

Correspondence.

THOUGHTS ON THE ATONEMENT. II. THE WESTMINSTER ASSEMBLY AND THE "FEDERAL" SCHEME.

When it is remembered that the first systematic exposition of the "Federal Headship" theory, was published by Cocceius, in 1643, while the Westminster Assembly met in 1643, and dissolved 1649, it may be thought strange that the doctrinal forms of the Westminster Standards are so thoroughly Cocceian. At all events, the adoption of (what was then) a theological novelty—Cocceianism—is a curious and effective illustration of the readiness of the Assembly to throw itself into the prevailing current of theological opinion. Circumstances have so associated their names in recent times, with all that is conservative and cautious, that it is a surprise to find them embodying in their work the very latest results of theological speculation; results that were denounced as heresy by the orthodox and conservative Calvinists of Holland, who boasted that they were "Traditionarians,"—who declared that "it is for us to light our candles at those great lights of the Church?"—the Reformers and the Synod of Dort,—who announced, "We have caught up the last voices and words of our Fathers, of whom we are now glad to call ourselves the echo."

We might, in passing, refer to other points in which the Westminster Assembly evinced their independence of theological tradition. They united with the Council of Trent, and against Luther and almost all the other theologians of the Reformation, in declaring that assurance (fiducia) is not of the essence of faith. (fides). They declared, as against the High Calvinists and Antinomians of their day, that justification is not an eternal act—an opinion which, with others of a like liberal tendency, lost Prof. Van Oort, of Zwolle, in Holland, his professorial chair. They left the contemporary bugbear of the High Calvinists of Geneva—the indefinite atonement theory of Pareus—uncondemned. In this they sided with the liberal Reformed Church of France, which, in several National Synods, refused to expel those who held his doctrine, although Heidegger, and the other worthies of Geneva, were preparing to condemn with equal eagerness—those who thought that the Hebrew Vowel Points were not inspired, and those who believed that Christ died for all men.

And whatever the defects of the "Federal System," we believe that they did right in embodying it in the standards as the best form that contemporary Calvinistic theology had embodied itself in. It was a form that recalled the Church from scholastic subtlety of disputation to the grand world-historic epics of Redemption, which gave the Calvinistic Church, of that day,—what every predominantly doctrinal Church is deficient in—an interest,—though not the highest interest—in history. It left room for higher views of human freedom, in its contemplation, not of abstract propositions, but of what De Pressense calls "the world-old struggle between Divine Love and the free will of man." Its very negation was a proof that the Assembly did not regard theology as a fixed and unprogressive science. And if any would use the Westminster Assembly's work to bind burdens on our shoulders which, "neither we nor our fathers were able to bear," that Assembly is not to blame. They went far beyond the position of even the New School Church, that they never designed "the standards" to be made a test of ministerial standing or of Church membership; and it was not until 1694 that the Confession was erected into such a test in the Presbyterian Church. Rigid subscription is a modern innovation of which they knew nothing.

Every truthful history is a new negative. On the Vanity of Dogmatizing. A conservative Seminary should never tolerate a "Hagenbach" within their walls. Safe discussions of points of special interest, a la Shedd, may be allowed, but knowledge of a wider range may bring dissatisfaction as to the Divine authority of some of those precious theoretic details, in defence of which the true dogmatist would "die in the last ditch,"—a dissatisfaction which is, in his eyes, by no means compensated for by the deeper assurance which such knowledge, mostly given as to the grand root-truths of Christian doctrine.

