

THE LITERARY GAZETTE

AND

Journal of the Belles Lettres, Arts, Sciences, &c.

No. 1466.

LONDON, SATURDAY, FEBRUARY 22, 1845.

PRICE 8d.
Stamped Edition, 9d.

The Archaeological Association.

[TO STAND OR FALL!!!]

From the warm interest the *Literary Gazette* took in the foundation of this society, the sanguine hopes we expressed of its usefulness and success, and our rejoicing in the triumph of its first meeting at Canterbury, our readers will readily comprehend something of the regret with which we pen the present statement. But circumstances have gone too far for concealment; and if it be possible (as we trust and believe it is) to apply a remedy to the evil, it must be done by our calling general attention to the subject, and pointing out a line of action by which the injury already done may be repaired, and the Association be re-formed and re-established on a surer footing. For a considerable time past we had heard whispers from various quarters of the proceedings of a party who seemed desirous of some change, and, with objects of their own, sought to obtain an overbearing control in the future direction of affairs. We could hardly imagine that the rumours which thus reached us were true, and that secret canvassing and caballing were carried on to the extent we now find, from the crisis which has arrived, to have been the case.

Previous to going into the details, it may be necessary to mention, that the government of the Association was undertaken or assumed by a self-elected Committee, sitting in London; a section of whom might, however, be justly considered as its founders, to whose exertions it owed its origin, concoction, and signally important and most popular commencement. This committee consisted of twenty-two members; a list of whom was published in the prospectus and journals. Most of them were individuals known to be connected with, or interested in, antiquarian pursuits; and some of them of celebrity in this branch of literature. From such a body, it might be too sanguine to expect perfect unanimity of views; and perhaps, looking to the result of entire dissonance, we may as well observe at once, that it was got together rather to launch the Institution into publicity than to continue, *in perpetuo*, to conduct its operations. Indeed, so completely was this the fact, that several members of this Central Committee were not only cold towards the proposed assemblage at Canterbury, but went about in their own circles laughing it to scorn, and predicting its utter failure as a mere Quixotic exploit. Such members, it ought to be added, rarely or never attended the business-meetings at which the arrangements were made for carrying into execution the design which they thus ridiculed and scoffed.

The Meeting took place, and with that brilliant effect which immediately proclaimed the value of the labours of such an Archaeological Association not only throughout the British empire, but the civilised world; and caused it to be looked to with profound interest and respect both for its discoveries and its prospects. This prosperous issue, it may be understood by those who have made human nature a study, was far from bringing the malcontents in town into the victorious ranks of those who had assured the victory. On the contrary, the

prophets of discomfiture became only more inveterate in opposition, and soon banded themselves together to render nugatory what they had been unable to thwart or defeat. As long as matters were doubtful, they were but factious; now their jealousies converted them into active enemies. All who have read the *Journal* of the proceedings at Canterbury; all who have read the ample report contained in *Literary Gazettes*, and the notices in other periodicals worthy of confidence and regard, must be aware that the *éclat* and success of that week were eminently due to the zeal and munificence of the president, Lord Albert Conyngham, and the unwearied exertions of Mr. Thomas Wright, with the co-operation of Mr. Roach Smith (one of the general secretaries—Mr. Albert Way, who *did not attend*, being the other); and we ought to state, that the Association altogether was the offspring of the two gentlemen we have just named, for it was first spoken of and projected by Mr. Wright and Mr. R. Smith; who invited others to join them, and thus formed the nucleus of this very Central Committee. Among the earliest of these was Mr. Albert Way, whom we have also just mentioned, who appeared to enter warmly into the plan, and whose later hostilities (he having stirred up the present explosion) are therefore the more inexplicable. Are men soured by the realisation of that which they have not promoted? or do they allow themselves to fall into the poor passion of jealousy towards those who accomplish objects without their assistance, which, from their position, they ought to have done their utmost to assist?

Be this as it may, the first person attacked was Mr. Wright, of whom it is needless for us to say, that he is universally esteemed as one of the ablest authorities, as well as one of the most popular investigators and writers, upon almost every subject of antiquarian research and literature. What his offence or imputed offence has been, we cannot attempt to surmise; for we only know, in relation to this affair, that he sacrificed much of the most valuable of a literary man's property—his time—to the formation of the society, edited its *Archæological Journal* without remuneration, and contributed, also gratuitously, a number of the best papers which it contains. These were his services to the Association—the child of his own creating.

But Mr. Wright, it seems to us, did not feel himself so bound up with this single purpose, and so severed from the pursuit of the science to which his life has been so sedulously devoted, as to deny himself the privilege of advancing it by any other means. Quixotic as his adversaries thought the expedition to Canterbury, he was not Quixotic enough to tie himself, heart, hand, and foot, to one Dulcinea del Toboso. Accordingly, towards the end of the year (1844), he conceived the idea of publishing a Series of Popular Antiquarian Essays by himself, and illustrated by engravings by a very clever artist, Mr. Fairholt, under the title of the *Archæological Album*. He could not, we think, have hit upon a more likely way to promote the pure and genuine object of the Archaeological Association; and yet this appears to have been assumed as a rightful ground upon which Mr. Way, with

Messrs. Hawkins and Barnewell of the British Museum, Mr. Blore the architect, and one or two others whom he recruited for the nonce, could turn round upon the gentleman in question. They were not, however, countenanced by the members of the committee who had been in the habit of attending its discussions; and then began another and a new system of assault. They canvassed with unceasing assiduity, and, to use a vulgar phrase of much significance for vulgar doings, ear-wigged the members who had neither been in the habit of attending nor of taking any interest in the concern; including, of course, those who had thrown cold water upon it, and predicted an unfortunate issue of the Canterbury folly. By this course they procured a small majority of individuals in the Central Committee, not one of whom was at the Canterbury Meeting; and forthwith commenced their offensive campaign. Finding this, Mr. Wright, though supported by the president, the treasurer, and the most efficient though not the most numerous portion of the committee, who rallied about him and his cause, resigned the thankless task of editing the *Journal*. We have employed the words "his cause," though in point of fact it was not strictly confined to that specific purpose, for it was clearly seen from subsequent attempts that Mr. W. was only put in the front of the battle, the manoeuvres of which were aimed not against him alone but against the well-being of the Association. It is evident that with a schism of this kind it cannot go on. The president, Lord Albert Conyngham, after ineffectually using every effort to restore a good feeling in the committee, on Wednesday last gave in his resignation, not only as President, but as a member of the Association, as the only means of shewing the sense he entertained of the ingratitude and injustice exhibited towards Mr. Wright. As we are informed, the overbearing majority (combined together as we have already explained) displayed as little courtesy towards the noble lord, as they had previously done towards their editor; so that at the present moment the committee is without a head, and with the certainty of the immediate withdrawal of several of its official and, till these was an upset to be accomplished, their most active members.

In short, it is clear to us that the BRITISH ARCHÆOLOGICAL ASSOCIATION is, at the time of our writing, in a STATE OF DISSOLUTION!

With the sentiments we have entertained and cherished for it, the first consideration offered to our mind is, *What steps can and ought to be taken to restore it to health and efficiency?* It is obvious that the balance of a Committee elected by themselves—lukewarm for the good, though zealous in the risk of overthrowing the Association—cannot become its governing power. Neither can the secession from this body continue to be in authority. How, then, are we to help ourselves? We see no possible escape but in the calling, and immediately too, of a GENERAL MEETING of the members of the whole Association, and submitting to that proper source of all government the re-organisation of a more harmonious and trustworthy Central Committee, or Council, or by whatever name the elected may be desig-

nated. The near approach of the next annual meeting, appointed for Winchester, renders this arrangement the more pressing and essential. We would therefore earnestly advise, that a requisition be without delay signed by as many members as are at hand in the metropolis, and presented to the treasurer (Mr. Pettigrew), as the next officer recognised after the president, desiring him to summon an immediate meeting of the Association, to take the painful circumstances we have thus brought before the public into their consideration. Upon their decision the stability or the downfall of the Association must entirely depend.

REVIEWS OF NEW BOOKS.

Hawkstone: a Tale of and for England, in 184-12, no. 2 vols. J. Murray.

ON the faith of honest critics, we have almost come to a perfect stand-still as to what we ought to say to publications of this kind; which obscure the better literature of the day, and have become the pestilence of the press. Here in the masquerade nominal disguise of "A Tale," and "for England," too—where should an English tale be for?—we have a rank religious controversy, full of tenets (pernicious or sound, it matters not) which cannot through such a medium be discussed with the gravity and consideration due to them, and which are impressed on weak, thoughtless, undisciplined minds, without reasoning, by means of romantic incidents, exciting descriptions and imaginary characters. We care not what church, or what section of a church, resort to such engines; and we feel that those who seek such incongruous aid must be in the wrong, and know it. Moralising the cards, and other antiquated devices, were but laughable and excusable exercises of silly ingenuity, when compared with this huge, mischievous, and increasing evil. Are we to have novels instead of Bibles, lilt instead of Psalms, pantomimes instead of prayers, love-intrigues instead of Christian love, and the adventures of blackguards instead of the serious inculcation of sacred duties, human and divine? To this complexion we are coming fast. We take up an account of a church—it is a piece of Roman Catholic proselytism disguised as an architectural essay. We take up a popular history—it is a curious apology for some sect of dissent. We take up a grammar—it is an orthodox high Church-of-England catechism, with principles enunciated through verbs, nouns, pronouns, and interjections. We take up a scientific treatise—it is a Unitarian discourse. We take up the flimsiest and flightiest of romances—it is Puseyism in action. We take up the last correspondence from a Colonial Settlement—it is a eulogy upon the Free Kirk. In short, we are baffled every where, and under every possible shape. The most sinner-looking volumes are as holy as Lives of the Saints; and an apparently burlesque poem proves to be a series of martyrdoms in some good cause or another. Tracts, societies, we think, had better discontinue their hitherto ceaseless and unremitting labours—stories of stolen children or murdered parents will attain their ends with greater efficacy; for tracts are dull, whilst stories are interesting. What are real facts to deathbeds embellished by enthusiastic imaginations? Then let us leave the solemn questions between life and death to be met by inventions wilder than Holbein's Dance, and often filling souls with beliefs more cruel, dangerous, and fatal than infidelity itself. This world and the next are involved in these monstrous errors; and it were

well that the general sense of mankind were more keenly awakened to the awful tendency of productions which are undermining the whole framework of society.

This *Hawkstone* is a tragical tale, of unmitigated hatred, fires, treason, rebellion, murder, and all the events which can make up a stirring fiction. But its fiction is only for one purpose, viz. to inculcate certain religious opinions, which the writer upholds as being consonant to the ancient practice of fable, parable, or aphorism, which it resembles as much as an upstree does a gooseberry-bush.

We offer but one short extract or two, almost at random, as examples of the book:—

"Bevan sighed. But his mind was too full of sad thoughts nearer to himself for him to enter into the political question. 'And I suppose the subscriptions to the County Hospital will also fall off,' said Villiers, 'and the District Visiting Society, and, in fact, nearly all the charities? What is to become of the poor?' Bevan sighed again. 'I am not sure,' he said, 'that the District Visiting Societies are the best things that could be contrived for the poor. The visitors are too often young and inexperienced. Those to whom the office might be more safely entrusted are engaged in family duties; and the whole system, perhaps, requires to be more thoroughly permeated with a sound domestic and church spirit. It is not equal to the Romish system of Sisters of Charity.' 'They live together,' replied Villiers; 'their whole life is devoted to the task; they form a religious body in the hands of the church; and thus they have a dignity of their own, and a proper ecclesiastical character, which seems very much to correspond with that of the widows in the early church. And from living together under rule, and in the constant participation of the ordinances of the church, they acquire a tone of mind which can scarcely be attained by individuals condemned to a solitary life in the midst of the world. What an admirable Sister of Charity Miss Brook would have made, with her benevolence, her activity, and freedom from domestic ties! And how far happier and more useful her life would have been than it has been in furthering all the wild enthusiastic projects of a religion without a creed and without a priesthood!'"

Mr. Villiers resolves to restore the Romish priory of Hawkstone, and "a few days afterwards knocked at the door of an elegant modern house in one of the principal streets of London. The door was opened by a portly butler, in purple livery, attended by two other domestics, who bore evident marks of the hospitality of the servants' hall, and not less of the effects and temptations of a London life upon that class of domestics. Villiers was ushered up a broad well-carpeted flight of steps into an elegantly-furnished drawing-room. A lady with several daughters were sitting there—one at the harp, another at the piano, another at an embroidery-frame, destined for a gorgeous gilt ottoman, which stood in the centre of the apartment. Morning visitors were engaged in discussing the dinner party of yesterday and the ball of the approaching night. Tickets lay on the table for the Ancient Concert, and various other places of amusement. Mixed with china dishes and elegant bijous were scattered the latest parliamentary pamphlets, and a variety of religious works, and in one corner, on a small table, lay a manual of family devotion. One picture occupied the wall over the fireplace, and it represented a very pleasing, gentlemanly, well-dressed man, seated on a sofa at an elegant writing-table, one leg thrown care-

lessly over the other, and his pen balanced gracefully in his hand, while before him lay open a letter addressed to the Right Reverend Father in God the Lord Bishop of F—. The bishop himself, as the lady informed Villiers, was at that moment engaged—indeed, every moment of his time was occupied. The old Bishop of M— was so infirm, that his diocese had been wholly neglected, till parliament had appointed the Bishop of F— to take charge of it; and the Bishop of F—, having already an enormous diocese of his own, containing more than a million of souls, and occupied chiefly by a manufacturing population, had vainly remonstrated against this increased burden. The post, as the lady continued to observe, brought him such a multitude of letters, that half the day was occupied in answering them. His secretary scarcely found time to take exercise; and just now the new principles and opinions reviving in the church caused so many difficulties, and required such nice considerations and adjustments, that in the bishop's anxiety to support his conscientious clergymen, to guide the doubtful, to repress the hasty, and to satisfy all, he had involved himself in the disputes of twenty-four parishes; and at last, worn out with the insults which he had encountered from one class, and the indiscretions committed by another, he had been attacked by a serious illness, from which he was only just recovering. The young ladies were preparing to engage Villiers's interest in a more light and agreeable discussion of the merits of a new French novel, which lay open on the table, when the portly butler opened the drawing-room door, and his lordship himself appeared."

