

INQUEST.—On Monday afternoon, a coroner's inquest took place at Mr. R. Driver's, corner of King and Elizabeth streets, on the body of an aged female named Rosetta Kite, whose body had been found in the water at Grose's Wharf, between six and seven o'clock on Sunday morning. It appeared that for some time past the deceased had been troubled in her mind, and towards the close of last week had been found in the Domain tied to a tree with her own shawl. She returned to her lodgings on Saturday evening, and left them for the last time about six o'clock, promising to return on Sunday morning; but instead of doing so, had gone and thrown herself into Darling Harbour. It was also given in evidence that the deceased had been in the colony upwards of thirty-six years, was about sixty-eight years of age, and had been employed for many years past as a dry nurse in several of the older families in Sydney and its vicinity. Dr. Silver having stated that in his opinion death had been caused by drowning, the Coroner instructed the jury that they had no direct evidence before them to justify their finding a verdict that the deceased had either drowned herself, had fallen into the water by accident, or had been thrown in by another party, and a verdict of found drowned was recorded.

MELANCHOLY OCCURRENCE.—On Saturday evening last the family of Mr. Healy, High-street, West Maitland, were thrown into the deepest affliction by his eldest son, John, a fine lad of twelve years of age, having been brought home lifeless from the river, where, in company with a number of other boys, he had been bathing, and, having gone beyond his depth, had sunk (it was supposed from the cramp); and was not got out till nearly twenty minutes had elapsed, when of course life was extinct.—*Maitland Mercury.*

FIRE.—On Wednesday morning, a fire occurred in King-street, at the shop of Mr. J. Wortman's, lucifer-match manufacturer. A person went into the shop, about half-past eight o'clock, and asked for a box of matches, in reaching a box from a shelf, through some accident, the shelf gave way, and the whole of the matches upon it fell to the ground, and were instantly ignited by the concussion. The inside of the premises was in a blaze in a few minutes, but fortunately, under the energetic assistance of the neighbours, and the speedy arrival of the city engine, the flames were soon got under. During the confusion, some "sneaker" managed to walk off with a gold watch, the property of Mr. Wortman, leaving a silver one, which was lying beside it, as if unworthy of notice.

BURGLARY.—Between Tuesday night and Wednesday morning, Mr. Boyd's stores, adjoining the Custom House, were burglariously entered by wrenching out the iron bars from one of the windows with a large iron crow-bar. Two packages of tobacco are missing from the premises. Several parties have been taken on suspicion of being concerned in the robbery.

NEW BARRISTER.—Mr. Arthur Todd Holroyd, formerly of Lincoln's Inn, in England, and lately of New Zealand, was, on his own motion, admitted a Barrister of the Supreme Court of New South Wales, on Friday, the 21st ult.

DEATH BY DROWNING.—On Friday evening last, as a man named Thomas Billington, a baker, lately in the employ of Mr. George Seymour, was in the act of bathing, near a place on the river known as the Sandy Beach, he was, it is supposed, suddenly seized with cramp, and his legs getting entangled in the weeds in deep water, was unable to extricate himself from his perilous condition, and was consequently drowned.

GREAT BRITAIN.

On the 4th July, Mr. Hope said it was the intention of Government to bring in a bill to regulate the disposal of the unsold land in New South Wales.

The royal assent was given by commission, on the 30th June, to the Maynooth Endowment Bill.

The postscript to the *Colonial Gazette* of the 28th of June says—"In the Commons, last night, Mr. G. W. Hope, in answer to a question from Mr. Francis Scott, said, that he was not yet prepared to state the provisions of a measure contemplated by the Ministers, relative to the occupation of unsold lands in New South Wales. It would have been sooner produced, but that the noble Lord at the head of the colonial department had been in communication with various persons in this country on the subject."

In the House of Lords, on the 27th of June, the Marquis of Normanby presented a petition from the Legislative Council of New South Wales, praying for an alteration of certain laws passed in the 5th and 6th of Victoria, relative to the disposal of lands in that colony.