But dogmatists are sometimes blind enough to appeal to history, as, for instance, to talk of a symbol "in its Reformed or Calvinistic sense." "The Reformed or Calvinistic sense," we are told, forbids our rejection of an explanatory gloss, which Calvin and the Reformers never heard of, which is not embodied in a single Confession of the Reformed Church, except the one under discussion; which the most consistent and thorough-going Calvinists of the comparatively recent date at which it originated,—the Princetonians of the seventeenth century,—denounced as apostasy from the teachings of the Reformers, of Dort, and of Calvin,—which was only tolerated after a long and bitter struggle, at the intercession of the Reformed Church of Germany. But there are those who, in our own day, unite the spirit of Voetius to the letter of Cocceius, who retain of the latter only the questionable results of his speculations, and surrender the noble and wholesome method, which gives him his true and highest significance in the History of Calvinistic theology. Their favorite and fundamental distinction between the Covenant of works and the Covenant of grace is as unknown to the Calvinistic writers before Cocceius as it is to the Scriptures; their favorite denial of the two Covenants, Jewish and Christian,

\* We may ask the Theological Professor in Allegheny, (1) Did he re-publish the whole of Heidegger's Consensus Helveticus for the edification of his students, when he recently reproduced that worthy's testimony as the voice of the Reformed Church against the Indefinite Atonement theory? (2) Why did he, in his "Outlines of Theology," skip over the Westminster Confession's statement about Eternal

is as flatly contradicted by Calvin as by Paul; their favorite conception of Adam, as "a public person," a divinely constituted legal and responsible representative of the race, is one which finds much less countenance in the earlier symbols of the Reformed Church than in the writings of those American theologians who have been thought most hostile to it.

"The Reformed or Calvinistic system!" "I thank thee, Jew, for teaching me that word!" That, indeed, is a spell to conjure by. Those words raise us above philosophic interpretations and schools. Is Geneva against us? Then Saumur has equal rights in the eye of history. Does Westminster seem to frown upon us? Then Dordrecht and Heidelberg are with us. Are Heidegger and Cocceius, Turretin and Witsius in a Princetonian alliance that would have startled themselves—marshalled against our liberties? Then even conservative Voetius no less than Pareus, Placcus and Cameron—shall throw over us theegis of their authority. We warn all dogmatists to beware of history.

CONCERT OF ACTION.

While both the Old and New School branches of the Presbyterian Church are looking forward with eager interest to the result of the conferences of Committees and the final action of their respective presbyteries and General Assemblies on Re-union, and while it is by no means improbable that it may require years of agitation and negotiation to accomplish the object in view, and that then it may be consummated by a union of all the various strictly Presbyterian bodies and on a basis more liberal than that now contemplated (by a portion at least), would it not be well for both bodies to give immediate attention to some policy of concerted action in the departments and fields where they may for many years labor side by side? Such a plan may not present so sublime and imposing a moral spectacle as that of organic union, but it may yet secure most of the practical benefits of such a union. If we have made so much progress in "agreeing to agree"—to use a homely proverb—we ought certainly to "agree to disagree."

Some who attended our General Assembly, which met at St. Louis, reported that the whole West was in favor of re-union; and principally because of their experience of the mischiefs of the competition of the two bodies on the same ground. As to how far this wasteful policy may have been carried in the past, or what is the extent of it at present, we do not profess to any direct knowledge. But judging from the impressions of some observers it must be considerable.

Within the life-time of the present generation thousands of Presbyterian churches will no doubt be planted, and it seems to us that too much importance cannot be attached to the principles according to which our future operations in that region shall be carried on. We would lay it down as a fundamental principle, that the promulgation of the distinctive doctrines of Presbyterianism is of greater importance than the advancement of any branch of that family where the former must be sacrificed to the latter. A N. S. Presbyterian ought to rejoice more over the planting of 100 churches whereof 75 are O. S. and 25 N. S. than over 75 churches whereof 25 are O. S. and 50 N. S. While we rejoice also in the success of non-presbyterial bodies, and thank God that they are planting the institutions of the Gospel in the desolate places, as sincere believers in the soundness and efficiency of our own peculiar views, we ought to carry on our operations so as to secure the greatest number of churches of our own generic order.

