Book Notices.

LECTURES ON THE SCIENCE OF LANGUAGE. Delivered at the Royal Institution of Great Britain, in April, May, and June, 1861. By *Max Müller, M. A., Fellow of All Soul's College, Oxford;* Corresponding Member of the Imperial Institute of France. From the second London edition. Revised. New-York: *Charles Scribner.* Pittsburgh: *Robert S. Davis.* Pp. 416. 1862.

The author of this work is the son of a great scholar and poet, and is one of the most renowned of Oriental scholars. His studies in the Sancrit literature and his dissertations "On the Comparative Theology of the Indo-European Language, in its Bearings on the Early Civilization of Mankind," placed him years ago in the very front rank of philologists. So that his very name gives assurance of ability, thoroughness, correctness, and usefulness in whatever he may undertake.

In this volume he discusses, in a style both affluent and vigorous, the whole history and growth of language, derivation and change of words, and all that belongs to the science of language, with clearness, learning and brevity. And through the whole there runs a vein of piety unfortunately not often found in works of this kind. Mr. Muller has here invested the study of philology with an indescribable charm, and has produced a work for the man of general reading, the scholar, and the thinker for which they will be profoundly thankful, and to which they will often turn for entertainment and instruction of that high order which enlarges and strengthens all the powers of the mind. He who has once entered upon the perusal of this book will find it difficult to lay it aside, while on every page most interesting trains of thought will be awakened.

The American edition is from the Riverside Press, and in just such a style as such a book deserves.

THE TESTIMONY OF CHRIST TO CHRISTIANITY. By *Peter Bayne, A. M.,* author of "The Christian Life," "Essays in Biography and Criticism," etc. Pp. 200. 1862. Boston: *Gould & Lincoln.* New-York: *Sheldon & Company.* Pittsburgh: *Robert S. Davis.*

The character of Peter Bayne, as a thinker and writer, has been fully established for several years. As a thinker, he is logical, discursive, and popular; while, as a writer, he is clear and perspicuous.

In the work before us, he starts out upon the principle that Christianity contains, within itself, most ample proof of its truth. And to establish this he selects, as the chief witness, both ethically and historically, Jesus Christ, of Nazareth. Ascertaining, on strictly historical grounds, the testimony of Christ to his own religion, he shows that it contains irrefragable evidence that the Christian religion is from God. His argument, formally stated, is this: The conjunction of a celestially pure, moral teaching, with the exercise of a creative or miraculous power, in the case of a religious teacher, demonstrates his mission to be Divine. The personal testimony of Christ renders it indubitable that his teaching was pure, and that he wielded creative might.

Therefore, the mission of Jesus Christ was Divine, and what he said of himself and his religion, is true. His course of reasoning he unfolds beautifully and convincingly—forming an argument, the force of which cannot be successfully met. It is admirably adapted to the popular mind, while at the same time it opens up to the minister of the Gospel a rich vein from which to draw supplies to be expended from the pulpit with power, upon the minds and consciences of men.

CONSIDERATIONS ON REPRESENTATIVE GOVERNMENT. By *John Stuart Mill,* author of "A System of Logic, Ratiocinative and Inductive." Pp. 365. 1862. New-York: *Harper & Brothers.* Pittsburgh, *Robert S. Davis.*

The author of this work wrote about the only just and sensible article, of any length, concerning the United States in the present crisis, that has yet appeared from the English press. It was originally published in *Fraser's Magazine,* and was afterwards republished in this country, in *Harper's Magazine.* He is the firm friend of America, of American institutions, and of Republican government every where.

He considers to what extent forms of government are a matter of choice; the criterion of a good government; that the really best form of government is representative; and under what social conditions representative government is inapplicable. Then he proceeds to a consideration of the functions of representative government, its dangers, a true and false democracy, suffrage, nationality, &c. Altogether, it is an able and opportune volume for all intelligent minds in this country at this time.

AGNES OF SORRENTO. By *Mrs. Harriet Beecher Stowe,* author of "Uncle Tom's Cabin," "The Minister's Wooing," etc. Pp. 412. Boston: *Ticknor & Fields.* Pittsburgh: *Robert S. Davis.* 1862.

This is one of the best sustained of the tales of Mrs. Stowe since the appearance of "Uncle Tom's Cabin," and is freer from objectionable features than the "Minister's Wooing." It has already been published in successive numbers of the *Atlantic,* and will no doubt command a large sale in its present form.

