

Greek and Roman learning, the creator of Christian art. He had deposed the head of the second and greater Rome. He had then passed into Egypt, the land of the Ptolemies, the source of Pagan science and philosophy—and having spread a hecatomb of Egypt's oppressors at the base of the colossal tombs of the Pharaohs, eclipsed the deeds of the Crusaders in the land of Palestine, and here he was now thinking of the burning glories of the desert amongst the snows of the sublimest country of Europe, and subduing nature to his will, as he had bowed empires. He with that expansive elasticity of spirits which dilates the breast breathing mountain air—he following the footsteps of Charlemagne, already felt his brow encircled with the Iron Crown of Lombardy, while his hand grasped the sceptre of the Empire of the West. As he thought so, a fellow-creature by his side, fashioned in the same Almighty image, sighed after the apparent impossibility of a *chalet*, with its overhanging roof casting off the winter snow, and garnering the fruits of harvest under its eaves, and a dear wife making the window musical with the sound of the spinning-wheel, while his whole empire was bounded by a little back stream, and all his subjects the winged and four-footed denizens of the farm. The poor man's tale, like low music, rather aided than impeded the hero's reflections. When he alighted at the monastery of St. Bernard, Bonaparte dismissed his guide with a note to the administrator of the army. Although the poor fellow did not in the least divine its contents—the reader may. The hand of the modern Charlemagne endowed the muleteer with the means of living more happily than the divorcer of Josephine, and the baffled son-in-law of an Austrian Emperor."

In the article on the Atlantic Ocean the project of the unlucky Cable, is yet hopefully dealt with, the fact that nearly 4,000 words were actually sent across is dwelt on, and hopes still held out of the final success of some future attempt.

The last *London Quarterly* has also come to hand. The first article on the History of Architecture, is a well-written *resumé* of the subject, enforcing and enlarging on the fact that "no

individual ever invented a new style in any part of the world," and that all additions to our knowledge of this most interesting science tend to prove that "there is one unbroken connexion between the earliest styles of the ancient world and those of the present day. In the next article, New Zealand, "the Britain of the South," is treated of. A quarter of a century ago, it was one of the most savage of the South Sea Archipelagoes, yet the early intercourse with it showed that though it might be a land of Anthropophagi, the heads of its men certainly did not "grow beneath their shoulders"—for, unlike savages generally, they despised baubles, while "iron was a passion with them." "An old chief followed a missionary for weeks intent on the acquisition of an axe. Having exhausted his stock of tempting equivalents, he lastly offered his *head*, which was handsomely tattooed," to be sent properly cured to the missionary after his death for a museum curiosity. Among such a people progress was soon made; they learned the English language, adopted partially the English dress, read the Scriptures in English or in their native Maori, and have become quite an orderly, business-like, nay, almost civilized race. Cannibalism died out nearly 20 years ago, and to refer to the times, when, in the words of Sydney Smith, a guest might chance to be asked at table whether he preferred a slice of boiled trader, or a little of the potted missionary—would be to insult the modern Maori.

"What author of romance would venture to represent, so soon after the period of cannibal feasts and blood-thirsty wars, the actors in these scenes assembled together at a meeting to promote the spread of Christianity among the heathen people of the neighboring islands; gratefully acknowledging the benefits they had derived from their own Christian teachers; quoting from Scripture the command to 'go into all the world and preach the Gospel to every creature;' animating each other to spread the Christian work; and contributing according to their means in aid of the newly founded Melanesian Mission? or to picture to himself or his readers native children of New Zealand, neatly clad in English dresses, assembled for Christian worship on the sabbath-day