Trade continued brisk, and there was no doubt that the July sales would realize prices quite equal to those of May, and there was the probability of an advance. T. and H. Little's circular of July 5th says, "the same steady demand for wool continues which has prevailed for some months, and the consumption for some descriptions has exceeded the supply.....The quantity of colonial wool advertised for public sale is large, which has just commenced, with every prospect of being fully supported." There was every prospect of a good harvest, and the bullion in the Bank of England was nearly seventeen millions. Consols closed on the 7th at 99½.

DUELLING IN THE ARMY.—The Duke of Wellington has addressed the following note to one of the hon. secretaries of the Association for the Discouragement of Duelling, in reply to the circular lately issued by the committee suggesting a measure for deciding disputes on points of honor by reference to arbitration:—"London, June 2nd. Field Marshal the Duke of Wellington presents his compliments to Captain Hope. The Duke having been the person who, in the performance of his duty, recommended to her Majesty the issue of the rules referred to in Captain Hope's letter, his desire to put an end to the practice of deciding disputes by fighting duels cannot be doubted. Every gentleman can form as correct a judgment as the Duke can upon the benefit likely to be derived from an association such as is described.—Captain Hope, R.N.

DECORATION OF THE NEW HOUSES OF PARLIAMENT.—Mr. Pugin, the architect, has had several artists employed in Lynn, making casts of different parts of the architecture of St. Margaret's Church, and St. Nicholas's Chapel, as examples for the decorative parts of the new Houses of Parliament, the arrangement of which has been entrusted to him.

PORT PHILLIP.

In the Mayor's court on Saturday, the 25th ult., Mr. Samuel Good and Mr. William Kerr, the printer and editor of the *Courier*, were severally bound, at the instance of Mr. Michael McNamara, in £100 and two sureties in £50 each, to answer a charge for libel at the next criminal sessions. On the 23rd, in the Supreme Court, Mr. Williams, in behalf of Mr. Atkinson, of Parramatta, obtained rule nisi, calling upon William Kerr, the editor, publisher, and sole proprietor of the *Melbourne Courier*, to show cause why a criminal information should not be filed against him, for a false, untrue, and malicious libel, contained in the *Melbourne Courier*, of date the 10th October, 1845.

We have seen the postscript of a letter received in Geelong from a respectable mercantile house in London, laconically announcing that "Convicts are to be sent direct to Port Phillip!!!" What can this mean? Of the authenticity of the intelligence we have no doubt. Most probably another exile ship was on the eve of sailing.—*Geelong Advertiser.*

SOUTH AUSTRALIA.

NEW GOVERNOR.—His Excellency Lieut. Governor Robe, who was duly gazetted yesterday, arrived here on Tuesday last (14th Oct.), in the E. I. Company's sloop-of-war *Elphinstone*, commanded by Capt. Young, late of the H.C. steamer *Sesostris*. Shortly before Major Robe attained his present rank, which bears date from the 31st December, 1841, the gallant officer was military secretary, at the Mauritius, under the administration of Major General Sir William Nicolay. His Excellency (who is a personal friend of Capt. Grey) received his appointment at Gibraltar, where he held the office of Military Secretary, and such appears to have been the anxiety to carry out the determination of government with respect to Governor Grey's appointment to New Zealand, that express instructions were forwarded to Bombay by the overland mail to facilitate the progress of Captain Grey's successor to South Australia.

THE COPPER MINES.—The commencement of operations at our great northern mines is attended with circumstances almost, if not altogether, new in the history of mining. Consecutively with the departure of the first party of men engaged on "owners' account," sixteen drays have been sent up to bring away the first lot (thirty-two tons) of the copper ore; and, judging from what has been seen, examined, and performed, we shall in all probability have to record that the value of these first dray loads, raised by a few hands, within the first seven days, will amount to more than seven thousand pounds—a very pretty beginning. But were the English market price offered to the Mining Association, we understand they would guarantee to

deliver a thousand tons in four months, and allow a liberal deduction for freight and charges. Indeed it is difficult to speak prospectively of these mines in measured terms, more especially as they are far exceeding the most sanguine predictions of the first discoverers and explorers — *Observer*.