THE PEARL OF ORR'S ISLAND. A Story of the Coast of Maine. By *Mrs. Harriet Beecher Stowe.* Third edition. Pp. 437. Boston: *Ticknor & Fields.* Pittsburgh: *Robert S. Davis.* New-York: *Sheldon & Co.* 1862.

This story was originally published in the *Independent.* That three editions should be so soon called for is sufficient evidence of its popularity.

HOOD'S WORKS. New-York: *G. P. Putnam,* 532 Broadway. Pittsburgh: *Henry Miner,* Fifth Street.

The fifth volume of the magnificent Aldine Edition of the works of Hood has just been issued by Mr. Putnam. No other edition presents the great humorist in such an attractive garb. We can unreservedly commend this edition to every admirer of Hood. Another volume will complete his works.

BAYARD TAYLOR. New-York: *G. P. Putnam,* 532 Broadway. Pittsburgh: *Henry Miner,* Fifth Street.

The fifth volume of the Caxton Edition of the works of Bayard Taylor, now in course of publication by Mr. Putnam is before us. Five more volumes will comprise all his works. Mr. Putnam is bringing these volumes out in superb style.

THE STRUGGLE OF BROWN, JONES, AND ROBINSON. By One of the Firm. By *Anthony Trollope,* author of "Orley Farm," "Framley Parsonage," "Castle Richmond," "The Three Clerks," "Doctor Thorne," "The Bertrams," &c., &c. Pp. 186. Price 25 cents. New-York: *Harper & Brothers.* Pittsburgh: *Robert S. Davis.* 1862.

The Duke of Wellington.

The moral qualities of his character were even more admirable than the intellectual. We have not the space to speak of his magnanimity, his generosity, his control over his soldiers; the warmth of his heart lying under a bearing apparently so cold to casual spectators; his devotion to the interests of his friends and the warmth of affection cherished for him by those who enjoyed his intimacy; his submission to authority, in every situation whether as a citizen or a soldier; his consecration to duty and to his country; his detestation of trickery and pretension; his profound reverence for truth; his guidance under all circumstances by the principles of duty and honor, his reverential regard for religion and attention to its observances, especially in his closing years. He attended for many years' service in the church daily, no less than on the Sabbath. No weather prevented him; and often, even through snow and Wintry storm, he has been the only worshipper present. On the last Sabbath of his life, he was at his post in the house of God. Perhaps the strongest features of his moral character were, by nature, his intense love for truth and his singular devotion to duty. Less than any other man did he ever "keep the word of promise to the ear and break it to the hope." He held pretension in abhorrence, kept strictly to the very letter of his promises, and pursued noble ends by means that were truthful and noble. His own words are characteristic: "Some Frenchman has said the word duty is to be found on every page of my dispatches, and the word glory not once. This is meant, I am told, as a reproach; but the foolish fellow does not see that if mere glory had been my object, the doing of my duty must have been the means." He was in all his bearing, in the camp and on the field of battle, no less than in the Court of Princes, the accomplished nobleman and high-toned gentleman. His most imperative and important orders were always given with the air of a gentleman. He does not command; he desires, he wishes, he requests that such and such movements be executed. In nothing was he more worthy of admiration than in his conduct toward his sovereign. Allied by blood to the proudest nobility, and illustrious by a life of unparalleled glory in the service of his country, he possessed beyond any other living person the confidence of the youthful queen, and received from her the deference and affection of a child for the age and wisdom of a parent. May not much of the prudence shown by her, at so youthful an age, in the early period of her reign, have been owing to his wise and unobstrusive counsels? With all the power had from his position, services, and place in the confidence of his sovereign, he set an example worthy of all imitation, of devotion and loyalty to the throne. Few things in history are so pleasant to contemplate as the mutual confidence and affection between this greatest of her subjects and the youthful queen.

He was worthy of the honors showered on him so lavishly throughout his remarkable career. At his first introduction into the House of Lords, after his return from Spain, he took his seat as a duke, having passed through all the inferior ranks during his absence. All his patents of nobility were read at the same time, and were heard by his wife and his mother sitting at the foot of the throne. There was no higher rank to which he could be raised after the battle of Waterloo. Orders and decorations had been lavished on him by every country in Europe. He had received the Marshal's baton from the sovereigns of eight different nations. No man was ever thus honored.

The character of such a man as the Duke of Wellington, is the common heritage of the world. His reputation will be still more glorious and cherished by posterity. His character is of that substantial nature which requires time and scrutiny to reveal its worth.—*Pacific Expositor.*

Rev. Dr. Cornelius and the Two Dolls.