In short, Mr. Ward might have written *Hawkstone*.

The Gallery of Nature, &c. By the Rev. T. Milner, M.A. Part I. Örr and Co.

ANOTHER, if not a new, form of the class of cheap issues which are addressed to the million. It is comprehensive enough, for it is no less than a "pictorial, descriptive, and historical tour through creation!" It begins with astronomy—a sketch of its history and notices of the chief discoverers in the wide heavenly fields; whence it proceeds to describe the phenomena in these fields; and illustrates both divisions with woodcuts.

Jealousy and Revenge: Tales. By Elizabeth Peake, authoress of "Honour." 2 vols. 8vo. Saunders and Otley.

THE best we can do for this publication is to pass it over in silence; for we do not remember having met with any thing of the kind less likely to find favour with readers.

Jack the Sailor's Shore-going Diagrams of the late Experimental Cruise. London, Ackermann & Co.

THOUGH the doings of the experimental squadron have made a noise in parliament, and a mighty stir in the navy, we must confess that we know little or nothing about the matter. It appears to us, as far as we can gather the intelligence, that several ships, built or cut down by different builders, who entertained different theories and consequently constructed their models upon their different principles, were sent on a cruise, like Juno, Minerva, and Venus to Mount Ida, with the *detur digniori* of Discordia upon them, in order to have their qualities ascertained, and the apple awarded to the fairest-sailer. The names of the vessels are the Albion, the St. Vincent, the Caledonia, and the

Queen; and the humorous author of this *jeu d'esprit* has chosen to represent them by caricature figures of Britannia on horseback, a Romish bishop on a bull, a Scotch witch on a

neddy, and our Queen on an elephant. They are on stone, and so droll that but a poor idea of them can be obtained from the annexed woodcut on the cover.



How they tacked, how they sailed, how they took in one reef and let out another, how this yard was bent and that spar rent, how they held a course, &c. &c. &c., is all Greek to us; but the cuts are amusing, and the lingo in which they are described in their various manœuvres and positions, intelligible enough to all to raise a merry laugh. The opening of the design will indicate the object, and the manner of the author:

"Why, d'ye see, to make it ship-shape, it ought to be done by reg'lar diagrams. Mayhap you don't know what I means, so wher's the use of talking sense to a landsman? You might as well parly-vous French to Bill Sykes' wooden leg. But I've got a messmate of mine to make beasts of the ships, that you may understand the rights of it. I only wish I could jaw as well as he can draw. The 'spermental cruise was all the same as a cruise ashore. First and foremost there was the Queen—I say first, but I means last, for last she was; but we'll speak the barkies as we come up with 'em. Well, there was the Queen a riding on an elephant, a heavy sort of a brute—not the Queen, d'ye see, bless her majesty!—but the elephant: lots of beam, but not so well off for stowage, though round at her bows; nose rather sharp—under water—they elephants is rather sharp with their noses, they does every thing with 'em. But, my eyes! what a rudder! it was a reg'lar rat's tail to an elephant's starn. Then, as to sailing, she couldn't sail no more than my old grandmother."

And so of the rest. To illustrate the order of their merits, we have them in Diagram I. in full sail, *i. e.* horse, bull, neddy, and elephant in full gallop, with their respective riders. Next, we have Caledonia "on a wind"—*viz.* the Scotch witch on a broomstick flying to the moon:

"She was (says the writer), a prime sailer

once, before they made an ass of her. Still, though now slow of her class, she kept ahead of the Queen, which warnt manners; but may be 'twas to shew her the way. Afore her was the St. Wincent. I means no harm to the old gentleman, no more than I do to the Queen, nor does my messmate who's made all these shore-going diagrams for your larning; but we must just put St. Wincent a-riding upon a thundering big bull, a-roaring away in the wind, like a good 'un, to gain upon the little Albion, which beat 'em all by chalks in this here 'spermental cruise."

Diagram III. is a whimsical French bark, spoken by the squadron; and IV. as ludicrous a meeting of a *sou-(-sow-)-wester*. And thus are 18 diagrams given, representing a good offing (tost off the bull), a heavy swell (a dandy of sixteen stone weight), and the Queen going over the flats, &c. (the elephant with a tea-kettle on his proboscis as a steamer); the "moral" of the whole being, to impress the expediency of ascertaining the best points in the science of shipbuilding before you incur the immense expense of building fleets upon hypotheses, which may turn out to be erroneous. The tail-piece will serve us in the same way as a sample, (though not one of the most entertaining) of the good-humour and fancy of the designer.



[The Queen salutes the Admiral.]

The History of the Reign of Tipú Sultan. Written by Mir Hussein Ali Khan Kirmani. 8vo, pp. 291. London, W. H. Allen and Co.

This is a translation from an original Persian ms. in her Majesty's library, by Col. W. Miles, and published under the auspices of our Oriental Translation Fund. It contains the biography of the sultan of Mysore, so long popularly known to us as "Tippoo Saib" (only we have reformed Eastern orthography), from his accession to the musnud, on the death of his father Hydur Ali, to his own fall at (Seringsapatam) Seringaputtun; and though the principal events of his striking career are generally known, yet their description in the oriental style gives them a raciness which will, we believe, be very acceptable to most historical readers. The account of some minor transactions also adds a value to this memoir; and the true position and character of the sultan never stood out so distinctly to our apprehension before. Colonel Miles justly observes in his preface:

"It will be evident to any one who reads this book, that, although Tipú was an able man and a brave soldier, still that he was much inferior to his father in the characteristic qualities of a great man. Unlike his father, he was a bigoted Mussulman, and, like most of that class, unprincipled and quite unscrupulous as to the means he employed to attain his ends in the propagation of his religion. With these bad qualities, his dark, suspicious, faithless character alienated those who were at first his most attached friends; and at the time Seringaputtun was taken, he appears to have had scarcely one left. The story that he was betrayed by Mir Sádik, his dewán, to the English, or perhaps to some of the other confederated powers besieging Seringaputtun, does not appear improbable, although unsupported by any evidence; but, as he was a great tyrant, there can be no doubt that his ministers were glad to get rid of him on any terms. Tipú's character cannot be better exemplified than by the cases of Muhammad Ali, commandant, and Gházi Khán Bede. These officers had been all their lives the most devoted and trust-worthy of his father's servants; and indeed his father owed his life to them on more than one occasion, as will be seen in his history. They had been also the chief instruments of his father's elevation to the rank and power he attained, and moreover the chief means of his own accession to the throne of the Khodádád kingdom. In return for all these meritorious services, he no sooner found himself secure in the possession of his father's authority than he put the first to death from jealousy, because he was too just and honourable a man for the service of such a tyrant; and both were executed under circumstances of great cruelty."

After this general notice, and under the circumstances of notoriety to which we have alluded, it would be tedious to follow the thread and details of the native narrative. It will suffice to offer an example or two of the Persian historian's style; and the first we select is the bulletin of a battle between Tipú and the Maharrattas, previous to his encountering his fate from the English. It affords a good notion of Indian warfare.

"Chapter X.—An account of another night-attack, the last battle and the defeat of the Maharrattas by the victorious army, and the establishment of peace between the Lion conquering the world, the sultan and his weak incompetent enemies the Maharrattas; also the regulation of the districts of the Poligars, with other events which occurred in the year 1200 Hijri. —A. D. 1785-6.

"The sultan, after the capture and regula-

tion of Sanore, leaving a garrison in that city, marched to the northward, and encamped near Jobun Gurb, and halted there for thirteen days of the month Mohurram il Huram. He now also distributed his army into four divisions; each consisting of four Kushoons, five thousand irregular foot, five thousand Silladar horse, and fifteen guns. The first division was placed under the command of Mir Moinuddin, otherwise called Syud Sahib; the second division was placed under Boorhanuddin; the third was committed to the charge of Maha Mirza Khan; and the fourth to Hussein Ali Khan, the Mir Bukhshii. Having done this, the sultan ordered them to march on, and directed that the aforesaid divisions should encamp at the distance of three miles from the remainder of his army. The Sipahsalar, therefore, in obedience to these orders, took up their ground, and employed themselves in preparing their troops and arms for immediate action; while the sultan himself—with two Kushoons, the Assud Ibhai and Ahmudi, three Mokubs, or regiments of horse, eight Dustas of the Paigah, or household horse, four thousand Kuzzaks, and ten thousand Ahsham infantry—remained encamped where he was. On these arrangements, it was currently reported by him, that of the Sipahsalar (the officers commanding these divisions), the first was commissioned to the conquest of the dependencies of Hydrabad; the second to the conquest of those of Poona; the third to the maintenance of order at Raichore, Kottoor, &c.; and the fourth to the capital, Puttun, to subject and control the different forts and districts of the Poligars,—while the sultan himself was to attack the Mahrattas. The commander of the Mahratta army at hearing this news became like quicksilver, restless and uneasy; when, of a sudden, Mir Moinuddin, with his force, at the instance of Syud Humid and Syud Ghuffar, marched at night and attacked the hill-fort of Mondergi Droog, which was garrisoned by the Mahrattas; and at one assault took the fort, and passed the garrison under the edge of the sword. The town was also pillaged; and he returned with stores of provisions, and much gold and jewels. In the same way Boorhanuddin marched towards Binkapoor and Misri Kote, which were in the occupation of the Mahrattas, in a way that no one could be aware of his arrival; and unfurling the standard of enterprise, carried exceeding terror and dismay among them, and lighted up the fire of plunder and slaughter in all that quarter. The sultan also now advanced straight towards the enemy, the sign or symbol of defeat. In that march, however, the Mahrattas attacked the rear-guard of the victorious army, and brought a storm of evil on its followers, and plundered the Banjaras of ten thousand bags of grain, which they carried off. The sultan now, therefore, dispatched a message to the commander of the Mahratta forces to this effect, that it was unworthy of noble generous minds to injure or distress God's people without cause; and that if he (the Mahratta) had the breath of manhood still remaining in him, their dispute might be settled in an hour; that his wish was, that in a well-fought battle of one day, they should finish the book of strife and contention. As the chief of the Mahrattas well knew the valour (meaning the reverse) of his own troops, and that without peace he could not expect to save himself from destruction, he declined to agree to the sultan's proposition. However, by the advice of certain of his servants, who recommended war, he agreed to an action to be decided with

the sword alone. The sultan, therefore, one day assembled his four divisions on the river Guduk, and arranged them in order of battle, and, having appointed his Kushoons to the right and left wings, he himself mounted on an elephant with his guard, took his station on the field, and first ordered the brave men of his Paigah, or household cavalry, to commence the action, and accordingly each Dusta galloped forward, and, having formed in close order, took possession of the field. The Mahrattas, also armed cap-a-pie, now charged the sultan's troops, and between them a very severe action ensued. It was, however, determined that each Dusta should fight only half an hour, that the devotion and bravery of the whole army, officers, and men, might be fairly tested. Every brave man, therefore, made the utmost display of his courage, and many by their prowess effaced the renown of the great actions of Roostum and Isfendiari, and until mid-day, the clashing of swords, the whistling of arrows, and the rustling of the spears, continued so great and so constant, that the gallant troopers at length quitted their swords and spears, and laying hands on each other, had recourse to their poniards and daggers, and on every side lay heaps of slain. After the brave men of the Paigah, the Silladars, next stretching forth the arms of manhood, made the face of the plain as red as the rosy morn with the blood of their enemies. The chiefs of the Mahrattas, however, aware they were not able to resist the swords of the worshippers of fame, in the pride of superior numbers determined to charge with their whole force, and thus ride over the sultan's army; and accordingly, with this intention, they with all their troops, amounting to seventy or eighty thousand men, moved forward. The sultan, now seeing that the Mahrattas had violated their agreement, immediately gave orders to his artillery, and they, moving forward quickly from the flanks, with the Sipahdars (and their Kushoons), by their heavy fire of musketry and artillery soon compelled the unfortunate Mahrattas to taste the sherbet of flight. As soon, therefore, as they were scattered and dispersed, the regiments of horse and the Kuzzaks of the victorious army followed them for two fursungs, and took from them to the amount of two or three thousand horses, a quantity of baggage, stores, and arms, as arrows, swords, and two pieces of cannon, and then returned. The Mahrattas, on the contrary, for three stages never looked behind them, and fled without halting even for the night. Hurri Naik the Poligar of Kunnuk Giri, who at first had attached himself to the Mahrattas, seeing at this time the irregularity of their measures and movements, now finding an opportunity, left them with his troops, and offered his services to the sultan, who received him with great favour. The sultan after this marched with his army to Binkapoor, and encamped eighteen kose to the northward of Sanore. At this place a party of Kuzzak horse left the army with an intention to plunder the villages in that vicinity. It so happened, however, that the outposts of the Mahrattas obtained information of this movement, and posted themselves on the road by which they (the Kuzzaks) marched, and at one charge surrounded and killed every man of them. The sultan hearing of this was greatly incensed. * * * The women taken prisoners were dismissed after making an agreement, which they confirmed with solemn oaths, to the effect that by every art and means they would prevent their husbands from continuing the war, and that they would never withdraw their hands

from importunity and solicitation until their husbands laid their heads in submission on the orders of the sultan. On the arrival of the women in the Mahratta camp, their husbands fearing they had been polluted, and that the veil of their honour had been rent by the rude hands of the Mussulmans who made them prisoners, placed them all in a tent pitched separately for them, and did not allow them to enter their tents. The women, therefore, now opened their mouths to reproach and revile the illiberality and want of shame manifested by their husbands; to extol their own purity; to praise the kind and honourable treatment they had received from the sultan; and, lastly, pertinaciously to insist that peace should be made."

