

CORRESPONDENCE.

FROM OUR ITALIAN CORRESPONDENT.

VAST CONSPIRACY AGAINST PROTESTANTISM.

If there are enemies outside the present boundary of the Kingdom of Italy, there are also enemies within, who know full well that it is now or never with them; for if they do not make the best of this opportunity, they may not have another. These are the priests, the brigands, the Bourbons, the "Codin"—a name given to those who favor the old regime—who have all banded themselves to overturn, if they can, the present hateful Government. Very great is the danger to which Italy is exposed from these cunning, crafty foes. I mentioned in my last letter that there was a wide-spread conspiracy fully organized against the Protestants. That conspiracy is still in existence. The Waldensian minister here was warned of it by the police, and desired to give immediate notice of the least demonstration against the Evangelists, when severe measures would be taken against all offenders. In Palermo, everything was carefully arranged for the murder of the pastor, who is a Scotchman; but the Minister of the Interior heard of it and prevented any mischief. In Brescia, the people nearly went as far as they did at Barletta, where, by the way, a second attempt had been made to repeat the episode of March 19th, which fortunately was unsuccessful, but has compelled the authorities to prevent, for some time, all Evangelical work in that place. Not only over the plains of Italy, but into the Waldensian valleys themselves, has this conspiracy been carried. The Mayor of Pinerolo, the chief town of the district, lately warned the people of their danger, who are now fully prepared. Many of their pastors have provided themselves with weapons of defence. There is little risk of any regular outbreak in the North, where comparative enlightenment and civilization reign; but in the superstitious South, anything might be perpetrated, as Barletta sufficiently proves. The Neapolitan provinces are greatly disturbed. Brigands have broken out with almost unexampled daring. At Torrento Castellamare, Vesuvius, large bands have been seen, to the terror of the inhabitants. Francis II. is doing all he can to recover his lost throne, ably aided by the Pope, who has bestowed his best blessing on him. When war breaks out, we shall see what all these plots and plans will result in. The enemies within are only waiting for an attack on the enemies without; then in the South, as well as in the North, Italy will have quite enough to do.

WALDENSIAN SYNOD.

The annual meeting of the Waldensian Synod was held in the Church of Coppieri, Torre Pellice, (the oldest and most interesting of all the Valdois temples), in the end of May. The opening sermon was preached in Italian by G. Ribetti, the first time that language has been used. There were, in all, seventy-four members, viz.:—Twenty-two pastors, twenty-nine deputies, seventeen evangelists and professors, and six special deputies from particular commissions. The President is elected each year. On his right hand, a little in front of the Chair, is the well-known "Table," composed of four members, who have the general superintendency of the Church affairs. On the left hand sit the clerks of the Synod, elected for the occasion. During a discussion, any member may speak as often as he chooses, by merely "asking a word" from the President, who marks down his name, and secures his right. The report of the Evangelization Committee, given in for the first time in Italian, is exceedingly interesting, but much too long to send you even a compendium of it. The attendance at the different stations in the chief towns is as follows:—Turin, from 150 to 200; Pinerolo, 150; Milan, 100; Brescia, 70; Genoa, 150; Leghorn, 200; Florence, 200; Naples, 150; Palermo, 50. The Waldensians have been longer in the field than any other evangelical body in Italy. They have the most numerous congregations, yet in the largest towns they have no more than two hundred adherents. A mighty impetus is needed to extend the work and make it far more prosperous—perhaps the war may do much good in this way.

The most interesting incident was the ordination of Sigr. Rostan and Devita, to the office of the holy ministry. Dr. Revel presided and preached. After prayer, they were ordained in the usual manner, the President laying his hands on their heads, all the members of the Synod doing the same. In the Presbyterian Churches of Scotland, the right hand of fellowship is given; but in the Waldensian Church, a different custom prevails. Dr. Revel affectionately kissed the newly ordained pastors, each member of the Synod doing so also, and addressing a few words of encouragement or commendation: "Devita is an ex-monk, who formerly lived at Salerno, near Naples, but for three years he has been a student in the Theological College at Florence, and gives the highest promise of future usefulness. He is to be settled at Bari, a large town to the south of Barletta, another station in the Italian mission field.

