be a dead post-mortem examination disclosing a long-standing affection of the heart. His contributions to bibliography and to index-making were numerous. So far as history goes he catalogued a portion of the Helen Library; and only fifteen hours before his death he was engaged in discussing the characters of the two antagonists and the circumstances of the time.

Life among the exiles from England who went to the various submarine telegraph stations dotted all over the world has been now relieved by the collection of matter for several weeks descriptive of foreign life; but the members of the staff of the Bombay Submarine Telegraph Company who are stationed at Madras are, as we know, the first of their kind. We are indebted for this particular portion of a magazine all to themselves. Its second number has just been issued; the cream of the staff of the Telegraph Clerk, dedicated to Mr. W. S. Gilbert, which was reproduced in the pages of last week's Electrician.

The second number of the Horse International has a London letter by Mr. Richard Garnett, which many persons in England will be glad to read, even though it is painfully evident that the writer has a great deal of correcting to do. Among the future announcements we observe a series of papers by Mr. Saintsbury on "The Modern English Novel."
The Fellah has been much the same from the remotest ages; you see his face in the statues. Recent news has reported how the Fellah, in reply to the report how the Fellah had achieved the death of the famous Kimi, the Black Lamb. The home Press, which has long been the theme of the traditional Fellah, asked with wonder and wonder, the result of the assassination. At Tell-el-Kibiri, a son of the soil who could hold his own against the ablest financiers of Europe. The other is Ali, who has given his name to the memorials of his native valley, and who, unless we are wise, will go down to posterity as a patriot-hero and a martyr to his country.

A “projector,” not of our sort, the “great engineer,” a retired civil servant ignorant of all engineering but the amateur’s. It was not his eloquence that carried him, but the strength of his'Tuaregs, or less open to pity and mercy, than an Egyptian peasant. And, if the men are brutal, the women are worse. In the evening and “The Thousand Nights and One Night” show, their morals are of the vilest, and their methods of murdering are untoldly horrible. If Tell-el-Kibiri’s “poor Fellah” and his niece was tied to the limbs of slaughtered Franks to dogs’ tails, pulled petroleum upon the unfortunate heads, and set it on fire. At Alexmdeus these beastly beings promenaded the streets with the remains of slaughtered Europeans bore life flags on long staves.

Per castra, the Fellah is remarkable for his independence (not general), his persistence, his bravery, and his task. He can be found in Mr. Wallace’s page. The villagers act as their own police and “ministers of high justice,” trying and punishing all criminal cases within their own walls. If women or women break the law, especially of Rome (another moral custom), the officer is carefully kept from the “guardians of the law,” the Fellah who, under the ancient “Communions” is violated, he, she, or it is immediately tied and turned up, gaggled, and cast into the land of Egypt. Fallah tells no miraculous tales.

The persistence of the Fellah is an exceptional. A degree to the Pyramids will show you how long have been running, and those in the desert how a coppe, and in this point the boy is the father of the man. The adult will be testified of within an inch of his life before he pays his lawful rent, and his wife will punish him as she dresses his wounds. Under Sestos, the Fellah-soldier, who invented the Phalanx, overran the entire East. Under Mohammed Ali and Becharah, he beat the Austrian and Turks at Navarre. Even a Moslem could not be overthrown, and the French decided not to me, that when conquering the Tartar cavalry, he escaped defeat only by systematically drenching battle. The field of Fagnes, on the Macedonian front and at Tel-el-Kibiri proves that the shock has not swept away. The easy field is left to the more powerful of the other side; foreigners say the Crusaders of St. George (gold sovereign) was battling for England; and the best and the bloodiest of the Franks was not sated that their nearest neighbors have been bought to leave them in the lurch. Had the “rules” been disciplined, ordered English, or French troops, the battle would have been a very different tale. As a rule, the right of blood does not terrify an Egyptian soldier; it makes him only an “unourcer.” Mr. Wallace has not done justice to the warlike Fellah’s fighting qualities; and, when Arabi Pasha speaks of his countrymen’s timidity, he talks of imposture.

Compared with our Nizots, the “finest horsemen in the world,” and violent race which never produces, like the Fellahin, typical and remarkable men. Take only two specimens of the latter, Pasha (khalid Mufassar), a son of the soil who could hold his own against the ablest financiers of Europe. The other is Ali, who has given his name to the memorials of his native valley, and who, unless we are wise, will go down to posterity as a patriot-hero and a martyr to his country.

We would willingly have been something more about the Suq Canal than is given us in pp. 386, 389 et seq. The author rightly terms M. de Laborde a “projector,” not, after our sort of work, the “great engineer,” a retired civil servant ignorant of all engineering but the amateur’s. It was not his eloquence that carried him, but the strength of his Tuaregs, or less open to pity and mercy, than an Egyptian peasant. And, if the men are brutal, the women are worse. In the evening and “The Thousand Nights and One Night” show, their morals are of the vilest, and their methods of murdering are untoldly horrible. If Tell-el-Kibiri’s “poor Fellah” and his niece was tied to the limbs of slaughtered Franks to dogs’ tails, pulled petroleum upon the unfortunate heads, and set it on fire. At Alexmdeus these beastly beings promenaded the streets with the remains of slaughtered Europeans bore life flags on long staves.

