NEW PUBLICATIONS.

Blindpits is the title of a new novel illustrative of Scottish life, republished from the Edinburgh edition by G. P. Putnam & Son. The plot is made to hinge on a false accusation of murder brought against a pure minded and conscientious woman, whom a remarkable combination of circumstances had thrown under suspicion. In the management of the details, the writer exhibits not a little adroitness, and the interest of the narrative is sustained from the commencement to the close.

The New-England Tragedies in Prose, by ROWLAND H. ALLEN (Boston: Nichols & Noyes), presents an historical summary of the main facts relating to the Coming of the Quakers, and the Witchcraft Delusion in New-England, on which Mr. Longfellow's recent dramatic poems are founded. The admirers of the most popular poet in this country will not regret to see the historical framework, without embellishment or disguise, which has served as a basis for his tender and pathetic fancies. Although the little volume now published brings forward no absolutely novel details, it repeats the familiar narrative in an agreeable manner, and will be read with interest by all who have followed Mr. Longfellow in his poetical version of the same incidents.

Among the books of the week, we can only briefly mention, the London edition of *Cheap Dogs, Horses, &c.*, by SHIRLEY HUBBARD, an excellent holiday book with sketches and anecdotes of various domestic animals for young readers, handsomely illustrated (S. W. Partridge & Co.); *The Myrtle Branch*, a series of pictorial sketches for children and youth (Boston: Andrew F. Graves); a new and revised edition of *Saul*, a drama by CHARLES HEADYSENE (Fields, Osgood, & Co.); *Regina, and Other Poems*, by ELIZA CETGER (G. W. Carleton); *The Empty Crib*, by Rev. THEO. L. CUYLER, a memorial volume, with words of consolation for bereaved parents (R. Carter & Brothers); a reprint of the last London edition of CARY'S *Dante* (D. Appleton & Co.); *The Complete Poetical Works of WILLIAM COWPER* (The Same); *Oliver Twist*, by CHARLES DICKENS (The Same); *The Betrothed*, and *The Highland Widow*, by Sir WALTER SCOTT (The Same); *A Modern Historical Atlas*, by the Rev. WILLIAM L. GAGE, a collection of maps, on a plan suggested by Carl Ritter, showing the civil divisions of the leading countries of the world at each of the great epochs of modern history, a new, and valuable aid to the historical student in perusing the works of Prescott and Irving, Motley and Carlyle, and other writers who have treated of the course of events in Europe prior to the nineteenth century (The Same).

The Elements of Maritime International Law, by WILLIAM DE BURGH, M. A. (London: Longman & Co.), aims at presenting a summary view of the legal principles which apply to the maritime intercourse of nations in time of war, including the rights and obligations of neutral States, the law of contraband and blockade, and the rules which are binding on private persons engaged in commerce with belligerent countries. The subject has heretofore not been treated as a distinct branch of jurisprudence, but as a general title in the department of International Law, and it was necessary for the student or practitioner to seek out its principles in larger treatises, or as scattered through Reports of cases. The present volume brings together those principles in a condensed form, as founded on the leading decisions of the Courts both of England and the United States, together with the opinions of eminent civilians who are regarded as authorities on questions of public law. The author justly remarks that much of the awakened interest in the study of International Law is to be ascribed to the recent civil war in America, which has given prominence to several important points on which a conflict of law has been tenaciously maintained. Among these questions, may be noted the effect of a declaration of war on the property of an enemy found in the country at the time—the obligations involved in a complete neutrality—what articles are contraband of war,—and the rights of neutrals to send goods by the ship of a belligerent, or to carry the goods of a belligerent in their own neutral ships. One of the principal points on which the practice of Great Britain and the United States has been at variance is the obligations incident to a perfect neutrality. The case of the Alabama, of course, comes under this head. Several pages of the preface are devoted to that question by Mr. De Burgh, who states the conclusions to which he has arrived in an explicit paragraph: "The claims brought against the British Government by the Government of the United States in the matter of the ship 'Alabama' may be summed up briefly thus: that England, forgetful or not observant of these principles of the law of nations, did not maintain a true neutrality—a true neutrality, that is to say, having regard to the principle of reciprocity, of doing as she would be done by. And when the equipment of the vessel itself is considered; that in her very form and construction she was hostile; that she needed hardly any further munition than that which her own frame supplied to make her formidable to pacific merchandise; that of her it might be said in an almost literal sense of the poet's words, 'She walked the waters as a thing of life;' and that no attempt was made on the part of her builders to disguise what indeed was most apparent, that she was intended as a vessel of war—the conclusion seems forced upon us that England, in the matter of this vessel chiefly, was oblivious of those duties which lay at the root of a real and genuine neutrality, and *does* owe to her powerful neighbor some acknowledgment, if not more substantial reparation, for the injuries which the property of peaceful citizens have sustained from such forgetfulness." The author admits that the United States have been more familiar with the rights and duties of neutrals than England, and that the Judges of the Supreme Court were the first to give the fullest and clearest exposition of the subject in the early part of this century. His work exhibits a very familiar acquaintance with the decisions of American tribunals and discusses the subject with so great candor and ability, the chief issues between this country and Great Britain, that it cannot fail to call forth as deep an interest on this side of the Atlantic as among British readers.

