

Correspondence.

FENIANISM.

BY B. B. H.

It can no longer be denied that Fenianism, with a growth of seven years in the character of an organized conspiracy, has become a formidable power on both sides of the Atlantic. We are not aware that it has ever given any numerical statistics to the light; but we presume that, like most secret associations banded for crime and for the destruction of government, such as the Jacobin clubs of France and the Knights of the Golden Circle in this country, its unknown membership is about as large as that which is visible. This must be especially the case in Ireland and England, where a connection with the brotherhood is accounted treasonable, and where also its policy is to fill the country at various points, with sworn Fenians, known as such only to one another, all receiving their orders, through some clandestine channel, from a common head, and making their presence known only as armories are robbed, prisons mysteriously opened, strongholds blown up, and government officials assassinated. Those outrages of which we read, following each other in such rapid succession, are far enough from being mobs, and Fenianism is anything but a mobocracy. Everything is done as intended—done with a skill which more and more baffles the whole detective force of the realm, and with a deliberation as cool as it is demoralizing.

In that country the power of Fenianism is felt in the almost universal terror which it has inspired. In Ireland, where the terms Roman Catholic and Fenian are fast becoming interchangeable, the alarm is naturally confined to the Protestant population, and is especially felt by those whose relations to the government are such that it can be struck through them. Since the programme marks down Ireland for protection, and it is only England proper that is to be treated as the real enemy, and as such delivered over to a general system of outrage, it is mainly in the latter country that the terror reaches all classes, and the people live in daily and nightly dread. No doubt remains that England now contains swarms of the conspirators, and what is more fearful, she knows nothing who they are, or where to look for them. She knows not what ranks in life they occupy, or what places in government they fill. The punishment of the few who have been detected in acts of violence and murder, is felt to be almost futile, because they were comparatively insignificant instruments in the conspiracy, possessed of no important information, men whose loss would be useful, just the class whom Generals would put forward as "food for powder." The examination of State's Evidence has been barren of result. No weighty information has been obtained from them, for the simple reason that none was entrusted to them. The truth is, Fenianism has adopted the darkest and, at the same time, the most energetic feature of a conspiracy—that of concentrating all the intelligence and will at the head, and entrusting its agents only with such information as relates to their duty in a given case. The most terrible knowledge which the government obtains, is the fact that it knows so little. The scene of alarm is transferred from point to point, faster than protecting force can follow. The purpose is openly avowed to pursue this illegitimate mode of warfare, making all homes unsafe, marking every interfering policeman for assassination, and visiting with mortal retaliation every agent of the government who stands in their way, until the country is worn down with the annoyance, and cries out to let Ireland go.

In our republic, Fenianism is equally felt as a power, but in a way altogether different. Claiming to be in a state of war with England—a revolutionary war for the independence of Ireland—it means to force our government into just that sympathizing neutrality in its favor which England adopted, during our late civil troubles, for the benefit of the States in rebellion. The means by which our government is to be made compliant, are very simple—are in fact but a repetition of the old Irish Catholic game for carrying points in the interest of Popery. The Fenians claim that, in the United States, they hold the balance of power between the political parties; and this, in the hands of an unscrupulous faction always in the market, is about equivalent to a majority, because they can set their price, and some party will be found to give it. They were deeply mortified by the failure of their former attempt to invade Canada, not, as they said, because they wanted the country, but because they hated England; and they attributed the failure to the vigilance of our government in seizing their arms and lining the frontier with impediments. They claim that, in retaliation for this interference, they produced the great political changes of the next following election, and by this exhibition of their strength, so sobered the zeal of the government to preserve an honest neutrality, that, to use their own expression, "you may be certain that that experiment will not be repeated." At all events, this is certain, that since then civil officials who were active in carrying out the orders of the government itself for thwarting the invasion, have been removed for no known reason but their vigilant obedience of instructions; no preparations for hostility made upon our soil have been disturbed; civil functionaries, Mayors and City Councils included, accept invitations to participate in public demonstrations for crowning gallows culprits with the glory of martyrdom; and politicians—radicals, conservatives and democrats alike—vie in claiming for every naturalized Irishman caught on British soil in suspicious attitude towards the government, the rights of an American citizen. The Fenians claim, as a moral element of strength, that they possess the sympathy of our

