

touched upon. In two of the retreats the reading recommended is the Imitation, but in other two portions of the New Testament are enlarged upon.

*The Wandering Knight* (6) is the translation of an allegorical romance which had been long forgotten. It is the opinion of some that Bunyan was indebted to this romance for the meditations that suggested and the materials that supplied the substance of his immortal work. The original of the *Wandering Knight* was first published at Antwerp in 1557, and was soon afterwards translated into several languages. It is not likely, however, that Bunyan ever saw it, and even if he did see it and could read it, his *Pilgrim's Progress* is as different as possible from it, and as superior to it as the light of the sun is to that of a taper. Larousse, in his *Dictionnaire Universelle*, observes that the *Wandering Knight* was composed "with the object of inspiring sentiments of the purest piety," and its intention is no doubt very good. But it seems to us that a Christian who framed his faith and practice after the model of the *Wandering Knight* would not now be considered either a good Romanist or a good Protestant, for it goes too far for the one, and not far enough for the other. As a specimen of the literature of the age in which it was written, this romance is curious and interesting; the translator's English is in many places open to objection, but possibly he desired to be as literal as he could. How far it will serve the purpose intended by its publication we cannot say; but we suppose that when Bishop Weathers sees nothing to object in it, and Cardinal Manning gives it his imprimatur, it will find many readers; and we are willing to allow they may peruse a great many books that are worse than the *Wandering Knight*.

*The Holy See and the Wandering of the Nations* (7) is the sixth volume of the Formation of Christendom in which Mr. Allies traces the rise of the Papal power, especially in the period which succeeded the overrunning of the Roman Empire by the several Gothic nations. His chief authority is the letters of the Popes stored up in Mansi's vast collection of Councils. As an *ex parte* statement it is tolerably strong, though even here there are not wanting many proofs of the difficulties that the Popes had to establish their claims, which were probably at all times more strongly claimed than readily admitted. Of course, the foundation of all is the claim to