June 21st. Latest News.—The king left Florence this morning, at half past four o'clock, for the frontier. La Marmora had preceded him two days ago.

The Prince of Carignano has been appointed Regent in his absence. The people are almost wild with delight—flags are flying from every house—joy beams on every face—at last, at last the hour has come. J. C. GENOA, June 19, 1866.

LETTER FROM KOLAPOOR.

MR. WILDER'S LAST PREACHING TOUR. III.

KOLAPOOR, INDIA, May 10, 1866. MY DEAR C.—In my last I spoke of some Hindus whose superstitions are evidently relaxing. Another observation in my recent tour is, that 4. Idolatry is somewhat neglected. This, perhaps, is a natural consequence of relaxing superstitions: Such a man as the Mamletdar of Kuwar has little heart to go to an idol temple and bow down before a stone. During this tour, I saw several temples neglected—four in complete ruins. But such cases are local, and general inferences from them might be more hopeful than truthful. While these four are in ruins, twice as many more are being built and repaired elsewhere. As a general rule, the idol temples are kept repaired and brightly furnished, even where everything else goes to decay—and this, too, I grieve to say, under strictly British rule. I was much struck with this fact at Tasgaum. This is the old capital of one of the famous Putwurdham States—the stronghold of Purishram Punt, who, sixty-five years ago, made himself notorious for his desperate hate and persistent wars against this Kingdom of Kolapoor. Within a few years, the Tasgaum State has been confiscated and brought wholly under British rule. Since then the capital has dwindled down to a population of some 8000, and the relics of its former greatness and splendor contrast strangely with its present decay and dilapidation. To my inquiry as to the cause of the change, the reply of all, both private citizens and Government officials, was the change of rulers; and this they said knowing nothing of my nativity, but supposing me to be a British missionary. When I expressed great surprise and asked if our Government was not better than the former government of their native rulers, they gave a kind of forced assent; when one of the highest native officials attempted to relieve the seeming discourtesy, by assuring me that all liked our (the British) Government and knew it secured them more impartial justice, but they missed the great display and profuse expenditure of their native rulers. This was a frank admission of the truth, so far as he dared utter it.

TEMPORAL DECAY UNDER BRITISH RULE.

The fact is, there is a peculiar charm for these Asiatic minds in the tinsel, trappings, and display of their own petty royalty, and I have never found a native State or Kingdom in India, in which the people en masse do not greatly prefer their own native rule; but I have never found any who so illy concealed their dissatisfaction with the change as in Tasgaum. Perceiving I did not become angry with them for their frankness, they became more bold, and drew my attention to some of the public buildings and the more costly public works executed by their favorite chief Purishram Punt; told me of the immense number of persons he used to retain in his service, and his constant and profuse expenditures, which brought the revenue of his State back into the hands of the people again, and modestly hinted that now a large part of such revenue was drawn off to Europe, and never came back to the people in any shape. They even went so far as to entreat me to assist them in representing their grievances to the supreme Government, and praying for the restoration of the native succession. And when I quoted the example of our Divine Master, Luke xii. 14, and totally declined all interference, their sudden look of dejection and sadness was painful to witness. Finding me so earnest in seeking their religious welfare, they could not understand why I should not be alike earnest in promoting their temporal interests.

PARTIAL POLICY TO A NATIVE ROYAL HOUSE.

Though I closed my ears to the details of their grievances, yet the facts mentioned by the Mamletdar moved my sympathies in spite of me. It seems that the intelligent young lad, Bapoo Sahab, to whom I was introduced as the son and heir of the late chief, was born shortly after the death of his father. His widowed mother, family, and Durbar, of course, claim that he is the rightful heir to the throne, dignity, power, and emoluments of the late chief. But a counter plea of illegitimacy was urged, and his claims set aside by the British Government. But waiving the positive declaration and oaths of the mother and her friends on the one side, and the counter oaths and testimony produced by Government in adjudicating the case and confiscating the State on the other, the royal widow, her son, and friends seek the succession perpetuated in other native States by adoption even, while she and her son are deprived of all power and prerogatives, and left to starve without even a paltry pension.