In the future, joint committees appointed by the two bodies ought to agree on a division of territory in their Home Mission work. Wherever it is possible, each body should have sufficient territory in each field, unmolested, to form a presbytery in the beginning, which presbytery could afterwards be divided up, when the country became more thickly settled. If it were possible in each case to secure a sufficient extent of territory for a synod, so much the better. If the state of Iowa were divided geographically into two compact synods, one O. S. and the other N. S., it would be better for both and better for Presbyterianism, than to have the two cover the same general territory. In reference to presbyteries, it were better to have the whole State divided into alternate districts, sandwiched together as it were, than to have single churches scattered far from the mass of their sister churches. In regard to the Territories, now unoccupied, we do not see any objection to an agreement whereby each could have exclusive possession of a whole one, as far as the action of the committee is concerned, only that regard be paid to their extent and importance, and to the force that each is prepared in the meantime to bring into the whole field. They might cast lots between Colorado and Nevada, and who would care?

According to this principle there might be a plan for an exchange of churches, whereby the presbyteries on each side might be made more compact and their boundaries more regular. Indeed we do not see why some changes of this sort might not be made in the East, (such churches of course consenting), though owing to the more intense denominational feeling, there would be more impediments. In the West where the ministers and members are nearly all young, the memory of the division has been almost forgotten.

The economy of such a policy is a great recommendation to it. To put two Presbyterian missionaries into the same newly planted town to toil side by side, in feeble churches for five, ten or more years, till they become self-supporting, is to waste the funds in the treasury of the Lord; in the interest of selfish denominationalism. It wastes the Church's money, and must precious of all, the self-denial of noble men. One man could take the care of both united better than either of the two could take care of the half. At the same time, it would much sooner come to the point of self-support. More than that; by the division, the Presbyterian element is crippled in the race with other denominations. It is not so much which church is founded first, as which church becomes strong and flourishing first. The first Presbyterian effort in a growing town should be in one church, and no second should be formed till that is large enough to send out a respectable colony

and still remain self-sustaining or nearly so. For obvious reasons it would be better if that colony could be of the same order as the mother church. The churches in the East, who bear the burden of those Home Mission operations, have a right to ask that economy be studied in the direction of them.

The plan of division of territory would allow in some cases the respective bodies to occupy new fields, by sending men in squads instead of singly. In a region where a dozen or more of new churches are to be planted in a few years, let not fewer than five be sent at one time, and as many more as it is practicable. The men will be much more ready to go, as for instance if selected from one class just graduated and sent to Nevada or Idaho or Nebraska. They could help each other, could meet as neighbors, could contribute to one another's mental and spiritual culture, and arrange for the occupation of new fields. How much is often lost by the discouragement of ministerial loneliness, where a man has no neighbor within 50 or 100 miles and no means of reaching them at that? At the last General Assembly, one man spoke of himself as the only minister of our body in Colorado. The moral effect of such straggling advances is injurious to the reputation of our Church among the people. Where a number of churches are planted at the same time, it gives the people a strong impression of the growth and spirituality and energy of that body. We cannot afford to disregard the value of such possessions. The fame of success on this plan will be worth more in unoccupied fields than the presence of an isolated feeble church or several of them competing on the same ground.

FROM OUR TRAVELLING CORRESPONDENT IN CINCINNATI, 1868.

MR. EDITOR: The commercial and the architectural aspects of Cincinnati are not the only ones in which Cincinnati is an interesting city. The city which bases its prosperity on domestic and local industry, which seeks its advancement in becoming a local centre and developing local resources, may not be widely and persistently puffed, nor obnoxious through its extravagance, but it is sure to make its influence felt in many ways. Cincinnati is another instance of the tendency of manufacturing cities to adopt principles favorable to freedom. Large trade, adopts mere material ends as its object—goods, commodities, &c. Protection and manufactures can only find logical standing ground on the fact that men, and not things, are the ultimate ends of civil government. A varied industry, which will afford the varied types of human character free scope for harmonious development is the great end that "Protection aims at," and which alone would compensate for all its disadvantages. And just here is it that slavery and free trade stand on the same footing. Slavery, like High Calvinism, treats some men as things, not as persons, as means to an end, not ends in themselves; Free Trade perhaps a little further and sets things above men as ends in life and policy. The Protectionists influence then on political opinion is necessarily a wholesome one, as evinced in Republican New England, Pennsylvania and Ohio, and in particular in the cities of Philadelphia and Cincinnati. That local and accidental influences may produce anomalies and apparent exceptions to the rule, as in Chicago, is indeed true, but in the long run it holds good.

