

edited the *Philosophie der Geschichte* in Hegel's *Werke*, and contributed an admirable preface.

See on the life and works of Gans, *Revue de Deux Mondes*, Dec. 1839.

GÄNSBACHER, JOHANN BAPTIST (1778–1844), a musical composer of repute, was born in 1778 at Sterzing in Tyrol. His father, a schoolmaster and teacher of music, undertook his son's early education, which the boy continued under various masters till 1802, when he became the pupil of the celebrated Abbate Vogler. To his connexion with this artist and with his fellow pupils, more perhaps than to his own merits, Gansbacher's permanent place in the history of music is due; for it was during his second stay with Vogler, then (1810) living at Darmstadt, that he became acquainted with Weber and Meyerbeer, who had also been attracted by the abbate's reputation, and the close friendship which sprang up among the three young musicians, and was dissolved by death only, has become celebrated in the history of their art. But although Gansbacher owes the greater part of his reputation to this circumstance, he was himself by no means without merit. He creditably filled the responsible and difficult post of director of the music at St Stephen's Cathedral, Vienna, from 1823 till his death (July 13, 1844); and his compositions betray the musician of high gift and accomplishment. They consist chiefly of church music, not less than 17 masses, besides litanies, motets, offertories, &c., being amongst the number. He also wrote several sonatas, a symphony, and one or two minor compositions of a dramatic kind.

GANYMEDE (Greek, Γανυμήδης, Latin, *Ganymedes*) affords a typical example of the manner in which myth-making continued as a living process through the whole of Greek history. In the thought of the primitive Indo-Germanic race, occupied with the simplest cares of living, a very frequent subject was naturally the rain; and their thought has been preserved to us in the form of mythology. As the rain descends to earth it is the chief blessing to men, while in the clouds it gladdens the dwellers there. Hence arises the idea of a drink for the gods—the soma of the Hindus, the meth of the Norsemen, and the nectar of the Greeks—which plays such an important part in the *Rig Veda*, the *Edda*, and the Homeric poetry. The guardian and giver of the divine drink occurs in many forms, sometimes as a bird, sometimes as a divine being. Just as the eagle brings nectar to Zeus in Crete, so Odin takes the form of an eagle to steal the meth from Guttung for the use of the gods. The same divinity that in heaven distributes the drink to the gods is on earth the genius that presides over the due supply of water. Hence among the Greeks Ganymede, as this genius is called, exists in heaven as the Aquarius of the zodiac (Hyginus, fab. 224), while on earth he is, as Pindar (fr. 267 [110]) tells us, the genius of the fountains of the Nile, which was *par excellence* the life-giving and fertilizing river of the earth.

But the form under which the Ganymede myth most commonly appears has its origin in Asia Minor and in Crete. Homer (*Il.*, xx. 232) says that Ganymede was a son of Tros, and that the gods on account of his beauty carried him off to heaven to dwell among the immortals and pour out the wine for Zeus. The *Little Iliad* again makes him the son of Laomedon, and says that Zeus gave his father a golden vine in exchange for him. In the Trojan Ganymede there is not much trace left of the old kindly genius who distributes the blessing out of the clouds. We may indeed, when we remember that the Greeks admired personal beauty as almost divine (cf. *Hdt.*, v. 47), be able to see in this translation the good genius returning alive to heaven after his sojourn on earth, an idea that occurs in the mythology of almost every race. But

now he seems rather to represent the everlasting youth and beauty that attend on the gods, and to be the male counterpart of Hebe, who was worshipped in Phlius under the name Ganymeda (Pausanias, ii. 13). More and more the myth grows away from its earliest form, and as Greek manners altered the darkest side of their social system attached itself to it. Through the Ionian Greeks the Asiatic custom of secluding women had spread to the mother country and superseded the old heroic manners. The presence of women at meal-times, customary in the time of Homer (*Od.*, iv. 221), was now discontinued. Beautiful young male slaves waited at banquets, and the feeling grew that the gods also observed this custom. Ganymede was now conceived as the favourite of Zeus. So early as the Hymn to Aphrodite, Zeus himself carries off Ganymede on account of his beauty; and Theognis (about 500 B.C.) speaks of the love of Zeus for Ganymede as a well-known tale. In Crete especially, where the love of boys was systematized and legalized, and from which the habit spread over the whole of Greece, does the myth find nourishment and growth. On the one hand, Zeus was represented to have himself, in the form of an eagle, carried off Ganymede; on the other hand, it was said that Minos, the primitive ruler and lawgiver of Crete, had been the ravisher of Ganymede. In this way it was attempted to give dignity and antiquity to a borrowed and loathsome custom. The rapidity with which the habit spread all over Greece makes the mythological embodiment of it fill an important place in the painting, sculpture, and literature of Greece in its decline. Thus it comes that the name which once denoted the good genius that gives the best gifts to man was adopted in the vulgar Latin under the form Catamitus to signify the most degraded of men (on this subject v. Böttiger, *Kunst-Mythol.*, ii. 35, 61).

It is significant that in Greek art not one very early representation of the myth occurs (Overbeek, *Kunst-Mythologie*, p. 515); but in the middle and later periods it becomes a favourite subject. Two moments especially are represented—(1) Ganymede carried off by the eagle, where the eagle is sometimes Zeus's messenger, but at other times obviously Zeus himself, as is shown by the sensual passion apparent in both figures (Jahn, *Archæolog. Beiträge*, p. 20), and (2) Ganymede feeding or caressing the eagle.

Besides Preller's and Jacobi's elaborate works, see Kuhn, *Herabkunft des Feuers*; Braun, *Naturgesch. der Sage*; Hartung, *Religion u. Myth. der Griechen*; Schwartz, *Ursprung der Myth.*; and on the derivation of the name see Kuhn's *Zeitsch.*, ii. and v.

GAP (the ancient *Vapincum*), a town of France, capital of an arrondissement and also of the department of Hautes Alpes, is situated on the right bank of the Luye, 46 miles S.E. of Grenoble. It stands in a wide valley about 2400 feet above sea-level, and is surrounded by an amphitheatre of hills, over which tower the snow-covered mountains of the Alps. In the vicinity are fine walnut avenues and vineyards, but the town, with the exception of a few modern houses, is badly built and has a somewhat miserable appearance. The chief public buildings are the Gothic cathedral, containing the tomb of the celebrated Constable de Lesdiguières, the court-house, the town-hall, the bishop's palace, the barracks, and the theatre. In 1866 a statue in black marble was erected in front of the barracks to Baron de Ladoucette, a former prefect of the Hautes Alpes. Gap is the seat of a court of primary jurisdiction, and has a communal college, a diocesan seminary, a public library, and a museum of antiquities, natural history, botany, and geology. The manufactures comprise woollen, linen, and silk goods, leather, and dressed skins. In the vicinity are some marble quarries, which were known to the Romans. The town became the seat of a bishopric in the 4th century, and its bishops were for a long period styled princes and counts of Gap. In former times it suffered greatly from the devastations

tions of the Lombards and Moors, from the plague, and from earthquakes; and in 1692 it was almost burned to the ground by Duke Victor Amadeus of Savoy. The population in 1876 was 7249.