Of course she and all her friends and former relatives feel that the supreme Government is partial; that if it will not allow the native-born rights of her son, it should at least allow her to adopt an heir and successor of her late husband, as it does other native States.

It is poor consolation to her and her son to be told, that just at the date of the late chief's death, it was the policy of the British Government to refuse the right of adoption. She now sees this right everywhere conceded and exercised, feels deeply the cruelty of the Government in depriving her and her family of the dignity, power, and wealth held through successive generations by this most famous branch of the Putwurdham race.

In saying this case moved my sympathies, I mean the remark not to conflict at all with my settled conviction that the British Government administers more even-handed justice among the people than native rulers. But what then? If I am able to administer my neighbor's estate better than he can, may I then forcibly take it from him to find larger scope for my ability?

REGARD, SHOWS AN IDOLATRY BY THE BRITISH GOVERNMENT. But, call this a digression. I was speaking of the temples of Tasgaum. These are of a large and costly scale. The temple of Ganputti alone is said to have cost six lakhs (600,000) of rupees, equal now to \$600,000—a fact, and one of a million, for those who fail to appreciate the witnessing character of a Christian Church in this land, and who advocate six-penny hovels instead of respectable church-buildings, on the ground of economy—reversing all noble Christian views and generosity, which have obtained on this subject from the days of David and Solomon—yes, from the time of Moses and the Ark of the Covenant, until now.

This temple of Ganputti is six stories high; a narrow stair-case winding up the centre of its massive six-foot walls enables you to reach the summit and obtain a commanding view of the whole town, with the surrounding country and villages; and above this point towers the stone spire. The whole temple is built of massive stones, with more than 150 full-sized images of lions, tigers, monkeys, and Hindu gods, standing out in bold relief on the outer surface of the walls, high up as the eye can trace them. This temple, with many others, is kept in perfect repair; notwithstanding the confiscation of the State by a Christian Government. The people showed themselves gratified at this attention of Government to their gods and temples, but it failed to reconcile them to the sad change in other respects.

EFFECTS ON THE NATIVE MIND OF BRITISH SUPPORT OF IDOLATRY.

From no one on this tour did I hear an argument in defence of idolatry more frequently urged or more difficult to meet, than that derived from the favor and support of the British Government. Again and again was I asked: "If you Christians believe idolatry to be wrong, then why do you repair our temples and pay annual grants of money to our gods and priests?" I tell them this is from no love or fear of their gods, but out of compliment to their own prejudices and superstitions. They at once reply: "But you do not regard our wishes in other matters. You impose taxes, make laws, depose our native rulers, and confiscate their States at your pleasure, or according to your views of right and justice; then why this special complaisance, if you believe them wrong?" Why this suppression of your views of right and justice in case of our gods only, if you believe them false?

I try to point out the distinction between private and official acts, and to convince them that they must not think the Christian officers of Government really mean to favor idolatry; for they are praying earnestly in private every day that it may soon cease, and all men everywhere worship the true God. They glance at me and at each other with a shrewd, incredulous look, and some of them are bold enough to reply: "But we judge of men by their public and official acts, not by what they may say or do in private."

I am convinced the great mass of the Hindus regard this Government's support of idolatry as a powerful argument in its favor. Their reasoning is instinctive.—If our gods are able to enforce such effective homage from a mighty Christian nation, surely they will visit dire retribution on us, their votaries, if we cease to worship them. A few of the more intelligent native officials doubtless understand the true views and political motives of the Government, but the great mass of the people do not. They see their temples repaired by Government officials and at Government expense. They are familiar with such facts as the item recently reported for the Public Works Department in the Collectorate of Poona, showing that some twenty temples were built and repaired by Government, in a year, to one school-house. They know that nearly every idol has his annual allowance from the Government Treasury, that in the Nassik Talooks, for instance, the idol

