

M. FERDINAND FABRE, author of *La petite Mère* and *L'Abbé Tigrane*, has been appointed Keeper of the Mazarin Library in succession to the late Jules Sandeau.

M. GARNIER, late consul-general of France at Batavia and Shanghai, has left the whole of his property (subject to a prior life interest) to the Académie des Inscriptions, for the encouragement of scientific exploration in Central Africa and Further Asia. The value of the inheritance is estimated at 20,000 frs. (£800) a-year.

M. DE SARZEC, whose collection of antiquities and inscriptions from Mesopotamia is among the most precious of the recent additions to the Louvre, has just left Paris to take up the appointment of French consul at Bagdad.

A BRONZE statue of Bernard Palissy will shortly be erected at Boulogne-sur-Seine.

M. PAUL JANET, of the Institut, whose *Final Causes* is well known in its English translation, has just published (Calmann Lévy) a new work, entitled *Les Maîtres de la Pensée moderne*.

Two new volumes, being the sixth and seventh, have appeared (Plon) of the *Memoirs of Prince Metternich*, edited by M. A. de Klinkowstrom. They cover the period from 1835 to 1848.

The fifth volume has just been published (Germer Baillière) of the *Histoire illustrée du second Empire*, by M. Taxile Delord, with portraits by MM. Féat and Frédéric Régamey. It covers the three years 1867 to 1869. A sixth volume will finish the work.

ORIGINAL VERSE.

BENEVOLENCE AND GRATITUDE.

(Imitated and Condensed from the "Senilia" of Tourgenieff.)

THE Virtues were invited once

To banquet with the Lord of All.

They came—the great ones rather grim
And not so pleasant as the small.

They talked and chatted o'er the meal,

They even laughed with temperate glee,

And each one knew the other well

And all were good as good could be.

Benevolence and Gratitude

Alone of all seemed "strangers yet,"

They stared when they were introduced—

On earth they never once had met.

WILLIAM E. A. AXON.

OBITUARY.

THE Rev. William Wigan Harvey, Rector of Ewelme, in Oxfordshire, one of the most learned clergymen to be found within the ranks of the English Church, died on May 7. He took his degree at Cambridge exactly fifty years ago, and immediately became a fellow and divinity lecturer of his college (King's), positions which he retained until 1844. In that year he was appointed to the college living of Buckland, in Hertfordshire, and he remained beneficed there until 1872. His first important work, *Ecclesie Anglicanæ Vindex Catholicus*, consisted of elaborate citations from the writings of the fathers in support of the Thirty-nine Articles. It was followed some years later by a narrative of the history and theological teaching of the three creeds received into the Prayer-Book. Mr. Harvey's taste for patristic learning was further shown by an edition in 1867 of the remains of the works of Irenæus. His last labour as a Hertfordshire incumbent was a poetic version in Spenserian stanzas of a Latin poem by a physician of Queen Anne's reign, entitled *Royston Winter Recreations*, a description of the sports and pleasures of a

gentleman dwelling in a country town. When the rectory of Ewelme, in Oxfordshire, became a separate benefice, Mr. Harvey was appointed to the incumbency, and his name became involved in a party dispute the echoes of which have long since died away. An almshouse was founded within that parish by William de la Pole Earl of Suffolk, in the reign of Henry VI.; and Mr. Harvey, as an *ex-officio* trustee of this venerable institution, drew up an account of its deeds and documents the substance of which appeared in the eighth Report of the Historical MSS. Commission. During his residence at Ewelme he also published several inventories of church furniture and ecclesiastical vestments.