JANUARY MAGAZINES.

The illustrated articles in this number of *Harper* present a series of singularly spirited representations of natural history, including an account of the buffalo of the American prairies, and of Du Chaillu's African researches, together with several views of Stonehenge in England. In the article on the buffalo, the writer relates many incidents of personal experience, and his narrative has the freshness and charm of reality. We give a few random specimens:

GENERAL LANDER AMONG THE BUFFALOES.

Gen. Lander was, I think, the best buffalo hunter that I ever saw. Mounting an unsaddled pony—a bronco served him as a bridle—he would dash among a herd of buffalo. He was the best two-handed shot that I ever saw, his right or left hand pistol being used with like result. Either meant meat, and the best that the herd afforded. "Cow beef for me," was a favorite remark of Lander; and if he shot the buffalo the cow was pretty certainly young and fat.

BUFFALO HORSES.

There is much to be said of what is known on the Range as a "buffalo-horse." Some horses become so frightened at the sight of buffalo that they become unmanageable, and for a time are rider has quite as much as he can attend to to simply staying on the horse's back. Such a horse can seldom be made a good buffalo-horse, though a good rider may eventually use him and kill buffalo from his back. A dead buffalo will cause this horse to show great fear.

Other horses may exhibit some little hesitation in running alongside of a buffalo, and jump as the shot is fired, but a little judicious training will eventually bring them to their work. But your close-built, plucky little buffalo-horse seems to enjoy the sport. Give him the rein, and with ears set back and tail flagging in the air, he will lay you alongside of your game, and with a free, steady jump keep pace with the buffalo that is loping along within ten feet of you. Until this moment your revolvers should be in your belt, for if you have them in your hands you may cock them, and if they are cocked they frequently go off accidentally, and make a fellow-hunter think that he is as likely to be shot as the buffalo. The best hunters use the thumb of the hand in which the pistol is held to cock the weapon, the hammer being raised as the pistol is thrown up. The shot is then fired almost instantly, seldom with any exact aim, however; most good hunters preferring to shoot as if were by intuitive feeling, aiming maybe along the barrel as they draw the trigger.

THE MODE OF HUNTING.

The mode of hunting is somewhat as follows: A herd is discovered grazing on the table-lands. Being thoroughly acquainted with the country, the Indians are aware of the location of the nearest point where the table-land is broken abruptly by a precipice which descends a hundred or more feet. Toward this "devil jump" the Indians head the herd, which is at once driven pell-mell to and over the precipice. Meanwhile a number of Indians have taken their way, by means of routes known to them, and succeeded in reaching the cañon, through which the crippled buffalo are running in all directions. These are quickly killed, so that out of a very considerable band of buffalo but few escape, many having been killed by the fall, and others dispatched while limping off. This mode of hunting is sometimes indulged in by harum-scarum white men; but it is done more for devilry than anything else. I have never known of its practice by army officers, or persons who professed to hunt buffalo as a sport.

BUFFALO FOR BEEF.

