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The Editor cannot undertake to return, or to correspond with the writers of rejected manuscripts.

It is particularly requested that all business letters regarding the supply of the paper, &c., may be addressed to the Proprietors, and not to the Editor.

LITERATURE.

"The History of the Forty Vezirs."*  

Mr. E. J. W. Gibb is a young Orientalist, who is worthy following the footsteps of his master, the famous Turkish scholar, Dr. Redhouse. He began with Ottoman Poems, which he translated into pleasing English verse—a copy of the "Ibn al Guevon," which contains several pieces of the fourteenth century, whose refrain caresses the ear.

"The nobles of Egypt."—A recent, and the best, of the many visions of the visionaries of the East, which has been put to paper, is the "The Forty Vezirs," a novel by Mr. E. W. Gibb, who has already gained a reputation as a writer of travel books. (15th century), whose refrain caresses the ear.

"Here is the Bial's lay so joyous: 'Now have our songs of song.'"—

The next venture was the "Story of Jafar, from a volume written in A.D. 1211 (+1796-7) by Ali Asiz Efendi, the Cretan, and entitled Master of the Sultans, Jafar al-Saghun, from the Divine Voice. Jafar forms the second flight; the third contains a variety of new stories, which Mr. Gibb proposes to translate, and the first a selection of stories from the "Thousand Nights and a Night." Here, amongst others, is the "Ibn al Guevon," which contains several pieces of the fourteenth century, whose refrain caresses the ear. The dates would admit of a Turkish translation from the French: but the treatment in the "Aubigny," (15th century), whose refrain caresses the ear. The dates would admit of a Turkish translation from the French: but the treatment in the "Aubigny," (15th century), whose refrain caresses the ear.

Mr. E. W. Gibb writes the word "Ibn al Guevon," and has agreed to join issue touching the real "Ibn al Guevon." The latter contains three sections: (A) stories from various sources, Belletristic and "Ibn al Guevon," which contains several pieces of the fourteenth century, whose refrain caresses the ear. The dates would admit of a Turkish translation from the French: but the treatment in the "Aubigny," (15th century), whose refrain caresses the ear.

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* Or the Story of the Forty Morus and Evenes (Redway, 1886), described to Mr. W. A. Clowes, whose "Papier Tales and Traditions," &c., are about to be published by Messrs. Blackwood. A handy volume of pp. x. (preface and table of contents), 3s. 4d. It contains containing the three sections: (A) stories from various sources, Belletristic and "Ibn al Guevon," which contains several pieces of the fourteenth century, whose refrain caresses the ear. The dates would admit of a Turkish translation from the French: but the treatment in the "Aubigny," (15th century), whose refrain caresses the ear.

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Mr. Gibb does not write only "ad libitum;" and thus he has been obliged to "ink the inch of the thirty-six thousand lines" three whole tales (pp. 353, 366, and 399). No. 2 being exceedingly witty and froccennean. He has had the good sense, when he supplants a broad-faced by a broad-faced line, to subjoin a note in the original Turkish (p. 101), 140, 199, 213, and 382). Yet some of the novelle are highly spoken enough: see the famous Chinese in the Eleventh Warth's story (pp. 381-2); and the truly Turkish and unspeakable voyage of the "Evene of the Countryman and his Son." Of the less Mileusin I would especially commend the story of the Venner, and the magical angels, Harut and Marut (pp. 107). The translation of the proverb "Take counsel of the man that is on thy head" (p. 362); and the Thirty-seventh Warth's tale, showing why "men have beaten the thieves since the days of Saint Adam" (p. 349).