Shree Balkrishna has a yearly grant of Rs. 864
Shah Shah " " " " 694
Sunder Narayan " " " " 820
Ram Panchbhai " " " " 1,394
Triambakeswar " " " " 11,524
And so on, till the annual sums paid to all the 26,589 (twenty-six thousand five hundred and eighty-nine) idols in this Presidency amount to Rs. 698,593; and the annual sums paid to 8292 idols in the Madras Presidency amount to Rs. 876,780. They see these Rs. 1,575,373 paid annually from the British Treasury to these 34,881 idols in these two presidencies, and perhaps as much more in Bengal and the North-

west provinces. What wonder if they regard these money payments as a mighty argument in favor of their gods?

I have no doubt that the priests and the great mass of bigoted and superstitious Hindus have been gratified with this care and support of their gods by the British Government. But I am equally certain that, at the outset, they did not expect it, were surprised at it, and would have been quite as staunch in their allegiance, and in their conviction of the strength and permanence of the Government, had it never been obtained.

And with the present phase of Hindu thought and enlightenment, I believe the intelligent class of Hindus above described honestly regret that the British Government ever assumed this support of the idols, and would heartily rejoice to-day to see every idol grant in India transformed into a "grant in aid" for the cause of education. I feel certain that hundreds of native officials, like the Mamletdar of Kuwar, would gladly be excused from paying public deference to the idols and repairing temples by Government order, and would rejoice to see the whole system of idolatry be left to stand or fall by its own worth and weight. The repair of temples and money grants from the Government, not only keep these false gods and priests fat and flourishing, but prostitute the powers and prestige of Great Britain to the sanction and support of the most vile and degrading superstitions. R. G. WILDER.

Editor's Table.

NAPOLÉON III. History of Julius Cæsar, Vol. II. The Wars in Gaul. New York: Harper & Bros. 8vo., pp. 659. For sale by J. B. Lippincott & Co., Philadelphia.

The second volume of this great work reflects renewed credit on the scholarship and literary abilities of the Imperial author. Aiming, indeed, perseveringly at the defence and glorification of his subject, he yet lays the public under lasting obligations for the new light his patient researches have thrown upon the man and his times. Fortunate above historical inquirers generally, in having the resources of a great empire under his control, he is able to say to this and to that scientific and military man: "Go, and he goeth; do this, and he doeth it." Thus he has been able, especially in reproducing the campaigns of Cæsar in the country over which he now rules, and in adjacent parts, to hunt up and identify sites named in Cæsar's Commentaries, to trace out lines of military operations, and to procure careful and scientific investigations of such relics as the spades of his agents unearthed from their resting-places of centuries. The aid of the eminent astronomer Le Verrier has been called in, too, to decide questions of the calendar; the Emperor being somewhat like the modeller in clay of the statue, which scholars and associates, at least, aid in summoning from the mute marble.

It is impossible but that a work of real value should result from such a concentration of talents. The Emperor tells the story of the conquering progress of the Roman general through Gaul, with simplicity and clearness and with references to numerous maps and plans; so that the oft-tumbled volume with which commences the acquaintance of most youths with classic Latin, receives an illumination which it never enjoyed before. The topographical peculiarities of the country, and the manners, customs, and characters of the inhabitants are illustrated from a great variety of sources, besides the commentaries themselves; the story in the commentaries is followed with the closeness of a free translation. But in the Fourth Book, the author recapitulates the main points of the history, takes more general views, and combines with them a narrative of the contemporary course of events in Rome. Here his own individuality is allowed to appear more strongly; his literary powers, and his ruling ideas, are exhibited, and a deeper interest is felt by the reader.