GARAT, DOMINIQUE JOSEPH (1749–1833), was born at Bayonne, 8th September 1749. After receiving a good education under the direction of a relation who was a curé, he came to Paris, where he obtained introductions to the most distinguished writers of the time, and became a contributor to the *Encyclopédie Méthodique* and the *Mercure de France*. He gained considerable reputation by an *éloge* on L'Hôpital in 1778, and was afterwards three times crowned by the Academy for *éloges* on Suger, Montausier, and Fontenelle. In 1785 he was named professor of history at the Athenæum, where his lectures enjoyed an equal popularity with those of Laharpe on literature. Being chosen a deputy to the states-general in 1789, he rendered important service to the popular cause by his narrative of the proceedings of the Assembly contributed to the *Journal de Paris*. Possessing strongly optimistic views, a mild and irresolute character, and indefinite and changeable convictions, he played a somewhat undignified part in the great political events of the time, and became a pliant tool in carrying out the designs of others. He succeeded Danton as minister of justice in 1792, and in this capacity had entrusted to him what he called the *commission affreuse* of communicating to Louis XVI. his sentence of death. In 1793 he became minister of the interior, and during the Reign of Terror he was imprisoned, but he received his liberty after the revolution of the 9th Thermidor, and was named minister of public instruction. In 1798 he was appointed ambassador to Naples, and in the following year he became a member of the Council of the Ancients. After the revolution of the 18th Brumaire, he was chosen a senator by Napoleon and created a count. During the Hundred Days he was a member of the chamber of representatives, and strongly opposed the recall of the Bourbons. In 1803 he was chosen a member of the Institute of France, but after the restoration of Louis XVIII. his name was, in 1816, deleted from the list of members. After the revolution of 1830 he was named a member of the new Academy of Moral and Political Science. He died at Ustaritz near Bayonne, April 25, 1853. His writings are characterized by elegance, grace, and variety of style, and by the highest kind of rhetorical eloquence; but his grasp of his subject is superficial, and as his criticisms have no root in fixed and philosophical principles they are not unfrequently whimsical and inconsistent. He must not be confounded with his elder brother Dominique (1735–1799), who was also a deputy to the states-general.

The works of Garat include, besides those already mentioned, *Considérations sur la Révolution française*, Paris, 1792; *Mémoires sur la Révolution, ou Exposé de sa conduite*, 1795; *Mémoires sur la vie de M. Suard, sur ses écrits, et sur le XVIIIe siècle*, 1820; *éloges* on Joubert, Kléber, and Desaix; several notices of distinguished persons; and a large number of articles in periodicals.

GARAT, PIERRE-JEAN (1764–1823), one of the most famous singers of his time, nephew of the former, was born at Ustaritz, 25th April 1764. Gifted with a voice of exceptional timbre and compass, he devoted himself, from an early age, to the cultivation of his musical talents. On account of his manifesting a distaste for the legal profession, for which his father wished him to study, he was deprived of his allowance, but he obtained through the patronage of a friend the office of secretary to Comte d'Artois, and was afterwards engaged to give musical lessons to the queen of France. After the Revolution he became a professional singer, and on account of a song which he had composed in reference to the misfortunes of the royal family he was thrown into prison. On regaining his liberty he went to Hamburg, where he at once achieved extraordinary success;

and by his subsequent appearances in Paris, and his visits to Italy, Spain, Germany, and Russia, he made for himself a reputation as a singer unequalled by any other of his own time. He was a keen partisan of the composer Gluck in opposition to Handel. On the institution of the Conservatoire de Musique, he became its professor of singing. He is also the composer of a number of songs, many of which have considerable merit. He died 1st March 1823.

GARAY, JÁNOS (1812–1853), Hungarian poet and author, was born 10th October 1812, at Szegszárd, in the county of Tolna. From 1823 to 1828 he studied at Fünfkirchen, and subsequently, in 1829, at the university of Pesth. Here, having become acquainted with the works of the best German authors, he devoted himself to literary pursuits, and in 1834 brought out an heroic poem, in hexameters, under the title *Csatár*. After this he issued in quick succession various historical dramas, among which the most successful were *Arbocz*, *Országk Hona*, and *Báthori Erzsébet*,—the first two published at Pesth in 1837, and the last in 1840. From 1833 to 1836 Garay was, moreover, associated with the literary journal *Regelő* (Tale-teller), and in 1837 assisted in the editorship of the periodical *Rajzolatok* (Sketches). At the beginning of 1838 he removed to Presburg, where he was for some time engaged in editing the political journal *Hírnök* (Herald). He returned to Pesth in 1839, when he was elected a corresponding member of the Hungarian Academy of Sciences. In 1842 he was admitted into the Kisfaludy Society, of which he became second secretary. Garay enriched Hungarian literature with numerous lyrical poems, ballads, and tales. The first collection of his poems was published at Pesth in 1843; and his prose tales appeared in 1845, under the title of *Tollrajzok* (Sketches with the Pen). His historical ballads and legends, styled *Arpádok* (Pesth, 1847 (2d ed. 1848)), showed him to be a master in the art of ballad writing. Some of his lyrical poems also are excellent, as, for example, *Balaton Kagylok* (Shells from the Balaton Lake), Pesth, 1848. His legend *Bosnyák Zsófia*, Pesth, 1847, as also his poetical romance *Frangepán Kristófné* (Christopher Frangepan's Wife), Pesth, 1846, gained the prize of the Kisfaludy Society. His last and most famous work was an historical poem in 12 cantos, with the title *Szent László* (Saint Ladislaus), Eger, 1852 (2d ed. Pesth, 1853, 3d ed. 1863). In 1848 Garay was nominated professor of Hungarian language and literature to the university of Pesth, but in the following year he resigned that post. In 1850 he became enfeebled in health, and at length unfit for further literary efforts. After about four years' illness, he died on the 5th November 1853, in great want, in the forty-second year of his age. A collective edition of his poems was published at Pesth the year after his death by F. Ney (2d ed. 1860), and several of his poems have been translated by Kertbeny.

See *Garay János összes költeményei*, 2d ed., Pesth, 1860; and *Dichtungen von Johann Garay*, 2d ed., Vienna, 1856.

