aside by them when they marry exactly as their young lady names and young lady habits of various kinds are laid aside. All I would say of Marian Leslie is this—that she understood the working of the institution more thoroughly than others did; and I must add also in her favour, that she did not keep her flirting for sly corners, nor bid her admirers keep their distance till mamma was out of the way. It mattered not to her who was present. Had she been called on to make one at a synod of the clergy of the island, she would have flirted with the bishop before all his clergy; and there have been bishops in the colony who would not have gainsayed her.

But Maurice Cumming did not rightly calculate all this; nor, indeed, did Miss Jack do so as thoroughly as she should have done; for Miss Jack knew more about such matters than did poor Maurice. "If you like Marian why don't you marry her?" Miss Jack had once said to him; and this, coming from Miss Jack, who was made of money, was a great deal.

"She wouldn't have me," Maurice had answered.

"That's more than you know, or I either," was Miss Jack's reply. "But, if you like to try, I'll help you."

With reference to this, Maurice, as he left Miss Jack's residence on his return to Mount Pleasant, had declared that Marian Leslie was not worth an honest man's love.

"Pshaw!" Miss Jack replied. "Marian will do like other girls. When you marry a wife I suppose you mean to be the master?"

"At any rate, I shall not marry her," said Maurice. And so he went his way back to Hanover with a soured heart; and no wonder, for that was the very day on which Lieutenant Ewing had asked the question about the musk rose.

But there was a dogged constancy of feeling about Maurice which would not allow him to disburden himself of his love. When he was again at Mount Pleasant, among his sugar-canes and hogsheads, he could not help thinking of Marian. It is true he always thought of her as flying round that hall in Ewing's arms, or looking up with rapt admiration into that young parson's face; and so he got but little pleasure from his thoughts. But not the less was he in love with her—not the less, though he would swear to himself three times in the day that for no earthly consideration would he marry Marian Leslie.

The early months of the year—from January to May—are the busiest with a Jamaica sugar-grower, and in this year they were very busy months with Maurice Cumming. It seemed as though there were actually some truth in Miss Jack's prediction, that prosperity would return to him if he attended to his country; for the prices of sugar had risen higher than they had ever been since the duty had been withdrawn, and there was more promise of a crop at Mount Pleasant than he had seen since his reign commenced. But then the question of labour? How he slaved in trying to get work from those free negroes; and, alas! how often he slaved in vain! But it was not all in vain; for, as things went on, it became clear to him that in this year he would, for the first time since he commenced, obtain something like a return from his land. What if the turning-point had come, and things were now about to run the other way?

But then, any happiness which might have accrued to him from this source was dashed by his thoughts of Marian Leslie. Why had he thrown himself in the way of that syren? Why had he left Mount Pleasant at all? He knew that on his return to Spanish Town his first work would be to visit Shandy Hall; and yet he felt that, of all places in the island, Shandy Hall was the last which he ought to visit.

And then, about the beginning of May, when he was hard at work, turning the last of his canes into sugar and rum, he received his annual visit from Miss Jack. And whom should Miss Jack bring with her but Mr. Leslie?

"I'll tell you what it is," said Miss Jack; "I have spoken to Mr. Leslie about you and Marian."

"Then you had no business to do anything of the kind," said Maurice, blushing up to his ears.

"Nonsense!" replied Miss Jack. "I understand what I am about. Of course Mr Leslie will want to know something about the estate."

"Then he may go back as wise as he came, for he'll learn nothing from me; not that I have anything to hide."

"So I told him. Now, there are a large family of them, you see; and of course he can't give Marian much."

"I don't care a straw if he doesn't give her a shilling. If she cared for me and I for her, I shouldn't look after her for her money."

"But a little money is not a bad thing, Maurice," said Miss Jack, who, in her time, had had a good deal and had managed to take care of it.

"It is all one to me."

"But what I was going to say is this. Hum!—ha!—I don't like to pledge myself for fear I should raise hopes which mayn't be fulfilled."

