

and quarantines in all directions, thereby increasing the fears of the people without being able to ensure their safety. Following the example of the Central Government, the islands of Sardinia and Sicily insisted on being completely isolated from the rest of the world, and remained so till the last weeks of the year. Acting on the same principles, not a few towns and communes, especially in the south, shut up their gates against everybody, setting up sanitary *cordons* and quarantines of their own. The Central Government tried in vain to prevent this; its orders were in most cases disregarded and disobeyed. From this contagion of fear Italy was saved in part by the courageous conduct of King Humbert, who, after a first visit to the cholera-stricken little town of Busca, in Piedmont, went to Naples, and remained there a week, when the epidemic was at its height, visiting the hospitals and the poorest dwellings, and thereby giving an example which was followed by people of all classes.

A clerical paper of Turin accused the "Evangelici" of having deserted their posts, because their names were not published in the lists of those which followed the King from place to place, or headed committees, or gathered subscriptions. But this was a base calumny—not one of the Evangelical ministers deserted his post at the hour of danger. One of them fell a victim to the disease, Signor Graziosi, of Naples; and when works of mercy done in secret are published among the myriads of angels, the names of Signor and Signora Fillipini of Spezia, who visited and assisted more than 250 cholera patients, will be proclaimed among the first. It is a providential dispensation that none of our men were taken, although two or three were ill, that our depôts were not shut for a single day in Naples or in Genoa, and that we have been enabled to do something in order to avail ourselves of these sad circumstances for spreading the Word of Life.

In spite of the difficulties which increasing infidelity on the one hand, and superstitious fears on the other, have thrown in our way during the past year, we have to rejoice over the fact of largely increased sales."

PORTUGAL.

As an example of the various hindrances to Colportage in Portugal, we insert the following extracts from the journal of Jose Pereira, as nearly as possible in his own words:—

On May 16 I was apprehended for gathering a crowd, and taken to the Regador, who was urged by a priest to send me to prison, and ordered the books to be burned; but I requested to be brought before the Administrador, whose duty it is to know and administer the laws, and he ordered the books to be examined by three priests, who did not give correct information. I felt my spirit stirred to speak and testify to the truth, but the Administrador ordered me to be silent, saying that these were doctrines for Lisbon and Oporto, but not for this place in the country. He then ordered me to leave his district at once, telling all his subordinates that I was not to be permitted to sell my books. In the month of July, when in Moronte, the priests went to those standing at the corners of the streets, telling them the books were false; yet I sold a good many to parents who wished Scriptures for their children, but the schoolmasters, who are generally priests of a lower order, told the parents the books were false, and the parents wished me to take back the books and return the money. However, after a little talk and explanation, they were persuaded to keep them.

On September 20, when in the town of Espinto, on the coast, a priest came to me, like a roaring lion, as I pursued my work, and charged me with deceiving the people; but he was soon exhausted, took his departure, and I felt no harm. In Penafiel the priests apprehended me, and took me before the Regador, to have my books taken from me and myself sent to prison. He sent me to the Administrador, who put some questions, and set me at liberty, which, when the people saw, they bought Scriptures freely.