GARBO, RAFFAELLINO DEL (1466–1524), a Florentine painter. His real name was Raffaello Capponi; Del Garbo was a nickname, bestowed upon him seemingly from the graceful nicety (*garbo*) of his earlier works. He was a scholar of Filippino Lippi, with whom he remained till 1490, if not later. He showed great facility in design, and excited hopes which the completed body of his works fell short of. He married and had a large family; embarrassments and a haphazard manner of work ensued; and finally he lapsed into a very dejected and penurious condition. Three of his best tempera pictures are in the Berlin Gallery; one of the Madonna standing with her Infant between two musician-angels, is particularly attractive. We may also name the oil-painting of the Resurrection done for the church of Monte Oliveto, Florence, now in the academy of the same city, ordinarily reputed to be Raffaellino's master-



pieces: the ceiling of the Caraffa Chapel in the church of the Minerva, Rome; and a Coronation of the Virgin in the Louvre, which is a production of much merit, though with somewhat over-studied grace. Angelo Allori was his pupil.

**GARÇAO, PEDRO ANTONIO CORREA (1724-1772)**, Portuguese lyric and dramatic poet, was born in the neighbourhood of Lisbon on the 24th of April 1724. Almost nothing of his biography is known except that he lived a life of quiet domesticity and learned leisure, in a rural retreat at Fonte-Santa near the capital, till about his thirty-sixth year, when he was imprisoned on an obscure charge which is believed to have arisen out of some expressions in his writings that had given offence to a despotic Government. After languishing in confinement for eighteen months, he was released by death on the 10th of November 1772. His works, which include sonnets, odes, satires, and epistles, as well as dramatic pieces, were published for the first time in a collected form in 1778 (*Obras poeticas de P. A. C. Garçao*), and are regarded by the Portuguese as having marked a period of revival in their national literature. While, however, in an age of great degeneracy he succeeded in exhibiting purity and refinement of taste, he cannot be said to have given any indications of an original or powerful genius. His dramas are confessedly imitations from foreign models; while his odes, epistles, and satires, which have earned for him the title (shared by Ferreira) of "the Portuguese Horace," at once reveal the source of their inspiration. His endeavour, moreover, occasionally to approach the classic style more nearly by substituting quantity for rhyme can hardly be regarded as very successful.

**GARCIA, MANOEL (1775-1832)**, or, in full, Manoel Garcia del Popolo Vicente, was born in 1775 at Seville. He began artistic life as chorister at the cathedral of Seville, and simultaneously studied music under the best masters of his native city. At the age of seventeen he made his debut on the stage at Cadiz, in an operetta of his own composition. Soon afterwards he appeared at Madrid in his twofold capacity of singer and composer. His reputation being thus established, he proceeded to Paris, where he appeared for the first time, in 1808, in Paer's opera *Griselda*. Here also he was received with great applause, his style of singing being especially appreciated. This he further improved by careful study of the Italian method in Italy itself, where he continued his successes. His opera, *The Caliph of Bagdad*, was favourably received at Naples in 1812, but his chief successes were again due to his perfection as a vocalist. In 1824 he went to London, and thence proceeded to America (1825) with a company of excellent artists, amongst whom were his son Manoel and his daughter Maria, better known under her subsequent name of Malibran. He extended his artistic tour as far as Mexico, and was on the point of returning to Europe in order to retire from public life, when he was robbed of his well-earned wealth by brigands on his way to Vera Cruz. Settled again in Paris he soon retired from the stage, and devoted himself exclusively to teaching. He died in 1832. His method of teaching was unsurpassed, and some of the most celebrated singers of the early part of the century were amongst his pupils. He also wrote an excellent book on the art of singing called *Metodo di canto*. Amongst his pupils were his children (already mentioned), who, as well as his daughter Paulina, worthily continued his name in the musical world.

**GARCILASO DE LA VEGA (1503-1536)**, soldier and poet, was born at Toledo in 1503. His father, Garcilaso (Garcias Laso or Garcilasso) de la Vega, was counsellor of state to Ferdinand and Isabella, and for some time their ambassador at the court of Rome; by his mother he was descended from the illustrious house of Guzman. At the

age of seventeen he received a military appointment as a "contino" or guardsman to Charles V., and in that capacity took part in the war against the insurgent comuneros, having been present at the battle of Olias near Toledo, where he received a wound in the face. He afterwards served in the north of Italy, and gained great distinction by his bravery, particularly at the battle of Pavia in 1525. His marriage with a lady of the household of Queen Eleanor, which took place in the following year, suspended only for a very short time his activity in military and diplomatic employments; he took part in the repulse of the Turks from Vienna in 1529, was present at the splendid ceremonial connected with the coronation of the emperor at Bologna in 1530, and was charged with a secret mission to Paris in autumn of the same year. In 1531 he accompanied the duke of Alva to Vienna, where, for having been in some way privy to the clandestine marriage of his nephew to one of the ladies of the court, he was imprisoned for some months on an island in the Danube. It was during this captivity that he composed the fine "cancion" commencing "Con un manso ruido de agua corriente y clara." Released and restored to favour in June 1532, he at once went to Naples on the staff of Don Pedro de Toledo, the newly-appointed viceroy, by whom he was twice sent on public business of importance to Barcelona, in 1533 and in 1534. After having accompanied the emperor on his Tunis expedition in 1535, where he fought bravely and received two severe wounds, he was employed as a confidential agent at Milan and Genoa in negotiations connected with the proposed invasion of Provence, and afterwards joined the expedition itself when it took the field. Being with Charles in the neighbourhood of Fréjus during the retreat from Marseilles, Garcilaso de la Vega was ordered to silence a small fort at the village of Muy, which had been harassing the movements of the army. In the successful discharge of this duty he received a wound on the head which, twenty-one days afterwards, at Nice, proved fatal (October 14, 1536). His literary remains, few in number, but destined to exert a powerful influence on the subsequent development of the poetry and general literature of his native country, were committed to the charge of his friend Boscan, who was preparing them for publication along with his own when death overtook him in 1540. The volume ultimately appeared at Barcelona in 1543, and has often been reprinted. Garcilaso's share in it consists principally of three *eglogas* or pastorals, which the Spaniards regard as among the finest works of the kind in their language, and which for sweetness of versification and delicacy of expression take a high rank in modern European literature. In addition to the pastorals, there are thirty-seven sonnets, five canciones, two elegies, and an epistle in *versi sciolti*, in all of which the influence of Boscan is plainly felt, as well as that of the Italian models whom both poets avowedly imitated, Petrarch, Bembo, Ariosto, and Sannazaro. The poems rapidly gained a wide popularity; and within a century of their appearance they had been edited and commented on as classics by Sanchez, Herrera, and Tamayo de Vargas. "Imitated by Lope de Vega in every possible way, praised more and cited oftener than any other poet by the genius of Cervantes, Garcilaso de la Vega has come down to us enjoying a general national admiration such as is given to hardly any other Spanish poet, and to none that lived before his time" (Ticknor). An English translation of his works was published by Wiffen in 1823.