By the death of Dr. Henry Samuel Boase the Royal Society is deprived of one of its oldest members. He was born in London in September 1799, took his degree of M.D. at Edinburgh in 1821, and was elected a fellow of the Royal Society in May 1837. While resident in Cornwall he visited every parish in that county with the object of defining the nature and positions of the Cornish rocks and the geological variations of each parish. Several papers on these subjects were contributed by him to the *Transactions of the Geological Society of Cornwall*, the *Philosophical Magazine*, and the *Annals of Philosophy*. When Mr. Davies Gilbert, an ex-President of the Royal Society, undertook a History of the westernmost county, he called upon Dr. Boase, who had just published a treatise on *Primary Geology*, to furnish him with a detailed description of the strata in each parish. Twenty years ago Dr. Boase wrote a work to show that, while one set of philosophers made all the greater forces of nature interchangeable, it was more probable that there existed two groups of forces, attractive and repulsive, whose equilibrium formed the universe; and that this principle of balance or equilibrium could be traced through all the sciences. A few weeks since we chronicled the receipt of a further volume, showing how these views bore on the theory of evolution. Dr. Boase was long engaged in commercial pursuits at Dundee, and his death occurred at 5 Magdalen Place in that town on May 4.

MANY men who were at Oxford in the latter half of the sixties—and those of very different interests—will hear with regret of the death of Albert Augustine Elliott, who was then an open Eaglesfield exhibitor at Queen's College. He died very suddenly on April 30 at Edinburgh, where he had been a master at the Academy for about two years. As is written of him in the *Scotsman*, "there are not a few who, in his early death, will regret a personal loss and feel that a life of much promise has been cut short." Mr. Elliott lost his wife fourteen months ago, and leaves behind him a little girl.

A NIECE of Burns, being the daughter of Mrs. Begg, sister of the poet, died last week at the age of eighty-three. For the last forty years she had lived near Alloway Kirk; and she was ever ready to impart her family knowledge to all who paid a pilgrimage to that historic spot. Such knowledge she had derived, not only from her own mother, but also from the mother of the poet, with whom she passed several years of her early life.

MAGAZINES AND REVIEWS.

THE *Cornhill* for May has an excellent article by Vernon Lee on "The Portrait Art of the Renaissance." It deals chiefly with the sculptured portraits of Renaissance tombs, but is full of suggestions on many points of the philosophy of art, and contributes much that deserves consideration towards an understanding of the difference between realism and idealism in art. The writer of "A Scribbler's Apology"

has the merit of introducing to public notice a word which is well fitted to describe the mass of current literature—the word "tootle." His defence of "tootle" is an application to literature of the opportunism which has so long prevailed in politics. An article on "Biography" lays down principles of general application suggested by the indiscretions of some recent biographers.

Macmillan's Magazine has added to its store a "Review of the Month." Otherwise it has not become more lively. It contains an address delivered by Prof. Huxley to the Eton boys on "Unwritten History." This is an extremely ingenious application of the discoveries of natural science to the history of Egypt, and the Professor claims Herodotus as the man who first led the way in this large field of historical investigation. Mr. Bryce writes a sympathetic paper on "John Richard Green." The greater part of his article is a covert claim of history as a branch of literature, not a branch of science. It is quite clear that a picture of the past will find many readers, while the evolution of human affairs at present finds few students. Mr. Bryce seems to argue that an imaginative reconstruction of the human interest attaching to the past is all that history can give.

THE LATE E. H. PALMER.

II.

THE STORY OF HIS DEATH.

ABOUT the end of last June, when the troubles in Egypt became serious, "The Palmer" resolved to make practical use of his linguistic studies, and gallantly volunteered to take part in putting down the rebellion. His project was to dissuade the Bedawin from attacking the Suez Canal, to collect camels for transport, and to raise the Wild Men of the Tih against the rebels. He was duly warned, I believe, that in case of capture he would be treated as a prisoner of war, perhaps as a spy; but no consideration of personal danger had any weight with his gallant spirit.

The brave heart landed at Jaffa in the Austro-Hungarian Lloyd's. During his few days of preparation he became immensely popular; three months afterwards I found everyone full of his praises. Mr. Besant is right: "Perhaps it would not be too much to assert that he had no business or private relations with any man who did not straightway become his friend." He engaged as dragoman a Christian pupil of the American College, Bayrūt, and as servant a young Jew of Jaffa, who, by-the-by, has left a large family utterly destitute. He then visited the Rev. Mr. Schapera at Ghazzab, and set out by "Short Desert," as older travellers called it, for Suez. An obituary article in the *ACADEMY* (November 18) declares that he "turned back a Bedawy invasion of the Suez Canal." I could hear nothing of this exploit on the spot. He might, and perhaps he would, have done it had he had the opportunity; but he also had grossly exaggerated in his own mind the numbers and importance of the Tih-tribes. For his thousands we must read hundreds.

