

money came out of, or went into, wormy old wooden drawers, particles of which flew up your nose and down your throat when they were opened and shut. Your bank-notes had a musty odour, as if they were fast decomposing into rags again. Your plate was stowed away among the neighbouring cesspools, and evil communications corrupted its good polish in a day or two. Your deeds got into extemporised strong-rooms made of kitchens and sculleries, and fretted all the fat out of their parchments into the banking-house air. Your lighter boxes of family papers went up-stairs into a Barmecide room, that always had a great dining-table in it and never had a dinner, and where, even in the year one thousand seven hundred and eighty, the first letters written to you by your old love, or by your little children, were but newly released from the horror of being ogled through the windows, by the heads exposed on Temple Bar with an insensate brutality and ferocity worthy of Abyssinia or Ashantee.

But indeed, at that time, putting to death was a recipe much in vogue with all trades and professions, and not least of all with Tellson's. Death is Nature's remedy for all things and why not Legislation's? Accordingly, the forger was put to Death; the utterer of a bad note was put to Death; the unlawful opener of a letter was put to Death; the purloiner of forty shillings and sixpence was put to Death; the holder of a horse at Tellson's door, who made off with it, was put to Death; the coiner of a bad shilling was put to Death; the sounders of three-fourths of the notes in the whole gamut of Crime, were put to Death. Not that it did the least good in the way of prevention—it might almost have been worth remarking that the fact was exactly the reverse—but, it cleared off (as to this

world) the trouble of each particular case, and left nothing else connected with it to be looked after. Thus, Tellson's, in its day, like greater places of business, its contemporaries, had taken so many lives, that, if the heads laid low before it had been ranged on Temple Bar instead of being privately disposed of, they would probably have excluded what little light the ground floor had, in a rather significant manner.

Cramped in all kinds of dim cupboards and hutches at Tellson's, the oldest of men carried on the business gravely. When they took a young man into Tellson's London house, they hid him somewhere till he was old. They kept him in a dark place, like a cheese, until he had the full Tellson flavour and blue-mould upon him. Then only was he permitted to be seen, spectacularly poring over large books, and casting his breeches and gaiters into the general weight of the establishment.

Outside Tellson's—never by any means in it, unless called in—was an odd-job-man, an occasional porter and messenger, who served as the live sign of the house. He was never absent during business hours, unless upon an errand, and then he was represented by his son: a grisly urchin of twelve, who was his express image. People understood that Tellson's, in a stately way, tolerated the odd-job-man. The house had always tolerated some person in that capacity, and time and tide had drifted this person to the post. His surname was Cruncher, and on the youthful occasion of his renouncing by proxy the works of darkness, in the easterly parish church of Houndsditch, he had received the added appellation of Jerry.

The scene was Mr. Cruncher's private lodging in Hanging sword-alley, Whitefriars: the time, half-past seven of the clock on a windy March morn-

ing, Anno Domini seventeen hundred and eighty. (Mr. Cruncher himself always spoke of the year of our Lord as Anna Dominoes: apparently under the impression that the Christian era dated from the invention of a popular game, by a lady who had bestowed her name upon it.)

Mr. Cruncher's apartments were not in a savoury neighbourhood, and were but two in number, even if a closet with a single pane of glass in it might be counted as one. But they were very decently kept. Early as it was, on the windy March morning, the room in which he lay a-bed was already scrubbed throughout; and between the cups and saucers arranged for breakfast, and the lumbering deal table, a very clean white cloth was spread.

Mr. Cruncher reposed under a patch-work counterpane, like a Harlequin at home. At first, he slept heavily, but, by degrees, began to roll and surge in bed, until he rose above the surface, with his spiky hair looking as if it must tear the sheets to ribbons. At which juncture, he exclaimed, in a voice of dire exasperation:

"Bust me, if she ain't at it agin!"

A woman of orderly and industrious appearance rose from her knees in a corner, with sufficient haste and trepidation to show that she was the person referred to.

"What!" said Mr. Cruncher, looking out of bed for a boot. "You're at it agin, are you?"

After hailing the morn with this second salutation, he threw a boot at the woman as a third. It was a very muddy boot, and may introduce the odd circumstance connected with Mr. Cruncher's domestic economy, that, whereas he often came home after banking hours with clean boots, he often got up next morning to find the same boots covered with clay.

"What," said Mr. Cruncher, vary-

ing his apostrophe after missing his mark—"what are you up to, Aggerawayer?"

"I was only saying my prayers."

"Saying your prayers. You're a nice woman! What do you mean by flopping yourself down and praying agin me?"

"I was not praying against you; I was praying for you."

"You weren't. And if you were, I won't be took the liberty with. Here! your mother's a nice woman, young Jerry, going a praying agin your father's prosperity. You've got a dutiful mother, you have, my son. You've got a religious mother, you have, my boy: going and flopping herself down, and praying that the bread-and-butter may be snatched out of the mouth of her only child.

Master Cruncher (who was in his shirt) took this very ill, and, turning to his mother, strongly deprecated any praying away of his personal board.

"And what do you suppose, you conceited female," said Mr. Cruncher, with unconscious inconsistency, "that the worth of *your* prayers may be! Name the price that you put *your* prayers at!"

"They only come from the heart, Jerry. They are worth no more than that."

"Worth no more than that," repeated Mr. Cruncher. "They ain't worth much, then. Whether or no, I won't be prayed agin, I tell you. I can't afford it. I'm not a going to be made unlucky by *your* sneaking. If you must go flopping yourself down, flop in favour of your husband and child, and not in opposition to 'em. If I had had any but a unnat'ral wife, and this poor boy had had any but a unnat'ral mother, I might have made some money last week instead of being counterprayed and countermined and religiously circumvented into the worst of luck. B-u-u-ust me!" said Mr. Crun-