"Don't pledge yourself to anything, aunt, in which Marian Leslie and I are concerned together."

"But what I was going to say is this. My money—what little I have, you know—must go, some day, either to you or to the Leslies."

"You may give it all to them, if you please."

"Of course I may, and I dare say I shall," said Miss Jack, who was beginning to be irritated. "But, at any rate, you might have the civility to listen to me, when I am endeavouring to put you on your legs. I am sure I think about nothing else, morning, noon, and night; and yet I never get a decent word from you. Marian is too good for you—that's the truth!"

But at length Miss Jack was allowed to open her budget, and to make her proposition, which amounted to this—that she had already told Mr. Leslie that she would settle the bulk of her property conjointly on Maurice and Marian, if they would make a match of it. Now, as Mr. Leslie had long been casting a hankering eye after Miss Jack's money, with a strong conviction, however, that Maurice Cumming was her favourite nephew and probable heir, this proposition was not unpalatable. So he agreed to go down to Mount Pleasant and look about him.

"But you may live for the next thirty years, my dear Miss Jack," Mr. Leslie had said.

"Yes, I may," Miss Jack replied, looking very dry.

"And I am sure I hope you will," continued Mr. Leslie. And then the subject was allowed to drop; for Mr. Leslie knew that it was not always easy to talk to Miss Jack on such matters.

(*To be continued.*)

THE DEAF AND DUMB.

One of the most interesting forms assumed by modern science is that in which it is seen as an angel of charity ministering to the necessities of the afflicted, and overcoming, or, at all events, ameliorating the various descriptions of physical suffering around us. Some time since we alluded to the condition of the blind, and to the means which a wisely-directed benevolence had taken for their relief. Another large section of the afflicted community will now engage our attention—namely, the deaf and dumb.

In ancient times the deaf and dumb received little attention, and met with less sympathy. The Roman emperor, Justinian, whose *Digesta*, in fifty books, forms a general basis for legislation, regarded the deaf and dumb as idiots, and abridged their civil rights; as they were looked upon as monsters, they were frequently put to death when their calamity became known. Saint Augustine declared that the deaf and dumb were shut out from obtaining religious knowledge, remarking that "deafness from birth makes faith impossible, since he who is born deaf can neither hear the Word nor learn to read it." It never seems to have occurred either to the lawgiver or the saint, that means might be adopted to remedy the defect of nature, and supply a compensating principle for the lost senses. There are, however, some curious instances on record concerning the restoration of the missing powers in early times. Bede tells us of a poor man, deaf and dumb, taught to speak by the Bishop of Hexham. Rodolphus Agricola mentions an art by which the deaf and dumb were rendered capable of understanding what was said to them, and of expressing intelligibly their own thoughts. Jerome Cardan promulgated the theoretical principles of an art invented for this object. "Writing," says he, "is associated with speech, and speech with thought; but written characters and ideas may be connected together without the intervention of sounds, as in hieroglyphic characters." Pedro de Ponce, of Spain, employed himself in the teaching of some system founded on this same principle. A contemporary of this good man informs us he "has already instructed two brothers and a sister of the constable, and he is now occupied in instructing the son of the governor of Aragon, deaf and dumb from his birth as the others were. What is most surprising in his art is that his pupils speak, write, and reason very well. I have from one of them, Don Pedro de Velasco, brother of the constable, a written paper, in which he tells me that it is Father Ponce to whom he is indebted for his knowledge of speech." Some years after the death of Father Ponce, a Spaniard, named Bonet, published a work on the art of teaching deaf mutes to speak. In other countries similar efforts were being made. In France, Italy, and Germany, occasional instances occurred in which children, afflicted in this way, were instructed to communicate by signs; this was, indeed, the grand secret—the eyes of the deaf must serve them as ears, and their fingers as a tongue.