people in their enterprise. To a greater extent than would be desirable, this may be true. It is for England now a deplorable fact, and for the United States one to be deeply regretted, that the attitude of the former country toward our own, during our late civil war, was such as to provoke a perfectly responsive neutrality. It will be one of the wonders of history, that there should be, not only so complete, but so exact a turning of the tables in so short a time—that the retribution is so perfectly in kind, and follows so swift upon the heels of the offence. Should the Fenians carry their policy with our government—an event against which our most solemn wishes are arrayed;—should our ports be opened to give to the conspiracy belligerent rights; and should connivance be given while our people furnish them with privateering equipments, and all other facilities for warfare on sea and land, and lay out their redundant capital in "Irish Government" stock, it would be much more the effect of a resentful feeling under provocation, than of cordiality toward Fenianism. Americans proper have no spontaneous affection for Fenians, but they have a warm love for the Irish vote, and just now a greater lack of love than usual for England. But for this, Fenianism would find a poor account in its reliance on American sympathy.

But, to say nothing of the ethics of the case, does it become the self-respect and pride of a nation like ours, to enslave itself to a mere "balance of power"—to divert itself from the path of principle and honor, and to give itself over, bound hand and foot, to a faction constitutionally and historically unreasonable and bigoted,—for the mere sake of a pique? Even granting the necessity of retaliation, there are only too many opportunities open, which do not involve complication with an enterprise which, if a failure, has nothing for us, and, if a success, will be to us worse than nothing.

Who are these people that carry in their pockets the fate of parties, and expect with their "balance of power" to control the action of our government in the matter in hand? What is their right of citizenship, and to what government do they really belong? We understand that the Fenians have an "Irish Nation" in complete organization; an "Irish Government" in full blast. True, it has not yet been transferred to the Irish soil; but it has been organized, has its organic and statute laws, its executive and legislature, and affects all the functions of one of the governments of the world. Of this government we suppose every Fenian is a sworn subject. And yet thousands, perhaps hundreds of thousands of them, in this country, come up to our polls with their naturalization papers in their hands, people of another government, but allowed to use their Irish Catholic vote to press the policy of ours into the service of their own. Either the "Irish Nation" is a myth, or the citizenship of these people is not American, and they have no more right to interfere in our politics than a subject of Russia.

"But they fought for the union." Indeed! Let us take their own record. A late number of *Tinsley's Magazine*, a respectable British periodical, contains a communication from "An American Fenian," purporting to bring to the notice of Englishmen a correct account of the objects and means of the organization, and opening some views of its preparations and capacities which are more portentous than have generally been supposed. The writer is evidently one of our adopted citizens; he writes ably and intelligently, and his article appears to have all the qualities for an authority. The editor, protesting that he has no sympathy with his correspondent, nevertheless admits the article as one of information, and vouches for its *bona fides*. Arguing that the military readiness of the Fenians for regular war is far beyond what is generally supposed, the writer says:

"In estimating the chances of the Fenian force against the English force, it is well to begin with the American Fenians. The organization is very old there. Before the recent civil war, it numbered over thirty thousand armed, uniformed and drilled soldiers. This army was organized by the very simple means of the militia system of the United States. In every city a regiment, and in every town, a company of Irishmen were formed and enrolled in the State militia, just as regiments and companies are formed in England. The State then supplied arms and equipments and uniforms to these Irishmen, who were almost all Fenians. Thus Colonel Corcoran, of the 69th Regiment, New York State Militia, was a General in the secret Fenian army, of which his regiment formed a part. The men were drilled like the other militiamen, and attained no small proficiency in arms. When the civil war broke out, the Fenians saw in it a grand school for soldiers; and at the North, they hoped that, when the war was over, the Government would attack England."

This is frank. The vaunted patriotism of these precious brethren of our adoption, amounts to this: they use, at our expense, our militia system to arm, equip and drill an army of their own, to fight against England. They plunged into our civil war, some on the government and some on the rebel side, (for "at the North they hoped," &c.) because they "saw in it a grand school for soldiers," and because they had in reserve a hope that England would be the final sufferer.

The object of the Fenian movement is Irish independence—the re-creating of an Irish nation. Hence it scorns to ask for or accept of lesser parliamentary relief of burdens or disabilities, as answering in the least the thing demanded. These have been afforded, until the condition of the Irish has vastly improved, and further reforms are in contemplation. But the purpose of Fenianism sweeps past all such present realities as land tenures, suffrage, and church and educational endowments, and demands only an entire political separation from hated England. The writer above quoted says to English readers: "The Irish people want to be rid of England altogether. They would rather have bad laws of their own making, than good ones of yours. They would rather be badly governed by themselves, than well governed by you." This to an American, is a peculiarly seductive way of putting the case, because it seems to have the ring of the old seventy six. But as with us, so also with the Fenians, independence of England meant only a means to an end. The colonies wanted independence, because they wished for a government which should respect the rights of individuals, a large item in which is religious

toleration—a government which should bow to the dictation of no foreign prince or priest.