It is, however, the same hero-worship continued which we found in the first volume. "Writers," he says, "who dislike glory, take pleasure in undervaluing it. They seem to wish thus to invalidate the judgment of past ages; we seek in preference to confirm it, by explaining why the renown of certain men had filled the world. To bring to light the heroic examples of the past, to show that glory is the legitimate reward of great actions, is to pay homage to the public opinion of all times." After painting in strong colors the violence of intestine disorders and the danger of universal anarchy at Rome, he introduces Cæsar as the only one, who could save it, and makes it his duty to do so, in spite of law and of the uncertain judgment of posterity. "There are imperious circumstances," he says, "in coming to Cæsar's crossing of the Rubicon, which condemn public men either to abnegation or to perseverance. To cling to power when one is no longer able to do good, and when, as a representative of the past, one had, as it were, no partisans but among those who live upon abuses, is deplorable obstinacy. To abandon it, when one is the representative of a new era, and of the hope of a better fortune, is a cowardly act and a crime."

The self-justification of the author of the British massacres of December 1851, is plain enough in this special pleading for Cæsar. It is a plea, on a broad scale, that the end justifies the means. Men believing themselves born to sway the destiny of nations, may, nay,

must, according to this mode of argument, abandon the safe and simple guides of principle, and constitute themselves a providence superior to all law—a deity itself. This is the morality which the French Emperor wishes history to teach, to reconcile the world to his own and his uncle's high-handed mode of dealing with it. Messrs. Harpers have issued the volume in splendid style, with extra cloth binding, bevelled boards, on fine pressed paper and in large, clear type. The maps and plans we suppose will follow in a separate volume.

SPENCER. A Narrative of Andersonville; Drawn from the Evidence elicited on the Trial of Henry Wirz, the Jailor, with the argument of Col. N. P. Chipman, Judge Advocate. By Ambrose Spencer. New York: Harper & Bros. 12mo., pp. 272. For sale by J. B. Lippincott & Co., Phila. Now that the punishment of half a dozen subordinates is all that an indignant public can expect in vindication of the laws of God and man, so foully violated during the war, it is well that the moral sentiment of the people can be maintained by suitable memorials of those crimes. The volume before us contains, in a few pages, a record of systematic wrong, of cruelty, and of outrage, such as history will be vainly summoned to parallel. Based upon testimony taken at the trial of Wirz, it may be regarded as beyond cavil as to facts. Yet, not being burdened with the formalities of the trial, and containing facts in regard to the locality and the individuals concerned, gathered from other sources, it is well suited to general circulation. We hope it will be disseminated far and wide. It will make a powerful campaign document in the new and more dangerous conflict with semi-traitorous conservatism yet to be met.

GILMORE. Four Years in the Saddle. By Colonel Harry Gilmore. New York: Harper & Bros. 12mo., pp. 291. For sale by J. B. Lippincott & Co., Philadelphia.

Whoever cares to turn the leaves of books written by flippancy, heartless rebels and renegades, detailing their adventures in the style of Bombastes Furioso, or of his modern counterpart in Blackwood's Magazine—Heros Von Borek, and giving the worse cause the "barbarism" of their frivolous arguments, will be willing to confess to an interest in the sayings and doings of this degenerate son of Maryland. Yet even his testimony is not unimportant on the question of the treatment of Southern prisoners in our hands. The fare he received, and of which he complains, is thus described: "Every morning, a pound loaf of good wheat bread; this was all until dinner, when each man found a plate containing a rather scant ration of meat, with twice a week broth, once a week beans, and once a week small hominy." Supper is not particularized, though it is not said that they went without it. Contrast with this the haggard prisoners of Andersonville, picking for scraps and bones among the most disgusting offal, and when in the hospital receiving bread made of corn, ground with cow-peas, unsoftened, baked with the inner portion entirely raw, and not over two ounces of meat a day.

PERIODICALS AND PAMPHLETS.

AMERICAN PRESBYTERIAN AND THEOLOGICAL REVIEW. Vol. 4, No. 15. July, 1866.—Contents: Being of God, by Miles P. Squire, D.D.; Fullness of the Time, by Prof. J. J. Van Oosterzee, Utrecht; Raphael Sanzio, by Dr. Gridley; Reformed Presbyterian Church of France; The Name of the Lord; General Assembly at St. Louis; Critical Notes on Recent Books. New York: Wm. Sherwood, at C. Scribner & Co.'s, 654, Broadway. Phila.: Presbyterian Book Store, 1324 Chestnut street.