We may add, that female eloquence prevailed. But more personally to illustrate the chief subject of the biography, we pass on to a curious paragraph.

"During the latter part of the sultan's reign, by the advice of certain infidel or atheistical persons, he used or adopted letters from the Koran of the characters of Osman—may God be pleased with him—which are not read, and which letters from the days of the prophet Adam to the days of the seal of the prophet (Muhammad), no one of the kings of Arabia or Persia had ever dared to use, and which no learned historical or sacred writer had deemed it proper to employ."

Whether this cabalistical dealing provoked and hastened his destiny or not, the author does not say; but the end came: he was slain in the hottest of the fight, when his capital was taken, and his character is thus drawn:

"In his courts the splendour of kingly magnificence and majesty are well sustained. He had profited to a considerable extent in all the sciences. He wrote and composed with ease and elegance, and, indeed, had a genius for literary acquirement, and a great talent for business; and therefore he was not obliged to rely on the aid or guidance of others in the management of public affairs. He had a pleasing address and manner, was very discriminating in his estimation of the character of men of learning, and laboured sedulously in the encouragement and instruction of the people of Islam. He had, however, a great dislike to, or rather an abhorrence of, the people of other religions. He never saluted (or returned a salute to) any one. He held his durbars from the morning until midnight; and after the morning prayers, he was used to employ some time in reading the Koran, and he was to be seen at all times with his tushii or rosary in his hand, having performed his ablutionary duties. He made only two meals a day, and all his amirs and the princes dined with him. But from the day on which peace was made between him and Lord Cornwallis, Buhadar (to the day of his death), he abandoned his bed and bedstead, and slept or took a few hours' rest on certain pieces of a coarse kind of canvass called khaddi (used for making tents) spread upon the ground. He was accustomed on most occasions to speak Persian; and while he was eating his dinner, two hours were devoted by him to the perusal (from standard historical works) of the actions of the kings of Persia and Arabia, religious works, traditions, and biography. He also heard appropriate stories and anecdotes related by his courtiers. Jests and ribaldry, however, from the repetition of which the religion of Islam might suffer disparagement or injury, were never allowed in the courts or assemblies of that most religious prince. For the sake of recreation, as is the custom of men of high rank, he sometimes witnessed dancing

(or was present at the performance of Bayaderes). He was not, however, lavish or expensive in any of his habits or amusements, not even in his dress; and, contrary to his former custom, he latterly avoided the use of coloured garments. On his journeys and expeditions, however, he wore a coat of cloth of gold, or of the red tiger stripe embroidered with gold. He was also accustomed to tie a white handkerchief over his turban and under his chin, and no one was allowed to tie on, or wear, a white handkerchief in that manner, except himself. Towards the end of his reign he wore a green turban, Shumleh-dár, (twisted apparently) after the fashion of the Arabs, having one embroidered end pendant on the side of his head. He conferred honours on all professors of the arts; and in the observance of his prayers, fasts, and other religious duties, he was very strict, and in that respect the instructor or example of the people of Islám. Contrary to the custom of the deceased Nawáb, he the sultán retained the hair of his eyebrows, eyelashes, and moustaches. His beard, however, which was chiefly on his chin, he shaved, thinking it not becoming to him. In delicacy or modesty of feeling he was the most particular man in the world, so much so that from the days of his childhood to that of his death, no one ever saw any part of his person except his ankle and wrist, and even in the bath he always covered himself from head to foot.

"In the whole of the territories of the Balahaut, most of the Hindoo women go about with their breasts and their heads uncovered, like animals. He therefore gave orders that no one of these women should go out of her house without a robe and a veil or covering for the head. This immodest custom was therefore abolished in that country. In his strict sense and keen perception of propriety and right he was unequalled. It happened that on some festival or day of rejoicing he went to his father's private apartments to present his congratulations to his mother; and after the performance of this duty, and presenting dresses to her and her servants, he laid himself down to sleep a short time. During this period two ladies of the deceased Nawáb's family, both of them young and handsome (God knows with what intention, good or bad), came forth from their apartments, and began to rub his feet. While, however, they were doing this, he awoke; and when he saw they were the widows of the late Nawáb (or in the place of his mother), he became exceedingly angry at their presumption, and trembling with rage, said, 'You are both of you my mothers; what insolence is this of which you have been guilty and by which you have blackened my face? what answer shall I give to-morrow to my father?' (meaning at the day of judgment). After this expostulation he sent for one of the eunuchs of the serai, and directed him to punish these women, so that they might be an example to others. In courage and hardihood the sultán took precedence of all his contemporaries, and in the management of a horse and the use of the spear, in the world he had no equal, as will appear after an attentive perusal of this work. He was fond of introducing novelty and invention in all matters and in all departments."

He altered the impression on the hoon, or pagoda, and "his workmen cast guns of a very wonderful description, lion-mouthed; also muskets with two or three barrels, scissors, penknives, clocks, daggers called sudura,—also a kind of shield woven and formed so as to resist a musket-ball. Besides these, he also instituted

manufactories for the fabrication or imitation of the cloths of all countries, such as shawls, velvet, Kimkháb (cloth of gold), broad cloth (European), and he expended thousands of pounds in these undertakings. His chief aim and object was, however, the encouragement and protection of the Muhammadan religion, and the religious maxims or rules of the Soouni sect,—and he not only himself abstained from all forbidden practices, but he strictly prohibited his servants from their commission."

Such was the Sultan, as drawn by native authority; and the following anecdotes of the siege will properly close our extracts.

"The sultán on that day, which was the 28th of the month, mounted his horse, and after inspecting the breaches in the wall or defences, ordered a party of pioneers to rebuild and repair them; and having directed his gold embroidered pavilion to be raised on the walls for his reception, returned to the palace, and then retired to the hummum or bath. As the astrologers, according to their calculations of the stars, had determined that day to be unlucky, they represented to the sultán, that to mid-day and for seven ghurries (or near two hours) after, was a time extremely unpropitious to him, and also that a dark cloud overshadowed the fort during that period; that it would be advisable, therefore, that the sultán should remain with the army until the evening, and give alms in the name of God. This prediction of the astrologers did not please the sultán; still, however, in respect to the charitable donations which repel and dissipate misfortune, whether it be earthly or heavenly, he gave orders all should be made ready; and after he had bathed and had left the bath, he presented an elephant with a black jhool, or caparison, and a quantity of pearls, jewels, gold, and silver, tied up in each of the corners of the caparison, to a brahman; and a number of poor men and women being assembled, rupees and cloth were distributed among them. The sultán then having ordered his dinner to be brought, ate a morsel, and was about to take more, but he was not so fated, for all at once the sound of weeping and wailing reached his ears. He therefore inquired of those present what was the cause of the outcry, and it was then made known to him that the faithful and devoted Syud Ghuffar was slain. The sultán therefore immediately left off eating, and washed his hands, saying, 'We also shall soon depart,' and then mounted his horse, and proceeded by the road of the postern on the river. * * *

It was about the time that the sultán's horse and followers arrived near the flag-battery, that the lying Dewán followed in the rear, and shut up the postern before mentioned, blocking it up securely, and thereby closing the road of safety to the pious sultán, and then, under pretence of bringing aid, he mounted his horse and went forth from the fort, and arrived at the third gate (of the suburb) of Gunjam, where he desired the gate-keepers to shut the gate as soon as he had passed through; while, however, he was speaking, a man came forward and began to abuse and revile him, saying, 'Thou accursed wretch, thou hast delivered a righteous prince up to his enemies, and art thou now saving thyself by flight? I will place the punishment of thy offence by thy side.' This man then with one cut of his sword struck the Dewán off his horse on the ground, and certain other persons present crowding round him soon despatched him, and his impure body was dragged into a place of filth and uncleanness, and left there. Mir Moyin uddin, being wounded, fell into the ditch and died there. Shere Khán Mir Asof

also was lost in the assault, and was never after heard of. When the sultán, the refuge of the world, saw that the opportunity for a gallant push was lost [some copies say lost, and some not], and that his servants had evidently betrayed him, he returned to the postern or sally port; but, notwithstanding he gave repeated orders to the guards to open the gate, no one paid the slightest attention to him; nay, more, Mir Nudím, the Killadár himself, with a number of foot-soldiers, was standing at this time on the roof of the gate, but he also abandoned his faith and allegiance, and placing his foot in the path of disloyalty (took no notice of his master). To be concise, when the storming party, firing furiously as they advanced, arrived near the sultán, he, courageous as a lion, attacked them with the greatest bravery; and although the place where he stood was very narrow and confined, he still with his matchlock and his sword killed two or three of the enemy; but at length, having received several mortal wounds in the face, he drank of the cup of martyrdom."

AMERICAN EXPEDITION.

[Second notice.]

A MISSIONARY gave Commander Wilkes the following instance of the extraordinary manner in which, with filial piety, the Feejee families dispose of their parents:—

"On one occasion, he was called upon by a young man, who desired that he would pray for his spirit for his mother, who was dead. Mr. Hunt was at first in hopes that this would afford him an opportunity of forwarding their great cause. On inquiry, the young man told him that his brothers and himself were just going to bury her. Mr. Hunt accompanied the young man, telling him he would follow in the procession, and do as he desired him; supposing, of course, the corpse would be brought along; but he now met the procession, when the young man said that this was the funeral, and pointed out his mother, who was walking along with them, as gay and lively as any of those present, and apparently as much pleased. Mr. Hunt expressed his surprise to the young man, and asked how he could deceive him so much by saying his mother was dead, when she was alive and well. He said in reply, that they had made her death-feast, and were now going to bury her; that she was old; that his brother and himself had thought she had lived long enough, and it was time to bury her, to which she had willingly assented, and they were about it now. He had come to Mr. Hunt to ask his prayers, as they did those of the priest. He added, that it was from love for his mother he had done so; that, in consequence of the same love, they were now going to bury her, and that none but themselves could or ought to do so sacred an office! Mr. Hunt did all in his power to prevent so diabolical an act; but the only reply he received was, that she was their mother, and they were her children, and they ought to put her to death. On reaching the grave, the mother sat down; when they all, including children, grandchildren, relations, and friends, took an affectionate leave of her; a rope, made of twisted tapa, was then passed twice around her neck by her sons, who took hold of it, and strangled her; after which she was put into her grave, with the usual ceremonies. They returned to feast and mourn, after which she was entirely forgotten, as though she had not existed."

The next account is something more horrid: "A short time before our arrival, an old man at Levuka did something to vex one of his grandchildren, who in consequence threw stones

at him. The only action the old man took in the case was to walk away, saying that he had now lived long enough, when his grandchildren could stone him with impunity. He then requested his children and friends to bury him, to which they consented. A feast was made, he was dressed in his best tapa, and his face blackened. He was then placed sitting in his grave, with his head about two feet below the surface. Tapa and mats were thrown upon him, and the earth pressed down; during which he was heard to complain that they hurt him, and to beg that they would not press so hard.—Self-immolation is by no means rare; and they believe that as they leave this life, so will they remain ever after. This forms a powerful motive to escape from decrepitude, or from a crippled condition, by a voluntary death. Wives are often strangled or buried alive at the funeral of their husbands, and generally at their own instance. Cases of this sort have frequently been witnessed by the white residents. On one occasion, Whippy drove away the murderers, rescued the woman, and carried her to his own house, where she was resuscitated. So far, however, from feeling grateful for her preservation, she loaded him with abuse, and ever afterwards manifested the most deadly hatred towards him. That women should desire to accompany their husbands in death is by no means strange, when it is considered that it is one of the articles of their belief, that in this way alone can they reach the realms of bliss; and she who meets her death with the greatest devotedness will become the favourite wife in the abode of spirits. The sacrifice is not, however, always voluntary; but when a woman refuses to be strangled, her relations often compel her to submit. This they do from interested motives; for, by her death, her connexions become entitled to the property of her husband. Even a delay is made a matter of reproach. Thus, at the funeral of the late king, Ulivou, which was witnessed by Mr. Cargill, his five wives and a daughter were strangled. The principal wife delayed the ceremony, by taking leave of those around her; whereupon Tanoa, the present king, chid her: the victim was his own aunt, and he assisted in putting the rope around her neck, and strangling her; a service he is said to have rendered on a former occasion to his own mother. Not only do many of the natives desire their friends to put them to death to escape decrepitude, or immolate themselves with a similar view, but families have such a repugnance to having deformed or maimed persons among them, that those who have met with such misfortunes are almost always destroyed. An instance of this sort was related to me, when a boy, whose leg had been bitten off by a shark, was strangled, although he had been taken care of by one of the white residents, and there was every prospect of his recovery. No other reason was assigned by the perpetrators of the deed, than that if he had lived he would have been a disgrace to his family, in consequence of his having only one leg. When a native, whether man, woman, or child, is sick of a lingering disease, their relatives will either wring their heads off or strangle them. Mr. Hunt stated that this was a frequent custom, and cited a case where he had with difficulty saved a servant of his own from such a fate, who afterwards recovered his health. Formal human sacrifices are frequent. The victims are usually taken from a distant tribe, and when not supplied by war or violence, they are at times obtained by negotiation. After being selected for this purpose, they are often kept for a time to be fattened. When about to be sacrificed, they are compelled to sit upon

the ground, with their feet drawn under their thighs, and their arms placed close before them. In this posture they are bound so tightly that they cannot stir, or move a joint. They are then placed in the usual oven, upon hot stones, and covered with leaves and earth, where they are roasted alive: when the body is cooked, it is taken from the oven, and the face painted black, as is done by the natives on festal occasions. It is then carried to the mbure, where it is offered to the gods, and is afterwards removed to be cut up and distributed, to be eaten by the people. Women are not allowed to enter the mbure, or to eat human flesh. Human sacrifices are a preliminary to almost all their undertakings. When a new mbure is built, a party goes out and seizes the first person they meet, whom they sacrifice to the gods; when a large canoe is launched, the first person, man or woman, whom they encounter, is laid hold of and carried home for a feast. When Tanoa launches a canoe, ten or more men are slaughtered on the deck, in order that it may be washed with human blood. Human sacrifices are also among the rites performed at the funerals of chiefs, when slaves are in some instance put to death. Their bodies are first placed in the grave, and upon them those of the chief and his wives are laid. The ceremonies attendant on the death and burial of a great chief were described to me by persons who had witnessed them."

