Recent Literature.

NEW CURIOSITIES IN THE FRENCH BOOK WORLD. [Correspondence of the Tribune.]

PARIS, December 22, 1863.

Among the literary curiosities of the recent Senate debate on the Address were the "book notices. No less than five Senators, fanouvrea the example of the bishops and of the Emperor himself, did Mr. Renan's publishers the favor to speak ill of that author's Vie de Jesus. This is literal truth. Two Senators, Cardinal Bishops, thought it advisable to stimulate an already wakened curiosity regarding *Le Maudit*. This is little of a novel which Cardinal Donnet seems, oddly enough, to mean to speak ill of by comparing it to *Les Miserables*, adding that it "presents more dangerous pictures" than that admirable work. As his Eminence has read it carefully, it may be well to insert his notice of it as given in the abbreviated report of the debates of last Wednesday.

"It is an essentially irreligious book. It represents an assembly of priests occupied in devising plus means of getting possession of estates, forming a council whose efforts are directed to the spoiling of the widow and orphan to build churches and convents. It is entitled "Le Maudit" (the accursed). *Le Maudit* is the priest, developing himself under the laws imposed by the Church. One of the great cities, Toulouse, is the theatre of this great council of ecclesiastics [Jesuits, your Eminence, and high clergy—among the number of the fraudulent doings of the week, as robbers would meet to report their acts of prowess to their chief]"

The notice, so far as it goes, is not altogether incorrect. If Le Maudit is not essentially irreligious, it is essentially disrespectful of the authority of the Church—religion as worked in Catholic countries, especially in France.

To add a little by way of completing the Cardinal's notice of *Le Maudit*. The author does not object to the dogmas of the Church: in that regard he is as orthodox as Monseigneur Donnot; still less, if possible, does he object to the morality of Christianity; his respect for its mysteries and its moralities is profound, unqualified. He attacks the money dealers in the temple, the government of Church and worldly schemings, and political systems that have grown up about it, depending on it, disfiguring its fair proportions, and in some instances that one sometimes see stuck against the walls of old European cathedrals. He aims to show forth the evils essentially inherent in the system of Christianity in the organization of the religious orders, in the nature of diocesan government as now existing in France. He is opposed to the temporal power of the Pope. He would have the Church reformed within itself, and, without touching its dogma, would revolutionize its discipline, and, at least as a concession to the spirit of the age, would abolish the celibacy of the priesthood