CENTRAL AUSTRALIAN EXPEDITION.—The required party is now organising for the purpose of proceeding to the relief of the gallant Captain Sturt and his party, and will leave Adelaide about the 15th instant. Captain Sturt left the depot at which he had formed his head quarters in that part of the desert which has through his indefatigable explorations acquired the definition of "Australia Petræa," about the middle of July last; and intended, after visiting Mount Hopeless, and examining the head of Lake Torrens, to proceed from three hundred to four hundred miles in a N. W. direction, which would bring him into the heart of the interior; or, if his theory is a correct one, to the inland sea. The original party was equipped for a year, which period expired on August 10, 1845; but as they had been some months on a reduced scale, and Captain Sturt would have barely sufficient provisions left to enable him "to go ahead," it became necessary to send home for supplies to meet him on his return. The homeward bound party—as we have learnt from Captain Sturt's interesting despatches published some weeks ago—was on the untimely death of Mr Poole placed under the orders of Mr Louis Piesse, who arrived in Adelaide (bringing a party of only four men nearly 800 miles) in the early part of September last. As far as we understand, the party now going out to meet Captain Sturt will not proceed into the desert after him, as his route there will necessarily be uncertain, but will intercept him on his return in the neighbourhood of the large lakes adjacent to the Darling. The route will be by the Murray, passing Lake Bonney and Lake Victoria to the Darling, and then up the course of the latter river. It is not, perhaps, generally known to our readers, that the floods in these rivers occur in the *summer months*, during which period the adjacent flats and low lands are inundated. The cause of this apparent discrepancy in the usual order of things experienced by us here, arises from the great distance of the tributaries of the rivers. The Goulburn, Hume, Moorumbidgee, Castlereagh, Nammo, Gwyder, and Dumaresq, are the chief tributaries of the Darling. The course of the rivers after the junction of the tributaries is through a general low level country, and hence the full floods do not reach the lower part of the rivers till some months after the rainy season. The Darling is a tributary to the Murray, and hence that portion of the Murray which is in this province receives the drainage of all the principal streams in the located districts of New South Wales. The floods occasion considerable difficulty in travelling, inundating or insulating the grassy flats, and compelling the traveller to make many devious and circuitous routes.

Mr. Louis Piesse having "summered it and wintered it" for so many months, and having brought the party back in safety, and within the period calculated on by Captain Sturt, we are glad to learn that his Excellency has placed the relief party under the orders of so steady and judicious a leader.

RHYMED CRITICISMS.

No. 5.

MILTON.

HIS POETICAL STYLE.

In this, what a grave beauty claims our praise
Through the long march of his stupendous Lays!
How full—how fit the Pithets! how terse
Each Phrase, as built into the solid Verse!
Then in his management of Tune and Time,
How richly can we spare the oil of rhyme!
What melody of measures! flowing still
Into one lengthened Harmony—until
Some fine mouth-filling redundancy shall tear
With verbal thunder the astonished ear!
Which thence more soothingly, is soothed once more
By cadences as silvery as before.
Such Graces these of Song, that wanting such,
Even true Poesy will lack too much.

But of his "stiffness" what made Johnson bawl,
So that the charge has grown proverbial?
A rigid narrowness of Taste, combined
With a tripod tullelessness of mind,
That just a seesaw Couplet's limbs could scan,
Filed up and tinselled on the Grub street plan!
Or four rhymed Stanza, alternating nice—
But not the numerous peals of the "Lost Paradise!"
For these, indeed, he had nor ear nor soul,
He could not mete their interflowing roll—
Each being (try them, all who yet may doubt)
A piece of "linked sweetness long drawn out."

HIS MINOR POEMS.

As through some stream's most christal purity
The virgin gold is seen below, we see
Through the Immortal Masque, as palpably,
That dressless chastity of heart and thought
Which stored the youthful Poet as he wrought,
And all the visionary affluence
That tempered the gigantic sternness of his Sense.