Among the rest:

"The female friends then approach and kiss the corpse, and if any of his wives wish to die and be buried with him, she runs to her brother or nearest relative, and exclaims, 'I wish to die, that I may accompany my husband to the land where his spirit has gone! love me, and make haste to strangle me, that I may overtake him!' Her friends applaud her purpose, and being dressed and decorated in her best clothes, she seats herself on a mat, reclining her head on the lap of a woman; another holds her nostrils, that she may not breathe through them; a cord, made by twisting fine tapa (masi), is then put around her neck, and drawn tight by four or five strong men, so that the struggle is soon over. The cord is left tight, and tied in a bow-knot, until the friends of the husband present a whale's tooth, saying, 'This is the untying of the cord of strangling.' The cord is then loosed, but is not removed from the neck of the corpse."

These are certainly as strange as they are savage ceremonies, and seem to have been little ameliorated since Cook introduced an intercourse with civilised nations, and Christian missionary labours have been addressed to their remedy. Other customs are curious:—

"Another mark of sorrow is to cut off the joints of the small toe and little finger; and this is not done only as a mark of grief or a token of affection, but the dismembered joints are frequently sent to families which are considered wealthy, and who are able to reward this token of sympathy in their loss, which they never fail to do. Women in mourning burn their skin into blisters, as is the practice also in other groups visited by us. The instrument used for the purpose is a piece of tapa twisted into a small roll and ignited. Marks thus produced may be seen on their arms, shoulders, neck, and breast. This custom is called loloe mate. The eating of human flesh is not confined to cases of sacrifice for religious purposes, but is practised from habit and taste. The existence of cannibalism, independent of superstitious notions, has been doubted by many. There can be no question that, although it may

have originated as a sacred rite, it is continued in the Feejee group for the mere pleasure of eating human flesh as a food. Their fondness for it will be understood from the custom they have of sending portions of it to their friends at a distance, as an acceptable present, and the gift is eaten, even if decomposition have begun before it is received. So highly do they esteem this food, that the greatest praise they can bestow on a delicacy is to say that it is as tender as a dead man. Even their sacrifices are made more frequent, not merely to gratify feelings of revenge, but to indulge their taste for this horrid food. In respect to this propensity, they affect no disguise; I have myself frequently spoken with them concerning it, and received but one answer, both from chiefs and common people, that it was vinaka (good). The bodies of enemies slain in battle are always eaten. * * *

"The cannibal propensity is not limited to enemies or persons of a different tribe, but they will banquet on the flesh of their dearest friends; and it is even related, that in times of scarcity, families will make an exchange of children for this horrid purpose. The flesh of women is preferred to that of men, and they consider the flesh of the arm above the elbow, and of the thigh, as the choicest parts. The women are not allowed to eat it openly, but it is said that the wives of chiefs do partake of it in private. It is also forbidden to the kai-si, or common people, unless there be a great quantity; but they have an opportunity of picking the bones. As a further instance of these cannibal propensities, and to show that the sacrifice of human life to gratify their passions and appetites is of almost daily occurrence, a feast frequently takes place among the chiefs, to which each is required to bring a pig. On these occasions Tanoa, from pride and ostentation, always furnishes a human body. A whale's tooth is about the price of a human life, even when the party slain is of rank, as will be shewn by the following anecdotes. Rivaletta, the youngest son of Tanoa, while passing along the north end of Ovalau in his canoe, desecrated a fishing party. He at once determined to possess himself of what they had taken, and for this purpose dashed in among them, and fired his musket. The shot killed a young man, who proved to be a nephew of Tui Levuka, the chief of Ovalau, and was recognised by some of Rivaletta's followers. This discovery did not prevent their carrying the body to Ambau to be feasted upon; but, in order to prevent it from being known there, the face was disfigured by broiling it in the fire in the canoe. Tanoa, however, soon became aware of the fact, and forthwith sent a whale's tooth to Tui Levuka, as the value of his loss, together with a number of little fingers, cut from the people of Ambau, as a propitiatory offering. The remuneration was received by Tui Levuka as sufficient, and no more notice was taken of the matter."

In 1834 eight of the crew of an American brig were ensnared, murdered, and devoured. Their remains were bought of the natives, and seven were "brought down to the shore much mutilated, in consideration of a musket. The eighth, a negro, had been cooked and eaten. Captain Bachelor had the bodies sewed up in canvass, and thrown overboard, in the usual manner. They, however, floated again, and fell into the hands of the savages, who, as he afterwards understood, devoured them all. They complained, however, that they did not like them, and particularly the negro, whose flesh they said tasted strong of tobacco. The brig then went to Ovalau."

In reviewing this book, and passing over, as we have done, the second volume, we ought perhaps to have reminded our readers of our disposal of the claim of Mr. Wilkes to the discovery of an Antarctic Continent, which appeared in the pages of the *Literary Gazette*, and was the first narrative of the British expedition in the same seas given to the public on its happy return. In his national work, the American officer endeavours to maintain the credit of his original suppositions, and supplies us with a picturesque engraving of the imposing scene. To meet this view of the locality we shall only quote what will be found in our No. 1390:—

“On the 4th of March they (the Erebus and Terror) recrossed the antarctic circle, and being necessarily close by the eastern extreme of those patches of land which Lieut. Wilkes has called ‘the Antarctic Continent,’ and having reached their latitude on the 5th, they steered directly for them; and at noon on the 6th, the ships being exactly over the centre of this mountain range, they could obtain no soundings with 600 fathoms of line; and having traversed a space of 80 miles in every direction from this spot, during beautifully clear weather, which extended their vision widely around, were obliged to confess that this position, at least, of the pseudo-antarctic continent, and the nearly 200 miles of barrier represented to extend from it, have no real existence!”

And we added, “Lieut. Wilkes may have mistaken some clouds or fog-banks, which in these regions are very likely to assume the appearance of land to inexperienced eyes, for this continent and range of lofty mountains. If so, the error is to be regretted, as it must tend to throw discredit on other portions of his discoveries which have a more substantial foundation.”

Since writing this, the Atlas of the American Expedition has appeared, and there, in actual sight, after a chart of the world, accompanied by isothermal lines, we have another of “The Antarctic Continent, shewing the icy barriers attached to it; discovered by the U. S. Ex. Ex., Charles Wilkes, Esq., Commander, in 1840.” So that it is asserted, at any rate, to be a great fact. The particulars are regularly set down. There is Repulse Bay, Peacock’s Bay, Piner’s Bay, Disappointment Bay, and Porpoise Bay; Knox’s High Land, Budd’s High Land, Totten’s High Land, North’s High Land (i’ the south), and High Land covered with Snow (land enough to make a continent); and Port Alden, Port Case, Port Emmons, and Cape Hudson, and Reynolds’ Peak, and Elds’ Peak, and we know not what else, to verify the discovery. We shall probably resume its consideration.

ARTS AND SCIENCES.

The New Arctic Expedition.

In No. 1391 of the *Literary Gazette* (so long ago as September 16th, 1843, see p. 597 of the volume for that year) it was stated, at the conclusion of our original account of the Antarctic voyage, that another expedition to the Arctic circle was contemplated, the command of which would be offered to Sir James Ross. Various circumstances arose to delay the execution of this design, and to modify the appointment of those to whose charge it should be entrusted. At length, however, the return of Sir John Franklin from his government of Van Dieman’s Land has given it a new impulse, and the sailing of the expedition under his com-

mand has been finally determined. After communications from the first Lord of the Admiralty (the Earl of Haddington), Sir J. F. has undertaken this onerous enterprise; and, with the experienced and able Capt. Crozier (who is daily expected from the continent) as his second, will forthwith prepare for the service. Both the Erebus and Terror returned from their arduous southern voyage in as perfect condition as when they started from Chatham. Their strength and capability of resistance have indeed been well tried; and thus, for skill in their commanders, and the requisite qualities in themselves, we have every reason to augur hopefully of the results. These vessels have been towed up to Woolwich, where there is to be a small steam-power attached to each ship, so as to help them by means of the screw to push their way through the ice. Sir J. Franklin has, we learn, visited them this week in company with his gallant companion and friend Sir James Ross, whose advice must be so invaluable on such an occasion, even to the most experienced of polar-sea navigators, and given directions for commencing their equipment. The expedition is appointed to sail about the first week in May, and ought on no account to be later. The ships being in first-rate order, will not require the least repair. The only alterations necessary will be for the purpose of applying the small steam-power and a screw-propeller to assist them in light winds or calms, which greatly prevail amongst the ice of Baffin’s Bay. This can soon be done. The officers, we believe, are not yet, but will of course be immediately appointed. The intended route is through Barrow Straits, between Cape Walker and Banks’ Land, and thence to the continent of America to the westward of Woollaston Land. They will still be able to take two years’ provisions; though the steam-apparatus and coals will not admit of their taking three years’ complete, as on former Arctic voyages.

Heaven prosper them, and enable them to complete a geographical survey honourable to the character of the greatest naval nation that ever existed on the face of the earth!

ROYAL INSTITUTION.

February 7th.—Mr. Grove “On the voltaic arc.” When the brilliant arc of flame which plays between the terminals of a powerful voltaic battery was first observed, it could scarcely be made the subject of experiment, from the enormous and unmanageable apparatus required, and the very short time during which, even under the most favourable circumstances, the effect could be made to continue. The discovery of the nitric-acid battery by Mr. Grove, however, has placed it in the power of any experimentalist, who has moderate means at his disposal, to maintain for many hours a flood of this intense light and heat, with a battery occupying very little space, and comparatively inexpensive. On this occasion 100 pairs of Grove’s battery were employed; and the light was probably the most brilliant and voluminous ever seen. After exhibiting the power of the arc by fusing stout copper and platina wires, which ran down as easily as a shred of sealing-wax melts in the flame of a candle, Mr. Grove submitted the following propositions as the theoretical data upon which his subsequent experiments were to be based, and which he considered opened an interesting and important field of inquiry.

1. Force, like matter, is, humanly speaking, incapable of being created or annihilated.

2. Electrical phenomena can be accounted for as an affection of ordinary matter, or a mode of force, without calling in aid a hypothetical

fluid or fluids, of the existence of which we have no evidence.

With regard to the first proposition, it is universally established, that matter cannot be created or annihilated. The material constituents of the burned candle, though apparently consumed, yet exist in their original weight. The felly of a worn-out wheel is only dissipated or spread over the roads upon which the wheel has run. So Mr. Grove says of force: wave your hand; the motion which has apparently ceased is taken up by the air, from the air by the wall of the room, and so, by direct and re-acting waves, continually comminuted, but never destroyed. So far the conception of the non-annihilation of force offers no great difficulty; but what becomes of force when motion is arrested or impeded by counter-motion? if, for instance, one ball impinges on another, or one wheel rubs against another, is not the force annihilated? no: for no such percussion or friction can exist without the development of heat, which, even if not viewed as vibration, *i. e.* motion, is at all events a mode of force, and capable of reproducing motion. Let the body A move in one direction at a given velocity, and the body B in the contrary direction at the same velocity; it is admitted that, if not arrested, the initial force would cause them to move on for ever in the same directions, and with the same velocity; but if in passing they touch or rub against each other, heat, or electricity, or both, are developed, and these in direct ratio to the original velocity and the degree of resistance. If friction, *i. e.* resistance, is lessened, as by oiling the joints, we have more motion, less heat; if increased, as by roughening the points of contact, we have more heat, less motion; and so of the rest. Could we in any mechanical engine, says Mr. Grove, collect all the heat and electricity at the frictional points, all the motion of the waves of air, &c., and unite them as a single impelling power, we should have exactly the initial force; just as we should have again the candle if we could collect and recompound its constituents. A little consideration will make the contrary of this view inconceivable. Motion is only stopped by friction, which inevitably gives heat; or by aerial resistance, which is other matter carrying off the motion, or some like effect; and if the reaction of these be not equivalent to the initial force, action and reaction are not equal.