The first effort made in England was by John Bulwer, who in 1648 published a treatise bearing the title, "Philocophus; or, the Deafe and Dumbe Man's Friend." Some years later George Dalgarno, a Scotchman, resident at Oxford, wrote a treatise on the subject, and to him is ascribed the invention of the finger alphabet. Subsequently, Dr. Wallis entered on the same subject, and much credit is due to him for the care and attention which he gave to it, his two great objects being, as expressed in a letter to Mr. Boyle, "to teach a person who cannot hear to pronounce the sound of words, and to understand a language and know the signification of these words, whether spoken or written, whereby he may both express his own sense and understand that of others." Wallis met with some opposition, as there were not wanting those who would have claimed his discoveries as their own; and several other teachers and writers started up to show that nothing could be easier than to make the deaf to hear and the dumb to speak. But, however facile it might be when the right method was discovered, to make that discovery was no easy task—some attempted too much, others too little. In Germany several useful experiments were made, and in France the Abbé de l'Epée was amazingly successful; but in England no progress was achieved for many years. Early in the reign of George III. Henry Baker was engaged in teaching the deaf mutes of some distinguished families; and in 1764 Thomas Braidwood opened a school for the deaf and dumb in Edinburgh, which was visited and approved by Dr. Samuel Johnson. Braidwood subsequently established a school at Hackney, and at a later date his sons opened schools at Edinburgh and Birmingham. The effort, once fairly begun, has been successfully carried on in our own country, the Continent, and America. We have ascertained beyond all question that the deaf and dumb are capable of receiving instruction, that thousands have already benefited by the system of education introduced, and that still greater facilities in communicating information may yet be within our reach.

At present there are two methods of teaching the deaf and dumb. First, that which makes articulation on the lips a chief part of education, but which also employs the finger alphabet; second, that which mainly relies on the finger alphabet, on imitation, signs, writing, and pictures. The latter method is by far the most universally practised.

Nothing can be plainer than that imitative signs are readily understood, and are in fact the natural language of the deaf and dumb. By such ingenious pantomime, they convey to one another with inconceivable rapidity the emotions which affect their minds. The expression of face, the suggestive shrug, the quick movement of the hand, apart from any methodical arrangement, are capable of making others understand what is intended. Even a somewhat lengthened and connected narrative may be readily given in action without a word being uttered. Long practice makes clever mimics, and the deaf mute, who has no other means of rendering himself intelligible, acquires an immense facility of imitating expression. Taking this faculty as their groundwork—the natural means adopted by this afflicted class—the teachers of the deaf and dumb proceed to classify their signs and to build up a perfect system of correspondence. This, of course, includes dactylology, or the art of spelling words on the fingers. The pupil is taught that the position of the fingers answers to the curious signs which he sees before him on a printed page. Two alphabets are severally used for this purpose—one known as the one-handed alphabet, in which, of course, one hand only is used—this is chiefly employed on the Continent and in America; the other, the two-handed alphabet—of which we furnish examples—and which is used in all, or nearly all, our British institutions. The very greatest importance attaches to dactylology. It represents, as precisely as writing, all the words which we are capable of using in any language, and is therefore the most complete and satisfactory medium which can be employed by the deaf and dumb. It is so plain, that any person of ordinary education and capacity may learn it in

an hour, and thus be enabled to converse with deaf mutes who have been instructed in it. It also furnishes a means of communication between the blind and the deaf and dumb, as it addresses itself to the sense of touch. In using this alphabet the common mode of spelling is adopted, the abbreviations, when introduced, being few and simple, such, for instance, as raising the thumb to represent good, and the little finger to indicate bad. The finger alphabet is also applied to notation, and by its use the first rules of arithmetic are acquired with facility.

The art of writing, being simply imitative, is readily taught to the deaf and dumb, and is found of very great value in carrying on their studies. It enables them to enter on the higher branches of education, and to give permanence to their own thoughts, while it furnishes them with a certain medium of communication with the outer world. Pictures and the art of drawing are also found of great utility, and are generally adopted in the schools.