THE BIBLICAL SACRA SACRA. July, 1866. Edited by Edwards A. Park and Samuel H. Taylor, with the co-operation of President Barnes Sears.—Contents: The Origin of the Gospels, by Rev. I. Laidor Mombert, D.D.; The Bible Doctrine of Divorce, by Rev. Joseph Tracy, D.D.; Christianity and Islamism, by Rev. Geo. E. Herrick; Utilitarianism, by Prof. John Bascom; Life of the Patriarch Cyril, by Dr. A. G. Paspati; The Instrumentality of Truth in Regeneration, by Prof. August Phelps; Biblical Notes, by Prof. H. B. Hackett, D.D.; Notices of Recent German Publications, Boston: Draper & Halliday.

TWENTY-THIRD ANNUAL CATALOGUE and Circular of the Frederick Female Seminary, Frederick City, Md. For the year ending June 27th, 1866. Duties of the Seminary resumed Monday, Sept. 6th, 1866. Annual Commencement, Wednesday, June 26th, 1867.

TWENTY-EIGHTH ANNUAL REPORT of the Board of Publication of the Presbyterian Church in the United States of America. Presented to the General Assembly at their meeting in St. Louis, Mo., May, 1866. Philadelphia: Presbyterian Board of Publication.

LITERARY INTELLIGENCE.

AMERICAN.—Announcements.—Mr. McPherson, the Clerk of the House of Representatives, is about to issue in cheap form—130 pp., 8vo.—the volume which he entitles "A Political Manual for 1866." In this he has included all President Johnson's orders and proclamations, his principal speeches, and his veto messages, with the bills vetoed, and the votes in Congress thereon; the action of the conventions and legislatures of the insurrectionary States; the recent legislation of those States with regard to freedmen, and the orders of commanding officers relative thereto; the various propositions reported by the Joint Committee on Reconstruction; besides all the usual political matter, records of votes, platforms, etc.—Roberts Bros., Boston: Seventh Edition of "Ecco Homo!" Fourth Edition of Jean Ingelow's "Cloued Intellect;" the nineteenth thousand of Jean Ingelow's Poems, price \$1.75; the second thousand of Robert Buchanan's Poems, price \$1.75; Christina Rossetti's

Poems.—J. P. Skelly & Co., Philada., announce the following juveniles: Millicent Leigh; by the author of "Brook Silver-ton." Helen's Diary; Louisa Hodson, or the Power of Influence; John Hatherton; Mabel and Cora, or the Sisters of Stonycroft Hall; Ellie, or Nothing Perfect Here; Harry Lawton's Adventures, or a Young Sailor's Wanderings in Strange Lands.—Leypoldt & Holt, New York: Vanity Fair, 3 vols.; Great Hogarty Diamond, and The Book of Snobs, 1 vol.; by Thackeray. Heine's Pictures of Travel, new edition, tinted paper, vellum muslin.—Carleton, New York: The Apostles, a translation from the French of Ernest Renan.—Sheldon & Co., New York: Macaulay's History of England, tinted paper, uniform with the Riverside edition of Essays; Tholuck on the Gospel of John, a new edition; Morning by Morning, by Rev. C. H. Spurgeon.—Little, Brown & Co., Boston: Bancroft's History of the United States, Vol. IX.; Principles of Wealth, or Manual of Political Economy; Plutarch's Morals, translated from the Greek by various hands, 6 vols. crown 8vo.; More's Utopia, 16mo.—Orange Judd, the agriculturist, is engaged in publishing books in that line. He announces in preparation: Warde's Fruits—Apples; Barry's Fruit Garden; Market and Family Gardening; Small Fruit Cultivator; Practical and Scientific Gardening; Peat and Its Uses, by Prof. S. W. Johnson, of Yale College.

