

Gone, forgotten be the story  
 Of the heart of earth and fire,  
 While her eyes' immortal glory  
 Shall immortal love inspire.

#### HOME AT LAST.

Fare ye well, ye hosts of devils,  
 Ghosts of evil, things that were!  
 Fare ye well, I say, forever;  
 I am going to live with Her.

Fare ye well, ye lonely wakings,  
 Ere the household be astir;  
 I shall wake with love around me,  
 I am going to live with Her.

Fare ye well, ye wasted evenings,  
 Thoughts that wander, feet that err;  
 I have found a home, a heaven,  
 I am going to live with Her.

Often in the holy twilight  
 I shall think of hells that were—  
 Quenched forever in her eye-light:  
 I am going to live with Her.

#### A FLYING SHIP IN 1709.

Invention and the belief of having invented something new are very different, and we present here to our readers a curious instance. In No. 56 of the *Evening Post*, a newspaper published in the reign of Queen Anne, and bearing the date 20-22d Dec. 1709, we find the following curious description of a Flying Ship, stated to have been invented by a Brazilian priest, and brought under the notice of the king of Portugal in the following petition, translated from the Portuguese:

"Father Bartholomew Laurent says that he has found out an invention, by the help of which one may more speedily travel through the air than any other way either by sea or land, so that one may go 200 miles in 24 hours; send orders and conclusions of councils to generals, in a manner, as soon as they are determined in private cabinets; which will be so much the more advantageous to your Majesty, as your dominions lie far remote from one another, and which for want of councils cannot be maintained nor augmented in revenues and extent.

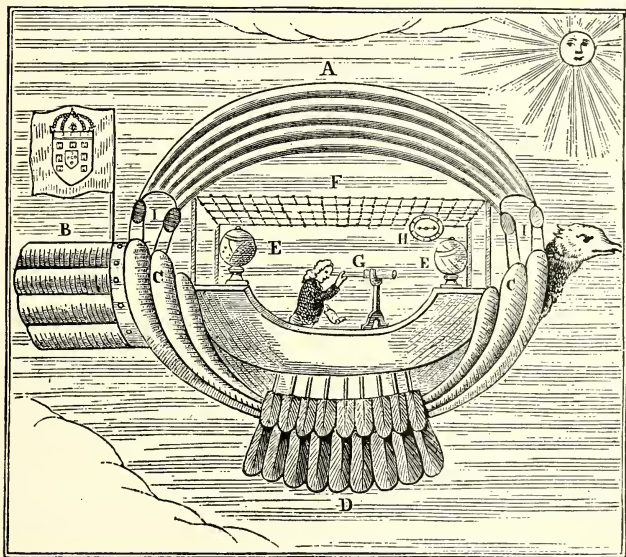
"Merchants may have their merchandise, and send letters and packets more conveniently. Places besieged may be supplied with necessities and succours. Moreover, we may transport out of such places what we please, and the enemy cannot hinder it.

"The Portuguese have discovered unknown countries bordering upon the extremity of the globe; and it will contribute to their greater glory to be authors of so admirable a machine, which so many nations have in vain attempted.

"Many misfortunes and shipwrecks have happened for want of maps, but by this invention the earth will be more exactly measur'd than ever, besides many other advantages worthy of your Majesty's encouragement.

"But to prevent the many disorders that may be occasioned by the usefulness of this machine, care is to be taken that the use and full power over the same be committed to one person only, to command, that whoever shall presume to transgress the orders herein mentioned shall be severely punished.

"May it please your Majesty to grant your humble petitioner the privilege that no person shall presume to use, or make this ship, without the express licence of the petitioner, and his heirs, under the penalty of the loss and for-



FATHER LAURENT'S AIRSHIP.

feiture of all his lands and goods, so that one half of the same may belong to the petitioner and the other to the informer. And this is to be executed throughout all your dominions upon the transgressors, without exception or distinction of persons, who likewise may be declared liable to an arbitrary punishment, etc."

We know now that flying machines are possible, but that the flying machine of Father Bartholomew Laurent was a mere dream becomes apparent when we see a picture of it and read the explanation which, as translated from the Portuguese, reads as follows:

"A. Represents the sails wherewith the air is to be divided, which turn as they are directed.

"B. The stern to govern the ship, that she may not run at random.

"C. The body of the ship which is formed at both ends scollopwise; in the concavity of each is a pair of bellows, which must be blown when there is no wind.

"D. Two wings which keep the ship upright.

"E. The globes of heaven and earth containing in them attractive virtues. They are of metal, and serve for a cover to two loadstones, placed in them upon the pedestals, to draw the ship after them, the body of which is of thin iron plates, covered with straw mats, for conveniency of 10 or 11 men besides the artist.

"F. A cover made of iron wire in form of a net, on which are fastened a good number of large amber beads, which by a secret operation will help to keep the ship aloft. And by the sun's heat the aforesaid mats that line the ship will be drawn towards the amber beads.

"G. The artist who, by the help of the celestial globe, a sea map, and compass, takes the height of the sun, thereby to find out the spot of land over which they are on the globe of the earth.

"H. The compass to direct them in their way.

"I. The pulleys and ropes that serve to hoist or furl the sails."

#### A REVIVAL OF THE AVESTA AND PAHLAVI LANGUAGES,

We are indebted to the secretary of the Parsee Punchayet of Bombay, for a number of books issued during the last few years in the interest of the Parsi religion. Within the last few years the University of Bombay has introduced into its curriculum the Avesta and Pahlavi languages to be chosen by the students jointly as one of the elective language courses, of which two are required for matriculation. Avesta is the language in which the sacred books of the Parsis were originally written, and Pahlavi was the vernacular into which the sacred writings were translated during the Sassanid dynasty (third to seventh centuries). When the requirement was made by the authorities there was no appropriate series of text-books for beginners in these languages, and the trustees of the Parsee Punchayet Funds and Properties undertook to provide from the Sir J. Jeejeebhoy Translation Fund such a series and entrusted its preparation to Ervad Sheriarji Dadabhoy Bharucha, who has written a series of three courses of *Lessons in Avesta* (Bombay, 1907-1908), and *Lessons in Pahlavi-Pazend* (Bombay, 1908-1909), suited to the needs respectively of the fourth, fifth and sixth grades of Bombay high schools. The same scholar has undertaken the publication (financed by the same foundation) of the texts of Sanskrit writings on the subject of the Parsi religion. There are to be seven parts under the collective title *Collected Sanskrit Writings of the Parsis* (Bombay, 1906). In like manner the trustees of the Parsee Punchayet Funds and Properties have arranged for the publication of "Persian Texts relating to Zoroastrianism," of which *Saddar Nasr and Bundelesh* have been edited by Ervad Dhabhar (Bombay, 1909); and also *Pazend Texts*, collected and collated by Ervad Edalji Kersaspji Antia (Bombay, 1909) who has also prepared a new edition of *The Vendidad* (Bombay, 1901), which is the