What the future of Cincinnati will be in the higher branches of home production, it is hard to say. But there is some indication that it will not be behind in these respects. It is the native place of the greatest American sculptor, Hiram Powers—who, when quite young, developed his genius for the plastic arts, by designing wax figures for a Cincinnati Artisans Ward. To such a point of perfection—it is said—did he carry the art, that one of his figures received the tickets and admission fees at the door of the show for a whole evening in the absence of the usual janitor, without being detected. How it made change is not stated. Here, too, the widely known poetesses; Alice and Phoebe Carey, reside; their father, Gen. S. F. Carey, being the member of Congress from this district. Here Marcus D. Conway was pastor of a Unitarian Church—until he went to London, where he holds the same position, and contributes to the pages of Fraser, The Portent and other first-class English magazines. Thos. Buchanan Read, the poet, is another Cincinnatiian.

The evidences of good taste to appreciate the beautiful, and of willingness to spend freely in its acquisition, are abundant on every side, but nowhere to such a degree, as in the suburbs—(Clifton, Walnut Hills, Auburn and Spring Grove). These lie around the city to the north, all but the last being situated on the bluffs which "roll" gently for miles, as if the wayways of some great earthen sea had suddenly ceased their motion for ever. Clifton is by far the most magnificent, and the residences surpass anything that I have seen in America. Sately, edifices that recall the grand country seats of the aristocracy of the Old World, furnished within and without almost regardless of cost, placed on sites that command a wide view of the surrounding country and encircled with grounds in which all that art and money can do, has been done to secure beauty and grace—such is Clifton. It seemed like a fairy land. The grandest residence, that of Mr. Probasco, is a palace in itself.

Spring Grove is the city of the dead, and Cincinnatians enjoy nothing more than to defy comparison between their necropolis and that of other cities. Its situation is not as fine as that of Laurel Hill, but art has done far more for it. The dull uniformity of architectural style, which we carry even into our cemeteries, is not to be seen here, and the abundant variety of form and design indicate that the living did not leave to mere artisans, ignorant of everything but a few conventional rules, the work of embodying in stone their loving regrets for the departed. Nearly opposite the entrance and in the most conspicuous position are buried the Union soldiers who died in the hospitals of the city during the war, and a bronze sentinel of much more than life-size, marks the spot and from his pedestal keeps unceasing watch above their graves. One Cincinnati fashion, observable in Spring Grove, I do not like: the choice of other than white and especially of a variegated reddish-

brown marble, as the material for monuments. As Hegel points out, the growth of sculpture is marked as much by the choice of nobler materials as by the increased beauty of form; only the nation that wrought in Parian marble could produce the Phidian Zeus.

The people of Cincinnati are not as "religiously inclined" as those of some less beautiful cities. A much smaller percentage of them attend Church than in most American cities, but it must be remembered that one-third of the population are Germans. I am told, whether correctly or not, that the new Reformed Presbyterian church on Plum street, whose smallness I remarked last October, will accommodate the entire congregation of any of the Presbyterian churches of the city. It is now nearly finished, and will seat five hundred people. Among the causes which alienate the people from the churches here is the prevailing choral character of the music in all but the Methodist churches. One Presbyterian, arguing in a recent convention for Presbyterian Re-union, assured his Psalmsinging brethren that there was no danger of Re-union leading to hymn-singing in Cincinnati, as the choirs would not let them get in a word edgewise.