FOREIGN.—England.—For over twenty years Thomas Moore, the poet, received five hundred pounds a year—say fifty thousand dollars in all—from James Power, an Irish music publisher, whose place of business was a very small shop in the Strand, London. The consideration was that Moore should give Power certain lyrics, which are now known as "Irish Melodies," "Sacred Songs," "Harmonized Airs," "National Melodies," etc. In many instances the music was harmonized by Moore himself, who had some taste as an arranger, but difficult music was transferred to Sir John Stevenson, an Irish composer, and finally to Sir Henry R. Bishop. "The Last Rose of Summer," which forms the prevailing melody in the German opera of "Martha," by Flotow, is an example of Moore's ingenuity. It is simply the old air of "The Groves of Blarney," slightly altered, and with an *adagio* instead of an *allegretto* movement.—The great success achieved by the author of "Ecco Homo," says an English journal, is still further attested by the announcement of the eighth edition of that extraordinary work. The public curiosity concerning the writer has by no means subsided, but there is no apparent probability that it will be gratified.—An interesting book, and a valuable contribution to anthropological science, is a book by Dr. P. M. Duncan and Mr. Wm. Millard, who have been for some years engaged in the endeavor to raise to the highest possible pitch the individual and social condition of the idiot, the latter being the superintendent of the Eastern Counties (England) Asylum for Idiots and Imbeciles. They give the results of their experience under the title of "A Manual for the Classification, Training, and Education of the Feeble-minded, Imbecile, and Idiotic."

FRANCE.—Dr. Albert Reville, the friend and literary associate of M. Ernest Renan, is about to publish in London his essay on "Apollonius of Tyana, the Pagan or False Christ of the Third Century," a very interesting account of the attempt to revive Paganism in the third century by means of a false Christ. The analysis of the book says:—"The principal events in the life of Apollonius are almost identical with the Gospel narrative: Apollonius is born in a mysterious way about the same time as Christ. Like him he goes through a period of preparation; afterward comes a passion, then resurrection, and an ascension. The messengers of Apollo sing at his birth as the angels did at that of Jesus. He is exposed to the attacks of enemies, though always engaged in doing good. He goes from place to place accompanied by his favorite disciples; passes on to Rome, where Domitian is seeking to kill him, just as Jesus went up to Jerusalem and to certain death. In many other respects the parallel is equally extraordinary."

The Prize of the French Academy for the best work on French history has been a second time given to M. Theophile Lavalee for his last work, "Les Frontiers de France." The book, published before the events that have brought on the actual crisis in Europe, draws from these events, apart from its scientific value, a singular interest. This second distinction given to it proves, in fact, that the French Academy openly profess, with regard to the treaties of 1815, the same aversion as the author of the Auxerre speech.—The correspondent of *Child's Literary Gazette* in Paris says:—"It is stated by a great many people we will see Prince de Talleyrand's Memoirs published this fall. I have been unable to ascertain the truth on the subject. It was positively stated, at M. de Bacourt's death, he had provided in his will that they should not be published for many—if I remember rightly, thirty—years. But the Duchess de Dino, Talleyrand's niece, was invested, it was believed, with a veto upon this provision of the will, and she has annulled it. The work, it is said, will simultaneously be printed at London, Vienna, and here."—A story is current which well illustrates the character of M. Renan's success: A lady received a call from one of her intimate friends. She ordered the servant to say, "Madam begs you will be so good as to excuse her; she is reading an interesting novel, and cannot lay down the book until she finds out how the story ends." The story was M. Renan's "Life of Jesus."—This week Messrs. Lacroix & Co. sold all the copies of "Ocean's Laborers;" the "Evening" required 7,000 copies to supply the calls of its subscribers, and it was necessary these copies should be delivered within forty eight hours. Messrs. Lahure & Co., the well known printers, undertook the contract, and performed it within the agreed time. These three volumes contained 62 sheets of 16 pages each; say, multiplying them by 7700 copies, 477,400 sheets, and 7,638,400 pages; which, if put end to end, would stretch out 286,440 yards. These printers fulfilled this contract without interrupting the accustomed business of the office.