Some time since some enterprising individual became imbued with the idea that one of the vast herds of buffalo—say a thousand or so—might be driven eastward until near the Missouri River, when the herd was to be made to enter a strong stockade that should be arranged for their reception. Then, as he expressed it, they were to be *beefed* and sent East, or put into cattle-cars, and killed after they had arrived in the Eastern cities. The exact number of men that would be necessary for the accomplishment of this near drover performance was not definitely stated, but the party did not think that it would take many "fellers," if the boys were only up to the mark. Fancy this idea practicable, what a lively entertainment would be the result of an attempt on the part of a beef-butcher to act as executioner of a stout old buffalo bull! Young America could have a buffalo bull in a Communipaw stock yard, and the boys of Health might take advantage of the opportunity thus afforded to discover the effect of the cattle disease in bison.

Major De Forest's article on "Chivalrous and Semi-Chivalrous Southrons," gives a number of expressive portraits in illustration of Southern character, the grotesque and whimsical traits of which he has made one of his favorite studies. He briefly states his ethnological theories thus. "They certainly are, these 'Southrons,' a different people from us Northerners; they are, perhaps, as unlike to us as the Spartans to the Athenians, or the Poles to the Germans; they are more simple than we, more provincial, more antique, more picturesque; they have fewer of the virtues of modern society, and more of the primitive, the natural virtues; they care less for wealth, art, earning, and the other delicacies of an urban civilization; they care more for individual character and reputation of honor." We give one of his lively sketches of

THE SOUTHERNER IN NEW-YORK.

It was indiscribably amusing to watch a Charlestonian friend of mine during his first and last visit to New-York. Dressed in a full suit of black, and bearing a gold-headed cane in his hand, he walked Broadway at the dignified rate of two and a half miles an hour. Some one brushed against his right elbow; he turned and glared, grasping his cane tightly; the intruder was gone. Some one brushed against his left elbow; another pause, glare, and settling of the cane in the fist; no antagonist visible. Every few steps he felt himself insulted, prepared to vindicate his honor, and failed to discover any one whom he could call to an account. At the end of six blocks, fuming with a consciousness of aggregated injuries, he took a carriage, drove back to the St. Nicholas, drank a mint julep, seated himself in a window of the reading-room, and stared sullenly at the interminable crowd which hurried by, unaware of his existence. He was like a cat who should be hustled and intimidated by a garret-full of scrabbling mice. Within a week he left the city, thoroughly disgusted with its multitudinous bustle, and never returned to it.

If you ever see a tall man in Broadway, standing stock-still, glaring about him, and swearing, you may be sure that he is a Southerner, and that some one whom he cannot find has run against him. If you ever see a tall man in Central Park, seeking the loneliest paths, and surveying the mob of pleasure-seekers from a distance, you may pretty safely infer that he also is a Southerner, and that he is mainly happy because he has found a little elbow-room. Should you address either of these bewildered personages respectfully, he will receive you with a cordial smile, cotton to you without difficulty, and presently ask you to take a drink. He feels like a man who has been abroad, and who unexpectedly finds sympathy; like a voyager who has been shipwrecked, and who unexpectedly gets food and lodging.

Major De Forest occasionally indulges in a fancy for political philosophizing, of which a good specimen is found in the following racy bit on

POLITICAL OPINIONS.

There is an old traveler's story to the effect that in the highlands of Africa exists a race of monkeys who, during the cold season, gather into tight little knots, each one having for its center a venerable senior of great wisdom and influence, and the business of the others being to keep him warm. The chief inconvenience of this organization is, that as there is a general desire to be the central monkey, much strenuous crowding toward the middle ensues, attended by an uncomfortable amount of scratching and squalling.

In consequence of the somewhat feudal, somewhat patriarchal, social position of the large planter, politics at the South have been conducted very much on the central monkey system, only that there has been a decent regard for the central monkey. Every community has its great man, or at least its little great man, around whom his fellow-citizens gather when they want information, and to whose monologues they listen with a respect akin to humility. For instance, the central monkey of Greenville was Gov. Perry. When he stood at a corner people got about him; when he opened his mouth all other men present closed theirs. Had he favored the "Constitutional Amendment" Greenville would have accepted it; as he denounced it, Greenville rejected it, without taking the superfluous trouble of reading it.