On August 1 Shaykh Abdullah El-Shami (the Syrian) met at Suez his future companions, Capt. Gill and Lieut. Charrington, R.N. The former was a well-known and admirable traveller, who had spent the last winter studying Arabic in North Africa, and who had already done good service by cutting the telegraphic wires connecting Egypt with Syria. The latter was a young officer of great promise burning to win his spurs. And now the fatal series of mistakes seems to have begun. I cannot but think that, after so many quiet, peaceful years in England, the laborious desert march through the fiery heats of July must

have affected, to a certain extent, Palmer's strong, clear brain.

Before entering the Arabian wastes, strangers always hire and pay a *ghafir*—guide and protector. He ought to be a powerful chief, who can defend his "guests" by the prestige of his name and, if necessary, by the number of his weapons. Palmer may have preserved some sentimental reminiscences of his Bedawi friends and acquaintances, and may even have trusted to the exploded prestige of "bread and salt." The old chivalrous idea has gradually weakened till it has well-nigh died out. It may linger among the highest and noblest clans of the Anazeh, but it no longer extends beyond El-Nejd. The partial modification consists of feeding the Bedawin every day; otherwise, if you plead *Nahnu málhín* ("We are salt-fellows"), they rejoin, "The salt is not in my belly." The great majority of the "Sons of 'Antar," who "have ceased to be gentlemen," ignore, or rather deride, the rococo practice of their forefathers. And there are scoundrels who will offer you a bowl with one hand and stab you with the other.

Palmer engaged as his *ghafir* one Matr (Abú) Nassár, so named after his son; his family name is Abú Safih. The man is not, and never was, a "Bedouin Sheik," but a mere hirer of camels to pilgrims and travellers. He had quarrelled with, and parted from, his kinsmen, the Lahiyát, to take refuge with the Dabbúr, a clan or sub-tribe of the Huwaytát. This Matr, moreover, is judged by those who know him best to be light-headed and half-witted; his proceedings with Col. Warren and his conduct on board the *Carysfort*, where he was detained for his own safety, confirm the suspicion. Yet he and his nephew—the camel-men do not count—were the only defence of an expedition which carried, among other valuables, the sum of £3,000 in gold. Travellers in Bedawin-land never even name the noble metal; and the venerable Arab proverb says, *Ichfi zahab-ak, wa mazhab-ak wa ziháb-ak*—"Hide thy gold, thy god-faith, and thy goings-forth." It has been asserted that the Englishmen had no firearms; this is an absurdity at first sight, and it is disproved by the gun produced at Ghazzah.

The ill-starred party left Suez on August 8, and passed the first night upon the sea-sands. On the 9th, they marched, via "Moses' Wells," to the Wady Kahalín; and next day, leaving their luggage in the rear, they entered the Wady Sadr, which heads near El-Nakhl. On the right jaw of this *fumara* rises the Tel el-Sadr, alias Tel Bishr, the "Barn Hill" of our hydrographic charts, a broken tabular block within sight of the Suez Hotel.

About midnight on August 10 the expedition was surprised by a large body of the Terábin, or Bedawin of the Tih, who trade with Ghazzah, and the Huwaytát, a mongrel tribe of Egypto-Arabs who are settled upon the Nile banks, nomads in the "Sinaitic" peninsula and seminomads in the land of Midian.* Palmer, they say, was the only one of the little party who fired and wounded a Bedawi in the foot.

I pass rapidly over the deplorable scene which followed the attack. Palmer, seeing the extreme danger, expostulated with the horde of hired assassins; but all his sympathetic faculty, his appeals to Arab honour and superstition, his threats, his denunciations, and the gift of eloquence which had so often prevailed with the Wild Men were unheeded. As vainly, Matr covered his *protégés* with his 'Abá-cloak, thus making them part of his own family. On the evening of August 11 the captives were led, according to the general voice

of the Bedawi informants, to the high bank of the Wady Sadr where it receives another and a smaller *fumara* yet unnamed. Here they were slaughtered in cold blood and thrown down the height. The object of not burying the bodies, according to Bedawi practice, was the dread lest they should afterwards be discovered by means known to the Frank. It was thought safer to leave them to the birds and beasts of the wilderness. Moreover, the first rain-torrent would sweep away all traces of the foul deed.