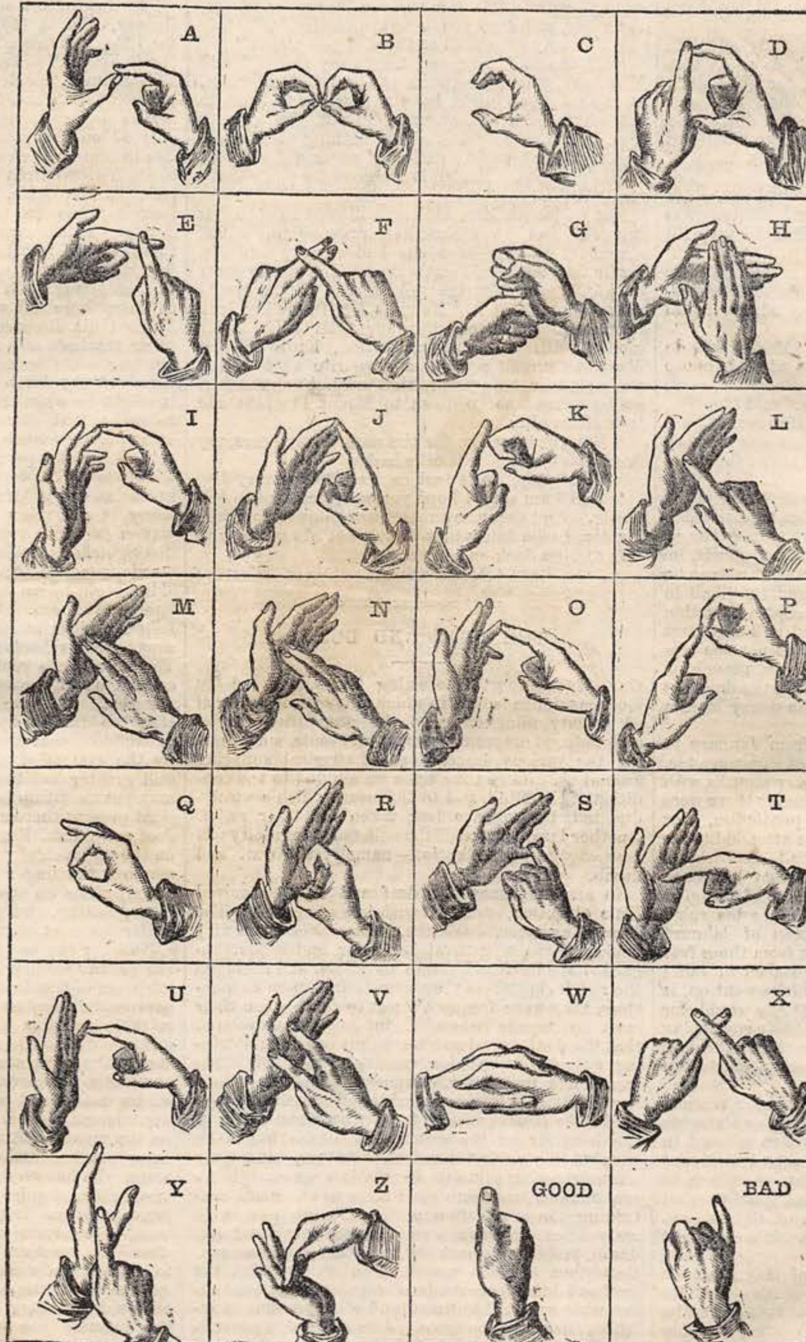
The most difficult undertaking in connection with the education of the deaf and dumb, and that which is most doubtful of success, is the utterance of articulate sounds. There can be no doubt that, where no absolute physical impediment exists in the organ of speech, a totally deaf subject is dumb. He is speechless in consequence of never having heard any sound, and is, therefore, incapable of exercising his imitative power; if he produces sounds at all, they are unintelligible—his voice being under no control from the ear. If he is taught to form articulate sounds, it must be by a process entirely different from that which can be employed in any other case. He must become familiar, through prints, with the part which the tongue, teeth, lips, and roof of the mouth play in giving expression to words. He must be led as nearly as possible to imitate these positions, and thus to produce labial, dental, lingual, guttural, and nasal sounds. But the effect must remain unknown to himself; his own ear can never correct his blunders, or give him assurance of success. He must also be trained to watch his teacher in the act of speech—to feel with his hand the emission of breath, and the vibrations of the trachea. All this is exceedingly difficult, and the result, at the best, is that of a slow and laborious articulation. It is certain, however, that a careful speaker may be readily understood by the deaf and dumb, on account of the accuracy with which he forms each word upon his lips. The eye is their safe guide; and, in persons so afflicted, is generally remarkably acute.