I found it so everywhere that I went, and during all the time that I remained, in the South. Not one man whom I met had read the amendment, yet every man scouted it with the utmost promptness, confidence, and indignation. He scouted it because he had been instructed to do so by his central monkey. The latter, the little great man of his district, had, of course, issued these instructions mainly because the third section of the amendment deprived him of the power to hold office, as less a two-thirds vote of Congress should remove his disability, that Congress being then two-thirds Radical. In short, I found the chivalrous Southron still under the domination of his ancient leaders.

"The Bishop of Rome" is an animated and instructive historical paper, "The Murder of Escovedo" is the same and the contents of the number are completed with the usual allowance of fiction and poetry, and the various characteristic rubrics which always form an attractive portion of the Magazine.

Hours at Home opens with one of Dr. Bushnell's brilliant and suggestive disquisitions which have formed the most striking portion of the contents of the Magazine from its commencement. With the superabundance of common-place fiction which is necessarily so large an element in most of the popular periodicals of the day, it is a relief to follow an acute and original writer like Dr. Bushnell, who always strikes out his own path, and compels the attention of his readers no less by the novelty of his thought than by the affluence of his illustrations. His paper in the present number is on the subject of "Progress," its source, its conditions, its methods, and its limitations. The law of progress, argues Dr. B., supposes two things: first, successions, involving conditions of time; and secondly, an ultimate state toward which the progress runs. "It must be a movement in time, supposing a date of beginning, and so an act of creation, by a being who is not under the rim of causes working out the progress; that is by a God, who can make beginnings; supposing also a date of ending, for, if it has none, the consummation must be infinite, and not any given result." This principle is applied to the criticism of the theories of Darwin, Herbert Spencer, and Humboldt, and to the speculative fancies of Mr. R. W. Emerson, which are discussed with great polemic vigor and ingenuity. The following is the conclusion with which Dr. B. sums up his masterly argument. "No man, it would seem, gifted with true insight, can so much as cast a look upon the world, or down upon the distempered ferment of his own mind, as Plato himself could not, without perceiving a state of disorder and general precipitation. It was to him as if the horses of the sun were driving madly down the sky, and stirring dust and turmoil everywhere. Christianity, in like manner, beholds the whole creation groaning and travailing in pain together, waiting for some redemption of nature that is able to medicate her poisons, and compose the dynamic retributions she is propagating by her laws. She cannot do it herself—only a visitation supernatural can. No man can so far prevail as to set his own thoughts crystalling in heaven's order; for he has a nature as well as a will, and his nature is too manifold and subtile, and wild in its distempers, to be curbed by his will, or by anything but a Spirit going through it, and a Divine Love and Truth descending upon it. These we call our gospel, and these can regenerate all. In this supernatural gospel, therefore, we think we have the true progress. And we cling to it because we cling to the progress. No mere mill force of nature brings it blindly on, but it comes by its own right and is moving surely forward, by the Imminent Counsel and the Supreme Sway of God." Another striking article in this number is entitled "Bab and Babism," by Professor Evans, describing a new religion, which has sprung up in Central Asia during the last quarter of of a century, and already numbers its adherents by millions, making proselytes not merely from the poor and ignorant populace, but chiefly from the highest and most intelligent classes of society, priests, philosophers, nobles, and men of wealth and education. Of this remarkable movement, no book in the English language gives any account whatever. The only sources of information on the subject are to be found in three recent French works, of which Professor Evans has given a brief digest in his singularly interesting paper. The new religion has already a long list of martyrs. It has organized itself into communities and even into armies. It has fought bloody battles in defense of freedom of conscience, and has repeatedly routed the strongest military forces that could be sent against it by the Persian Government. It has, in fact, passed through all the phases of other great historic religions, and is fully entitled to a place at their side. The following statement gives a brief outline of the origin and early promulgation of the new faith.