And here let me note that on this occasion the Bedawin behaved as Bedawin never behaved before. The Wild Men will attack strangers for the smallest inducement; they will plunder their captives, strip, beat, and even wound them; they will shoot the enemy in fair fight; but their almost superstitious terror of the *Dam* or *Sár* (*vendetta*, blood-feud) prevents their taking life. Nor have I ever heard of their keeping prisoners for a whole day and then deliberately massacring them after the fury of fight had cooled down. The whole conduct of the crime evidently suggests the far-seeing iniquity of civilised men; nor is it hard to divine whence came the suggestion.

RICHARD F. BURTON.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BODE, W. Italienische Portraitsculpturen d. 15. Jahrh. in den königl. Museen in Berlin. Berlin: Weidmann. 50 M.
BODE, W. Studien zur Geschichte der holländischen Malerei. Braunschweig: Vieweg. 15 M.
FISCHBACH, F. Die Geschichte der Textilkunst. Hanau: Alberti. 6 M.
JACOLLINOT, L. Voyage au Pays du Hatschisch. Paris: Dentu. 4 fr.
SEPP, J. Frankfurt das alte Asikburg beim Geographen v. Ravenna. München: Kellerer. 1 M.
STUBER, G. Die höchsten Gipfel der Schweiz u. die Geschichte ihrer Besteigung. 4. Bd. Berlin: Dulp. 5 M.
VALLÉE, L. Bibliographie des Bibliographies. Paris: Lerquem. 25 fr.

HISTORY, ETC.

- DES CARS, le Duc. Mémoires de Madame la Duchesse de Tourzel, Gouvernante des Enfants de France. Paris: Plon. 15 fr.
JORDANI, H., de formae urbis Romae fragmento novo disputatio. Berlin: Asher. 2 M.
REINH, H. Kulturgeschichtliches aus deutschen Predigten d. Mittelalters. Hamburg: Nolte. 2 M. 50 Pf.

PHYSICAL SCIENCE AND PHILOSOPHY.

- DERRÉPAS, G. Les Théories de l'Inconnaissable et les Degrés de la Connaissance. Paris: Thorin. 4 fr.
DETMER, W. Lehrbuch der Pflanzenphysiologie. Breslau: Trevendt. 7 M.
D'OVIDIO, E. Le Proprietà fondamentali delle Superficie di second' Ordine. Turin: Loescher. 4 L.
GAUDRY, A. Les Enchaînements du Monde animal dans les Temps géologiques. Fossiles primaires. Paris: Savy. 10 fr.
GERLAND, E. Beiträge zur Geschichte der Physik. Leipzig: Engelmann. 1 M.
HOLLEFREUND, K. Die Gesetze der Lichtbewegung in doppelt brechenden Medien nach der Lommel'schen "Reibungstheorie" u. ihre Uebereinstimmung m. der Erfahrung. Leipzig: Engelmann. 2 M.
KRAEPELIN, K. Ueb. die Geruchsorgane der Gliedertiere. Hamburg: Nolte. 2 M. 20 Pf.
RANKS, J. Beiträge zur physischen Anthropologie der Bayern. München: Literarisch-artist. Anstalt. 16 M.
STREUVE, L. Resultate aus den in Pulkowa angestellten Vergleichungen v. Procyon m. benachbarten Sternen. Dorpat: Karow. 2 M.
WILLKOMM, M. Illustrationen florae Hispaniae insularumque Balearum. 6. Livr. Stuttgart: Schweizerbart. 12 M.

PHILOLOGY, ETC.