The following are the most peculiar and striking features in teaching articulation to the deaf and dumb:—A wide opening of the mouth, and slow, distinct utterance of each word by the teacher. The pupil is made to repeat the motion, and as nearly as possible the same sounds. This is very hard work; for, as the pupil is guided only by his eye—or, as we have noticed, by feeling the throat of the teacher—the imitation is correct only so far as the movement of the lips and tongue is made to correspond to those of the teacher. The sounds produced are extremely unnatural. The sentences are generally short, and are divided by long pauses, sometimes each word being divided from the rest by a pause, sometimes the same is done with each syllable. Occasion is taken on every available opportunity to employ speech as a medium of communication, and the pupils are required to practise silently the formation of words by the lips, teeth, tongue, &c. At the best, articulation with the deaf and dumb is only "mechanical speaking;" but where some sense of hearing is retained, the results are, of course, more favourable.

Public benevolence has been exerted to assist in the promotion of education among the deaf and dumb. The main obstacle in carrying out any charitable institution in our country is generally the want of knowing how to do it, rather than the want of means to do it with. No charge can fairly be brought against the public of illiberality. Generally, we give freely to relieve private indigence as well as to support popular institutions. From recently collected statistics it appears that there are four hundred and fifty institutions for deaf mutes scattered over the world; many of these, however, are only private schools. Of public institutions it appears that there are about 170 and 180 in Europe and America, and that of these there are in France, 44; in Prussia, 22; in Great Britain and Ireland, 20; in Saxon Hanover and other German States, 15; in the United States, 10; in Switzerland, 10; in Bavaria, 10; in Austria, 9; in Italy, 9; in Belgium and Holland, 8; in Wurtemberg and Baden, 6; in Denmark, Sweden, and Norway, 4; in German free cities, 4; in Russia and Poland, 2. The real utility of these institutions cannot be fairly estimated by the mere mention of their number, but the figures show sufficiently that public attention throughout the civilised world has been called to this important work, and that public sympathy has been elicited and public charity bestowed. In England, we have deaf and dumb institutions at London, Birmingham, Manchester, Liverpool, Exeter, Doncaster, Newcastle-on-Tyne, Bristol, Brighton, Bath; in Scotland, at Edinburgh, Glasgow, Aberdeen, and Dundee; in Wales, at Swansea; and in Ireland, at Dublin, Belfast, and Strabane. The establishment in London—in the Old Kent Road—was commenced in 1792; that of Edinburgh in 1810; that of Birmingham in 1812; that of Dublin in 1816; that of Glasgow in 1819; that of Aberdeen in the same year; that of Manchester in 1823; of Liverpool in 1825; of Exeter in 1827; of Doncaster in 1829; of Belfast in 1831; of Newcastle-on-Tyne in 1839; of Bristol in 1841; of Brighton in the same year; of Bath in 1843; of the Dublin Roman Catholic institution in 1847; of the Dundee in 1846; of Strabane in 1846; of Swansea in 1847; of Donaldson's Hospital, Edinburgh, in 1853. It will be thus seen that within the last thirty years the institutions for the deaf and dumb have been doubled; the number of pupils under tuition has more than doubled; and it is not saying too much to add that the mode of instruction, and the success which has attended it, have kept pace with these numerical additions.