Then with his Melancholy sweet to rove,
Whilst the wild Moon seems wandering lost above,
Mid clouds that like drear woods and mountains grey
Blind up the track of her accustomed way;
And hear our footsteps slow and solemn beat
Just reach the Echo of that sage Retreat,
Whence streaming out from Thought's mysterious
tower,

The lamp's long blade divides the midnight hour:
Or thrown in Spirit on the shaded grass,
To mourn the ocean whelmed Lycidas,
Under the "opening eyelids of the Day,"
And till the Sun "drops in the western bay!"
Then for relief, upstarting, we are free
To dance o'er the green Earth with glad Euphrosyne;
Jest in her train with him who Care derides,
And laugh with Laughter "holding both his sides!"

CHARLES HARPUR.

BIOGRAPHY.

ARISTOTLE.

(Concluded from our last.)

The characteristic of Aristotle's philosophy, as compared with that of Plato, is that, whereas, the latter gave a free scope to his imagination, and by his doctrine of ideas independent of the objects which they represent opened a wide door to the dreams of mysticism, the latter was a close and strict observer of both mental and physical phenomena, avoiding all the seductions of the fancy, and following a severe, methodical, and strictly scientific course of enquiry, founded on data ascertained by experience. The truly philosophical character of his mind, and his calm and singularly dispassionate manner of writing, are not more remarkable than the vast extent both of his reading and of his original researches. His writings appear to have embraced the whole circle of the theoretical and practical knowledge of his time, comprising treatises on logical, metaphysical, rhetorical, poetical, ethical, political, economical, physical, mechanical, and medical science: he likewise wrote on some parts of the mathematics; and, besides a collection of the constitutions of all the states known in his age, both Grecian and barbarian, he made

chronological compilations relating to the political and dramatical history of Greece. His works, however, though embracing so large an extent of subjects, were not a mere encyclopedia or digest of existing knowledge; some of the sciences which he treated of were created by himself, and the others were enriched by fresh inquiries, and methodized by his systematic diligence. To the former belong his works on analytics and dialectics, or, as it is now called, logic; to the invention of which science he distinctly lays claim, stating that "before his time nothing whatever had been done in it." Nearly the same remark applies to his metaphysical treatise. "But of all the sciences (we use the words of Cuvier) there is none which owes more to Aristotle than the natural history of animals. Not only was he acquainted with a great number of species, but he has studied and described them on a luminous and comprehensive plan, to which, perhaps, none of his successors has approached; classing the facts, not according to the species, but according to the organs and functions, the sole method of establishing comparative results: thus it may be said that he is not only the most ancient author of comparative anatomy whose works have come down to us, but that he is one of those who have treated this branch of natural history with the most genius, and that he best deserves to be taken for a model. The principal divisions which naturalists still follow in the animal kingdom are due to Aristotle, and he had already pointed out several, which have recently been again adopted, after having once been improperly abandoned. If the foundations of these great labours are examined, it will be seen that they all rest on the same method. Everywhere Aristotle observes the facts with attention; he compares them with sagacity, and endeavours to rise to the qualities which they have in common."—Among the sciences which he found partly cultivated, but which he greatly advanced, the more prominent are those of rhetoric, ethics, and politics. Of rhetoric he defined the province and analysed all the parts with admirable skill and sagacity; his treatise on the passions, in this short but comprehensive work, has never been surpassed, if it has ever been equalled, by writers on (what may be termed) descriptive moral philosophy. His ethical writings contain an excellent practical code of morality, chiefly founded on the maxim that virtues are in the middle between two opposite vices; as courage between cowardice and foolhardiness, liberality between niggardliness and prodigality, &c.; his remarks on friendship are also deserving of especial notice; a subject much discussed by the ancients, but which has less occupied the attention of philosophers since love has played a more prominent part in consequence of the influence of the Germans and the introduction of the manners of chivalry in western Europe. His treatise on Politics is not, like Plato's *Republic* and the works of many later speculators on government, a mere inquiry after a perfect state; but contains an account of the nature of government, of the various forms of which it is susceptible, and the institutions best adapted to the societies in which those forms are established; with an essay, though unhappily an imperfect one, on education. This treatise is valuable not only for its theoretical results, but also for the large amount of information which it contains on the govern-

ments of Greece and other neighbouring countries. Throughout these last-mentioned works, the knowledge of the world and of human nature displayed by Aristotle is very observable; and although his mind appears to have preferred investigations of physical and metaphysical science, yet he holds a very high place in the highest rank of moral and political philosophers. Aristotle, it will be remembered, did not lead the life of a recluse student, but, as the friend of Hermias, the teacher of Alexander, and the head of a philosophical school, he was brought into contact with a great variety of persons, and learnt by practice to know life under many different forms and in many different relations.