ON THE WING.

INTERESTING LITERARY RELIQ.

DEAR BRO: MEANS: I have in my possession a family and historical relic, a brief description of which may interest your readers. Of this I leave you to judge. It is a volume printed by B. Franklin, 1745, a short thick book of nearly 650 pages, in clear type, and very fine preservation, save the loss of a few pages and a profusion of the thumb-marks of a few generations. It has been in the family, probably from the date of its publication. Its last re-binding was evidently before the opening of the present century.

It contains:—I. The Confession of Faith, with the introductory epistle to the reader, especially Heads of families.

II. The Larger Catechism with the Scripture proofs in full.

III. The Shorter Catechism with Scripture proofs in full.

IV. The Sum of Saving Knowledge, with the practical use thereof.

V. The Confession of Faith of the Kirk of Scotland, or The National Covenant.

VI. The Solemn League and Covenant.

VII. A Solemn Acknowledgement of Public sins, and an engagement to duties.

VIII. The Directory for Public Worship.

IX. The Form of Church Government.

X. The Directory for Family Worship.

XI. A Full Table of Contents.

Probably but few copies of this old book, as printed by Franklin are now in existence. The blank leaves of my own copy have been used by members of the family as a place to record their names. The first name on record is Philip Robinson, who in the Indian war of more than a century ago, had a fort on his farm at the foot of the Kittatinny a few miles from the Susquehanna.

His eldest son makes the following record:—"I Sam Robinson of the township of Hanover and County of Lancaster, and the Province of Pennsylvania, do approve of and consent to the chief of the substance of this Confession. Apparently and not in dark sayings as it is set forth in Scripture. 1766.

The third, George Robinson, brother of Sam, was the owner of Robinson's Fort in Sherman's Valley, "one of his majesty's Justices of the Peace, and a Ruling Elder of the Church."

The fourth on record is Jonathan Robinson, an Elder in the Old Bethel Presbyterian Church, Scott county, Kentucky. His son, Hon. James F. Robinson, Ex-Governor of Kentucky, records his name and places "the valuable relic in the hands of the present owner. Thomas Robinson, son of George and youngest brother of Jonathan, the first Elder of the North-east Presbyterian Church of Erie Co., Pa., 1801, records his name in the honored line.

The book has both a historical and ancestral value of no mean importance. Yours truly, T. H. R.

BOOKS RECEIVED.

GRACE AND CHARITY, and Other Tales. Compiled for the Presbyterian Board of Publication. 18mo., pp. 121. Philadelphia: Presbyterian Board of Publication.

GRACE: Lilian Gordon; or, the Little Girl Who was not afraid to Die. By Nellie Graham. 18mo., pp. 144. Philadelphia: Presbyterian Board of Publication.

THE PRIZE BRIBES and Other Tales. 18mo., pp. 120. Philadelphia: Presbyterian Board of Publication.

DAVIDSON. The Relation of Baptized Children to the Church. By the Rev. Robert Davidson, D.D., pastor of the First Presbyterian Church, Huntington, L. I. 18mo., pp. 108. Philadelphia: Presbyterian Board of Publication.

DICKENS'S The Old Curiosity Shop, and Reprinted Pieces. By Charles Dickens. With ten illustrations. Charles Dickens Edition. Boston: Ticknor & Fields. Philadelphia: J. B. Lippincott & Co.

LITTLE'S LIVING AGE. Conducted by E. Littell. Fourth Series. Vol. VIII, From the beginning, Vol. XXVI. January, February, March, 1868. Boston: Littell & Gay. Philadelphia: H. Challen.

LITERARY INTELLIGENCE—AMERICAN.