**GARCILASO INCA DE LA VEGA (1540-1616)**, historian of ancient Peru, was born at Cuzco in 1540. His father was a cadet of the illustrious family of La Vega, who had gone to Peru in the suite of Pedro de Alvarado, soon after the conquests of Pizarro; his mother was of the Peruvian blood-royal, a circumstance of which he was not a little proud, as giving a right to the title which he claimed

by invariably subscribing himself "Inca." In 1560 he removed to Spain, and, having entered the military service, was engaged in the wars against the Moors and Turks. Disappointed in the inadequate recognition of his services by the crown, he retired while still a young man into private life at Cordova, where he gave himself to literature, and produced the learned historical work by which he is now known, the *Comentarios Reales que tratan del Origen de los Incas, reyes que fueron del Peru, de su Idolatria, Leyes, &c.*; con la *Historia general de Peru*. The first part was published in 1609, and the second within a few months of his death, which occurred in 1616. His thorough acquaintance with the language and traditions of his maternal ancestors gave his work an altogether peculiar value. It is, accordingly, the source from which all subsequent writers on the subject have most largely drawn, and still continues to be the chief original authority upon ancient Peru. An inaccurate English translation was published by Sir Paul Rycaut in 1688. There is also a French translation, which was published in 1727.

**GARD, a department in the south of France, consisting of part of the old province of Languedoc, is bounded N. by the departments of Lozère and Ardèche, E. by the Rhone, which separates it from Vaucluse and Bouches-du-Rhône, S. by Hérault and the Mediterranean, and W. by Aveyron. It lies between 43° 27' 25" and 44° 27' 20" N. lat., and between 3° 15' 39" and 4° 50' 44" E. long. The western and northern districts of the department are occupied by the range of the Cévennes, which on the frontier of Lozère attain a height of 5120 feet. The whole of this region is celebrated for its fruitful valleys, its gorges, its beautiful streams, its vines, and its chestnut, mulberry, and other fruit trees, with which the mountains are often clothed to their summits. From the Cévennes the land gradually declines to the Rhone and Mediterranean. The southern portion, which extends to the sea, and was probably at one time covered by it, is a low plain with numerous lakes and marshes. Besides the Rhone, which bounds the department on the E., and the Ardèche, the lower portion of which forms part of its boundary on the N., the principal rivers are the Cèze, Gard, Vidourle, and Hérault. The most northern of these is the Cèze, which rises in the Cévennes, and after a course of about 50 miles in an E.S.E. direction falls into the Rhone below Bagnols. The Gard, or Gardon, from which the department takes its name, is also an affluent of the Rhone, and rising in the Cévennes from several sources, traverses the centre of the department, having a length of about 60 miles. In the upper part of its course it flows through a succession of deep mountain gorges, and from the melting of the snows on the Cévennes is subject to inundations, which often cause great damage. Its waters not unfrequently rise 18 or 20 feet in a few hours, and its bed is sometimes increased in width to nearly a mile. The Vidourle flows in a S.S.E. direction from its source near Le Vigan, and after a course of about 50 miles falls into the sea. Below Sommières it forms the western boundary of the department. The Hérault has its source and part of its course in this department. The Canal de Beaucaire extends from the Rhone at the town of that name to Aigues Mortes, which communicates with the Mediterranean by means of the Grand-Roubine canal. The climate is generally very mild but is rather changeable, and cold and violent storms of wind are not uncommon. The department is rich in minerals, which constitute one of the chief sources of its wealth. Iron, coal, and argentiferous lead mines are extensively worked; and manganese, zinc, and antimony are found. Great quantities of salt are obtained from the salt marshes along the coast. The gypsum and other quarries employ a considerable number of workmen. The fisheries are very productive. The manufactures are extensive, and**

include silk, cotton, and woollen fabrics, ironware, hats, gloves, paper, leather, earthenware, and glass. The chief grain crops are wheat, oats, rye, and barley. Lertils, pease, and potatoes are also grown. Gard is famed for its cattle, its breed of small horses, and its sheep, the wool of which is of a very fine quality. The principal fruit trees are the olive and mulberry. The vine is extensively cultivated, and yields excellent red and white wines. Gard is divided into the arrondissements of Nîmes, Alais, Uzès, and Le Vigan, with 38 cantons and 347 communes. The chief town is Nîmes. The total area is 2256 square miles, and the population in 1866 was 429,747, and in 1876 423,804.

**GARDA, LAKE OF, the Italian LAGO DI GARDA and ancient Benacus, the largest and most eastern of the great lakes of northern Italy. It is enclosed by Alpine ridges on both sides, except towards the south, where it widens out into the Lombard plain. The northern extremity belongs to the Austrian district of Tyrol, while the remainder is divided between the two old Italian provinces of Venetia and Lombardy. The length of the lake is about 38 miles; its width varies from 2 or 3 miles in the north to 11 or 12 in the south; and its area is estimated at 135 square miles. The ordinary elevation of the surface above the level of the sea is 320 feet, but this is increased by 3 or 5 feet by the melting of the Alpine snows at the beginning of summer. The greatest depths are about 900 or 1000 feet. At the northern extremity it receives the waters of the Sarca, a comparatively small Tyrolean stream, and at the south-eastern corner, at Peschiera, its surplus is conveyed by the Mincio to the Po. Navigation on the one hand is frequently rendered dangerous by sudden bursts of storm, while on the other hand it is facilitated by the two regular winds called the Ora or Andar and the Sover, of which the former blows from the south from midday to midnight, and the latter from the north from midnight to midday. Especially in its southern quarters, the lake is very rich in fish, the more important species being the salmon-trout, the carpione (*Salmo punctatus*), the trout, the sardina (*Alausa vulgaris*), the eel, and the arvole. The principal towns and villages along the Riviera or western side of the lake are—Desenzano, in the south; Salò, with 4500 inhabitants; Maderno, with 1500 inhabitants; Toscolano, with 2000, famous for its paper-mills, introduced in 1386; Gargnano, with 4000; Limone; and Riva, at the northern extremity, with about 6000. Proceeding south along the eastern side we find Torbole, Malcesine, Torri, Garda, which gives its name to the lake, Lacize, and Peschiera. Desenzano and Torri are the chief seats of the fish trade. Steamers ply regularly from Desenzano to Riva, and from Riva to Peschiera. The scenery of the Garda is not so fine as that of the Lake of Como, but it is remarkable for the luxuriance of the vegetation, especially on the beautiful promontory of Sirmione, which projects from the southern shore, and still contains the ruins of the villa once inhabited by Catullus. The lemon ripens its fruit at several places round the lake, though the trees require to be carefully covered, and even artificially warmed, during the frosts. The whole number is estimated at about 18,000, and each may produce about 1000 lemons.**