I want to tell you something about a good and useful man, of whom your parents and grandparents have often heard—Rev. Dr. Cornelius.

Very soon after he became a minister of Jesus Christ, and while quite young, he was sent out by the American Board to visit the Indian tribes in the West; and the greater part of his life, from that time to his death, was spent in promoting the interests of Christian Missions.

Just after his return from his mission to the Indians, he came to visit my father and mother. I was, at the time, in my fourth year, and my sister Susan two years older. Taking us, one on each knee, he told us of the Indian children, who had no one to speak to them of Jesus and the way to heaven. We had heard of heathen children before, but not from one who had been among them and could tell us of what he had himself seen. Our feelings were deeply moved, and our little hearts were filled with pity for their sad condition. This the good man saw, and he asked us if we would not like to give him our pennies to pay for Bibles and teachers, that they might learn of the dear Saviour and be instructed in the right way. But this we could not do—for we had no money, and we sorrowfully told him so. "Well, then," said he, "perhaps you have some playthings that you can sell to me; I will buy them, and you can give the money to send to the poor heathen children." My sister's eager countenance quickly told her delight. "I have a *beautiful doll,* Mr. Cornelius," said she, "and I will let you have it," as she joyfully sprang from his knee, and ran to bring it. She soon returned, and placed the cherished offering in his hands. I dare say, you would like to know what kind of a doll it was, and, if I could remember all about it, I would tell you. But I can only say that it was as pretty a little lady and as neatly dressed as any child could desire. Its principal charm, however, was that it was the gift of our dear, kind "Aunt Norris," on the day when the bells were ringing at the news of peace concluded between our country and Great Britain, and, on this account, it was called "Susan's Peace Dolly." "This is a beautiful doll, indeed!" exclaimed Mr. C., "I will give you twenty-five cents for it." This offer was gladly accepted, and he then turned to me. "And what has Annie got for the heathen children?"

Alas! I, poor little one, had nothing that I thought of any value! "I haven't any doll," I said; "only an old broken one that hasn't any frock."

"Let me see it," said the good man, and I quickly went up stairs to find it. How well do I remember bringing it in my hands *behind me,* as I came into the parlor, ashamed to show it to the minister by the side of my sister's new and beautiful one! I can now, looking back through *forty* years, see the smile that passed over his bright and beaming countenance as he said: "Well, Annie, this is your *all*—so I will give you sixpence for it." Delighted with his offer, I placed the poor thing in his hands; he gave us the money; we returned it to him, and he rose to take the dolls, no longer ours, but his, to his room.

Our dear, watchful mother, sitting by, noticed a look of sadness in the mild, blue eyes of her eldest, and, wishing to put her feelings to the test, said: "Don't you want to give your doll one last kiss, Susan, before Mr. Cornelius takes her away?" A sudden flow of tears proved that this was too much for the already excited child.

"Oh, mamma!" sobbed she, "I can't give up my Peace Dolly! I am *so sorry,* but I can't let her go!"

"And you need not, dear child," said our kind friend, soothingly. "I cannot take it, unless *you wish* to have me;" and he placed the beautiful doll in the hands that gladly, though sorrowfully, were extended to receive it. "And does Annie want hers back, too?" now asked Mr. Cornelius, as I, saddened by my sister's sorrow, was a silent spectator of the scene. Less costly was the sacrifice I had made; far less attached was I to my doll, in ruins, than she to hers, so fresh in its tasteful attire.

"No, sir," I said, "I want you to take mine;" and I soon saw him carry it up stairs, without one pang of regret.

In a few days, Mr. Cornelius left us. After he had gone, my grandmother was in the room he had occupied, and, calling me to her, to my joyful surprise she placed my doll in my hands. I thought he had forgotten it, but my mother soon told me that he had not probably intended to take it away. What a multitude of exclamations were then heard! I was full of joy at being again the possessor of my poor old doll, while the sensitive spirit of my sister was saddened by regret that she had taken back her "Peace Dolly," as we concluded between ourselves that Mr. C. would have done as well by her as by me, though she could not help saying: "But, mine is *so pretty,* perhaps he would not have left it," and I thought it not at all strange that he did not care to take *mine* away.

Such are my earliest associations with the beloved and now sainted Dr. Cornelius. My first sacrifice for the heathen—a trifling one, it is true, but not without its influence on my later years—was made at his suggestion.

