

—At last we have a glimpse into the long expected Memoirs of Talleyrand. Mr. Blowitz, the French correspondent of the London *Times*, has got access to the manuscript and carried away some passages. For our part we have always doubted whether the memoirs would prove so important as the world thought. Such a fox was not likely to be frank and truthful even in a posthumous biography. Nor have we ever felt sure that there was anything very momentous to be revealed. Talleyrand had the art of making everybody believe that he was at the bottom of everything; we are not so certain that he was. Mr. Blowitz tells us that his extracts are not the cream; if they were, the rest would be skimmed milk indeed. No Talleyrand from the grave was needed to tell us that Napoleon "had great intellectual power but was wanting in morality." More testimony would be needed to assure us that Talleyrand himself "never conspired except with the majority of the French people and in the national interest." It is to be presumed that he never took bribes or lied except for his country's good.

—M. Chesnelong, a French Senator, has been delivering an eloquent oration on the observance of Sunday as a divine ordinance for the preservation of man's spiritual nature, and therewith on the necessity of religion. "Where God is not acknowledged," he says, "there the public power is paralysed, justice is irresponsible, right is unprotected, liberty has no guarantee, society is shaken to its foundations; it has neither stability nor progress." It will, perhaps, be said by sceptics in reply that the Japanese and Chinese have no religion, none at least which influences their actions, yet society in Japan and China holds together, while in Japan there is not only stability but progress. But to that again it may be retorted that in China there is not only stability but stagnation, while progress in Japan is not a native movement but a European inoculation, and moreover is still on trial. Perhaps it may also be said,