At the last census, out of a population of 18,070,735 in England and Wales, 10,398 were deaf and dumb. In Scotland, at the same time, in a population of 2,888,742, there were 2,155 deaf and dumb; the proportion of sexes so afflicted in the United Kingdom being 6,884 males, and 5,669 females. In Ireland, at the same date, in a population of 6,552,324, there were 4,747 deaf and dumb; that is, 2,688 males, and 2,059 females. There is a very striking difference in the statistics of the blind, as compared with the deaf and dumb. We find the former prevailing chiefly amongst those *above* twenty years of age, and with the latter, *below* that age; it also appears that the blind are comparatively long lived, whereas, of the whole number of deaf mutes in Great Britain only 6½ per cent. reached the age of sixty, while the mortality amongst those under twenty years of age amounted to forty-seven per cent.

In the report on the *status* of disease in Ireland, some valuable remarks occur on muteism. This is divides into two classes, the first congenital, or that which is born with the patient, and is either functional or organic; the second is that arising from disease subsequent to birth, but which has occurred so early in life that speech has never been fully acquired. But of course it is difficult, in these cases, to distinguish one from the other. The



FINGER ALPHABET USED BY THE DEAF AND DUMB.

causes of muteism are generally traceable to an hereditary taint, the intermarriage of near relations, or fright experienced by the mother shortly before the birth of the child. In very many instances, however, the deafness and muteness arise from subsequent disease, small-pox, hooping-cough, convulsions, &c., and maintain as firm a hold as though the sufferer had been born in that condition.

But whether congenital or accidental, the affliction is one which is in almost every case totally incurable; and to meet the wants of this class, to furnish them with means of education and free communication with the outer world is all that can be done. By such means, indeed, they may become happy and useful members of society, marked alike by intelligence and virtue. It is not ours to work miracles, to unstop the ears of the deaf, and unloose the tongue of the dumb; but it is at once a duty and privilege to assist in the great work of ameliorating the condition of those to whom have been denied the natural blessings which we enjoy.

THE NEW ZEALAND REBELLION.

(*Concluded from page 350.*)

In October, before the troops came on the field, the rebels suffered so much from the attacks of the aboriginal loyalists, that earnest overtures for peace were again sent to Auckland. Captain Fitzroy was willing to pardon them all on receiving an indemnity in the shape of confiscation of the lands of the chiefs. Heki, already sick of bloodshed, and conscious of ultimate defeat, readily acceded to the terms. But the stubborn Kawiti wrote to say that his lands were not his to surrender; they belonged to his children; he would fight and die first. The generous Heki would not forsake his friend. As Tostig, brother of Harold of England, when offered forgiveness and an earldom if he would leave the side of Hardrada, honourably chose to fall by the body of the Norwegian who came to assist him, so did the Maori hero resolve to share the fate of the brave Kawiti.

Colonel Despard was now in command. He sent 350 soldiers to Wellington, left 90 with Colonel Hulme at Auckland, placed 200 of the 58th on one side of the insurgents, and kept 450 under his own command at Waimate, the missionary station. A proclamation was issued that any native, though previously engaged in hostilities, would receive immediate pardon if he left his leaders. The Governor, as a last resource, sent the Rev. Messrs. Williams and Burrows to see Heki, and urge upon him the hopelessness of his struggle. Though admitting the argument of his pastors, the chieftain determined to stand by his friend and the cause, though death should be the issue. He held forth his Bible, and declared that it sanctioned his course. If he could not be a deliverer, he could at least be a martyr.