Irish "independence" on the contrary means the reign of Popery. Ever since the defeat at the Boyne, the desire for revenge has lain smoldering in the successive generations, once in a while breaking out in an unsuccessful rebellious enterprise, but never extinguished. Protestantism is the object of that revenge, and hence the animating spirit in every attempted revolution has been one which, if carried out, would have given to Ireland the most bigoted Romish government in Western Europe. Indeed far back of the Orange victory mentioned, began the era of that Irish implacability toward Protestantism, which, to this day, renders the Irish Catholic the most fiery religionist and the most violent persecutor of a "pervert" that exists in all the realm of the Papacy. Every Protestant in Ireland knows what his fate would be under Irish independence, and what place he would occupy in an "Irish Nation." We see, in our own country, enough of the most unquestioning submission to the command of the Priest, enough of the violence of Irish Catholic bigotry, to leave no doubt of what would come in along with an Irish government. Make it a kingdom or republic in name, the real capital would be, not on the banks of the Liffey, but of the Tiber, and the Pope would be the monarch. The island would be an ecclesiastical fortress, frowning upon the Protestantism of England and Scotland, and a base of supplies for all enterprises in that direction. The effort would follow—and we dread to face the question whether it would be likely to succeed—to secure, through the "balance of power" stratagem, the closest political relations with our country, thus bringing an insidious diplomacy into play with our present system of easy and indiscriminate adoption, for Romanizing our institutions.

But Fenianism has not yet come into the field of legitimate war which tests the fate of revolutionary attempts. It has not passed out from the stage of a secret, underhanded conspiracy. In its present character, it may intrigue, annoy and alarm; may burn and murder. But it must form into line of battle, and its commanders must breathe the air of burning sulphur and nitre, before it can conquer. Whether it will ever stand up to this ordeal, is as yet problematical; and whether any success would attend such an effort, is still more uncertain.

ANOTHER WORD ON DECORUM IN THE HOUSE OF GOD.

MR. EDITOR:—I rejoice that some one has called attention through your columns to the irreverent manner in which the congregations of our denomination too often behave during the concluding exercises of the Church.

Our brethren of other sects set us an example by their devout reception of the benediction and by remaining in silent prayer for a few moments. In many of our Churches the singing of the Doxology is the favorite time for putting on great coats, gloves, tippets, &c., &c., and when the concluding amen of the benediction is pronounced, there is a rush from the pews and a scamper to the doors that would do honor to a menagerie when one of the wild beasts has broken loose. The bearing of Christians as they leave the house of God is a good proof of the devotion they have felt while in it.

Another point your correspondent refers to, is the attitude in prayer.

Do Presbyterians generally know that standing was the prescribed position of the early Church? Kneeling was permitted on other days, but on Sunday, the resurrection day of our Lord, all Christians were required to stand in prayer to signify by the position the great fact of Christ's rising from the tomb. The fathers in their accounts of the meetings for worship dwell on this, and the Council of Nice, in 325, decided that it was the proper attitude on Sunday.

Believing as we do that our Presbyterian creed and form of worship are a faithful copy of the creed and practice of the early Church, we should adhere to them closely, and not present the varied appearances that we do. Our attitude is not assumed, as a good Episcopal brother once intimated to me, because it differs from their's, but because it was the custom of the Apostles and Martyrs. "We have a reason for the hope that is within us."

LAYMAN.

ACKNOWLEDGMENT.

SULPHUR SPRINGS, Jefferson Co., Mo.