LOCAL HISTORY AND HANDBOOKS.—Mr. R. Dennis & Co. of Newark, publish: New Jersey in the Rebellion: a History of the Services of her Troops and People in aid of the Union Cause, by J. Y. Foster. (By authority of the Legislature.) 8vo., pp. 872, \$4.50. The Agriculture and Industry of Kennebec county, Maine, with Notes upon its History and Natural History, by S. L. Boardman. 8vo., pp. viii; 200. Augusta: J. B. Lippincott & Co., publishers; The Tennessee Handbook and Immigrant's Guide: giving a Description of the State of Tennessee its Agricultural and Mineralogical Character, Railroads, etc., by Hermann Bokum, Commissioner of Immigration. Map. 16mo., pp. 164. 50 cts.—Information for Immigrants into the State of Louisiana. Published Officially by J. C. Kathan, Chief of the Bureau of Immigration. 8vo., pp. 65. New Orleans: South-Carolina Home for the Industrious Immigrant. Published by the Commissioner of Emigration. Map. 8vo., pp. 43. Charleston: also Supplement to same. No.

1. 8vo., pp. 32.—New Mexico: her Resources, her Necessities for Railroad Communication with the Atlantic and Pacific States, her Great Future, by C. P. Clever. 8vo., pp. 47. Washington: McGill & Witherow. Pap. 25 cts.—The Plymouth County Directory and Historical Register of the Old County. Map. 8vo., pp. 160, 148, 92. Middleboro: S. B. Pratt & Co. Cl. \$2.

SCIENCE.—Gould & Lincoln have issued: Annual of Scientific Discovery: a Year-Book of Facts in Science and Art for 1868. Edited by Samuel Kneeland, A. M., M. D., pp. xii, 331.—The Quadrature of the Circle Perfected; or, The Circle Squared. In which the Method is Stated and Demonstrated, etc., by Cyrus Pitt Grosvenor. Diagrams. 4to., pp. 8. N. Y.: Pap. 50 cts. [The fools are not all dead yet.]—The Last Events of 1867.—The Tele-Microscope of Gottlieb Juntz, and the Organopathy of Wm. Sharp, M. D. 8vo., pp. 22. Phila.: F. A. Boericke. Pap. 20 cts.—I was Lean, and I became Stout. Humbly presenting some Ideas that are really True, though they Read like Fiction. 18mo., pp. 36. Boston: A. Williams & Co. Pap. 25 cts.

BRILLIANT LECTURES.—Lee & Shepard, of Boston, have published, under the title of Human Life in Shakespeare, the Lowell lectures delivered by Rev. Henry Giles, some years ago. Mr. Giles is now on a sick bed, from which he can never hope to rise. The seven lectures are on the Growing and Perpetual Influence of Shakespeare; Human Life in Shakespeare; Man in Shakespeare; Woman in Shakespeare; Shakespeare's Comic Powers; Shakespeare's Tragic Powers; and Shakespeare's Personality. J. B. Lippincott & Co. announce: Old Deccan Days; or, Hindoo Fairy Legends current in Southern India; collected from Oral Tradition by M. Bruce. With an Introduction, and Notes by Sir Bartle Egerton (taken down from the recital of a Hindoo nurse by her English pupils); also The Hermits, by Charles Kingsley.—The New Philadelphia firm Claxton, Remsen & Haffelinger announce: Vulgarism and other Errors of Speech including a Chapter on Taste and one containing Examples of Bad Taste.

MISCELLANEOUS.—Wayside Thoughts: a Series of Descriptive Essays, by D. Arcey W. Thompson. Prof. in Queen's College, Galway. 16mo., pp. 384. N. Y.: D. Appleton & Co. \$2.50. (Edinburgh print.)—The Progress of Philosophy in the East, and in the Future. By S. Tyler, LL.D. Second Edition, enlarged, 12mo., pp. 244. Phila.: J. B. Lippincott & Co. \$1.75.—A Woman's Reasons why Women should not Vote. By Cora Clewett. 8vo., pp. 16. Boston: J. E. Farwell & Co. Bros. Pap. 20 cts.—The American Hebrew Primer: an Easy Method of Teaching Hebrew in Twelve Lessons, by L. Aufrecht. 16mo., pp. 20. Cincinnati: Bloch & Co. Pap. 20 cts.—Provision for the Chronic Insane Poor. By Dr. John B. Chapin. 8vo., pp. 16. Canandaigua.

