

was in a version from the Vulgate, and ten per cent. was in the version of Ostervald. Last year over ninety per cent. was in Ostervald's version, and less than ten per cent. was in the version of De Sacy. It is with deep regret that your Committee add that there are still districts where the Curé burns Bibles, still there are people afraid to buy them, and in La Vendée especially it is still at the risk of ill-treatment that the colporteurs offer their books.

In Paris infidelity is louder, and apes Christian institutions. Naked and not ashamed, more than suspicious that it is feeding on ashes, it mouths out its hoplessness in tumid funeral orations, while men and women with the mark of Christ upon them prolong by prayers and labours the day of grace.

**BELGIUM.**—The sustained circulation in Belgium is matter for great thankfulness in the face of the terribly acute struggle between Ultramontane Christianity without an open Bible, and so-called 'Liberalism' without faith. This uncompromising hostility between evenly balanced forces has been carried from the streets of Brussels to the villages of the provinces, and meets the colporteurs at every turn. Notwithstanding, their results show no decline, their sales reached 10,000 copies, raising the total to 22,000. This is equal to the best work in France.

**HOLLAND.**—Holland is not a country where colportage prevails. Other methods are employed. The circulation rose from 36,000 to 39,000. Your agent, in an absolutely artless report, vividly depicts the condition of his field. The mercantile depression is characterized as 'fearful.' Theology grows more disputatious; the love of many waxes cold. Death fells one by one the remaining trees of the Royal forest. Pious patriots pray for the outpouring of a spirit of penitence. Legislation is hostile to religion, and there is seen a rare and unusual alliance between the 'Papist' and the 'Calvinist'—as your agent calls the Roman Catholics and the Reformed—to secure, if possible, a little Bible-reading in the schools.

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