EDITOR OF THE AMERICAN PRESBYTERIAN:—DEAR BROTHER:—Permit me through the medium of your paper to return my thanks to the ladies of the Presbyterian Church in Meadville, Penn., Rev. Richard Craighead, pastor, for a valuable box of clothing for my family. The little folks were so happy in their new suits that they wanted to go to bed in them. They manifested their joy on their reception by jumping and shouting in wonder and admiration. When our men all contribute so liberally to our Home Missionary Treasury, our Church Erection Fund and all the other grand and glorious enterprises of our beloved Church; when such ladies as those connected with the Church in Meadville send us aid and comfort, their sympathies and expressions of good will, surely we, who are pioneers in the noble army of the Lord, should take heart and hope and courage. I have been a pioneer from choice for thirteen years in Southern Illinois and Missouri. My family, during this time, has been favored with four boxes of clothing—one very valuable one from Buffalo; two from Meadville; and one from Rev. Dr. Nelson's church in St. Louis. May the Lord bless all these friends of the pioneer missionary in South-East Missouri. I will add here that I have received one box of Sabbath-school books from Harrisburg, Penn., through Bro. Dulles; another, through Rev. Dr. Kendall, from the First Presbyterian Church in Brooklyn—a very valuable one—designed for Bros. Jenkins, Shaw and myself; one from Rev. Dr. Nelson's church in St. Louis; two from Morristown, N. J.—the church that supports me in this field, Rev. Arthur Mitchell, pastor, and some other boxes, through personal friends—amounting to about \$500 in value—all of which I have expended, I

trust judiciously, in this field. In conclusion, I will add that Mrs. Post joins with me in expressing special thanks, at this time, to the ladies in Meadville, Pa. Fraternally, W. S. Post.

Editor's Table.

MOTLEY'S NEW VOLUME.

MOTLEY. History of the Netherlands. From the Death of William the Silent to the Twelve Years' Truce—1609. By John Lothrop Motley, D.C.L., Corresponding Member of the Institute of France; Author of the Rise of the Dutch Republic. In Four Volumes—Vol. III, with Portraits. 8vo. pp. 598. New York: Harper & Brothers. Philadelphia: J. B. Lippincott & Co.

The interest of this most fascinating of recent historical works is well sustained in this welcome continuation. Commencing with the splendid military career of the young Prince Maurice, its opening pages abound in those graphic and eloquent paragraphs, in which Motley is accustomed to describe heroic deeds done in a just and noble cause. Through the whole volume the grand theme of Maurice's great generalship and brilliant successes is ever recurring; indeed, we have here the long delayed era of victory in the Netherlands. The scene is altogether changed from the doubtful, martyr-like resistance of the first years of the struggle; to the decisive military successes followed by permanent historical results. Keeping pace with the onward progress of the Hollanders, the retrograde movements and disgraceful close of the career of the once terrible Philip furnish the historian with rich materials for rounding off this portion of the history, which he is not slow nor unskilled in using. And, while we are made acquainted with the remarkable advances in the art of war made by Maurice, we are also shown the picture of zeal and enterprise in maritime discovery carried on by the Hollanders in the midst of their struggle for national existence and for liberty. The story of the ten months spent by Barendsz and his indomitable associates in Spitzbergen, is told in the best style. We have no doubt that the volume will amply sustain the exalted reputation of the author. The fourth volume will bring us to the Twelve Years' Truce, and then we must prepare for the unfolding of another of the most stirring pages of the world's history, the Thirty Years' War. Upon this new section or episode of his work, Mr. Motley tells us he is at present engaged.

"To-day is a king in disguise." We trust some Motley will, at the right time, be found to set forth, in like graphic style, and with a similar whole-souled enthusiasm for liberty, justice and goodness, the great historic struggle in which our generation and country is called to engage. Our struggle, so strangely complicated by treachery and assassination, is but the continuation of that great world-movement for rational Christian liberty, which looms up in these magnificent pages.

CHAILLU. Stories of the Gorilla Country. Narrated for Young People. By Paul Du Chaillu, Author of "Discoveries in Equatorial Africa," etc., etc. With numerous illustrations. 12mo pp. 292. New York: Harper & Brothers. Philadelphia: J. B. Lippincott & Co.

It is always an additional proof of true greatness, when men distinguished among students and men of science show willingness and capacity to put their stores of knowledge at the service of the young, or the uneducated. So did Arago, so did Faraday. And now the distinguished African explorer, Du Chaillu, in the work before us, makes good his claim to a place on this honored list. True, there is more of entertainment than instruction conveyed in this volume, and the instruction is by no means scientific. But it is really surprising and gratifying to see with what entire ease and success the great explorer unbends himself, while narrating the actual facts of his experience as a hunter and an explorer. The uniformly devout and pure tone of his writing, makes the book every way desirable for young readers. Du Chaillu for the young, we think, can hardly prove less entertaining or popular than were his earlier books for older readers. The profuseness, beauty, and entire novelty of the illustrations are remarkable, even for the Harpers, who are kings in this branch of book making.

PAMPHLETS AND PERIODICALS.

