

Selected Poetry.

WE CAN MAKE HOME HAPPY.

Though we may not change the cottage
For mansions tall and grand,
Or exchange the little grass plot
For boundless stretch of land;
Yet there's something brighter, dearer
Than the wealth we'd thus command.

Though we have no means to purchase
Costly pictures rich and rare,
Though we have not a lichen hanging
On the walls so cold and bare,
We can hang them o'er with garlands,
For flowers bloom everywhere.

We can always make home cheerful,
If a right course we begin,
We can make its inmates happy,
And the truest blessings win;
It will make the small room brighter
If we let the sunshine in.

We can gather round the fireside
When the evening hours are long;
We can blend our hearts and voices
In a happy, social song;
We can guide some erring brother,
Lead him from the path of wrong.

We may fill our homes with music
And with sunshine brimming o'er,
If against a dark intruder
We will firmly close the door;
Yet should evil shadows enter,
We must love each other more.

There are treasures for the lowly
Which the grandest fail to find,
The e's a chain of sweet affection
Binding friends of kindred mind;
We may reap the choicest blessing,
From the poorest lot assigned.

FOREIGN NOTES.

A singular society has been founded in Westphalia; its objects is to give its members a "musical funeral."

The East India cotton crop is much larger this year than last. In four divisions reported the output is \$701,112, while last year it was only \$534,679.

The majority of the women formerly employed in the Royal Arsenal, Woolwich, England, and now supplanted by male hands, have been engaged by a firm at Battersea to manufacture horse-shoe nails by machinery.

Prices have been offered of \$1,250 for the best and \$750 for the second best essay on "The Temperance Reformation; its claims upon the Christian Church," by a London Temperance League. The competition is open to the world.

Fashionable circles in England have just been scandalized by the elopement of Lady Townshend with Lord Thynne. The foolish woman, who is only 24 years of age, was married at 17 to the husband whom she has deserted. He was a zealous philanthropist, and spent most of his time in visiting the poor. His wife, on the other hand, was gay and a constant attendant on balls and parties. She finally fell in with Lord Thynne, a professional libertine, and generally one of those rascals whose polished manners conceal their heartlessness. He leaves a wife behind him, and his companion has forsaken wealth and reputation for a man bankrupt in reputation and fortune. The circumstances show that it was only by a sudden impulse that she consented to fly with him. The step has been taken and her good name is gone forever. Society may tolerate her seducer, but for his poor victim there is small chance of human forgiveness.

There is a vessel in Queenstown harbor of 1200 tons, which received from a single sea a surprising amount of damage. This vessel, a Norwegian, was struck by a sea or wave of so tremendous a character in the late gale as to sweep that portion of her cargo that was stowed upon the deck in moment into the sea; to carry off her cooking apparatus, made of cast iron; to empty and injure her deckhouse, to smash her bulwarks and stanchions, to wound and bruise three of her men, and to reduce four more to a state of weakness and syncope; to break the mate's thigh and wash a seaman overboard, and finally to fill the cabin and damage all the provisions so that the crew were nearly starving when they came into Queenstown. All these injuries were produced in a moment by a single wave. It not only cleared the decks, but it extinguished hope in the hearts of the crew, who the moment they were struck never expected to see land again.—*Irish Telegraph.*

An assault suit at La Sueur, Minn., lately yielded the complainant twenty-five cents, and as his counsel had agreed to take one third of the damages, his fee was eight and a third cents.

THE ASSYRIAN TABLET.

THE NEWLY DISCOVERED RECORD OF NOAH'S FLOOD—LEGENDS THOUSANDS OF YEARS OLD—NEW DETAILS REGARDING THE ARK AND THE DELUGE—SIR HENRY RAWLINSON VOUCHES FOR THEIR AUTHENTICITY.

At the meeting of the Biblical Archaeological Society last night, Sir Henry Rawlinson in the chair, George Smith of the British Museum read his eagerly anticipated paper, "On a Cuneiform inscription describing the Deluge," which—as we were the first to announce to the public—he discovered a short time back among the Assyrian tablets in the British Museum. There was a large attendance, and the greatest interest was manifested in the subject of the paper.

After the usual introductory business, Mr. Smith stated that for convenience of working he had divided the collection of Assyrian tablets in the British Museum into sections according to the subject matter of the inscriptions. He had recently been examining the division comprising the mythological and mythical tablets, and from this section he obtained a number of tablets, giving a curious series of legends and including a copy of the story of the flood. On discovering these documents, which were much mutilated, he searched over all the collections of fragments of inscriptions, consisting of several thousands of smaller pieces, and ultimately recovered eighty fragments of these legends, by the aid of which he was enabled to restore nearly all of the description of the flood, and considerable portions of the other legends.