REMARKS.—A copy of Lord Kingsborough's "Antiquities of Mexico," in nine folio volumes, was lately sold at the Bradford auction at Leavitt & Streibig's for \$306, or \$34 a volume. The first seven volumes of this magnificent work cost Lord Kingsborough upwards of \$300,000, the eighth and ninth volumes were published after his death, which was caused by a jail-fever contracted in a debtor's prison. Copies of the original edition are now very rare, especially those with colored plates, like the one specified, and the price paid was very low.

THE LONDON ATHENÆUM notices Dr. March's answer to their charge of having borrowed the substance of the "Walks and Homes of Jesus" from their Editor-in-chief, W. H. Dixon's "Holy Land." "They simply shrink the issue by saying that they leave the matter with their readers, &c. Mr. Dixon's unscrupulous conduct as editor is properly appreciated on both sides of the Atlantic.

FRANCE.—The Correspondent of Child's Gazette, mentions as recently published: Religious; a new edition of the Acts, Sanctorum of the Bollandists, in seven volumes; J. Chantrel's Ecclesiastical Annals from 1860 to 1866, or Condensed History of the Catholic Church during these latter years; Father Memant's Chronological Studies for the History of our Saviour. History and Biography. A. Grandcolas's Introduction to Contemporary History; E. de Keraty's La Cintra-Guerrilla Française en Mexico; Romee d'Avray's Louis XIV and the Principal Personages of this Time; Les Rois de Lincy and L. M. Tisserand's, Paris, and its Historians in the Fourteenth and Fifteenth Centuries; Reports of Henri Gregoire, ex-Bishop of Blois on Bibliography, the Destruction of Paris and the Excesses of Vandilism, made to the Convention from the 22 Germinal to the 24 Frimaire. An ill-republished under the auspices of M. E. Egger; J. L. Ballard's: The Morals and the Government of Egypt stripped naked before Modern Civilization; E. Richebourg's History of Celebrated Doges; M. Lejean's Theodore II, and the Empire of Abyssinia; F. de Sanley's History of Herod, king of the Jews; J. Baisac's De l'Origine des Demonstrations Etniques dans la Race Aryenne (Essays in Comparative Ethnology and Mythology); E. Beauvais's Legendary History of the Franks and Burgundians; H. de Arbbis den Jubainville's History of the Dukes, and Counts, of Champagne. The Revue de l'Orient is to publish the Memoirs of Schami—the famous Circassian chief—as dictated by him to a Russian consul. Science: Drs. Beclard and Axenfeld's Report on the Progress of Medicine in France, and Prof. Milne Edwards's Report on the Recent Progress of the Zoological Sciences in France, (both published by the Minister of Public Instruction); J. Ramboisson's History and Legends of Useful and Curious Plants; Rev. A. Hugué's The Observatory, and its Marvels; S. A. de Marscul, The Bee; Memoirs of Etymology, by members of the Entomological Society of France; The Vegetable Kingdom by P. ofs. O. Reveil, Bailen A. Dupuis, and MM. F. Gerard, and F. Henrick. In 17 volumes (nine of text, and 8 of plates), costing in paper, \$160. Miscellaneous: Fragments Philosophorum, Græcorum, (in Didot's Scriptorum, Græcorum, Bibliotheca); C. Potvius's Flemish Art, with illustrations by Galliat, Midon, Stevens, &c.; Abce E. Dome-nech's, The Giants' Causeway, (travels and adventures in Ireland); Emile de Girardin's Success; Question of the year 1866; E. Hamels, The Statal to J. Rosseau; Philarète Charles's Questions and Problems of the Time of?