GUTHRIE'S SUNDAY MAGAZINE for January, has continuations of The Seaboard Parish, and The Occupations of a Retired Life; The Pastoral Epistles, by the Dean of Canterbury an article on Dr. James Hamilton, by Rev. Wm. Arnot, with a very fine portrait, with contributions of a practical character, by Drs. Guthrie and Hanna; Poetry by Gilbert Tait, Fanny Haver-gall and anonymous; a paper on the Jordan Valley, by Rev. H. B. Tristram, and a story completed, The Poor Man's Shuttle. The Notes for Readers out of the Way, are a valuable summary of important religious and literary intelligence. This number is profusely illustrated. Subscriptions, new and old, received at this office.

FORTIETH ANNUAL REPORT of the Philadelphia Tract and Mission Society, with a list of its Officers and By-Laws.

This is a very modest document, compared with the bulky pamphlet just dismissed. And it is too true, that the Christian people of Philadelphia take comparatively little interest in the work of City Missions at large. It is not a commanding object of public interest and beneficence. And yet there is a vast work done in a very quiet way by the Society, whose staff of volunteer laborers far exceeds that of our sister city; there being no fewer than 866 persons engaged, according to the report, in our city mission work, of whom probably less than ten receive any remuneration. The report makes mention of the deaths of Dr. Wm. Shippen, Mr. George Cookman, and Miss Phebe Heyl, for thirty-three years an active visitor. The Agent is Joseph H. Schreiner, 1334 Chestnut street.

THE EVANGELICAL QUARTERLY REVIEW, Edited by Prof. M. L. Stoeber. Vol. 19, No. 73. January, 1868. Gettysburg.

This number contains the usual rich and widely gathered variety, which characterizes the management of this excellent Quarterly. We note articles by S. Austin Allibone, Prof. W. Jacobs Ferrier, Valentine and Stoeber of Gettys-

burg, and other writers. The topics are taking such as: Augustine, Human Element in Religion; The Work of the Ministry; Ministerial Success; Geology and Mosca, &c. Price \$3, in advance.

THE BIBLICAL REPERTORY and Princeton Review, for January, contains: The English Language; Prisons and Reformatories; The Presbyterian Reunion; The Pastorale for the Times; Liberal Christianity; Short Notices. Philadelphia: Peter Walker, 821 Chestnut St.

OF THE SERMONS on our table, we can only now name: Rev. HANFORD A. EDSON'S Historical Discourse at the opening of the Chapel of the Second church, Indianapolis; CHRISTIAN MAGNANIMITY, A Baccalaureate Discourse delivered at Dartmouth College, July 14, 1867, by ASA D. SMITH, President; THE SCRIPTURE DOCTRINE OF REWARDS, Sermon preached at the House of Refuge, October 27, 1867, on the death of Dr. William Shippen, by HENRY A. BOARDMAN, D.D.; THE LOGICAL CONSEQUENCES of the Acquittal of Jesus, preached before the Synod of the Presbyterian Church of the Lower Provinces, June, 1867, by Rev. JAMES BENNET, A. M., Moderator; Rev. HENRY FOWLER'S Discourse on the Churches of all denominations and the Theological Seminary of Auburn.

We have also on our table, MEMORABILIA in the Life of Jeddediah Morse, D.D., formerly Pastor of the First church in Charlestown, Mass., by his son, Sidney E. Morse, of New York; Address of Prof. SIGAS LOOMIS, M. D. Delivered at the opening of the Nineteenth Annual Course of Lectures of the Medical Department of Georgetown College, October 15, 1867. JUBILEE MEMORIAL of the Semi-Centennial Anniversary of the First Presbyterian church of Portsmouth, Ohio, Nov. 23, 1867.

BOOKS RECEIVED.

DICKENS.—The Personal History of David Copperfield. By Charles Dickens. With Eight Illustrations. Charles Dickens' Edition. Boston: Ticknor & Fields. Philadelphia: J. B. Lippincott & Co.

WOMEN'S WRONGS.—A Counter Irritant. By Gail Hamilton. 12mo. 212 pp. Published and for sale as above.

GAYLORD.—After Years: A Sequel to Gull Rock. By Glean Gaylord. Boston: Henry Hoyt. Philadelphia: Presbyterian Publication Committee.

POMEROY.—Sense, or Saturday Night Musings and Thoughtful Papers. By "Blick" Pomeroy. (Editor of the La Coesse, Wis., Democrat.) With Illustrations by J. H. Howard. New York: G. W. Carlton & Co. London: S. Low, Son & Co. Philadelphia: G. W. Picher, 808 Chestnut St.