The lake was well known to the Romans as Benacus (*Bénakos*), and its storms are described by Virgil in the familiar line—

"*Fluctibus et fremitu assurgens, Benace, marino.*"

In several ancient inscriptions the name Benacenses occurs; and some antiquaries on no more authority have supposed that there must have been a town of its own name on the lake. According to a not improbable hypothesis there was formerly a navigable channel from the Adriatic to the Benacus; and we know from inscribed stones preserved in the Museo Filarmonico of Peschiera (the ancient *Ardelica*) that a rich corporation of shipowners existed in the town (*Collegium naviculariorum Ardelicensium*). — If such



passage to the sea was available in the later Roman period, it must at least have disappeared before the end of the 15th century; for when in 1438 the Venetians wished to bring their vessels from the Adige to the lake they conveyed them overland from the neighbourhood of Mori to Torbole. This Herculean undertaking was proposed by Blasio de Arboribus and Nicolo Sorbolo, and it was successfully accomplished at a cost of 15,000 ducats. As early as 1827 a steamboat of 28 horse-power, the "Arciduca Ranieri," was launched on the lake at Desenzano by a Milan company; and in 1834 it was superseded by another of 18 horse-power. In 1830 Francesco Montagni of Riva built a boat, the "Manubrio," the machinery of which was moved by 8 horses going round and round on the deck; but in 1839 he gave it up as unprofitable. In 1873 there were four steamboats on the lake in the service of the railway company of Upper Italy, besides thirty-one vessels with a total tonnage of about 400 tons, and about 600 fishing boats. The Italian Government also maintained four gunboats at Peschiera.

See Dal Pozzo, *Lago, Fortezza, e Rocca di Garda e Gardeasana*, Verona, 1678; Volta Serafino, *Descrizione del Lago di Garda*, Mantua, 1823; Ercolani, *Guida al Lago di Garda*, Milan, 1846; Bigami, *Il Lago di Garda*, Milan, 1878.

**GARDAIA**, or **GHRDAYA** (in the local documents Taghardeit), a town of North Africa in the Algerian Sahara, situated on a hill in the middle of the Wadi Mezab, on the route between Morocco and Tripoli, about 36 miles W.N.W. of Wargla, in 32° 28' N. lat., and 4° 39' E. long., at a height of 1755 feet above the sea-level. Gardaia is well built of limestone, and defended by a bastioned wall pierced with seven gates. There is a Jewish quarter inhabited by about 200 families who hold a large part of the industry of the town in their hands; but the principal inhabitants are the Beni Mezab, who speak the *awal domsab*, a dialect of the Berber language slightly modified by Arabic. According to native accounts the town was founded in 952 of the Hegira. In modern times the Turks under Raiss Salah Bey attempted to subjugate the inhabitants, but their invasion was successfully repulsed. Aghrem Baba Saád, a small ruined town to the west of Gardaia, is the fortified post in which the Beni Mezab took refuge. At the time of Duveyrier's visit in 1859, Gardaia paid a tribute of 45,000 francs to the French. The population is estimated at from 13,000 to 14,000.

**GARDELEGEN** (formerly **GARDELEBEN** and **GARDLEBEN**), the chief town of a circle in the government district of Magdeburg, Prussian Saxony, is situated on the right bank of the Milde, 28 miles N.N.W. of Magdeburg. The inhabitants are employed in agriculture, linen and woollen manufacture, button-making, calico-printing, and brewing. The chief buildings are the hospital founded in 1285, and the higher borough school. The population in 1875 was 6389.

Gardelegen is a place of great antiquity. In 633 it was destroyed by Dervan, duke of the Wends, but it was rebuilt in 924 by King Henry I. For a long time it was the seat of a line of margrave princes. It remained a free town until 1478. It suffered considerably in the Thirty Years' War, and in 1775 it was burned by the French. On the neighbouring heath Margrave Louis I. gained in 1343 a victory over Otto the Wild of Brunswick.

**GARDENING**. See **HORTICULTURE**.

**GARDINER**, a city of the United States in Kennebec county, State of Maine, is situated at the junction of the Kennebec and Cobosse rivers, 10 miles S. by E. of Augusta. The water-power of the Cobosse river is much utilized for manufactures, and the town has saw-mills, paper-mills, iron foundries, a woollen factory, a tannery, a pottery, and manufactories of sashes and blinds, and is the headquarters of the ice-business on the Kennebec. It is connected with Pittston, on the other side of the river, by a bridge 900 feet in length. The population in 1870 was 4497.

**GARDINER**, **COLONEL JAMES** (1687-1745), a Scottish soldier, was born at Carriden in Linlithgowshire, January 10, 1687. At the age of fourteen he entered a Scottish regiment in the Dutch service, and was afterwards present at the battle of Ramillies, where he was wounded. He

subsequently served in different cavalry regiments, and in 1730 was advanced to the rank of lieutenant-colonel, and in 1743 to that of colonel. He fell at the battle of Prestonpans, September 1, 1745. The circumstances of his death are described in Sir Walter Scott's *Waverley*. In his early years he was distinguished for his recklessness and profligacy, but, in 1719, a supernatural vision, as he regarded it, led to his conversion; and from that time he lived a life of great devoutness and of thorough consistency with his Christian profession. His life was written by Dr Philip Doddridge.