In these philosophical treatises Aristotle occasionally mentions others of his writings, which he calls *exoteric*. From the manner in which he sometimes speaks of them, referring to them on points of no great obscurity or difficulty with a sort of contemptuous or condescending tone it would seem as if they were not of a strictly scientific character. In another place he says, that he has often considered the Platonic doctrine of ideas both in his *exoteric* and his strictly philosophical works, with which Plutarch agrees, who states that Aristotle everywhere attacked this Platonic doctrine, as well in his ethical and physical works, as in his *exoteric dialogues*. From this passage it appears that some at least of Aristotle's *exoteric* works were composed in the form of a dialogue: Cicero likewise mentions this circumstance when, in writing to Atticus on his dialogue *de Republica*, he says that "he prefixes *proœmia* or introductions to each book, as Aristotle does in those works which he calls *exoteric*." His systematic treatises, which formed a connected body of philosophy, were called *acroamatic*, that is, destined for lectures, (though he never himself uses that name in his extant writings), and were thus, as Galen says, confined to his scholars and friends. This distinction between his *acroamatic* and *exoteric* writings is mentioned by Gellius who states that the former included subjects of a refined and abstruse philosophy, and physical and dialectical questions; the latter rhetorical and sophistical exercises and political knowledge. An ancient commentator on Aristotle, divides his works into those which he wrote in his own person, or *acroamatic*, and those which he wrote in the form of a dialogue, or *exoteric*: the latter, he adds, differ much from the former in the clearness of the style and the mode of reasoning employed in them. Simplicius, another commentator, gives the same division into *acroamatic* and *exoteric*, and makes the same statement as to the popular nature of the latter; but under *exoteric* he includes Aristotle's historical works as well as his dialogues. To this difference Themistius alludes, when he says that some of Aristotle's works are obscure and hard of comprehension; but that others are perspicuous, fitted for general readers, and written in an attractive and ornamented style. The statement above quoted from Gellius that Aristotle's scientific and popular treatises were distinguished by their subjects is probably not quite correct: doubtless every thing discussed in the latter was included in the former, though perhaps treated in a more summary and abstruse manner. Their difference appears to have consisted chiefly in the form of the work (most of the *exoteric* writings being dialogues)

in the selection of the arguments, and in the nature of the style. Cicero particularly speaks of the copiousness and sweetness of Aristotle's diction; and Quintilian doubts whether Aristotle is the more remarkable for the multiplicity of his knowledge, the quantity of his writings, *the sweetness of his style*, the acuteness of his discoveries, or the variety of his works: in his extant works, however (all of which belong to the *acroamatic* class), his style is in most parts singularly dry and unattractive, and not unfrequently obscure, from the extreme conciseness of the expression and the abruptness of the transitions. It seems, indeed, as if he was sometimes intentionally negligent and even ungrammatical, from his contempt for all ornament or polish of style. These peculiarities of style are doubtless attributable to the destination of his philosophical writings, which often appear to be rather note-books for his lectures, requiring further explanation and illustration, than finished treatises prepared for publication. This character may be particularly seen in the Rhetoric and the Analytics; in others, as in the Nicomachean Ethics, it is much less apparent. In general, however, all the chief steps of an argument are stated, though sometimes they are only intimated; and the obscurity of Aristotle, which has been so much complained of, is in most parts like the obscurity of a mathematical treatise, which appears so great to a beginner; as in both cases the difficulty of comprehension arises not from the defect of the expression, but from the closeness and subtlety of the reasoning. The works which were thus used as lecture-books probably never obtained much circulation during Aristotle's lifetime, except among his disciples and friends; and they received from time to time additions and corrections; a circumstance alluded to by Cicero, and confirmed by allusions contained in them, which indicate different times of composition.