CHASE.—The Aeneid of Virgil. With Explanatory Notes. By Thomas Chase, A. M., Professor in Harvard College. (Chase & Stuart's Classical Series.) Philadelphia: Eldredge & Bro.

LITERARY INTELLIGENCE.

ENGLISH ANNOUNCEMENTS and LATEST ISSUES.—In theological literature, says the *Book Buyer*, comparatively little is promised, and the most noticeable fact is the steady progress and great success of Messrs. Clark's enterprise—the Library of the Ante-Nicene Fathers. Two volumes of the series (fifth and sixth, just published) include the great work of Irenaeus, Bishop of Lyons, on Early Heresies, and the recently discovered work of Hippolytus, "Philosophoumena," attributed by its finder to Origen, but identified as the work of Hippolytus, Bishop of Portus (the harbor of Rome), in the third century, by Baron Bunsen and others. They are both now translated into English for the first time, and will be followed at the rate of four volumes a year, by other works of equal variety and value.

Geo. Adam Young & Co., Edinburgh, publish the Samaritan Text-Book, a little hand-book of thirty-four pages, purporting to contain the principal words in the Samaritan version of the Pentateuch, written by Robert Young, Esq. Other works of Mr. Young are the "Westminster Assembly's Shorter Catechism," in thirteen languages, also a "Dictionary and Concordance," containing every word in the Hebrew Scriptures, with all its prefixes and affixes, and references to every passage in which these occur, to which is added the Septuagint rendering of the words.—The Poems of Thomas Fuller, the quaint historian and divine, are being collected from all his works, to be published by subscription in London.—Max Muller's new work, in two volumes, entitled, "Chips from a German Workshop," contains the essays on the Science of Religion, Mythology, Tradition, and Customs.—Mr. Philip Smith, B. A., one of the principal contributors to Smith's "Classical Dictionary," has in the press a "History of the Middle Ages, Civil and Ecclesiastical, from the Fall of the Western Empire, to the taking of Constantinople by the Turks, in A. D. 1453."—Mr. A. K. H. Boyd, "The Country Parson," has in press "Lessons of Middle Age, with some account of various Cities and Men."—Messrs. Macmillan & Co., have nearly ready a new edition of Thomas a Kempis, with border designs after Alfred Dürer and other early masters.—Messrs. Blackwood & Sons announce "The Conversion of England," being the third, fourth and fifth volumes of Count Montalembert's "Monks of the West."

In *Natural Science*, a stir will be made by the new work of Darwin, "Variation of Animals and Plants under Domestication; or, the Principles of Inheritance, Reversion, Crossing, Inter-breeding and Selection."—A new edition of Sir Hoderick Murchison's "Siluria: a History of the Oldest Rocks," is announced. Murchison is entitled to the credit of having not only predicted, but positively declared, as soon as the discovery of gold in California was announced, that it would certainly be found, if looked for, in Australia.—Sir Samuel White Baker's new book, "The Nile Tributaries of Abyssinia," is meeting with great success in England, the fourth thousand being already published.

History and Biography.—A new edition of the "Works of Alexander Pope; with a New Life, Introduction and Notes," by Rev. Whitwell Elwin. This work will include about 700 letters, which have never hitherto been collected, and of these nearly 500 are entirely new, and printed for the first time. To the prose works will be added the anecdotes of Pope, and the records of his conversation which have been preserved by Spence and others.—History of Ancient Persia; being the fourth and concluding volume of the Five Ancient Eastern Monarchies, by Geo. Rawlinson, M. A., Camden Professor of Ancient History at Oxford.—The third and fourth volumes of Mr. Kinglake's "History of the Invasion of the Crimea," with maps, plans, and wood, of Edinburgh, before Christmas.—Sir Edward Geary is about to publish a "History of England, from the Earliest Times to the End of the Plantagenet Dynasty."

Miscellaneous.—"Enoch Arden" has been rendered into Latin by Professor Selwyn, as "Enoch Arden: Poema Tennysonianum, Latine redditum."—Dr. J. C. Bucknill, London, has just brought out a volume of psychological essays, entitled "The Mad Folk of Shakspeare."—Mr. Arminius Vambury, the Asiatic traveller, is about to publish a book for boys, under the title of "Adventures in Asia."—Mr. John Camden Hobten announces "Historical Cartoons, or Pictures of the World's History, from the First to the Nineteenth Century," by Gustave Dore.