I never remembered seeing him again but once. When I was about ten years old I heard him preach, and was introduced by my grandmother to him, at the close of the service, as the little girl who had learned from him her first lesson of self-denial for the perishing heathen.

AUNT ANNIE.

—*N. Y. Observer.*

The Pilgrim's Song.

A few more years shall roll,
A few more seasons come,
And we shall be with those at rest,
Asleep within the tomb:
Then, O my Lord, prepare
My soul for that great day;
O wash me in thy precious blood,
And take my sins away.

A few more storms shall beat
On this wild, rocky shore,
And we shall be where tempests cease,
And surges swell no more;
Then, O my Lord, prepare
My soul for that calm day;
O, wash me in thy precious blood,
And take my sins away.

A few more struggles here—
A few more partings o'er—
A few more toils, a few more tears,
And we shall weep no more;
Then, O my Lord, prepare
My soul for that blest day;
O, wash me in thy precious blood,
And take my sins away.

A few more Sabbaths here
Shall cheer us on our way,
And we shall reach the endless rest—
The eternal Sabbath day.
Then, O my Lord, prepare
My soul for that sweet day;
O, wash me in thy precious blood,
And take my sins away.

'T is but a little while,
And He shall come again,
Who died that we might live, who lives
That we may with him reign:
Then, O my Lord, prepare
My soul for that glad day;
O, wash me in thy precious blood,
And take my sins away.

[*Selected.*

How the Mortars are Loaded.

I took a position on shore, near the Point, and alongside the mortars, to witness their practice. The firing of a mortar is the very poetry of a battle. A bag of powder, weighing from eighteen to twenty pounds, is dropped into the bore of the huge monster. The derrick drops the shell in; the angle is calculated; a long cord is attached to the primer; the gunner steps out upon the platform, and the balance of the crew upon the shore. The captain gives the word; the gunner gives his cord a sudden jerk, a crash like a thousand thunders follows, a tongue of flame leaps from the mouth of the mortar, and a column of smoke rolls up in beautiful fleecy spirals, developing into rings of exquisite proportions.

One can see the shell as it leaves the mortar, flying through the air, apparently no larger than a marble. The next you see of the shell, a beautiful cloud of smoke bursts into sight, caused by the explosion. Imagine ten of these monsters thundering at once, the air filled with smoke-clouds, the gunboats belching out destruction, and completely hidden from sight in whirls of smoke, the shells screaming through the air with an unearthly sound, and the distant guns of the enemy sending their solid shot and shell above and around us, dashing the water up in glistening columns and jets of spray, and you have the sublime poetry of war.

A Philosophic Negro.

A correspondent of the Cincinnati *Gazette,* writing from the Cumberland River, gives a humorous account of a colloquy with a philosophic African. He says:

"I noticed upon the hurricane-deck today an elderly darkey, with a very philosophical and retrospective cast of countenance, squatted upon his bundle, toasting himself against the chimney, and apparently plunged into a state of profound meditation. Finding, upon inquiry, that he belonged to the Ninth Illinois, one of the most gallantly behaved and heavy losing regiments at the Fort Donelson battle, and part of which was on board, I began to interrogate him upon the subject. His philosophy was so much in the Falstaffian vein, that I will give his views in his own words, and as near as my memory serves me:—

"Were you in the fight?"

"Had a little taste of it, sa."

"Stood your ground, did you?"

"No, sa, I runs."

"Run at the first fire, did you?"

"Yes, sa, and would hab run soona, had I know'd it war comin'."

"Why, that was not very creditable to your courage."

"Dat isn't in my line, sa—cookin's my perfeshun."

"Well, but have you no regard for your reputation?"

"Reputation's nuffin' to me, by de side of life."

"Do you consider your life more than other people's?"

"It's worth more to me, sa."

"Then you must value it very highly?"

"Yes, sa, I does—more dan all dis wuld—more dan a million of dollars, sa; for what would dat be worth to a man wid de bref out of him? Self-preserbashun am de fust law wid me."

"Then patriotism and honor are nothing to you?"

"Nuffin' whatever, sa—I regard dem as among de vanities."

"It is safe to say that the dusky corpse of that African will never darken the field of carnage.

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TESTIMONIAL.

The Rev. J. C. Gillam, now of Berlin, Ohio, has taught a school of male and female pupils, in the higher branches of education, in my vicinity, with *great success.* He was much beloved and respected as a teacher, and I have no doubt, with his valuable assistants, will deserve patronage in his new Institution. S. C. JENNINGS,
mar15-2t Pastor of Sharon church, P'by of Ohio.

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