None of Aristotle's *exoteric* writings have come down to us; all his extant works belong to the *acroamatic* or strictly scientific class. This would be the more singular, if the story told by some ancient authors with regard to the preservation of his writings were true. It is stated by Strabo that Theophrastus, to whom Aristotle had bequeathed his library, left all his books to Neleus, who removed them to Scepsis, a town in Asia Minor; from him they passed to his descendants, who, being ignorant persons, kept the books locked up, and took no care of them. Afterwards, hearing of the eagerness of the Attalian kings, in whose dominions Scepsis was situated, to collect a library at Pergamus, they laid them in a cellar, where they were injured by damps and moths; at last the family sold them to Apellicon of Teos, at a high price, who, being fonder of books than reading, and seeking to supply the defects of his manuscripts, filled the chasms unskillfully in the copies which he caused to be made, and published the works full of errors. Immediately after the death of Apellicon, Sylla, at the capture of Athens, brought his library to Rome; where Tyrannion, the grammarian, made use of them; as also some booksellers, who increased the number of errors, by employing careless transcribers. Strabo adds, that the Peripatetic school after Theophrastus had scarcely any of Aristotle's works, except his *exoteric* writings; and the followed no accurate and systematic study of philosophy.

Such is the substance of Strabo's account, which is in part confirmed by Plutarch and Athenæus, but the researches of recent scholars have shown that this narration deserves little faith; inasmuch as it appears that nearly all Aristotle's scientific works were known to the followers of Theophrastus in the Peripatetic school, and that there were numerous copies of them in the Alexandrine library; all which and other facts, which we have not space to notice, are inconsistent with the supposition that Aristotle's philosophical works were concealed from the world till the time of Apellicon, more than two hundred years after his death. The text of most of his extant works moreover bears no marks of the supplements of unskilful revisers or of chasms caused by the decay of manuscripts; this, however, is not the case with all; the Poetic, for instance, has come down to us in a mutilated form, and in many parts of the Politics the text has suffered severely.

Aristotle's genuine extant works may be divided into three classes: 1. Those relating to the philosophy of the mind. 2. Those relating to the physical sciences. 3. Those relating to moral and political philosophy. To the first class belong the *Metaphysics*, the *Categories*, the treatise on Interpretation, or the Meaning of Propositions; the first and second Analytics, the *Topics*, and the work on the Refutation of Sophistical Arguments, which, with the exception of the first, obtained the name of his *Organon*, or instrument for the analysis of reasoning. Several of his logical works are lost, particularly his *Methodics*, or treatise on Method, in eight books. To this head may be referred, though with less propriety, his Rhetoric and Poetic: the last of which works is imperfect. Under the second class come the *Physics*, the *Treatises on the Heavens*, on Generation and Destruction, on the Soul, on Sensation and the Objects of Sense, on memory and Recollection, on Sleeping and Awakening, on Dreams and Prophecy in Sleep, on Lengthened Shortness of Life, on Youth and Old Age, on Life and Death, on Breathing: on the last subject there is also another short treatise. There is likewise a treatise on Colours, and an extract from a work on Sounds. The *Physiognomics* is a treatise on the marks of the character in the outward person. The title of his great work on Natural History means, literally translated, *Inquiries concerning Animals*. To this are annexed treatises on the Generation of Animals, on the Motion of Animals, on the Parts of Members of Animals, and on their mode of Walking. There is also a work on Meteorology, two books on Plants, a short essay on Mechanics, and a treatise on Indivisible Lines, which latter partly belong to mathematical science. A long collection of Problems, chiefly on physical subjects, with which Cicero was acquainted, has also been preserved. Under this head may be likewise mentioned a treatise on the Doctrines of Xenophanes, Zeno, and Gorgias, attributed to Theophrastus in a MS. collated by Bekker; it appears, however, from Diogenes Laertius, that Aristotle wrote on these subjects. To the third class belong three ethical treatises, the Great, the Eudemian, and the Nicomachean Ethics, which seem to have been written at different periods of his life, the first being the most meagre, and the last, addressed to his son Nicomachus (in which three books of the

Eudæmian Ethics are embodied), the most complete and matured. There is a short abstract of part of Aristotle's ethical system, called a treatise on the Virtues and Vices, which may, perhaps be genuine: some ethical questions are also treated in the Problems. The Politics are intended as a continuation of the Nicomachean Ethics: the genuine Economics are lost, unless the first book of the treatise attributed to him (which is on Domestic, not Political Economy) is an abridgment of them by Theophrastus.

