why, as Ser Cioni says, there may be many meanings to it, for the matter of that; it may have more to do with the taxes than we think. For when God above sends a sign, it’s not to be supposed he’d have only one meaning.”

“Spoken like an oracle, Goro!” said the barber. “Why, when we poor mortals can pack two or three meanings into one sentence, it were mere blasphemy not to believe that your miraculous bull means everything that any man in Florence likes it to mean.”

“Thou art pleased to scoff, Nello,” said the sallow, round-shouldered man, no longer eclipsed by the notary, “but it is not the less true that every revelation, whether by visions, dreams, portents, or the written word, has many meanings, which it is given to the illuminated only to unfold.”

“Assuredly,” answered Nello. “Haven’t I been to hear the Frate in San Lorenzo? But then, I’ve been to hear Fra Menico in the Duomo too; and according to him, your Fra Girolamo, with his visions and interpretations, is running after the wind of Mongibello, and those who follow him are like to have the fate of certain swine that ran headlong into the sea—or some hotter place. With San Domenico roaring *è vero* in one ear, and San Francisco screaming *è falso* in the other, what is a poor barber to do—unless he were illuminated? But it’s plain our Goro here is beginning to be illuminated for he already sees that the bull with the flaming horns means first himself, and secondly all the other aggrieved taxpayers of Florence, who are determined to gore the magistracy on the first opportunity.”

“Goro is a fool!” said a bass voice, with a note that dropped like the sound of a great bell in the midst of much tinkling. “Let him carry home his leeks and shake his flanks over his wool-beating. He’ll mend matters more that way than by showing his tun-shaped body in the piazza, as if everybody might measure his grievances by the size of his paunch. The burdens that harm him most are his heavy carcass and his idleness.”

The speaker had joined the group only in time to hear the conclusion of Nello’s speech, but he was one of those figures for whom all the world instinctively makes way, as it would for a battering-ram. He was not much above the middle height, but the impression of enormous force which was conveyed by his capacious chest and brawny arms bared to the shoulder, was deepened by the keen sense and quiet resolution expressed in his glance and in every furrow of his cheek and brow. He had often been an unconscious model to Domenico Ghirlandajo, when that great painter

was making the walls of the churches reflect the life of Florence, and translating pale aerial traditions into the deep colour and strong lines of the faces he knew. The naturally dark tint of his skin was additionally bronzed by the same powdery deposit that gave a polished black surface to his leathern apron: a deposit which habit had probably made a necessary condition of perfect ease, for it was not washed off with punctilious regularity.

Goro turned his fat cheek and glassy eye on the frank speaker with a look of deprecation rather than of resentment.

“Why, Niccolò,” he said, in an injured tone, “I’ve heard you sing to another tune than that, often enough, when you’ve been laying down the law at San Gallo on a festa. I’ve heard you say yourself, that a man wasn’t a mill-wheel, to be on the grind, grind, as long as he was driven, and then stick in his place without stirring when the water was low. And you’re as fond of your vote as any man in Florence—ay, and I’ve heard you say, if Lorenzo—”

“Yes, yes,” said Niccolò. “Don’t you be bringing up my speeches again after you’ve swallowed them, and handing them about as if they were none the worse. I vote and I speak when there’s any use in it: if there’s hot metal on the anvil, I lose no time before I strike; but I don’t spend good hours in tinkling on cold iron, or in standing on the pavement as thou dost, Goro, with snout upward, like a pig under an oak-tree. And as for Lorenzo—dead and gone before his time—he was a man who had an eye for curious iron-work; and if anybody says he wanted to make himself a tyrant, I say, ‘*Sia*; I’ll not deny which way the wind blows when every man can see the weathercock.’ But that only means that Lorenzo was a crested hawk, and there are plenty of hawks without crests whose claws and beaks are as good for tearing. Though if there was any chance of a real reform, so that Marzocco (the stone Lion, emblem of the Republic) might shake his mane and roar again, instead

of dipping his head to lick the feet of anybody that will mount and ride him, I'd strike a good blow for it."

"And that reform is not far off, Niccolò," said the sallow, mild-faced man, seizing his opportunity like a missionary among the too light-minded heathens; "for a time of tribulation is coming, and the scourge is at hand. And when the Church is purged of cardinals and prelates who traffic in her inheritance that their hands may be full to pay the price of blood and to satisfy their own lusts, the State will be purged too—and Florence will be purged of men who love to see avarice and lechery under the red hat and the mitre because it gives them the screen of a more hellish vice than their own."

"Ay, as Goro's broad body would be a screen for my narrow person in case of missiles," said Nello; "but if that excellent screen happened to fall, I were stifled under it, surely enough. That is no bad image of thine, Nanni—or, rather, of the Frate's; for I fancy there is no room in the small cup of thy understanding for any other liquor than what he pours into it."

"And it were well for thee, Nello," replied Nanni, "if thou couldst empty thyself of thy scoffs and thy jests, and take in that liquor too. The warning is ringing in the ears of all men: and it's no new story; for the Abbot Joachim prophesied of the coming time three hundred years ago, and now Fra Girolamo has got the message afresh. He has seen it in a vision, even as the prophets of old: he has seen the sword hanging from the sky."

"Ay, and thou wilt see it thyself, Nanni, if thou wilt stare upward long enough," said Niccolò; "for that pitiable tailor's work of thine makes thy noddle so overhang thy legs, that thy eyeballs can see nought above the stitching-board but the roof of thy own skull."

The honest tailor bore the jest without bitterness, bent on convincing his hearers of his doctrine rather than of his dignity. But Niccolò gave him no opportunity for replying; for he turned away to the pursuit of his market business,

probably considering further dialogue as a tinkling on cold iron.

"*Ebbene*" said the man with the hose round his neck, who had lately migrated from another knot of talkers, "they are safest who cross themselves and jest at nobody. Do you know that the Magnifico sent for the Frate at the last, and couldn't die without his blessing?"

"Was it so—in truth?" said several voices. "Yes, yes—God will have pardoned him."

"He died like the best of Christians."

"Never took his eyes from the holy crucifix."

"And the Frate will have given him his blessing?"

"Well, I know no more," said he of the hosen, "only Guccio there met a footman going back to Careggi, and he told him the Frate had been sent for yesternight, after the Magnifico had confessed and had the holy sacraments."

"It's likely enough the Frate will tell the people something about it in his sermon this morning; is it not true, Nanni?" said Goro. "What do you think?"

But Nanni had already turned his back on Goro, and the group was rapidly thinning; some being stirred by the impulse to go and hear "new things" from the Frate ("new things" were the nectar of Florentines); others by the sense that it was time to attend to their private business. In this general movement, Bratti got close to the barber, and said —

"Nello, you've a ready tongue of your own, and are used to worming secrets out of people when you've once got them well lathered. I picked up a stranger this morning as I was coming in from Rovezzano, and I can spell him out no better than I can the letters on that scarf I bought from the French cavalier. It isn't my wits are at fault,—I want no man to help me tell peas from paternosters,—but when you come to foreign fashions, a fool may happen to know more than a wise man."

"Ay, thou hast the wisdom of Midas, who could turn rags and rusty nails into gold, even as thou dost," said Nello,