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been on the topics for years, but nothing has been done. The villagers become more and more turbulent, and only martial law can gain us anything. The French recognize us, respect Egypt for the Egyptians as much as you please, but the present Egyptians must be trained for Egypt. Meanwhile, the supervision of imperial questions, transactions involving income and outcome, the magistracy and the police, cannot but remain under English sway. The commissary villages, such as the Krypya race quickened by Arabic—here find a grievance, and ventilate it.

We are completely treated in the shape of a dilemma, evacuation or annexion; and we must apply the usual British panacea—compromise. Nothing can be worse than taking the 'extra-parliamentary utterances,' those periodical pledges of withdrawal voluntarily by high authorities. They have kept the Nile Valley, as the only point out, whereas it is plain and notorious fact. There is no second opinion upon the subject among foreigners in Egypt. When the last English soldier leaves Alexandria, the French, I hope, will have entered it. The European has better business with them. The final residuum of our redcoats and our bluejackets will be followed by a handful of monks, i.e. the best churches of the Nile Valley have not yet witnessed.

As we are here, so here we must perform rest. It is not wise to speak of the English land which—

Mr. Mackenzie, like Mr. Bradley, is seldom found tripping; yet there are passages which we would like to disagree. He must not talk of the "undoubted region between the Dead Sea and the Gulf of Akaba." (p. 51) every inch of ground is well known. In his note on Cernbrar (p. 59), he might have told us more exactly what it originated the French "encavale." Evskoi (p. 33) misses Asilah—almond properly belonging to monastic. "Barab (dorrah = holcus, maitol) should not be rendered "native maize." The legitimacy of the assertion on the new doctrine (pp. 234 and 235) is not less than the judgment from the descendants of Isaac and I, and, (p. 301.) To old Mohammed Pasha is due the cultivation of cotton in Egypt, not to Said Pasha in 1854 (pp. 260.) And will Mr. Wallace bear with us if we object to his phrase, "all were so jealous of each other?" (p. 107.) "Love each other!" is the only equivalent to "love one another!" And this disregard of the delicacies of our English threats it with conversion to Ayvenerism.

Richard F. Burton.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.


Potier, O. Le Veneur. Paris: Calmette Levré. 10 M.


HISTORY.

GERMAN histories: der Prov, behaves u. apparenz der Bele, Ed. He, Halle. Wendel; 10 M.

MOORE, W. Enzyklopädie der Sachen und geschichtlichen Erscheinungen. Berlin: Verlag der Königlichen Preussischen Druckerei der Königlichen Preussischen Amt. 10 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

NEUMANN, F. E. Poesia aus dekutschen Dichter. Abhandlungen der Berliner Akademie. Berlin: Parey, 10 M.

ALFERNER, E. Theorie der Metaphysik. Paris: Alex. 10 M.

Voskerich, J. Die Möglichkeit der Metaphysik. Hamburg: Voss. 10 M.

PSYCHOLOGY.

BETHSOTT, P. Geschichte der Psychologie. Geschichte der Philosophie der Psychologie. 10 M.

Frank, W. Die philosophischen Elemente von physikalischer Abhandlung. Hamburg: Teubner. 10 M.

M.M. von der Humanitats u. Moralgeschichte. Voss: 10 M.

M. S. L. 54. 74.

PHILOSOPHY.

BETHSOTT, P. Geschichte der Psychologie. Geschichte der Philosophie der Psychologie. 10 M.

Frank, W. Die philosophischen Elemente von physikalischer Abhandlung. Hamburg: Teubner. 10 M.

M.M. von der Humanitats u. Moralgeschichte. Voss: 10 M.

SCHIESS, M., 20 H. Verzeichnisse der philos. 10 M.

Hoffmann. Bonn: Voss. 10 M.

CORRESPONDENCE.

MYSTICS AND THE SACRAMENT.


Will you please to correspond, with reference to Mr. Webster's very interesting article on Valesy and Molinos [Academy, January 12, 1851], that the procession brought against the followers of the latter of neglecting Mass can only refer to the perfunctory attendance at High Mass. It was a grave accusation against them, as proved by a letter from Cardinal Camacaci, printed in full in the Appendix to Mr. Biglow's admirable monograph, that they "frequented the Holy Communion daily," which appears to have shocked the Cardinal very much, when they happened to be married people. It was said that they took the Sacrament "as though it were a cake," but this meant no more than that they took it without confession. It was part of the judgment upon Molinos that he should make sacramental confession only four times a year, and receive the Sacrament.

Through the course of history few figures seem to me more calm, generous, and beneficent than that of this Spanish priest. His temperament was of such fine stuff that it appeared instinctively to the lofty and the pure: he went about doing good; he vanished from our sight into his living tomb, without struggling and without cry, and his voice is no longer heard in the streets. So, always, it is with the finest natures; apparent failure is the unblemished soul of their mission, and the immortal influence they exert comes invariably from beyond the grave.

J. HENRY SHELDON.