

barities of paganism were the spectacles of fights between gladiators or wild animals, which familiarized the people with blood and death in all the varieties of disgusting horror. Spain has handed down from antiquity a spectacle of this nature, her famous bull-fights—a sight fit only for savages, and for savages a means of perpetuating their barbarism. Spain, in the midst of her present troubles, has just opened a new and magnificent circus for these displays at Madrid; and the Catholic Church, “the sole divine teacher of men,” thought the occasion appropriate for celebrating the most solemn rite of its ritual, the Mass, in honor of this revolting event. It consecrates in Spain a scene which is the disgrace of humanity; it refuses to aid in consecrating an obelisk which German patriotism raises at Munich to the memory of the brave dead!

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During the early stages of the great revolution in locomotion made by steam, a few writers rhapsodized in what were generally thought extravagant terms on the effects to be produced by the increased facilities of travel in breaking down the barriers which race, distance, and human contrivances have set up to divide mankind. A study of the press for September last would go far to justify these sanguine prognostications. A series of gatherings are recently recorded of extraordinary range in interest, and influence, and hope. It

has been said that “railways have practically extinguished the division of England into counties.” They are gradually weakening the lines marking off nation from nation, and continent from continent. The most remarkable and most novel gathering of the season has been a Congress of Orientalists at London, attended by the chief philologists of the world, especially of those who have made the dead and living languages, written or spoken, of Asia, a life study.

For convenience, the sections of this Congress were divided according to lingual groups, and, perhaps, the most singular blending ever known of old and new worlds is found in these *savans* being parted severally under titles of tongues taken from the names of the patriarch Noah. Take the work of this Congress, its practical aim being the opening up of Asia to the outside world by mastering its languages, and reducing its varied alphabets to one general system of signs; from this view turn to the Congress of Jurists of all civilized nations, aiming at the harmony of national and international legal codes, and preparing the way for establishing International Tribunals; then glance at the Congress of Theologians of the great historic churches, laboring to find a common basis for union, —such assemblages of the world’s wisest and best foreshadow changes which none living may see, but all must long for whose sympathies range beyond the narrow circle in which all must live, and move, and have their being in a material sense.