These tablets were originally at least twelve in number, forming one story or set of legends, the account of the flood being on the eleventh tablet. Of the inscription describing the flood there are fragments of three copies containing duplicate texts. These copies belong to the time of Assurbanipal, or about 660 years before the Christian era, and they were found in the library of that monarch in the palace at Nineveh. The original text, according to the statements of the tablets, must have belonged to the city of Erech, and it appears to have been either written in or translated into the Semitic Babylonian at a very early period. The date when this document was first written or translated is at present very difficult to decide. As evidences of the antiquity of the record, Mr. Smith cites the numerous variant readings of the three Assyrian copies which had crept into the text since the original was written; the occasional use of the ancient hieratic characters by the more modern Assyrian copyist, who did not know their meaning; and the incorporation with the Assyrian copies of sentences which in the original were mere glosses explanatory of the text. The divisions of the lines on the original documents have been recorded by the Assyrian scribe, and among other peculiarities, showing the high antiquity of the text, is the constant use of the personal pronoun nominative, which in latter times was usually indicated by the verbal form, but not expressed.

The text itself Mr. Smith cannot place in its original composition later than the seventeenth century before Christ, while it may be much older. It professes to belong to the time of a monarch whose name, written in monograms, Mr. Smith has been unable to read phonetically, and whom he therefore provisionally calls by the ordinary values of the signs of his name, Izdubar. This monarch, from the legendary description of his reign given in the tablets, evidently belonged to the mythical period. From the heading of the tablets giving his history, Mr. Smith supposes that Izdubar lived in the epoch immediately following the flood, and thinks, likewise, that he may have been the founder of the Babylonian monarchy, perhaps the Nimrod of Scripture. This, however, is pure conjecture. After showing how it was quite natural that an early Chaldean document from Erech should be transported to Nineveh, copied and placed in the royal library there, Mr. Smith introduces the story of the flood proper with a short account of the tablets which precede it, and which account for its introduction into the narrative. Izdubar, the hero of these legends, flourished soon after the flood, and the centre of most of his exploits was the city of Erech, now called Warka, which must have been one of the most ancient cities in the world. Four cities are mentioned in these inscriptions—Babel, Erech, Surippak and Nipur. Two of these, Babel and Erech, are the first two capitals of Nimrod, and the last, Nipur, according to the Talmud, is

the same as Calneh, the fourth city of Nimrod.

On the first five tablets of the history of Izdubar Mr. Smith has not recognized any fragment, but in the mass of material which he has collected it is possible that some portions may belong to this part of the story. Izdubar, having conquered Belesu, put on his crown, and wooed and won the Princess Ishtar—the same as Venus—who was queen of beauty, but somewhat inconstant, for she had already a husband, a deity, called the "Son of Life." In course of time Izdubar fell into some illness and came to fear death, man's last great enemy. Now, the Babylonians believed in the existence of a patriarch named Sisit—the Xisuthrus of the Greeks—who was supposed to have been translated and to have attained to immortality without death. Izdubar, according to the notions of the time, resolved to seek Sisit, to ascertain how he became immortal, that he might attain to a similar honor. Izdubar had a guiding dream, the story of which is unfortunately very mutilated, few fragments of it remaining, and his subsequent journey is not in much better condition. After long wanderings he falls into company with a seaman named Urhamsi—a name similar to the Orpheus of the Greeks. Izdubar and Urhamsi fit out a vessel to continue the search for Sisit, and they sail along for a month and fifteen days and arrive at some region near the mouth of the Euphrates, where Sisit is supposed to dwell. In this journey by water there are fresh adventures, and, in their course, Urhamsi tells Izdubar of the waters of death, of which he states, "The waters of death thy hand will not cleanse." At the time when Izdubar and Urhamsi are approaching him, Sisit is sleeping. The tablet here is too mutilated to inform us how they came to see each other, but it appears probable from the context that Sisit was seen in company with his wife, a long distance off, separated from Izdubar by a stream.

Unable to cross the water which divided the mortal from the immortal, Izdubar appears to have called to Sisit and asked his momentous question on life and death. The question asked by Izdubar and the first part of the answer of Sisit are lost by the mutilation of the tablet. The latter part of the speech of Sisit, which is preserved, relates to the danger of death, its universality, etc. It winds up as follows: "The goddess Mamitu, the maker of fate to them their fate has appointed, she has fixed death and life, but of death the day is not known." These words, which close the first speech of Sisit, bring us to the end of the tenth tablet; the eleventh opens with a speech of Izdubar, who now asks Sisit how he became immortal, and Sisit, in answering, relates the story of the flood and his own piety as the reason why he was translated. The following is the translation of this, the most important of all the tablets:

THE STORY OF THE FLOOD.