**GARDINER**, **STEPHEN** (1483-1555), bishop of Winchester and lord chancellor of England, was born at Bury St Edmunds in 1483. He is believed to have been the illegitimate son of Dr Woodville, bishop of Salisbury brother of Elizabeth Woodville, queen of Edward IV. I so, he lost his father when he was only one year old; but his education seems to have been carefully provided for. He was sent to Cambridge and studied at Trinity Hall, where he greatly distinguished himself in the classics, especially in Greek. He afterwards devoted himself to the canon and civil law, in which subjects he attained so great a proficiency that no one could dispute his pre-eminence. He received the degree of doctor of civil law in 1520, and of canon law in the following year. Ere long his abilities attracted the notice of Cardinal Wolsey, who made him his secretary, and in this capacity he is said to have been with him at More Park in Hertfordshire, when the conclusion of the celebrated treaty of the More brought Henry VIII and the French ambassadors thither. It is stated, and with great probability, that this was the occasion on which he was first introduced to the king's notice, but he does not appear to have been actively engaged in Henry's service till three years later. In that of Wolsey, he undoubtedly acquired a very intimate knowledge of foreign politics, and in 1527 he and Sir Thomas More were named commissioners on the part of England in arranging a treaty with the French ambassadors for the support of an army in Italy against the emperor. That year he accompanied Wolsey on his important diplomatic mission to France, the splendour and magnificence of which are so graphically described by Cavendish. Among the imposing train who went with the cardinal—including, as it did, several noblemen and privy councillors—Gardiner alone seems to have been acquainted with the real heart of the matter which made this embassy a thing of such peculiar moment. Henry was then particularly anxious to cement his alliance with Francis I., and gain his co-operation as far as possible in the object on which he had secretly set his heart—a divorce from Catherine of Aragon. In the course of his progress through France he received orders from Henry to send back his secretary Gardiner, or, as he was called at court, Master Stevens, for fresh instructions; to which he was obliged to reply that he positively could not spare him as he was the only instrument he had in advancing the king's "secret matter." Next year Gardiner, though still nominally in the service of Wolsey, was sent to Italy along with Edward Fox, provost of King's College, Cambridge, to promote the same business with the pope. His despatches on this occasion are still extant, and whatever we may think of the cause on which he was engaged, they certainly give a wonderful impression of the zeal and ability with which he discharged his functions. Here his perfect familiarity with the canon law gave him an advantage over all with whom he had to negotiate. Clement VII., who was then at Orvieto, and had just recently escaped from captivity at St Angelo at the hands of the imperialists, did not wish to offend the king of England, but was still more in dread of the emperor. He only desired to temporize. But Gardiner would not allow him to take refuge in an

evasive policy. What was to be thought, he said, of a spiritual guide who either could not or would not show the wanderer his way? The king and lords of England would be driven to think that God had taken away from the Holy See the key of knowledge, and that pontifical laws which were not clear to the pope himself might as well be committed to the flames.

In short, it was owing to Gardiner's vigorous advocacy that the celebrated commission was issued to Cardinals Wolsey and Campeggio to try the cause in England. After obtaining it he was recalled, but early in the following year, 1529, as Campeggio delayed proceeding, he was sent once more to Rome. This time, however, his efforts were unavailing. The pope would make no further concessions, and would not even promise not to revoke the cause to Rome, as he did very shortly after. Gardiner's services, however, were fully appreciated. He was appointed the king's secretary. He had been already some years archdeacon of Taunton, and the archdeaconry of Norfolk was added to it in March 1529; which two years later he resigned for that of Leicester. In 1530 he was sent to Cambridge to procure the decision of the university as to the unlawfulness of marriage with a deceased brother's wife, in accordance with the new plan devised for settling the question without the pope's intervention. In this he succeeded, though not without a good deal of artifice, more creditable to his ingenuity than to his virtue. In November 1531 the king rewarded him for his services with the bishopric of Winchester, vacant by Wolsey's death. The promotion was unexpected, and was accompanied by expressions from the king which made it still more honourable, as showing that if he had been in some things too subservient, it was from no abject, self-seeking policy of his own. Gardiner had, in fact, ere this remonstrated boldly with his sovereign on some points, and Henry now reminded him of the fact. "I have often squared with you, Gardiner," he said familiarly, "but I love you never the worse, as the bishopric I give will convince you." It must be owned, however, that his next distinguished service was not a very creditable one; for he was, not exactly, as is often said, one of Cranmer's assessors, but, according to Cranmer's own expression, "assistant" to him as counsel for the king, when the archbishop, in the absence of Queen Catherine, pronounced her marriage with Henry null and void on the 23d May 1533. Immediately afterwards he was sent over to Marsailles, where an interview between the pope and Francis I. took place in September, of which event Henry stood in great suspicion, as Francis was ostensibly his most cordial ally, and had hitherto maintained the justice of his cause in the matter of the divorce. Here he intimated the appeal of Henry VIII to a general council in case the pope should venture to proceed to sentence against him. He also made a like appeal in behalf of Cranmer. Next year he and other bishops were called upon to vindicate the king's new title of "Supreme Head of the Church of England." The result was his celebrated treatise *De Vera Obedientia*, the ablest, certainly, of all the vindications of royal supremacy. In 1535 he had an unpleasant dispute with Cranmer about the visitation of his diocese. During the next few years he was engaged in various embassies in France and Germany. He was indeed so much abroad that he had little influence upon the king's councils. But in 1539 he was much concerned in the drawing up and passing through the House of Lords of the severe statute of the Six Articles, which led to the resignation of Bishops Latimer and Shaxton and the persecution of the whole Protestant party. In 1540, on the death of Cromwell, earl of Essex, he was elected chancellor of the university of Cambridge. A few years later he attempted, in concert with others, to fasten a charge of heresy upon Archbishop

Cranmer in connexion with the Act of the Six Articles; and but for the personal intervention of the king he would probably have succeeded. He was, in fact, though he had supported the royal supremacy, a thorough opponent of the Reformation in a doctrinal point of view, and it was suspected that he even repented his advocacy of the royal supremacy. He certainly had not approved of Henry's general treatment of the church, especially during the ascendancy of Cromwell, and he was frequently visited with storms of royal indignation, which he schooled himself to bear with patience. In 1544 a relation of his own, named German Gardiner, whom he employed as his secretary, was put to death for treason in reference to the king's supremacy, and his enemies insinuated to the king that he himself was of his secretary's way of thinking. But being warned of his danger he sought an interview with Henry, in which he succeeded in clearing himself of all injurious imputations. That he was party to a design against Queen Catherine Parr, whom the king was at one time on the point of committing to the Tower, rests only upon the authority of Foxe, and seems a little doubtful. It is certain, however, that his name was omitted at the last in Henry VIII's will, though the king was believed to have intended making him one of his executors.