- CHRISTENSEN, H. Beiträge zur Alexandersage. Hamburg: Nolte. 1 M. 25 Pf.
ERBE, K. Hermes. Vergleichende Wortkunde der lateinischen u. griechischen Sprache. Stuttgart: Neff. 1 M. 25 Pf.
GODEFROY, F. Dictionnaire de l'ancienne Langue française. T. 2 (Casteillon—Dyvis). Paris: Vieweg. 50 fr.
KARABACEK, J. Die Theod. Graf'schen Funde in Aegypten. (Der Papyrusfunde El Fajúm. Die textilen Gräberfunde.) Wien: Gerold. 1 M. 20 Pf.
MEISTE, R. Zur griechischen Dialektologie. 1. Bemerkungen zur dor. Accentuation. 2. Die Excerpte $\pi\epsilon\lambda$ διαλέκτων, namentlich in Bezug auf die Abschnitte $\pi\epsilon\lambda$ $\Delta\omega\pi\iota\delta\omicron\varsigma$. Göttingen: Vandenhoeck. 80 Pf.
PAUCKER, C. v. Materialien zur lateinischen Wörterbildungsgeschichte. I-III. 4 M. 20 Pf. Supplementum lexicorum latinorum. Fasc. II. 5 M. Berlin: Calvary.

CORRESPONDENCE.

NOTES AND QUERIES ON THE "EIKON BASILIKE."

I.

12 Park Crescent, Oxford: May 2, 1883.

Very much, alas! has already been written on the authorship of the *Eikon Basilike*; but something yet remains to be said on that branch of the subject—the internal evidence—where alone we have absolutely trustworthy data which can be tested by us at the present day with the advantage of a more intelligent criticism and a more scientific method than was possible even half-a-century ago. The problem is a peculiarly simple one. The book is in all hands—a book which surely is not colourless in style, or commonplace in execution; which teems with peculiarities of diction, of expression, and of thought. The authorship lies between two persons only—Charles the First and Dr. John Gauden. There are extant of the former, numerous letters, manifestoes, and State papers; of the latter, four Sermons and a tract written before the publication of the *Eikon*, beside many works, of greater or less bulk, written after 1649. On a careful comparison of the writings of the two claimants, including a minute study of the vocabulary, the literary characteristics, the rhythm—in a word, the style—of each, does not a conviction force itself upon the mind of the impartial and diligent observer that there is an unmistakable preponderance of evidence in favour of one candidate over the other? I think that such a question admits of but one reply. Nay, the mere existence of two opinions on this subject shows, to my mind, that many students who have dealt with it (some of them at exorbitant length) have neglected the first and foremost of all requirements—viz., that they should make themselves thorough masters of their text—of its subject-matter, of its diction, of its rhythm, of its style. To take a very curious instance. In Burnet's day, the authorship of the *Eikon* was far more than a mere literary question; it was one, moreover, in which he took a deep and personal interest, and he tells us that he "was bred up with a high veneration of this book." But his knowledge of its contents must have been strangely superficial. At the close of his *Life of William Duke of Hamilton* (pp. 551 *seq.*, ed. 1852), he gives almost in its entirety the Duke's will, drawing a lesson for his own times from the ardent piety which it breathes. But he seems wholly unaware that this will is neither more nor less than a transcription, with a few transpositions, of many of the clauses in the prayer which concludes the last chapter of the *Eikon*. And, as we follow the controversy down to modern times, it is noticeable that the writers on both sides are far from possessing that minute knowledge and complete grasp of the book which they would have admitted to be absolutely indispensable in the case of a Greek or Latin text. Even Todd, who was the first to undertake an adequate examination of the internal evidence, has left some pretty substantial gleanings for those who come after him. I may add that I avoided reading the Letters in which Todd has dealt with the *Eikon* until I had almost finished my own enquiry and had arrived at a definite conclusion. Although, therefore, I shall of necessity repeat many facts which have already been pointed out by Todd, I shall pursue my own method, and shall corroborate his statements and inferences from independent observation.

1. If there is one feature in the *Eikon* which more than another obtrudes itself on the attention it is the extreme prevalence of alliteration. Alliteration is everywhere, from the "Solitudes and Sufferings" of the title-page to the "miserable moment . . . ever-blessed

* I spent some months among the Huwaytát, and have described them in three volumes—*The Gold Mines of Midian* (1878) and *Midian Revisited* (1880)—besides a number of detached papers.