The most valuable of Aristotle's lost works, and indeed the most valuable of all the lost works of Greek prose, is his collection of 158 Constitutions, both of Grecian and Barbarian States, the Democratic, Oligarchical, Aristocratical, and Tyrannical being treated separately, containing an account of the manners, customs, and institutions of each country. The loss of his works on Colonies, on Nobility, and on Royal Government; of his Chronological Collections, and of his Epistles to Philip, Alexander, Antipater, and others, is also much to be regretted. He likewise revised a copy of the *Iliad*, which Alexander carried with him during his campaigns in a precious casket: hence this recension passed into the Alexandrine Library, and was used by the Alexandrine critics. His entire works, according to Diogenes Laertius, occupied in the Greek manuscripts 445,270 lines.

Writings contained in the collection of Aristotle's works falsely attributed to him are, the treatise on the Universe, the author of which (Mr. Payne Knight remarks) has "retailed the common opinions of his age in the common language of a common deceiver, and by a strange inconsistency attributed them to the condensed, refined, and abstruse Stagirite;" the Rhetoric to Alexander: the second book of the Economics, and a treatise on Marvellous Reports, written between the time of Agathocles and the first Punic war, probably about the 130th Olympiad, or B.C. 260. An extract about Winds, from Aristotle on the Signs of Bad Weather, is considered by Niebuhr as spurious. It appears, however, that Aristotle wrote a treatise on this subject. The genuineness of part of the Physiognomics has likewise been doubted. A set of Epistles is also attributed to Aristotle, which like those of Phalaris, Socrates, Euripides, and others are all spurious.

Aristotle's philosophical works many centuries after his death obtained a prodigious influence, not only in Europe, but even in Asia: they were translated into Arabic, and from thence an abstract of his logical system passed into the language of Persia. In Europe they acquired an immense ascendancy in the middle ages, and were considered as an authority without appeal only second to that of Scripture: they were violently attacked by the German reformers of the 16th century. Many of his doctrines were in the same century zealously attacked by Pierre de la Ramée, a French philosopher; and Bacon afterwards, with others of his followers, added the weight of their arguments and authority. Aristotle's philosophy accordingly fell into undeserved neglect during the latter part of the seventeenth and the whole of the eighteenth century: of late years, however, the true worth of his writings has been more fully appreciated, and the study of his best treatises has much revived.

GREAT FIRE AT QUEBEC. TWO THOUSAND HOUSES DESTROYED.

(From the European Times.)

A most disastrous fire took place at Quebec, where, it seems, 2000 houses have been destroyed, and 12,000 persons rendered houseless! The fire commenced shortly before mid-day on the 28th of May, in a tannery in St. Valliere-street.

The day was remarkably warm, and the heat and dryness of the few days previous had rendered the roofs of the buildings in the neighbourhood, and those more remote, highly susceptible of ignition. The adjoining and opposite dwellings were soon involved, and in an inconceivably short space of time the burning flames carried afar by the then rising wind, had ignited some buildings in the neighbourhood of the St. Roch's Church—a considerable distance from the outbreak of the fire.

The wind gradually freshened from the west, with a coming storm, and it was soon evident that all human endeavours to arrest the progress of the fire in a locale studded, for the most part, with wooden buildings alone would be useless—an impression too fatally verified. Onward swept the flames—street after street fell before them. A species of whirlwind seemed to aid its fatal advances—for in advance, in the rear, on every side, the raging element developed itself with momentarily increasing fury. Spots that to the shrieking and affrighted refugee were now apparently safe, in a few minutes subsequent were wrapped in a vast sheet of flames.