Under Edward VI. Gardiner was completely opposed to the policy of the dominant party both in ecclesiastical and in civil matters. The religious changes he objected to both on principle and on the ground of their being moved during the king's minority, and he resisted Cranmer's project of a general visitation. His remonstrances, however, were met by his own committal to the Fleet, and the visitation of his diocese was held during his imprisonment. Though soon afterwards released, it was not long before he was called before the council, and, refusing to give them satisfaction on some points, was thrown into the Tower, where he continued during the whole remainder of the reign, a period slightly over five years. During this time he in vain demanded his liberty, and to be called before parliament as a peer of the realm. His bishopric was taken from him and given to Dr Poynt, a chaplain of Cranmer's who had not long before been made bishop of Rochester. At the accession of Queen Mary, the duke of Norfolk and other state prisoners of high rank were in the Tower along with him; but the queen, on her first entry into London, set them all at liberty. Gardiner was restored to his bishopric and appointed lord chancellor, and he set the crown on the queen's head at her coronation. He also opened her first parliament, and for some time was her leading councillor. He was now called upon, at the age of seventy, to undo not a little of the work in which he had been instrumental in his earlier years,—to vindicate the legitimacy of the queen's birth and the lawfulness of her mother's marriage, to restore the old religion, and to recant what he himself had written touching the royal supremacy. At least this, it may be presumed, was the time when he wrote, if, as we are told, he really did write, a *Palinodia* or retraction of his book *De Vera Obedientia*, which, however, does not seem to be now extant, so that how far he had changed his sentiments we cannot very well judge. That he should have really changed them to some extent is not at all unnatural; and in relation to the divorce of Catherine of Aragon, we may well believe that it was his earlier and not his later action that ever troubled his conscience. Yet as to the royal supremacy, it seems that he would have advised Queen Mary to retain it; but her own desire was so great to give up ecclesiastical jurisdiction to the pope that he could not press the matter. A less agreeable task which fell to him was the negotiation of the queen's marriage treaty with Philip, to which he shared the general repugnance, though he could not oppose her will.



In executing it, however, he took care to make the terms as advantageous for England as possible, and to make express provision that the Spaniards should in no wise be allowed to interfere in the government of the country. After the coming of Cardinal Pole, and the reconciliation of the realm to the see of Rome, his influence suffered some eclipse, though he still remained in high favour. How far he was responsible for the persecutions which afterwards arose is a debated question. There is no doubt that he sat in judgment on Bishop Hooper, and on several other Protestants whom he condemned to the flames. But being placed on a commission along with a number of other bishops to administer a severe law, it does not appear that he could very well have acted otherwise. On the bench he is said to have used every effort to induce the accused to make concessions and accept a pardon; and a remarkable instance of his clemency is recorded by the church historian Fuller, who, notwithstanding his prejudices, acknowledges a debt of gratitude to him for preserving one of his own ancestors from the persecuting zeal of others. It would seem, moreover, that when he saw the results of the cruel proceedings against heretics, he very soon got tired of them. The persecutions raged with the greatest vehemence during his absence at the Calais peace conferences in 1555, and when he came back he declared he would have no further hand in them, so that those afterwards apprehended in his diocese were removed into that of London in order to be adjudged to the flames. In October 1555 he again opened parliament as lord chancellor, but towards the end of the month he fell ill and grew rapidly worse till the 12th November, when he died about the age of seventy-two.

Perhaps no celebrated character of that age has been the subject of so much ill-merited abuse at the hands of popular historians. That his virtue was not equal to every trial may be admitted, but that he was anything like the morose and narrow-minded bigot he is commonly represented there is nothing whatever to show. He has been called ambitious, turbulent, crafty, abject, vindictive, bloodthirsty, and a good many other things besides, not quite in keeping with each other; in addition to which it is roundly asserted by Bishop Burnet that he was despised alike by Henry and by Mary, both of whom made use of him as a tool. How such a mean and abject character submitted to remain five years in prison rather than change his principles is not very clearly explained; and as to his being despised, we have seen already that Henry VIII., at least, did not consider him despicable. The truth is, there is not a single divine or statesman of that day whose course throughout was so thoroughly consistent. He was no friend to the Reformation, it is true, but he was at least a conscientious opponent. In doctrine he adhered to the old faith from first to last, while as a question of church polity, the only matter for consideration with him was whether the new laws and ordinances were constitutionally justifiable.

His merits as a theologian it is unnecessary to discuss; it is as a statesman and a lawyer that he stands conspicuous. But his learning even in divinity was far from commonplace. The manual set forth in 1543 by royal and parliamentary authority, entitled *A necessary Doctrine and Erudition for any Christian Man*, was chiefly from his pen; and at a later date he was the author of various tracts in defence of the Real Presence against Cranmer, some of which, being written in prison, were published abroad under a feigned name. Controversial writings also passed between him and Bucer, with whom he had several interviews in Germany, when he was there as Henry VIII.'s ambassador.

He was a friend of learning in every form, and took great interest especially in promoting the study of Greek at Cambridge. He was, however, opposed to the new method of pronouncing the language introduced by Sir John Cheke,

and wrote letters to him and Sir Thomas Smith upon the subject, in which, according to Ascham, his opponents showed themselves the better critics, but he the superior genius. In his own household he loved to take in young university men of promise; and many whom he thus encouraged became distinguished in after life as bishops, ambassadors, and secretaries of state. His house, indeed, was spoken of by Leland as the seat of eloquence and the special abode of the muses.

He lies buried in his own cathedral at Winchester, where his effigy is still to be seen. (J. G.A.)

GARE-FOWL<sup>1</sup> (Icelandic, *Geirfugl*; Gaelic, *Gearbhul*), the Anglicized form of the Hebridean name of a large sea-bird, formerly a visitor to certain remote Scottish islands, the GREAT AUK of most English book-writers, and the *Alca impennis* of Linnæus. Of this remarkable creature mention has been already made at some length (BIRDS, vol. iii. pp. 734, 735), but since the species has a mournful



Gare-Fowl, or Great Auk.

history and several egregious misconceptions prevail concerning it, a few more details may not be unacceptable, particularly as many of them have been hitherto confined to works not easily accessible to the general reader, and the presumed extinction of the bird gives it especial interest. In size it was hardly less than a tame Goose, and in appearance it much resembled its smaller and surviving relative the Razor-bill (*Alca torda*); but the glossy black of its head was varied by a large patch of white occupying nearly all the space between the eye and the bill, in place of the Razor-bill's thin white line, while the bill itself bore eight or more deep transverse grooves instead of the smaller number and the ivory-like mark possessed by the species last named. Otherwise the coloration was similar in both, and there is satisfactory evidence that the Gare-fowl's winter-plumage differed from that of the breeding-season just as is ordinarily

<sup>1</sup> The name first appears, and in this form, in the *Account of Hirta [St Kilda] and Rona, &c.*, by the Lord Register, Sir George M'Kenzie, of Tarbat, printed by Pinkerton in his *Collection of Voyages and Travels* (iii. p. 730), and then in Sibbald's *Scotia Illustrata* (1684). Martin soon after, in his *Voyage to St Kilda*, spelt it "Garfowl." Prof. Owen has adopted the form "Garfowl," without, as would seem, any precedent authority.

the case in other members of the family *Alcidae* to which it belongs. The most striking characteristic of the Gare-fowl, however, was the comparatively abortive condition of its wings, the distal portions of which, though the bird was just about twice the linear dimensions of the Razor-bill, were almost exactly of the same size as in that species—proving, if more direct evidence were wanting, its inability to fly.