1. Izdubar after this manner said to Sisit afar off
2.Sisit
3. The account do thou tell to me
4. The account do thou tell to me
5.to the midst to make war
6.I come up after thee
7. say how thou hast done it and in the circle of the gods life thou hast gained.
8. Sisit after this manner said to Izdubar,
9. I will reveal to thee, Izdubar, the concealed story,
10. and the wisdom of the gods I will relate to thee.
11. The city Surippak, the city which then was established.....placed
12. was ancient and the gods within it
13. dwelt, a tempest.....their god, the great gods
14.Anu
15.Bel
16. Ninip
17.lord of Hades
18. their will revealed in the midst of.....
19.bearing and he spoke to me thus
20. Surippakite son of Ubaratutu
21. make a great ship for thee
22. I will destroy the sinners and life.....
23. cause to go in the seed of life all of it to preserve them
24. the ship which thou shalt make
25.cubits shall be the measure of its length and
26.cubits the amount of its breadth and its height
27. Into the deep launch it
28. I perceived and said to Hea my lord,
29. "Hea my lord this that thou commandest me

80. I will perform, it shall be done."
81. army and host
82. Hea opened his mouth and spoke and said to me his servant,
83.thou shalt say unto them
84.he has turned from me and
85.fixed.....

Here there are about fifteen lines entirely lost. The absent passage probably described part of the building of the ark.

A DESCRIPTION OF THE CITY.

51. It.....
52. which in.....
53. strong.....I brought
54. on the fifth day.....it
55. in its circuit 14 measures.....its sides
56. 14 measures it measured.....over it
57. I placed the roof on it.....I enclosed it
58. I rode in it, for the sixth time I..... for the seventh time
59. into the restless deep.....for thetime
60. its planks the waters within it admitted
61. I saw breaks and holes.....my hand placed
62. three measures of bitumen I poured over the outside
63. three measures of bitumen I poured over the inside
64. three measures the men carrying the baskets took.....they fixed an altar
65. I enclosed the altar.....the altar for an offering
66. two measures the altar.....Paziru the pilot
67. for.....slaughtered oxen
68. of.....in that day also
69.altar and grapes
70.like the waters of a river and
71.like the day I covered and
72.when covering my hand placed.
73.and Shamas.....the material of the ship completed
74.strong and
75. reeds I spread above and below.
76.went in two-thirds of it.
77. All I possessed I collected it, all I possessed I collected of silver,
78. all I possessed I collected of gold,
79. all I possessed I collected of the seed of life, the whole
80. I caused to go up into the ship, all my male and female servants,
81. the beasts of the field, the animals of the field, and the sons of the army, all of them I caused to go up.

THE EARTH SWEEP BY STORM AND FLOOD.

82. A flood Shamas made, and
83. he spake saying in the night, "I will cause it to rain from heaven heavily;
84. enter the midst of the ship, and shut thy door."
85. A flood he raised, and
86. he spake saying in the night, "I will cause it to rain from heaven heavily."
87. In the day that I celebrated his festival
88. the day which he had appointed, fear I had.
89. I entered to the midst of the ship, and shut my door
90. to guide the ship, to Bazursadirabi the pilot,
91. the palace I gave to his hand.
92. The raging of a storm in the morning
93. arose, from the horizon of heaven extending and wide
94. Vul in the midst of it thundered, and
95. Nebo and Saru went in front;
96. the throne bearers went over mountains and plains;
97. the destroyer Nergal overturned;
98. Ninip went in front, and cast down;
99. the spirits carried destruction;
100. in their glory they swept the earth;
101. of Vul the flood reached to heaven;
102. the bright earth to a waste was turned;
103. the surface of the earth, like.....it swept;
104. it destroyed all life, from the face of the earth.....
105. the strong tempest over the people, reached to heaven.
106. Brother saw not his brother, it did not spare the people. In heaven
107. the gods feared the tempest, and
108. sought refuge; they ascended to the heaven of Anu.
109. The gods, like dogs with tails hidden, crouched down.
110. Spake Ashtar a discourse,
111. uttered the great goddess her speech.
112. "The world to sin has turned, and
113. then I in the presence of the gods prophesied evil;