To culminate the troubles of the rebels, the inefficient and wavering Captain Fitzroy gives place to Captain Grey, now Sir George Grey—a man eminently fitted for command. A soldier, a statesman, a philanthropist, a Christian, he has ever filled the highest stations with honour to his sovereign, and with advantage to his people. Warmly attached to aboriginal races, he sought their good while maintaining the dignity of the English name. His arrival from Adelaide on November 14, 1845, brought great moral strength to the loyalists. Lord Stanley so approved of his wise measures as Governor in South Australia, that he wrote to desire him to take the responsibility in New Zealand, where, in addition to the rebellion, heavy financial difficulties and internal mismanagement threatened the ruin of the colony. He was, however, assured that it was "the anxious and unremitting desire of her Majesty's Government to avoid, if possible, any actual conflict with the native tribes." Immediately upon his arrival he declared it his duty to put down the revolt, but his resolution to stand by the interests of the aborigines, and to maintain in its integrity the treaty of Waitangi. He calculated his forces. He had 1,200 English, besides the large native auxiliary. Upon his own testimony we learn that 700 only were opposed to this armed gathering. Subsequent discovery showed that but 400 were engaged against him.

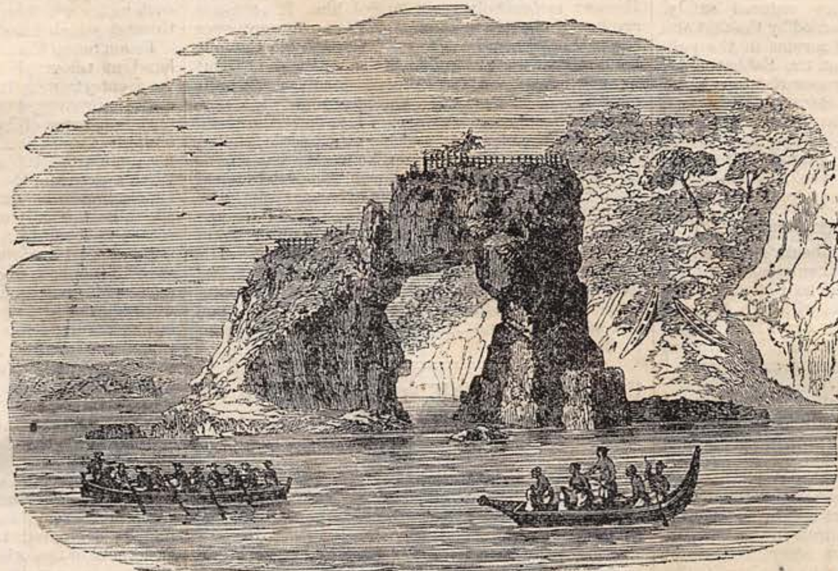
We proceed to give an illustration of the mode of warfare among these two opposing chieftains of a once cannibal race. The story was told us just after the rebellion, by the son of a missionary, one who acted as an interpreter to the English forces, and who is now one of the most successful preachers of his denomination in the colonies.

A reconnoitring party of Heki captured a straying chief of the other side. The man was a personal enemy to Heki, had in a private way committed some outrage against him, and particularly distinguished himself by violent abuse. As soon as the warrior saw the prisoner, he said, "I have found thee, O my enemy. God has delivered thee into my hands." Then, recounting the many occasions of offence, he suddenly exclaimed, "I will be revenged; in the name of God, I will be revenged. Go in peace. Give my Christian love to Nene."

Waka was not to be conquered in generosity. A few days after, six famed warriors of his opponents were brought into the camp. Once they would have been slaughtered, their bodies put into native ovens, and afterwards devoured. Now, in the civilised era, they might be reviled and scorned, and then kept confined in prison. But, when brought before the Maori, he thus addressed them: "You are my enemies. I forgive you. Go in peace. Give my Christian love to Heki Pokai."

Kawiti and Heki were separated. The former was in his pah at Ruapekapeka, near the Kawa Kawa river, 22 miles south of Korororika, with 200 men; the latter was still at large in the bush, with 200 men also, and 20 miles to the south-west of his friend. Enemies lay between. But the watchful manœuvring Heki out-generaled them all, and got safely within the fortress to Kawiti.