With regard to the second proposition. An electrified wire evinces a re-acting current upon the cessation of the primary, resulting, according to Mr. Grove, from a polarisation of its molecules. The disruptive discharge, whether Franklinic or Voltaic, is still more corroborative of the view which regards a hypothetical fluid as unnecessary. At first sight, the spark appears an emanation of something sensible though immaterial; but the electric spark from tin is blue, from silver green, from iron scintillating; similar are the colours of the voltaic arc from each of these metals; similar are the colours from the ordinary combustion of these metals; and the other metals, though less distinctly marked, give the same character of flame when electrified or burned. If a spark be taken from a brass knob to a polished silver plate, brass can be discovered by aid of the microscope fused on the silver, and *vice versa*; and the transfer of metallic particles in the voltaic arc is evident, on examining the terminals, to the naked eye: the spark or arc is, then, an affection or transfer of ordinary matter, and depends upon the nature of the terminals between which and the medium across which it passes. Various experiments were

shewn by Mr. Grove in illustration of these principles; thus, the voltaic discharge was taken for a few seconds between iron terminals, in a vessel of nitrogen, where ordinary combustion could not take place; the interior of the vessel was then rinsed with dilute muriatic acid, and from this iron was immediately thrown down by the usual tests, shewing that the arc was in fact a volatilisation of iron. We will not detail the many other experiments shewn by Mr. Grove, who concluded by inviting attention to the following subjects of investigation, founded upon the propositions with which he had started, and which, although he had partially elucidated, were open to much further inquiry; an inquiry which his professional occupations did not give him time to follow out.

1. The relation between the matter transferred in the voltaic arc, and the heat of that arc, to the matter electrolysed in the cells. There is in the voltaic arc a double action; each electrode is transferred in counter directions, and thus frequently the same particles travel backwards and forwards. Mr. Grove once thought the transfer of matter would be proved equivalent to that in the cell, but this fact of re-transfer makes it a very complex proposition; and philosophically, the equivalent of force would as satisfactorily account for the transfer of the current as the equivalent of matter: as one revolution of a wheel of two feet will cause two revolutions in a wheel of one foot periphery; so the intense heat, which is the exponent of the force, may, with the small quantity of matter acted on, be equivalent to the larger quantity of matter electrolysed in the cells with a less intensity of force, *i. e.* of chemical action.

2. The relation between the influence of the voltaic arc on the intervening medium, and of the intermedium on the arc.

3. The practical application of the arc in forming alloys of metals difficult of fusion, such as platinum, iridium, rhodium, &c., with the ordinary fusible metals, by dropping the former from the arc into the latter already fused in a crucible or suitable vessel. An alloy of platinum and copper thus made was exhibited.

Feb. 14th.—Prof. F. Forbes, "On some remarkable analogies between the animal and vegetable kingdoms." After a few remarks on the prevalent neglect of the metaphysics of natural history in England, the Professor proceeded to illustrate the importance of this branch of the science by an exposition of the relations of the animal and vegetable kingdoms; first through *polarity*,—by which term, as applied by naturalists, is understood the opposition or divergence of the two great series of beings composing the animal and vegetable kingdoms, the lowest forms of each being most nearly allied, and not the highest of the latter with the lowest of the former, as would be the case if such relation did not exist; and second, through *analogy*, dependent on the correspondence of the divisions of the two kingdoms, and of the laws regulating the beings they respectively include. Two classes of analogies were made the special subjects of his discourse:—1st. *Analogies* depending on the manifestation of common laws regulating the disposition or combination of individuals composing a species. The laws of the morphology of composite beings, as discovered in the vegetable kingdom by Linnæus, and afterwards by Wulf and Goethe, and as shewn to exist in the animal kingdom among the sertularian zoophytes by the professor himself (see *Lit. Gaz.* for Oct. 1844), was explained in illustration of this part of the subject. 2d. *Analogies* depending on a certain correspondence, or relation, or resemblance,

between the groups or degrees of alliances under which species are assembled. These were illustrated by the exposition of certain views of the lecturer respecting parallel groups (groups equal in structural value). He maintained that throughout nature, wherever two groups were found exactly parallel in zoological and botanical value, of whatever rank as alliances, they would be found to present certain constant and universal analogies, the one exhibiting the characters of concentration, unity of combination, and tendency to the development of an endoskeleton at the expense of the exoskeleton; the other exhibiting a tendency to elongation, articulation, and the development of exoskeleton, and suppression of the endoskeleton. These characters in the animal kingdom would be manifested chiefly in the nervous system and its dependencies, and in the vegetable kingdom in the reproductive system. Vertebrata and articulates, osseous and cartilaginous fishes, the patella and the chiton, were adduced as instances from the animal kingdom; and exogens and endogens, rosaceæ, and leguminosæ, as examples in the vegetable kingdom.

PARIS LETTER.

Paris, Feb. 15, 1845.

Academy of Sciences: sittings of 3d and 10th Feb.—M. Milne Edwards read a further memoir of his zoological researches on the coast of Sicily. Its object was to shew that throughout the whole class mollusca as well as that of the crustacea, the veins fail more or less completely, and are functionally replaced by gaps or intervals; so that the blood distributed to the different parts of the economy by the arteries overflows into the cavities of the body, and traverses the abdomen wholly or partially to return to the organs of respiration.

M. Marguerite described new combinations of tungstic acid with the alkalis. He shewed that there existed a series of tungstates with 1, 2, 3, 4, 5, and even 6 equivalents of tungstic acid to one equivalent of base.

M. Dumas gave an account of experiments with chlorine liquefied and cooled down to 90° below zero in a mixture of solid carbonic acid and ether. Phosphorus dropped into the liquid chlorine inflamed with violent explosion. Arsenic at ordinary temperature falling into the liquid chlorine bursts into flame. Antimony, on the contrary, remains in contact with liquid chlorine without combining with it. The experiments of M. Dumas in regard to phosphorus are at variance with those of M. Schrötter recently announced. He found phosphorus and antimony in the like circumstances both inert.

M. A. Aguinet addressed a note on the employment of liquefied gases as motive forces. He proposes to use sulphurous acid or ammonia, as liquefying under low pressures. The machine invented by him will be examined by a commission.

M. Turck announces that albuminous liquors continually disengage ammonia, and that the formation of this gas is due to the simultaneous presence in these liquors of the chlorhydrate of ammonia and caustic soda, which re-act the one on the other, until the soda has entirely disappeared. The albuminous liquors examined by M. Turck are, saliva, the serum of blood, and the white of egg. M. Berzelius and M. Gmelin do not consider saliva as a liquid containing albumen; but M. Turck thinks they have been led into this error through imperfect processes.

M. Pouchet wrote, in reference to the last

memoir of M. Milne Edwards, that two years ago he himself had announced the general fact, that in the gasteropodes the blood overflows into the abdominal cavity, and is there absorbed by the gaping extremities of the veins.

The missing Plays of Moliere.—A most interesting discovery has been made within these few days. It is known that the "Comedien Lagrange," who edited Moliere's plays, had bought, in 1680, the house occupied, in 1658, by his favourite author in Rouen. One of the descendants of Lagrange, Mons. A. Guerauld, engaged in a law-suit, recently visited Rouen to ferret out some family papers in his ancestor's house, and amongst them he discovered a dusty manuscript bearing the inscription of the *Docteur Amoureux*, known to be the title of one of the missing comedies of Moliere. The ms. contains, besides the comedy, the rough sketch of the first scenes in the *Etourdi*, together with a reference in the play to a well-known "interlude" which Moliere, who was an actor as well as an author, used to introduce in most of his representations. These circumstances concur in establishing the authenticity of the comedy, and will doubtless enhance its value in the eyes of the curious.

LITERARY AND LEARNED.

ASIATIC SOCIETY.

Feb. 15th.—The Earl of Auckland in the chair. The secretary read a paper on the history of the Chinese Triad Society, of which some notices have appeared in former volumes of the society's Transactions. The Triad Society has excited some interest from its ostensible object of overthrowing the foreign family which now occupies the imperial throne, and restoring the true Chinese dynasty which, two centuries ago, was dispossessed by the Manchoo race. Once during the late war with China they offered to cooperate with our armies, and to turn against the Manchoo, and those of their countrymen who supported them. This was at the occupation of Chapoo, in whose garrison many of the soldiers were members of this body. The offer was rejected, but they created a disturbance in the city, and left the army, probably in search of plunder, which is believed to be the real object of the association, though covered by a cloak of patriotism.

The papers read consisted of translations by Mr. Gutzlaff of documents belonging to the body found at Hong Kong. They consist of songs used at the introduction of new members, of the oath taken by the novice, and of an account of the origin and progress of the society as given by themselves. According to this account they take their beginning from a war between the Manchoo and the Seloo, towards the close of the 17th century, in which the government was materially aided by an association of 1200 bonzes of Fokien, whose success and consequent reward so excited the envy of the courtiers, that their establishment was burned to the ground, and all the body destroyed, with the exception of five, who fled from the cruelty of their treacherous persecutors. They were soon joined by the youthful son of the late Chinese emperor; and afterwards by many other persons who were well affected to the old dynasty. For several years they maintained a bold struggle with the usurping government; but in 1736 they were compelled to disperse into various parts of the empire, having previously agreed upon certain signs by which they might be known to each other, until the great day of vengeance should arrive, when they would all march to Nanking, and establish upon the

throne the family of their ancient sovereigns. From that time to the present they have maintained a secret organisation, like the freemasons of Europe, divided into lodges, and connected by certain signs understood only by themselves; the manner of placing the cups and dishes on the table, of pouring out tea, of eating and drinking, of putting on a garment, and the words in which the commonest question is put, will immediately inform a member of the presence of another of the body, although the signs of recognition are based upon such trifling differences as would escape the most inquisitive eye uninitiated in the secret. The association is said to be extending; it embraces people of all classes, chiefly of the more disreputable, though some inferior mandarins and people attached to the police are among them. They hold frequent meetings, at which they renew their oath of fidelity towards each other, denounce traitors, and resolve upon the best and most secret mode of punishing them. They afterwards mingle their blood before an altar of incense in token of eternal fidelity, and usually conclude with a drunken debauch. Mr. Gutzlaff states, in conclusion, that the power of the society is increasing; and he speculates on the probability of their joining the political societies forming in every part of the country, with the object of upholding the celestial empire against all barbarian encroachment.

A concise account of Aden, by Assistant-Surgeon Malcolmson, who had been a permanent resident there ever since the station was established, was then read. The writer states that the town is built on the crater of an extinct submarine volcano, whose activity must have surpassed any idea we can form in judging from the operations of existing volcanoes; that after a season of repose, which may have lasted myriads of years, this volcano became active again, and formed a second crater on the north-western side of the valley. He places the second eruption at a period long anterior to the existence of animal life. With the exception of one peak, the whole of the peninsula is composed of rocks, unfit for building-purposes, as they peel off in thin laminae when exposed to the air. The peak excepted is a basalt projecting from the edge of the precipice, down the sides of which the masses required for building are thrown by the blast which detaches them into the valley below, where they are shaped for use. The writer is of opinion that Aden was once an island; and that the isthmus now connecting it with the continent, which is no where above six feet in height or three quarters of a mile in breadth, was formed by the tides from each side meeting in the middle. The animals of Aden are a few timid monkeys, believed by the Arabs to be the people of the tribe of Ad, transformed in consequence of their wickedness, some hyenas, many very beautiful foxes, and an immense number of rats. The reptiles are—snakes, lizards, and scorpions of two kinds, one very large, reaching to eight inches in length, but whose sting is not dangerous; the other smaller, said to be very venomous. The plants are chiefly pretty flowers growing in the hills; and there were some acacias of considerable size, and other trees, at the coming of the English; but these have all been cut down for fuel. The climate may be divided into two seasons, the hot and cold. In the hot season the thermometer ranges as high as 104° in the shade; but the heat is by no means unbearable—in fact, the difference between the sensible temperature and that shewn by the thermometer is always very remarkable. This great

heat does not produce sickness; and although the troops suffered dreadfully, at first, from want of accommodation and proper food, from the great fatigue and watching to which they were exposed, and from the dreadful filth of the place; now that these causes are removed, the writer feels warranted in stating that a more, healthy station does not exist in any British colony. When the place was first occupied by the British, the population consisted of about 1000 half-naked and half-starved inhabitants: there are now at least 20,000 residents, well clothed and well fed, besides the troops, amounting to 3500, and a fluctuating population of 1500 souls. The water is of very superior quality, and obtained by wells, in which it remains at the same level at all seasons. It is not, unfortunately, sufficiently attainable for irrigation; and there is but little rain to supply its place: were it not for this impediment, the success of the government garden proves that the soil would be highly productive. There are remains of large tanks on the peninsula, which the writer thinks were abandoned when the wells were dug; but in all probability they were used for irrigation, and if restored, might be again available for that purpose. The dwellings are principally composed of wooden uprights, whose intervals are filled with reeds and lined with matting formed of leaves of the date-tree: they are cool and comfortable, and better adapted to the climate than more costly edifices. The chief objection to them is their liability to fire, of which an instance was seen in the whole of the lines of the 10th regiment having been destroyed in two hours.

The place is now perfectly healthy; the troops and their families cheerful and happy; they have good quarters and excellent food, and are on good terms with the inhabitants. The town is improving; ruins have almost disappeared; many stone houses have been built, and others are building: the streets are now well levelled and regular; and the revenue has doubled every year. Mr. Malcolmson is decidedly of opinion that Aden is destined to be one of the most important posts belonging to England, as there is every indication that the intercourse with India will be restored, at least in part, to its ancient route.

SYRO-EGYPTIAN SOCIETY.