The most prevalent misconception concerning the Gare-fowl is one which has been repeated so often, and in books of such generally good repute and wide dispersal, that a successful refutation seems almost hopeless. This is the notion that it was a bird possessing a very high northern range, and consequently to be looked for by Arctic explorers. How this error arose would take too long to tell, but the fact remains indisputable that, setting aside general assertions resting on no evidence worthy of attention, there is but a single record deserving any credit at all of a single example of the species having been observed within the Arctic Circle, and this, according to Prof. Reinhardt, who has the best means of ascertaining the truth, is open to grave doubt.<sup>1</sup> It is clear that the older ornithologists let their imagination get the better of their knowledge or their judgment, and their statements have been blindly repeated by most of their successors. Another error which, if not so widely spread, is at least as serious, since Prof. Owen (*Encycl. Brit.*, ed. 8, xvii. p. 176; *Palaeontology*, p. 400) has unhappily given it countenance, is that this bird "has not been specially hunted down like the dodo and dinornis, but by degrees has become more scarce." Now, if any reliance can be placed upon the testimony of former observers, the first part of this statement is absolutely untrue. Of the Dodo all we know is that it flourished in Mauritius, its only abode, at the time the island was discovered, and that some 200 years later it had ceased to exist—the mode of its extinction being open to conjecture, and a strong suspicion existing that though indirectly due to man's acts it was accomplished by his thoughtless agents (*Phil. Trans.*, 1869, p. 354). The extinction of the *Dinornis* lies beyond the range of recorded history. Supposing it even to have taken place at the very latest period as yet suggested—and there is much to be urged in favour of such a supposition—little but oral tradition remains to tell us how its extirpation was effected. That it existed after New Zealand was inhabited by man is indeed certain, and there is nothing extraordinary in the proved fact that the early settlers (of whatever race they were) killed and ate Moas. But evidence that the whole population of those birds was done to death by man, however likely it may seem, is wholly wanting. The contrary is the case with the Gare-fowl. In Iceland there is the testimony of a score of witnesses, taken down from their lips by one of the most careful naturalists who ever lived, the late John Wolley, that the latest survivors of the species were caught and killed by expeditions expressly organized with the view of supplying the demands of caterers to the various museums of Europe. In like manner the fact is incontestable that its breeding-stations in the western part of the Atlantic were for three centuries regularly visited and devastated with the combined objects of furnishing food or bait to the fishermen from very early days, and its final extinction, according to Sir Richard Bonnycastle (*Newfoundland in 1842*, i. p. 232) was owing to "the ruthless trade in its eggs and skin." No doubt that one of the chief stations of this species in Icelandic waters disappeared, as has been before said (BIRDS, *loc. cit.*), through volcanic action—

"A land, of old upheaven from the abyss  
By fire, to sink into the abyss again!"

<sup>1</sup> The specimen is in the Museum of Copenhagen; the doubt lies as to the locality where it was obtained, whether at Disco, which is within, or at the Fiskernäs, which is without, the Arctic Circle.

and that the destruction of the old Geirfuglaskér drove some at least of the birds which frequented it to a rock nearer the mainland, where they were exposed to danger from which they had in their former abode been comparatively free; yet on this rock (Eldey = fire-island) they were "specially hunted down" whenever opportunity offered, until the stock there was wholly extirpated in 1844, and whether any remain elsewhere must be deemed most doubtful.

A third misapprehension is that entertained by Mr Gould who, in his *Birds of Great Britain*, says that "formerly this bird was plentiful in all the northern parts of the British Islands, particularly the Orkneys and the Hebrides. At the commencement of the present century, however, its fate appears to have been sealed; for though it doubtless existed, and probably bred, up to the year 1830, its numbers annually diminished until they became so few that the species could not hold its own."

Now of the Orkneys, we know that Low, who died in 1795, says in his posthumously-published *Fauna Orkadensis* that he could not find it was ever seen there; and on Bullock's visit in 1812 he was told, says Montagu (*Orn. Dict. App.*), that one male only had made its appearance for a long time. This bird he saw and unsuccessfully hunted, but it was killed soon after his departure, while its mate had been killed just before his arrival, and none have been seen there since. As to the Hebrides, St Kilda is the only locality recorded for it, and the last example known to have been obtained there, or in its neighbourhood, was that given to Fleming (*Edinb. Phil. Journ.*, x. p. 96) in 1821 or 1822, having been some time before captured by Mr Maclellan of Glass. That the Gare-fowl was not plentiful in either group of islands is sufficiently obvious, as also is the impossibility of its continuing to breed "up to the year 1830."

But mistakes like these are not confined to British authors. As on the death of an ancient hero myths gathered round his memory as quickly as clouds round the setting sun, so have stories, probable as well as impossible, accumulated over the true history of this species, and it behoves the conscientious naturalist to exercise more than common caution in sifting the truth from the large mass of error. Americans have asserted that the specimen which belonged to Audubon (now at Vassar College) was obtained by him on the banks of Newfoundland, though there is Macgillivray's distinct statement (*Brit. Birds*, v. p. 359) that Audubon procured it in London. The account given by Degland (*Orn. Europ.*, ii. p. 529) in 1849, and repeated in the last edition of his work by M. Gerbe, of its extinction in Orkney, is so manifestly absurd that it deserves to be quoted in full:—"Il se trouvait en assez grand nombre il y a une quinzaine d'années aux Orcades; mais le ministre presbytérien dans le Mainland, en offrant une forte prime aux personnes qui lui apportaient cet oiseau, a été cause de sa destruction sur ces îles." The same author claims the species as a visitor to the shores of France on the testimony of Hardy (*Annuaire Normand*, 1841, p. 298), which he grievously misquotes both in his own work and in another place (*Naumannia*, 1855, p. 423), thereby misleading an anonymous English writer (*Nat. Hist. Rev.*, 1865, p. 475) and numerous German readers.

Since the former notice of this species in the general article BIRDS (*ut supra*), the only important contribution to our knowledge of it that has appeared is a paper by Mr John Milne, published in *The Field* newspaper, and since reprinted for private circulation. This gentleman visited Funk Island, one of the former resorts of the Gare-fowl, or "Penguin," as it was there called, in the Newfoundland seas, a place where bones had before been obtained by Stuvitz, and natural mummies so lately as 1863 and 1864. Landing on this rock at the risk of his life, he brought off a rich cargo of its remains, belonging to no fewer than fifty