In 1843, a young man about twenty years of age, named Mirza Ali-Mohammed, and claiming to be a descendant of the prophet, was pursuing his studies at Kerbela, under one of the most famous teachers of the mystic and cabalistic lore of Persia. His father was a silk-merchant of Shiraz, and had intended that the son should devote himself to the same commercial business. But the young man had no taste for the life of the bazars, grew hypochondriacal, sought solitude, became ascetic in his habits, and attached himself to several religious sects of the East distinguished for the austerity of their discipline. With a bold, sincere and open mind he welcomed the light of truth, in matter from what source it might come. During this time, he read the gospels in the translations of the Protestant missionaries and also portions of the Old Testament, which he obtained from the Jews of his native city, familiarized himself with the teachings of the Cuebres, and the writings of the Persian free-thinkers, in whose mouths the name of Voltaire, metamorphosed into Valater, is quite common. The philosopher of Ferney was introduced to the Persians by the Russians, but the oriental imagination has so transformed him as to render the Frenchman of the 18th century scarcely recognizable. The pilgrims who came to Kerbela listened with reverence to the young student whom they regarded as inspired, and on returning to their homes spoke of him with such enthusiasm that his fame soon filled the whole land. He was called "the elect of God," and was supposed to have the gift of working miracles. When, therefore, Mirza Ali-Mohammed came back to Shiraz, his native city, he was welcomed as a reformer and a prophet. His extreme youth, the wonderful charm of his countenance, the sweetness of his disposition, the simplicity and purity of his life, his exemplary piety, and the fervor and eloquence of his discourse, produced the profoundest impression upon all who approached him. About this time he made a pilgrimage to Mecca, but the holy city and the sight of the sacred Kaaba served only to alienate him still more from Mussulmanic orthodoxy. Soon after his return, he began in earnest the work of his mission. He never openly assailed the fundamental principles of Islam, but directed his public discourses against the vices and corruptions of the clergy and their perversions of the primitive truth, as announced by the Prophet. He discomfited his adversaries, and condemned them with the Koran in his hand; he took especial delight in showing to the people how far the conduct, precepts and dogmas of the priests were in flagrant violation of the very Book of which they claimed to be the consecrated guardians and only authorized interpreters. The pungency of his wit and the audacity of his sarcasm made such an impression that the orthodox Mohametans who listened to his preaching still retain an ineffaceable recollection of it, and after the lapse of a quarter of a century cannot speak of his discourses except with a shiver of terror. It is the unanimous confession that the eloquence of Ali-Mohammed was of a kind which no words can describe, and which can be fully appreciated only by those who heard it. Whenever he appeared in the mosques, in the colleges, or on the streets, he was surrounded by throngs of enthusiastic disciples. In an upper room of his house he gathered together a few of his most ardent and intelligent followers, and organized a little church, bold, zealous, fanatical in the noblest sense of the word, i. e., each member willing to sacrifice all his property, and even to give his body to be burned for the sake of the truth. It was here that the new teacher assumed his religious or prophetic title by proclaiming himself as the *Bab* or the *Door* by which alone one can attain to divine knowledge. This name, by which he has ever afterward been known, even among his enemies, was probably suggested by the words that Jesus applies to himself in the gospel of John, x. 7, 9. At a later period the word Bab was used by the Babists as a generic term signifying prophet, and the original Bab was called *Beyeet-e-Ala*, or Sublime Highness, to distinguish him from the multitude of inferior Babs.

The department entitled "Leisure Moments" contains some readable paragraphs, without being especially brilliant, and the notices of authors and literature, as usual of late, are attractive and informing.

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HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE, JANUARY, 1869, contains "The Education of Little Children," "Mental Culture," "Ventilation," "Fruitlessness," "The Two Mountains," "Physical Manipulation Essential," "Is it wrong to be Rich?" Rev. Cornelius Tiffany, Rev. Dr. Ferrier, Rev. H. Jacques, "He Will Be Sure to Come," "Ring Roundabout," "Dangers of Insanity with Early Life," H. W. Beecher, "Kitty Howard's Lesson," Mrs. Elizabeth Oakes Smith, "Frances Dana Gage," "Let Do Have Power," "In Behalf Her Sex," "Gladder," "The Grape Cure," Thos. E. P. Brown, Hard Diseases, Dr. F. G. Miller, "Recent Thoughts from Old Dead Thinkers," "Up the Mountains," Mrs. Dr. Gleason, "The Bloomer Costume," "Dangers of Boarding-Houses," "Face Ache Cured by Electricity," "Dr. Hunt's Lectures," "Drinking in Europe," "Wheaton's Fever," "Sea-sickness and Medicine," "Sea-sickness—Sleeping Among," Authors of Cookery Books—Cookery." MILLER, WOOD & Co., Publishers, No. 15 Ann and 13 Lodge-st., New-York.

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