THE meeting of the 18th instant, Dr. Lee in the chair, was very numerous attended to hear Professor S. Lee's communication regarding Dr. Forster's interpretation of the Hamairitic inscriptions. The paper was too long and argumentative to admit of analysis. It shewed satisfactorily that Dr. Forster had committed some errors in his translations of the Arabic poems contained in the *Monumenta Vestustiora Arabica* of Schultens, some of which affected the positioning of the site where they were first discovered by Abdul Rahman, "slave of the most merciful," and viceroy in Yemen of the Khalif Moawiyah. Such was the reading of "he travelled with a hundred horsemen," which Dr. Forster has translated as so many parasangs; and the question of four parasangs, which Dr. Forster reads as forty. The paper did not, however, enter upon any discussion regarding the Hamairitic inscriptions themselves; though the learned professor expressed his opinion that they were of post-Christian times, from their apparently containing some Greek letters.

The honorary secretary announced that Dr. Forster and Professor Lee had been particularly invited to attend the discussion, but that they were unavoidably absent. Mr. Bucking-

ham regretted the critical severity and bitter tone which the Professor had adopted towards Dr. Forster and his panegyrist in the *Quarterly Review*. Mr. Cullimore then entered more into the merits of the case, and in an able argument pointed out that, however much Professor Lee's paper might affect Dr. Forster's Arabic scholarship, it did not do away with the probability of the inscriptions preserved by Al Kazimi, as ancient Arabian monuments, found on the coast of Aden, being the same as some of the lately recovered Hamairi inscriptions on the same coast. That the castle in which they were found, and so much insisted upon by Schultens and Professor Lee as being near Aden, is expressed in Al Kazimi's account of the Arabian viceroy's journey as on the coast of Aden, which being the country of the Adites, long preserved as the name of the whole territory that which now only belongs to one site; and which he further illustrated by the name Adramita, given to it by classical geographers. Sir Charles Malcolm urged, that after Aden, Hiss Ghorab was the only other harbour on that part of the coast, and therefore likely to have been an ancient emporium, as its ruins and its connexion with Nakab al Hajar also testify. Mr. Johnson, by comparing the inscriptions with others from Abyssinia, shewed the presence of several Ethiopic letters. Mr. Ainsworth expressed himself much disappointed with Professor Lee's paper. With the exception of correcting some translations of Arabic, it left all that regarded the Hamairi inscriptions in exactly the same state. He had no doubt, notwithstanding Professor Lee and also Mr. Bird's late statements regarding the modern date of these inscriptions, that some of them were of very high antiquity, as well also as the ruins where they had been found. Sir W. Jones, and other Oriental scholars, had lamented their absence as a great gap between us and the earliest records of mankind; and whatever may be the opinions as to the progress made in deciphering these inscriptions, there appears little doubt that, extending through a considerable space of time, they and the ruins which accompany them embrace that interesting epoch when the trade of India flowed through Arabia towards Egypt and Palestine, and thence to Europe; which included the dynasties of the Adites, of the kings of Yemen, of whom Hamyar himself was the fifth in succession, and the renowned Balkis, queen of Sheba, the twenty-second, and extended through the time of the Abyssinian kings of Yemen to the Persian satraps and Muhammadan conquerors; thus embracing ante- and post-Christian epochs. The existence of Ethiopic letters in these inscriptions did not attest an Abyssinian origin, as we could not tell if the Abyssinians on their part may not have borrowed them from the ancient Adites, who were frequently their invaders and conquerors. Dr. Yates was also of opinion that Professor Lee's memoir went no further than to correct certain Arabic mistranslations of Dr. Forster. Mr. Mussabini thought that little real progress had been made in deciphering the inscriptions, since there was so much difference of opinion as to whether they ought to be read from left to right, or right to left. Dr. Lee hoped that Dr. Forster would himself answer Professor Lee's objections; the time was too brief to allow of the question being thoroughly discussed at this meeting.

LITERARY AND SCIENTIFIC MEETINGS FOR THE ENSUING WEEK:—

Monday.—Geographical, 8½ P.M.; British Architects, 6 P.M.; Medical, 8 P.M.

Tuesday.—Medical and Chirurgical, 8½ P.M.; Civil Engineers, 8 P.M.; Zoological, 8½ P.M.

Wednesday.—Society of Arts, 8 P.M.; Geological, 8½ P.M.; Pharmaceutical, 9 P.M.; British and Foreign Institute (lecture).

Thursday.—Royal, 8½ P.M.; Antiquaries, 8 P.M.; R. S. of Literature, 4 P.M.; Medico-Botanical, 8 P.M.

Friday.—Royal Institution, 8½ P.M.; Philological, 8 P.M.; British and Foreign Institute (conversazione).

Saturday.—Asiatic, 2 P.M.; Westminster Medical, 8 P.M.; Medical and Chirurgical (anniversary meeting), 3 P.M.; United Service Institution (anniversary meeting), 2 P.M.

FINE ARTS.

THE BRITISH INSTITUTION.

No. 51. "Shylock." J. P. Knight, R.A.—To this likeness of the malevolent, is attached in the catalogue a quotation of his direst hate; but the striking deflection in the countenance is, that it is not at all vindictive. On the contrary, it might well represent the benevolent expression of Cumberland's Sheva. With this drawback, the picture displays all the ability of the artist, is finely poised, and every accessory handled with perfect dexterity.

No. 58. "Rachel leading her Father's Sheep." Sir G. Hayter, M.A.S.L.—A dark-browed damsel, whose figure we cannot commend—nor indeed does she in any way come up to our idea of the scriptural beauty. Sir George has two other productions in the Gallery: 250, "La Guitare;" and 400, the original study for his famous picture of "The Reformed House of Commons."

No. 68. "A Highland Chieftain." F. Grant, A.R.A.—An exceedingly spirited portrait, whole length, "in the garb of old Gaul." The elastic dignity of the Highland treader on heather is finely portrayed; and the brilliant colouring of the clan tartan adds to the animation of the whole. It is on a small scale.

No. 137. "The Wild Nosegay," by the same, is a charming and well-painted fancy.

No. 100. "The Two Friends." S. Gambardella.—Executed in a subdued yet effective tone, this picture is a fair specimen of, and in the manner of, the Italian school. A lady and her favourite dog are the friends, and there is an extremely pleasing intelligence between the two. 373. "Alice," by the same, and in the same style, also deserves our just praise. Both belong to a class which always charms by its softness and grace; though it does not excite higher feelings by its boldness or wonderful touches.

No. 126. A very clever study of five negro heads, by W. Salter, M.A.F.; which brings us to notice

No. 298. "Jephtha's Return," by the same artist; a sacred scene, from the Book of Judges. We would particularly invite attention to this work, because, in an exhibition of 520 subjects, it stands almost alone as an effort belonging to the highest order of art, and therefore suggests reflections of no very flattering kind in regard to the encouragement of such productions in the English school. It is a large piece, of nearly eight feet by eleven, and represents the fatal return of the Jewish conqueror to his house at Mizpeh and devoted daughter. The triumph of the proud victors, and the rejoicings prepared to hail and welcome them, form the general character of the groups that fill the canvass; but its joy is dashed by the horror of the father when he first meets the unconscious and delighted gaze of his beautiful child, and by the participation in that horror by some of those nearest to him who are aware of his awful vow. On the right one incident of a soldier and his wife happily meeting is introduced with touching contrast. In balancing the picture, Jephtha on his noble horse, and his followers

in all the pomp and panoply of war, occupy more than half the space. On the other side are the beautiful maidens of Israel, with their dances, harps, timbrels, and other musical instruments, issuing from the temple to greet their protectors home. The effect of the whole is most satisfactory; and the careful study the artist has bestowed upon every part of the costume and accessories certainly recommends his labour to great public approbation. It is our duty, as critics, to say this much; for even if we could not, as in this instance, do it in honour of the painter, we ought to invoke patronage for a class of art, the countenance of which is much needed to raise us above the petty and manufacturing performances which are so apt to find a ready market, whilst the works of Hiltons, and others like to him, are neglected. 213. "The Young Cavalier," by the same, is a very handsome boy, well seated on a capital Shetland pony.

No. 156. "Infancy." Mrs. W. Carpenter.—A very charming composition, and painted in a charming tone. The child is a true (not a pictorial) child, and the flesh-colour is as genuine as the infantile form and face. 83. A study of a child's head, and 360, a bit of landscape, do equal credit to the talent of the fair artist, who has long been an ornament to her sex and profession in our native school.

No. 44. "Belgie Galliot aground, &c." E. W. Cooke.—The variety and excellence in the landscape-department exhibited this year are very gratifying, though they do not demand very detailed criticism. In this production of Mr. Cooke's, possessing the usual features which have raised him into much and well-deserved popular estimation, the atmospheric effects will chiefly strike the connoisseur as of rare merit; but the same room contains, 24, "Hastings," 70, "Sandbank," 90, "Dort," and 104, "Seacamp," all of them sea-pieces, delightfully natural, and in more than one case rendered more effective by the introduction of craft either in mid or distant perspective, and all painted with artistic skill and feeling.

No. 54. "A Wood Scene." J. Linnell.—Of the richest autumnal brown, and most grateful to the eye. See, for further proof of talent, 369, by the same.

No. 63. "The Old Mill." T. Creswick, A. R. A.—Cool and delicious. We want but a summer day to enjoy this rural nook infinitely more than we can now in the midst of wintry frost. Buildings, wood, and water, are all equally picturesque. Nos. 32, 127, "Recollection of the Alps;" 310, "Near Fribourg, Black Forest;" and 358, "The Stepping-stones," bear ample testimony, not only to Mr. Creswick's ability in painting such homely rustic nature as we have just noticed, but his power to seize the grandest and most terrific forms of dark ravine and mighty mountain-peak, lifting their shattered summits to the sky, and transfer them to his canvass with the force of a Saviour. No. 110 is a very striking example.

No. 64. "Solitude." W. Linton.—Hanging close to 63 (see the foregoing), Mr. Linton's "Solitude" seems all on fire. It is a glowing and striking composition, in which every gradation of light and mass of positive colour are managed with splendid efficacy. We may consider this as a remarkable fruit of the artist's long and arduous studies under a southern sun.

No. 74. "Rouen"—C. R. Stanley—is a fine subject, and yet we cannot say that we are much gratified with this diligent facsimile of it. Together with 478, we think it shews greater in promise than in performance, for their parts are

quite unexceptionable, though the ensemble does not do more than please.

No. 118. "The Campagna, Rome." W. Simon.—A classic landscape, with the Apennines in the distance, meriting the good position it has in this Gallery.

No. 124. "A Cornish Mountain Scene," H. Bright.—A fine landscape, and we hope but the forerunner of others of the same or greater talents, which must rank the painter high in this branch of art, though so rich in competition.

No. 146. "An Avenue." Hobbina? No! F. R. Lee, R. A.—It is, however, another Hobbina, and in no way inferior to that picture of the old master which brought so large a price from Sir R. Peel. The avenue is more oblique, we think an improvement, and there is the same natural and bright or chequered lights falling through the trees, resting on their branches and leaves, or distributed on the sward beneath. It is a happy trick of art. Nos. 202, 234, and 274, are three other admirable illustrations of sylvan scenery and atmospheric influences by the same ever-charming hand.

No. 212. "The Cartoon Gallery." J. D. Wingfield.—A curious, highly-finished, and successful work, which displays the pictures in the Cartoon Gallery at Hampton Court in their proper places, whilst visitors are promenading on the floor below. We have not very many productions of this species, but the Dilettanti Society and others will occur to memory; and it is not a little in eulogy upon the present performance to say, that it might safely be hung by the side of the best of them. It is very cleverly and very carefully done. 265, a very small "Student," and 312, a "Summer Afternoon, Regno Anna (Rape of the Lock)," are not unworthy of Mr. Wingfield's successful pencil.

No. 315. "The Wreath." T. M. Joy.—We give the artist joy upon his treatment of this fanciful piece. It is poetical, and in every respect grateful to behold. We like pictures which we can look upon again and again with a renewal of pleasurable feeling; and this is one of them. 264 is another of a smaller size.

DISCOVERIES AT NINEVEH.

The writer in the *Malta Times*, from whom we took the most of our last notice on this interesting subject, having continued his lucubrations in that journal of the 4th instant, we again avail ourselves of his judicious remarks and descriptions.

The nature of the sculptures and inscriptions is alone sufficient to prove that they must be attributed to a period preceding the Macedonian conquest of Persia. The difficulty lies in determining to which of the three great dynasties that successively ruled over the Assyrian empire the edifice may be assigned; whether to the first race of kings, of whom the last was Sardanapalus (b.c. 820); to the second, which ended with the destruction of Nineveh by Cyaxares (b.c. 606); or the Medo-Persic conquerors, who governed the eastern world until their overthrow by Alexander.*

The first argument is briefly dismissed as untenable.