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they told him that in a certain city was a wondrous-fair woman who had not like in beauty. The youth fell in love with her without having seen her, and he set out to the city, where the woman was. While he was walking along the road he saw some folk sowing wheat, and after an hour that seed ripened and was cut, whereupon they burned it with fire; and the youth wondered at the sight. He walked on further, and met another man grasing a stone and trying to lift it, but he could not lift it; and then he put another stone on that stone, and he was able to lift it and gave it away. And as he was wondering at this, there came to him the same vision which he had in the field, and he returned home to his parents and said: "I have seen a beautiful woman; I am come to see her." The elder said: "What hast thou seen on the road?" He replied: "I have seen many wonders, things greedy to be marvelled at." The elder said: "Tell them, that I may hear." So the youth related all that he had seen. He asked: "Knowest thou what these were?" The youth said: "Nay." The elder said: "They who sowed the seed, and when it had reached perfection, burned it, are those persons who perform a good deed and then go and act with hypocrisy and say to the passengers: 'Now have I done a good deed'; and so born it with the confidence, and make it light. And that man who could not carry the stone and put two other stones on it and then carried them, is he who consummats a sin—at first it seems very heavy; he does it again, and it feels lighter than the first time; he does it yet again, and this time he says to it and it feels not heavy at all, whereby he takes it and bears it wherever he will. And those people mounted on the sheep, and the men over them, and those others who sought to mount but were unable; that sheep is the world, and those mounted on the sheep are the rich men, and he mounted over these is their prince, and those who were unable to mount are the poor." (p. 307 et seq.)

And now the reader can judge for himself. In my opinion the version is definitive and final, despite the popular saying, "Everything suffers by translation save a bishop." The style is light and pleasant with the absolutely necessary flavour of quaintness; and the notes, though short and few, are sufficient and satisfactory. We may look forward with pleasure and interest to hearing more from Mr. Gibb.

RICHARD F. BURTON


Fifty years of English history in five thick volumes is no light matter. Now that Mr. Spencer Walpole's work has been safely carried from Waterloo to Sevastopol, both he and his readers have reason to congratulate themselves on the performance. Here is a task with credit an arduous task. We have got what is, in spite of deficiencies, the most adequate account yet presented to us of a great epoch. The Long War was like the drumming back of a great river. When it ended the barriers were removed, the stream of reform began to flow, gathered force, became a flood and spent itself. Between the beginning and the end of the War we step from one world into another; and the Crimean War in turn seems to close this new chapter and launch us upon yet another of our history. The period which Mr. Walpole has chosen has an intrinsic completeness. To have approached nearer to our own times would have carried him into controversial and non-historical ground; and fortunately he found in the triumph of Free Trade at once a climax and a conclusion. Accordingly, in these volumes of domestic history terminates with the fall of Lord Derby's first administration; and it is only because foreign and colonial questions do not wind themselves up at the same point that any later events are introduced. Foreign affairs are brought down to the end of the Crimean War; Indian history to the dissolution of the East India Company; and there are two or three subsidiary chapters, a church chapter, a colonial chapter, and a chapter of morals to adorn the tale.

Though a Liberal of the Liberals, Mr. Walpole's sympathy and admiration are mainly bestowed upon the last administration of Sir Robert Peel. In foreign affairs—where his happy gift of lucid and rapid narrative makes him particularly effective—he devotes himself to a skilful and painstaking vindication of Lord Aberdeen. We have been accustomed to regard Louis Philippe as an arch-plotter. Guided almost equally, English and French, in their mutually inscrutable, and to have generally been supposed. In his view, they were rather fools than knaves; and the beginning of the mischief was due more to megalomaniacs than to the blunderings of Peel. "Billwaw," says he severely, "had an opportunity in writing the memoir of himself, which he called a Life of Lord Palmerston, of defending his own conduct. It will seem to most persons excessively inscrutable, and to have justified the severe censure which it elicited from Aberdeen."

But it is round Peel that the interest of the period and Mr. Walpole's enthusiasm gather; and he is dead with skill, and crowns it with a character only too long for quotation. Peel's name is associated with the most beneficial measures of his time; and it is his misfortune rather than his fault that he was compelled to figure in a false light and expose himself to the charge of insincerity.

The one reform which will always be associated with the name of Grey was exceeded in importance by the six great reforms of the country owes to Peel. In 1841 Peel reformed the currency; in 1823 he reformed the Criminal Code; in 1839 he emancipated the Roman Catholics; in 1851 he formed the Tariff; in 1851 he reformed the Banking System; in 1880 he repealed the Corn Laws. Who is that minister whose admirers can boast that his name can be associated with six reforms so beneficial and so enduring as these?"

These five and thirty years of peace form a period singularly free from the worst catastrophes of war—plague, pestilence, and famine; the most characteristic event it contained was the suppression of slave trade, and the final abolition of slavery; it is not, however, without its own intrinsic interest, and one that is not without a certain amount of moral and political importance. The sentiment is that of Gibbon, and we would not have been ashamed of the language.

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