From eleven in the morning until midnight did this dread fire hold interrupted sway, until its career was arrested in St. Charles-street—nearly one mile from the place of its outbreak!—at the broadest point the breadth of the burned district is about one-third of a mile.

Between 1500 and 2000 houses are supposed to have been consumed, and it is calculated that 12,000 persons (one-third of the population) are this day houseless. Most of these people have lost their all, the rapid advance, and sudden capricious directions taken by the flames, not only rendering it impossible to save any portion of the property in the dwellings, but in a vast number of instances barely allowing the inmates sufficient time to escape living.

The Church in St. Roch's is in ashes. The Convent is saved. St. Peter's Chapel is also burned. The large brewing establishments of Messrs Lloyd and Lepper and M'Callum are consumed, and the line of wharves from the one at the foot of Hope Hill. On these were an immense quantity of deals, which were all consumed.

At this point the fire was arrested by throwing down the piles of deals, and, on the town side, by blowing up two houses. This operation was conducted by Lieut. Colonel Warde, of the Royal Engineers, and some of the officers and men under his command.

Two Methodist Churches were also burned. The Artillery Barrack was three times in danger.—A general meeting had been called, attended by three thousand persons, at which between £3000 and £4000 were collected on behalf of the sufferers. At Montreal, steps were being taken to aid the unfortunate persons who have lost their all by the calamity.

The most painful event was the destruction of the hospital, to which, as being consi-

dered entirely out of the reach of the conflagration, numbers of sick persons of all classes were carried: the building became ignited by the flames of fire carried from the distance by the wind: the unfortunate inmates, unable to help themselves, perished miserably.

The losses by the mercantile lower town people will be heavy. Almost all the bakers are burned out—M'Conkey, Clarinue, Tourangeau, &c., and nothing saved: What renders matters more disastrous, not one in ten in St. Roch's was insured, and those insured are principally at the Mutual Insurance Company, which being composed of persons residents of St. Roch's, the Company is defunct, for if one man owes his neighbour 10s., and his neighbour owes him 10s., and neither have wherewith to pay, both are ruined.

Every exertion was made to relieve the unfortunate sufferers. Lord Metcalfe forwarded £2000 for their relief; the Catholic Bishop sent £500; and the Hotel Dieu £500. The good Bishop had addressed a circular letter to his clergy, imploring subscriptions for the poor families thus deprived of a home and an asylum, and suggesting the calling of public meetings in every parish for that purpose, together with contributions of clothing, money, and provisions.

The following places of refuge have also been opened to the sufferers by the fire, viz.:—House of Assembly; the Schoolhouse-Glacié; the Churches, if required; St. Roch's Chapel; the large Hangard in rear of the said chapel; the Chapel at the English Burying ground; Mr. Prendergast's stable; the House of the Fabrique of St. Louis Burying ground; the Schoolhouse in St. John Suburbs; a large store near the Artillery Barracks, belonging to R. Symes, Esq.

The loss of life, according to one of the accounts, exceeds one hundred persons! and the loss of property is said to be above £750,000. Eighteen schooners were burned at the Palais. "Nothing left," says one of the letters from the scene of conflagration, "from where you begin to descend Côte les Braz at Tourangeau's, running down the large street toward the Marine Hospital; everything on the right until you reach the water; thence to the two distilleries, M'Callum's and Lloyd's, these included is destroyed; the fire ending, or rather being arrested, at the point where the roads St. Paul-street and Hope-hill diverge. The loss in round numbers cannot be easily ascertained, but half a million will not cover the losses, nor perhaps £750,000."

FASHIONS FOR JULY.

HATS, shaded, are of the latest fashions. They are composed of a quantity of gauze folds, the colours being shaded across, from a very light hue to the darkest shade. For instance, upon a citron-coloured one, the first is of the palest straw colour, the deepest and last fold being of the hue of the marigold, the intermediate folds being of the graduated shades.

WALKING DRESSES.—Some of the most fashionable are made of mousseline, either in white or coloured. These mousselines de soie are in great request, and are generally made up after the following fashion:—The corsage demibusque, and with facings falling