Several important facts may be advanced to connect the edifice with the second Assyrian era. In the first place, I would direct your attention to a very remarkable passage in the 23d chapter of Ezekiel, verses 14 and 15: "She saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion,

* For the sake of convenience I have followed the most usual chronological and historical arrangement, which, however, does not imply an assent in its accuracy.

girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity." The literal version of the passage is: "She saw men sculptured upon the wall, likenesses of Chaldeans, painted with red ochre, girded with girdles on their loins, with spreading tiaras (or flowing head-bands) upon their heads," &c.* It would be impossible for any one acquainted with M. Botta's sculptures not to be struck with the accurate description of these contained in this passage. It is evident that the whole face of the marble was painted with a kind of red-ochre, except where certain ornaments were designated by more brilliant colours. The richly decorated girdles and the head-dresses of the principal personages, whether tiaras or mitres, or simple bands confining the hair round the temples and flowing down the back, are amongst the most conspicuous objects. The coincidence is so obvious, that it leads at once to the conclusion that Ezekiel had these or similar sculptures in view. It will be remembered, that Ezekiel prophesied on the river Chebar, the Chaboras or Khabour, in the immediate neighbourhood of Nineveh; that in this chapter he is referring to a period previous to the fall of that city,—an event which he probably witnessed.†

The following facts would further tend to prove that the monument belonged to the second Assyrian dynasty. The absence of symbols and sacred emblems belonging to the Magian religion, the nature of the divinities or idols represented, historical evidence as to the period of the destruction of Nineveh, the dress of the figures, the character used in the inscriptions, and the style of architecture.

Between the fall of the first Assyrian dynasty and the final overthrow of Nineveh by the conjoined armies of Cyaxares and Nebuchadnezzar, the empire of Assyria was governed by a race of kings, who extended their conquests over the whole of western Asia, and even far beyond the frontiers of Africa. In the reigns of Senharib or Sennacherib, and Essarhadon, it included not only the countries comprehended within the frontiers of Assyria, in the widest acceptation of the term, viz. Babylonia, Susiana, part of Media and Mesopotamia, but also Cilicia, Phœnicia, Syria, Egypt, Ethiopia, and a part of Arabia. The monarchs of this dynasty are frequently mentioned in the history and prophecies of the Jewish people. Their names, shewing an Indo-Germanic origin from their construction, differ entirely from those of the kings of the first Assyrian dynasty, which have been preserved by the profane historians, and are evidently Semitic. This fact would tend to shew that this second dynasty was derived from Media. But as the Magian religion even at this period appears to have prevailed in that country, it would be reasonable to conclude that if the new dynasty were conquerors, they would have compelled its adoption in Assyria. The same remark would apply as to the Median tongue. We have, however, direct evidence to prove that the Assyrians retained, with their ancient

form of worship, their language. Thus in 2 Kings, ch. xix. v. 36 and 37, it is stated, that Sennacherib was slain by his sons, as he worshipped in the temple (or house) of *Nisroch*, his god (compare *Isaiah* ch. xxxvii. v. 38); and in 2 Kings, ch. xviii., we find that the generals of the same monarch were entreated to speak in the Arameean (Syrian), and not in the Hebrew tongue. The Magi did not worship in temples, and, moreover, the name of the Assyrian deity is an indisputable proof of its Semitic origin. *Nisr*, in all the Arameean dialects, means an eagle; and Gesenius has conjectured that *Nisroch* signifies "the great eagle."* Now the deity which is most frequently represented in M. Botta's sculptures combines with the human shape the head and wings of an eagle. The occurrence of this figure at Nineveh, in direct confirmation of the statement in Kings, can scarcely be looked upon as a mere accidental coincidence. As one Semitic deity has been found, it may be conjectured that there are other emblems of the same worship. We have accordingly Baal, or the Assyrian Hercules. The figure appears to represent this divinity—the great head of all the religious systems in western Asia, is of gigantic proportions and of imposing form. In one hand he strangles with apparent ease a lion, whose distorted features and outstretched claws, clinging to the garments of the god, attest the superhuman strength employed in its destruction. In the other hand is a serpent with a monstrous head (or a weapon of that form). Both these attributes at once denote the Hercules of the Semitic race, from which the Greeks derived the traditions subsequently applied to their own hero. In a bas-relief representing the manœuvres of a fleet at sea, we find a marine deity, with the upper half a man and the tail of a fish, probably Triton, whose worship was widely extended over the East.† These divinities, so completely at variance with the spirit of the Magian religion, at once prove that the doctrines of Zoroaster had not yet been introduced amongst the Assyrian people.

The dress of the king closely resembles the Median. A mitre or high conical cap, painted with gaudy colours, adorns his head. His hair and beard are carefully curled, and so minutely and elaborately arranged, that they seem rather artificial than natural. Long robes, richly decorated with tassels and fringes, flow down to his ankles. A similar dress is worn by others, apparently men in authority about the monarch. The warriors are attired in helmets and armour. Although this costume of the king may be Median, it must not be forgotten that it also nearly resembles that of the Babylonians. They allow their hair to grow, says Herodotus, describing that people, and wear a mitre on their heads. They carry a carved stick in their hands, on the top of which is an apple, a rose, a lily, an eagle, or some other figure. Moreover, they wear a linen tunic, which deacends to the ankles, over which is a second tunic of the same material, a small white mantle being thrown over all. The Babylonians may, indeed, have adopted, in the time of Hero-

dotus, the costume of their Medo-Persic conquerors. Thus, though the similarity of dress found in the sculptures of Nineveh and Persopolis may lead to the conjecture that the monuments of both are to be traced to a Median origin, yet this opinion is by no means conclusive. The accurate description of Ezekiel, contained in the passage before referred to, would tend to point out a southern Assyrian origin—it was the dress, says the prophet, of the people of Babel-Chaldea.

SKETCHES OF SOCIETY.

CAPT. STURT'S EXPEDITION.

THE latest accounts we have in the *Adelaide Observer*, after referring to the mysterious murder of fifteen out of an overland party of twenty persons, and the consequent position of Capt. Sturt and his expeditionary party, says: "When the gallant leader wrote, he was not at all dismayed; but expressed the fullest confidence in his steady and intrepid band; and intended to proceed to the scene of the late indiscriminate murders, which are said to have been perpetrated near Laidley's Ponds, and therefore 150 miles, or thereabouts, distant from the usual overland route. His excellency the governor, with Capt. Butler of the 96th, as second in command, Mr. Burr, deputy-surveyor general, Mr. Thomas, and an armed detachment of thirty men (mounted police and soldiers of the 96th), left town on Tuesday last, and will proceed with all possible celerity to the government station at Moorunde, where it is intended to hold a council of war, and determine on ulterior measures. Amongst these will probably be the declaring the district under martial law; the appointing of such additional force as may secure Capt. Sturt's personal safety, as well as enable him to form one or more sufficient depots on his line of route; and to open up a line of communication with Adelaide."

The distant colonial journals, which we receive very frequently, display varieties in the pursuits of society which seem curious to our European habits. Thus we have, in the paper from which we have quoted, an advertisement of a raffle,* headed "Presents for England," and consisting of three prizes of . . . *stuffed birds!* The prize No. 1. consists of thirty-seven specimens of wrens, finches, robins, tailor-birds, pardalotes, parrots, pigeons, plovers, &c. The other two lots are of the same kind, but not so numerous. Then comes a natural-history story of an enormous edible mushroom, which had raised a large log from the ground. And well it might, for it was "from margin to margin, measuring over the upper surface, which was almost hemispherical, 21 inches nearly; circumference, 43 inches; depth of the lamilla, 1½ inch; thickness of the pileus (or fleshy substance of the crown) nearly half an inch. It was of a fine pinkish grey colour, full of the odour peculiar to the tribe, of great richness, and yielded a pint of pure liquid when salted in the usual way. The stem was 5½ inches from the lower part of the crown to the ground, and nearly round, but tapering slightly upward, being 7 inches in circumference at the ground, and not quite 6 inches in the centre." No want of catsup in the colony, we hope.

BIOGRAPHY.

LANAN BLANCHARD, ESQ.

WITH feelings we have not words to express, it is this day our painful task to record the death, on Saturday last, of Mr. Lanan Blanchard; a

* Raffle appears to be adopted to a great extent for the disposal of every species of property.

* *Shashar*, in the text rendered 'vermillion,' is translated 'red-ochre' by Gesenius (Heb. Lex. in verb.). Various meanings have been assigned to it by commentators, but all agree in affixing to it that of a red colour. *Hakek* is 'to cut and grave in the rock,' and fully answers to the sculpture of a bas-relief. *Teboneem-Horus* (Gesenius), *vāqas Sarrus* (Codex Alex., Theodoret, Arab. and Syr. version of Origen's Hexapla), *tīarāa, tīnclāa* (Vulgate).

† The date usually assigned to the prophecies of Ezekiel is B.C. 598; that of the destruction of Nineveh by Cyaxares B.C. 606,—a difference of about thirteen years.

* Hebr. *Lax*. If this critic be correct in combining a Persian intensive adjunct with a pure Semitic root, this word may be cited as a proof of the adoption of the Assyrian mythology by the Medes.

† The mythological symbol of man-fish evidently originated in the East. It was in Babylonia that On, On (Ω), Oannes, or Euhanes, whose figure was that of Triton, left the sea by day to instruct barbarous inhabitants in letters, in the sciences, and in the various arts of peace (Eusebius, Chron. ed. Aucher, vol. i. p. 30). It is not altogether improbable that the name of the Greek divinity is intimately connected with that of the Babylonian.

personal friend long associated with and intimately known to us, and a literary man whose writings have justly earned for him a contemporaneous and wide-spread celebrity, and a fame which will be more extended and permanent. Alas, that we have to add, the manner of his loss was one of those calamitous instances of the helplessness of weak humanity to bear up against the pressure of afflictions. The minds of individuals devoted to the ceaseless toils of literature, calling forth and wasting their energies, are but ill prepared to endure sufferings of another nature. The ideal cannot slide into and compete with the real world; and though it may be a refuge for griefs of a less poignant character, the imagination, however compact, is unable to wrestle with and withdraw us from the more severe visitations of mortal distress. It was the heavy misfortune of Mr. Blanchard, a few weeks ago, to be deprived of a wife, whom a protracted illness had only the more endeared to him—a woman so equable in temper, so warm-hearted, so amiable to all, and so attached to him, that none could be surprised at the more than bridal affection which subsisted between them, and seemed the very spirit of their being. For Blanchard himself was of a fine and congenial temperament. Endued with great (perhaps with too much) sensibility, he was open, sincere, gentle, susceptible to every the minutest act of kindness, firm in integrity, and overflowing with high sympathies towards all that was generous and good. His family bereavement preyed upon him night and day; and at last his excited sense was torn with delirium, and wrecked in the sea of trouble which overwhelmed the powers of reason, and made him unaccountable for his acts. She was gone from his side with whom he might truly have said,

"The mind much suff'rance does o'erstep
When grief hath mates, and bearing fellowship."

His consolation had not only departed, but was the source of his intellectual prostration: the shock was fatal to a fancy and understanding, which had for many years stood the test of unremitting labour for the press; and he who had charmed thousands and tens of thousands continually with his pleasant thoughts, fell a sacrifice to an "o'ercharged heart."

We have incidentally alluded to the prominent features of Mr. Blanchard's character; but must return to offer a slight remark on points in it which particularly riveted our regard and admiration. His unaffected sensibility was absolutely beautiful. It was inherent, spontaneous, and embraced the whole sphere in which he moved. It was alike seen in benevolence towards the poor and lowly; in charity towards a class too often excepted from the rule, the infirm and erring; in justice tempered with mercy towards all; and in the most genial and confiding love towards those whom he esteemed. And so of his integrity. It was without parade or outward demonstration, and seemed to be an innate part of himself. Yet its very gentleness and quiescence made its force. There was no assertion belonging to it, to beget opposition; and any desire that might arise to impede its way perished in the face of its invisible omnipotence. We never knew a man so humbly resolute and so nobly inflexible, with demeanour, manners, and language that might appear to indicate a softness to be wrought upon, and a disposition to evade a collision rather than to brave a conflict. Those who could surmise this, were diametrically mistaken.

The moral and social qualities at which we have thus hastily glanced shone in all Laman Blanchard's literary productions. The lightest

and most amusing of his essays partook of his philanthropy and pathos, and aimed in various ways and moods at the improvement of his fellow-creatures, and the amelioration of the general lot. His graver and political efforts breathed all his unbending fidelity to the side upon which his opinions ranged. He recently wrote in the *Examiner*, having previously, a few years since, been connected with the *Courier* newspaper as an editor and leading contributor. When that journal fell into the hands of the opposite party (shortly before it sunk under its frequent mutations), it was confidently expected that the services of Mr. Blanchard would be recognised by some suitable appointment from the ministry, whose cause he had so zealously and ably sustained. But Whig as well as Tory, we fear, are in the habit of viewing the performance of such services with little favour and less gratitude. They accept the tribute as due to their excellence; a voluntary and conscientious offering, whose honesty should be its sufficient reward. At all events Mr. Blanchard (as we know), after sundry courteous interviews, hearty verbal acknowledgments, and propositions of Pisgah-promise, in the end got nothing. He was again thrown upon his pen for a precarious provision, dependent upon health and strength, and the difficult access to a market where his talents might be appreciated. This, no thanks to friends or parties, he found in the *New Monthly Magazine*, in *Ainsworth's Magazine*, and in other periodical publications; and also in occasional employment on works which the publishers thought likely to be popular, such as the *Posthumous Memoirs of L. E. L.* Was there an inscrutable link between their destinies—her mysterious fate and that of her biographer?

No man ever entertained a more modest appreciation of his own merits than Mr. Blanchard. We never heard him speak of any of his writings; and what is equally rare and laudable in our day, we never heard him decry the writings of others his contemporaries; nor do we believe he ever experienced one feeling of envy or jealousy at success, though it might in every other judgment exceed his own with far less grounds to recommend it. And we ought to look at the vast mass and variety of his productions, which cannot be believed till what has flowed in a hundred streams is collected into one grand river; it will then be seen that his mind was most fertile, never ceasing to throw off original conceptions, fanciful ideas, poetry of a high order, whether playful or pathetic; and being in truth an inexhaustible source of that perpetual and diversified profusion of literary wealth with which he enlivened and enriched the periodical publications of his day, in which men of first-rate learning and exalted genius are swamped till they are dead!

