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LIPPINCOTT'S MAGAZINE

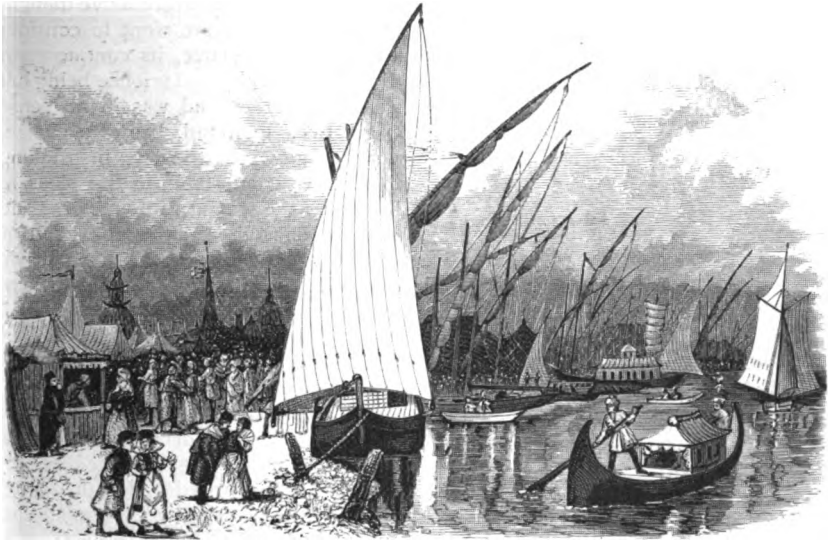
OF

POPULAR LITERATURE AND SCIENCE.

MARCH, 1876.

THE CENTURY—ITS FRUITS AND ITS FESTIVAL.

III.—PAST EXPOSITIONS.



THE GREAT ANNUAL FAIR AT NIZHNEE-NOVGOROD.

WE have presented a feeble sketch of a century that stands out from its fellows, not as a mere continuation, or even intensification, of them—a hundred annual circuits of the earth in its orbit as little distinguished by intellectual or material achievement as those repetitions of the old beaten track through space are by astronomical incident—but

as an epoch *sui generis*, a century *d'élite*, picked out from the long ranks of time for special service, charged by Fate with an extraordinary duty, and decorated for its successful performance. Those of its historic comrades even partially so honored are few indeed. They will not make a platoon—scarce a corporal's guard. We should seek them, for instance, in

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ing. Although loath to renounce his freedom, Mirza-Schaffy determined for Hafisa's sake to make application, as he had often been advised to do, at the Tiflis Gymnasium for the position of teacher of Tartaric. But, alas! there was prepared for our poor Mirza a humiliation second only to the bastinado. His reply was a portentous document in the Russian language, of which he could not read a word. Hafisa's father demanded sight of it, had it interpreted by a learned mullah, and it proved to be a summons for the applicant to appear at an appointed hour for examination. This was too much. Mirza-Schaffy, the first wise man of the East, the pride of his race, the pearl in the shell of poetry, to be examined in his own language! Hafisa's father declared his belief that the mirza's wisdom was as doubtful as his fortune, and the wise man himself began to wonder whether his wisdom had not gone "pleasuring in the dusk of the evening." Moreover, during the conference with the mullah certain revelations came to light concerning the lack of orthodoxy in the mirza's belief and the frequent slurs it was his wont to cast on the powerful mullahs; and this set the old father hopelessly against him,

causing him to revoke all promise of possible consent. Such being the case, Mirza-Schaffy had no heart to brave the humiliation of an examination. Shortly after, however, he was honored with a call to the new school at Gjändsha, and Hafisa's father dying about the same time, all obstacles were removed to a union with the maiden of his choice. And so with his bride he returned to his native place, and felt that the summit of earthly bliss was attained.

Friedrich Bodenstedt has been a very prolific author, having published several volumes of poetry, besides numerous romances, tales and miscellaneous works. He is one of a committee of poets and men of learning appointed not long since to retranslate the works of Shakespeare. At present he is adding to his well-earned laurels through his volume *Aus dem Nachlasse Mirza-Schaffys*. The book is divided into seven parts, the first of which is dedicated to love. Then there are songs of earthly pleasure, songs of consolation, sayings of wisdom, stories in rhyme of Eastern romance, a series of problems and a "bouquet of cypresses and roses." AUBER FORESTIER.

TO CHARLOTTE CUSHMAN.

LOOK where a three-point star shall weave his beam
 Into the slumb'rous tissue of some stream,
 Till his bright self o'er his bright copy seem
 Fulfillment dropping on a come-true dream;
 So in this night of art thy soul doth show
 Her excellent double in the steadfast flow
 Of wishing love that through men's hearts doth go:
 At once thou shin'st above and shin'st below.
 E'en when thou strivest there within Art's sky
 (Each star must round an arduous orbit fly),
 Full calm thine image in our love doth lie,
 A Motion glassed in a Tranquillity.
 So triple-rayed, thou mov'st, yet stay'st, serene—
 Art's artist, Love's dear woman, Fame's good queen!

SIDNEY LANIER.