The northern peninsula of the northern island is of volcanic origin. A few ridges of slate rock here and there rise in prominent position; but elsewhere nothing but basalt and volcanic elements conglomerate. Some lava walls are 200 feet in height. Craters abound. In one may be seen the remains of a pine forest, showing that the long period of peace in which soil was formed, and trees were grown, was succeeded by other destructive throes. From the Bay of Islands across to Hokianga Bay the country is very hilly and woody. The ranges are a jumble of volcanic cones, clothed on all sides with the Kauri, Rata, and Totara forests, with numberless creepers and dense underwood, making it a very impracticable sort of region for travelling, but admirable for a defensive or retreating party in warfare. It was in such a place that the old warrior Kawiti had constructed his fort.



ROCK, FORTIFIED BY THE NATIVES, ON THE COAST OF NEW ZEALAND.

Upon one of the most rugged and unapproachable basaltic hills, with a swamp to the rear, and a chaos of mountains in front, the pah was formed. A huge palisading of pine logs was the boundary. Other tree fences were within. All interstices were filled up, leaving orifices as loopholes for the musket. Strong stockades of timber were about. The huts were of immense strength, and partly sunk in the earth. At the side of each was a bomb-proof hole, into which the defenders could retreat when under heavy fire. Abundant stores of fern-root and potatoes were collected, and a magazine of powder was established. The form of the exterior was with proper bastions, &c., like a regular fortification. There were thirteen projecting angles in the outer stockade, so as to give direct and cross fires. Part of the timber in front was cleared, to prevent the approach of an enemy unperceived. Woods on hill after hill bounded the horizon. Thus prepared was this citadel of despair, this *pah*, or fortified village of Ruapekapeka.

Despising the rude fortress, the English thought to capture it by a *coup-de-main*. Their friendly allies warned them of the attempt. But they laughed at the difficulty. Lieutenant Philpots was sure that his blue jackets would soon clamber the wooden shrouds; and, once in, success was inevitable. The charge was to be made. The Maories saw seamen, marines, and soldiers form in companies, and move toward them. They prepared to salute them. Not one was to be seen. The pah was perfectly quiet. Encouraged by a liberal supply of rum, the Pakehas showed their pale faces through the sombre foliage. They passed the woods. They halted below, at the edge of the cleared space. They fired shots at the pah, to bring some natives to the stockade top. But there was neither sight nor sound. They stayed no more. Setting up a wild "Hurrah," they dashed up the hill. In a moment a deadly fire of musketry levelled the foremost ranks. But others streamed on—only to fall. Lieutenant Philpots bravely led up another charge. He and a few more got to the palisade. They reached the top, but dropped lifeless to the bottom. A few minutes made a greater proportionate havoc than the long and bloody day of Waterloo. One-third of the whole attacking British force was lost, with their rash but brave commander. The official information upon this repulse is singularly mystified. The colonial press of the period was the source of our information.

Colonel Despard now saw the value of native counsel. He decided upon bringing up the heavy guns from the man-of-war, and laying regular siege to the wooden fort. This was no small toil, and consumed a long time. A road had to be formed all the way from the Bay. Fifty men were harnessed to each cannon, hauling through morasses, across rivers, up precipitous hills, and down declivities. Ammunition and stores had to be brought up. Strange to say, long before this, when the parties were constantly skirmishing in the forest, and abundant opportunities occurred of arresting the progress of drays laden with goods, not a single case of ambuscade took place. Heki said he did not want to stop the provisions of his foes, nor interfere with fair fighting by capturing their ammunition. Such forbearance and chivalry are not common in modern European warfare.

The camp was first about 1,200 yards from the pah. It was then advanced to within 750 yards. Two days after Christmas the brave Nene took possession of a small, open piece of ground, on the other side of the wood that lay between. The Colonel pushed forward 200 of his own men to support them, and make good the position. Here, at 400 yards from the enemy, they erected another battery. From this shells and rockets were daily thrown. Lieutenants Egerton, of the "North Star;" Bland, of the "Racehorse;" and Leeds, of the "Elphinstone," conducted this formidable destroying force. One day Governor Grey came up to observe