In person Mr. Blanchard was of middle-size and light and active form. His countenance was well modelled, and his eyes peculiarly expressive either of deep emotion or gay humour. His manners, as we have noticed, were placid and gentlemanly; and his conversation, serious or lively, as occasion suited, was always agreeable, candid, and acceptable. His society was much sought by a numerous circle of literary and other friends, to whom his stores of information recommended and his most estimable qualities endeared. He has left a daughter, accomplished under his anxious superintendence in music and other feminine graces, and of whom he was almost passionately fond, and three sons younger than her, to lament the untimely loss of a father, of whom and of whose memory they have just and abundant grounds

to be proud. The sadness which must mix with their filial recollections cannot as yet be consoled; but it must gratify them in the depths of their orphan woes to know that a body of the admirers and friends of their honoured parent have so far provided that they shall not suffer that destitution which is but too often the inheritance of the children of genius. For several years their proper education and earthly comforts have been secured; and the means suggested, if not adopted, for the eligible settlement of the younger branches. Mr. Blanchard was only forty-two years of age. His funeral, attended by many who lived in friendly intimacy with him, will take place this day, at 12 o'clock.

THE MARQUIS OF WESTMINSTER,
DISTINGUISHED by his love of the fine arts, and the possessor of one of the finest collections of paintings in England, died on Monday, at his seat, Eaton Hall, near Chester, in the 78th year of his age. William Gifford was his travelling-tutor; and notwithstanding the Marquis's change in politics from Tory to Whig (it was said on being debarred from a site for stables deemed unsightly or inconvenient near a royal park), a strong mutual attachment was cherished between them till the death of the eminent Editor of the *Quarterly Review*.

THE DRAMA.

Covent Garden.—A spectacle called the *Shadow on the Water, or the Cleverest Man in China*, was produced here on Tuesday. It began with more spirit than it carried through with it, but some fair scenery and a tolerable ballet aided its final reception with approbation.—A notice of *Othello* on Thursday evening, with a press upon our columns, must be postponed. Mr. Betty in the Moor was more effective than in any character he has yet played.

Princess's.—The appearance of the two American stars in *Othello* drew a perfect bumper to the Princess's on Monday. Mr. Edwin Forrest, after some years' absence, reappeared as the Moor, and Miss Cushman was the *Emilia*. Mr. Forrest's delineation of the character is much changed since we last saw him, and is now even a more false reading than it was. To our mind the actions of Othello should be bold and tender in his love, apt and prompt in his conclusions, brave and impetuous as a soldier; and this temperament, resulting from a nature as free and confiding as it is generous and noble, produces the alternate ascendancy of the different passions, the entire change from the fondest love and most unbounded confidence to the tortures of jealousy and maddest hate; for

"Once to be in doubt is once to be resolved."

Now Mr. Forrest never did resolve, but calmly and deliberately weighed every word he had to utter, from his first measured address to the senate to the closing scene, so much so that the fine passage,

"If she be false, then heaven mocks itself!"

was utterly lost. There were, however, occasional displays of ability, which were warmly applauded, but these were few and far between; and as a whole we must pronounce this version of the part to be slow and heavy. The *Emilia* of Miss Cushman is almost beyond praise; nothing could exceed the importance, intensity, and dignity, with which some passages were given. Mrs. Stirling displayed much tenderness and feeling in *Desdemona*, and Mr. Graham's *Iago* was just and judicious in the first part, but became careless towards the close. *Cassio* and *Roderigo* were fairly represented by Messrs. H. Wallace and Walter Lucy.

Sadler's Wells.—On Thursday a bold dramatic reform was attempted at Sadler's Wells: it was, the restoration of Shakspeare's *Richard the Third* to its Shaksperian form, which is so very different from Colley Cibber's acting-version, that it could hardly be recognised. It is late in the week for us; but we cannot allow the occasion to pass without a few words of congratulation upon the complete success of the attempt. The scenery, appointments, &c., are of the highest order; and this revival is another honourable effort on the part of the management of Sadler's Wells to deserve the public support, of which they have received so considerable a share.

French Theatre.—On Monday the St. James's Theatre was crowded for the *début* of M. Lemaître in *La Dame de St. Tropez*. As the latest performance of this play would take place last night, we need not enter upon a criticism of it; and have only to speak of the execution of his part by Lemaître as a *chef-d'œuvre* of histrionic skill. It is the finest possible study; in which, not only the whole, but every subordinate effect, is marked with extraordinary versatility and fidelity.

Wilson's Scottish Entertainments.—On Monday this popular singer brought out a new entertainment, called *Wandering Willie's Wallet*, which was received throughout with great applause. There was perhaps a little monotony in the earlier songs of the first part; for sweetness itself is more apt to cloy than any other taste. A little variety here would tell. "The bonny house of Airly," the sixth in the list (nearly all tender and pathetic), was so delightfully given, that it seemed to change the feeling; and the act concluded capitally with an old comic ballad, called "John Grimlie." In the second act, another ludicrous and characteristic old ballad, to a tune which takes possession of you and sticks by you for days and nights after, entitled "Watty cam' out on a moonshiny night," appeared also to win the loudest plaudits, though many were awarded to "Why left I my hame?" and "I gaed a waeiful gate yestreen."

ORIGINAL POETRY.

THE BEE.

Ah! who is so blest as the honey-bee,
The sylph and humming-bird of the flowers?
The light-wing'd elf! who so happy as he,
Making the most of the golden hours?
No hermit austere in his waxy cell,
But an epicure and a sage as well.
He kisses the rose's blushing cheeks,
And sucks the balm from the woodbine's lip,
While a merry murmur his pleasure speaks;
Nor only doth he sing and sip,
But reaps besides, and carries away
A harvest to live for a rainy day.
The garden's sultan, he fondly flies
From bud to bud through his flower-serai:
He waits not to see—he is far too wise!
His blooming beauties wither and die;
But the moment one turns pale, he retreats
To solace himself with another's sweets.
Come, friends, let's take for our guide the bee:
Who the way of wisdom so well can teach?
Let's follow his gay philosophy!
Ne'er lose a blossom within our reach,
Nor fail, 'mid the present, to garner up
Some gleanings for filling the future's cup.
ELEANOR DARBY.

VARIETIES.

Baths and Wash-houses.—The directors of this plan have issued a paper explaining its objects, &c., in language adapted to the humblest capacities, the distribution of which they request from their supporters. It describes the means and cost to those who use either bath or wash-house, and also the disposition of the

buildings—but there is nothing said of their localisation.

The French Scientific Meeting for the present year is appointed to take place at Rheims early in September.

Australian Earthquake, a phenomenon rather rare in this quarter of the globe, was experienced last autumn at Flanders Island.

The Fine Arts.—The number of foreign artists now studying in Rome amounts to 405, 300 of whom are painters, 58 sculptors, 39 architects, and 7 engravers; 158 of those artists are Germans, 25 French, 33 English, 17 Russians, 17 Poles, 13 Swedes and Norwegians, 31 Danes, 19 Belgians, 3 Dutch, 11 Hungarians, 10 Spaniards, 7 Portuguese, and 14 Americans. The Italian artists are 542 in number, besides 2000 mosaic-work makers.—*Newspapers.*

IMPROMPTU.

An association of ideas suggested by our first article.
For two Alberts, we guess, we may thus share the blame:
In the one there's no *Cosimo* except in the name;
In the other the best that his best friends can say,
Is that none of his doings are in the (Wright Way).
W. J.

LITERARY NOVELTIES.

LIST OF NEW BOOKS.

Debrett's Peerage of Great Britain and Ireland, revised, corrected, and continued, by H. Colten, 8vo (1845), 30s.—The Oxford University Calendar, 12mo, 6s.—Greek-English Index to Englishman's Greek Concordance, royal 8vo, 3s. 4d.—The General Nature and Treatment of Tumours, by G. Macilwain, 8vo, 5s.—Winlow's Inquiry directed to the Atonement, 4th edit. fcp., 3s. 6d.—Religion no Fiction, by the Hon. and Rev. H. M. Villiers, 18mo, 1s. 6d.—The Book of Psalms, arranged in Daily Portions for Devotional Reading, by Rev. A. Dallas, 32mo, 2s. 6d.—Carpenter's Cyclopaedia of Natural Science. Zoology. Vol. 2, post 8vo, 10s. 6d.—Travels in New Zealand, by Alex. Macrorbinks, 12mo, 4s. 6d.—Egypt under Mehmet Ali, by Prince Puckler Muskau, Vol. 2, post 8vo, 8s.—The Maxims and Opinions of His Grace the Duke of Wellington, by Francis, 8vo, 14s.—The Goldmaker's Village, translated from the German of H. Zschokke, 12mo, 4s. 6d.—A Mirror of Faith: Lays and Legends of the Church in England, by the Rev. J. M. Neale, 12mo, 3s. 6d.—Sermons on the Practical Working of Faith, by the Rev. F. W. Fowler, 12mo, 6s.—The Antiquarian and Architectural Year-Book for 1844, 8vo, 14s.—Studies in English Poetry, by Joseph Payne, fcp. 6s.—Contributions towards a Flora and Fauna of the County of Cork, 8vo, 3s. 6d.—Professor Ansted's Geologist's Text-Book, fcp. 3s. 6d.—Cornelius Nepos, with answered questions and imitative exercises, by the Rev. T. K. Arnold, Part I., 12mo, 4s.—Rev. B. Parkinson's Poems, Sacred and Miscellaneous, 12mo, 4s.—Poor-Law Election Manual, by W. G. Lumley, 12mo, 4s.—Rural Sketches and Poems, by J. W. Ord, fcp. 5s.—Ivy-Leaves: a Collection of Poems, by Isabella Varley, post 8vo, 5s.—Dr. E. D. Silver on Diseases of the Rectum and Anus, 3d edit., 8vo, 5s.—Tales of the Colonies, by C. Rowcroft, 3d edit., fcp. 6s.—The Christian Economy of Human Life, royal 32mo, 1s. 6d.—Mrs. Sigourney's Scenes in my Native Land, 32mo, 2s.—Rules and Orders of the Superior Courts of Common Law, by E. Lawes, 8vo, 8s.

METEOROLOGICAL JOURNAL, 1845.

February.	Thermometer.	Barometer.
Thursday . . . 13	From 25 to 33	29 89 to 29 55
Friday . . . 14	" 31 . . . 40	29 41 . . . 29 44
Saturday . . . 15	" 30 . . . 39	29 61 . . . 29 59
Sunday . . . 16	" 40 . . . 31	29 52 . . . 29 59
Monday . . . 17	" 25 . . . 37	29 61 . . . 29 64
Tuesday . . . 18	" 26 . . . 36	29 65 . . . 29 70
Wednesday . . . 19	" 25 . . . 35	29 71 . . . 29 75

Wind on the 13th, S. by W., S., and S. by W.; 14th and 15th, N.W.; 16th, N.N.E. and N. by E.; 17th, S.; 18th, E.; 19th, E. by N.—The 13th, cloudy, snow, and rain during the day; 14th, clear; 15th, morning clear, afternoon generally overcast; 16th, morning clear, afternoon cloudy; 17th, generally clear; 18th, generally overcast during the morning, afternoon sun shining through haze; 19th, generally overcast till the evening. Rain fallen 375 of an inch.

Edmonton. CHARLES HENRY ADAMS.
Latitude, 51° 37' 33" north.
Longitude, 3° 51' west of Greenwich.

TO CORRESPONDENTS.

Ignominious communications, to have a literary effect, ought to be in series, and not single scraps. We shall be glad to hear from him.

ADVERTISEMENTS.

MISCELLANEOUS.

MR. LOVER'S IRISH EVENINGS.—On MONDAY next, Feb. 24, commencing at Eight o'Clock precisely, at HANOVER SQUARE ROOMS, for the FIRST TIME, an entirely New Entertainment, entitled FAIDY'S PORT-FOLIO, containing Sketches of Character, Mirthful Anecdotes, and appropriate Musical Illustrations; among which the following new Songs:—"The Waiter's Song," "Sally," "Pernon O'Dowl," "The Road of Life, or Song of the Irish Post-Boy;" and "The Poor Blind Boy."

Tickets and Programmes to be had at the Rooms, principal Music Shops, and the Libraries. Admission, 2s.; Front Seats, 3s.

A GRAND FULL and FANCY DRESS BALL,
Under the Patronage of H.R.H. the Duke of Cambridge,
To be given on WEDNESDAY, the 26th of FEBRUARY,
1845,

AT THE LONDON TAVERN,
IN AID OF THE SOCIETY FOR THE PROTECTION AND EMPLOYMENT OF
DISTRESSED NEEDLEWOMEN.

- Patroness.*
HER MAJESTY THE QUEEN DOWAGER.
- Vice-Patron.*
THE RIGHT HON. LORD ASHLEY, M.P.
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Lady Wenlock.
Lady Macdonald.
Hon. Mrs. G. E. Anson.
Dowager Lady Grey.
Lady Hume Campbell.

Additional Patrons and Committee for conducting the Ball, under the Patronage of
H.R.H. THE DUKE OF CAMBRIDGE.

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Right Hon. Lord Robert Grosvenor, M.P.
Lord Dudley Stuart.
Sir R. P. Glynn, Bart.
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T. Wakley, Esq., M.P.
Sir Moses Montefiore, F.R.S.
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