

Rebellion of 1745 than the authentic history of Home, though Home was himself an actor in many of the scenes which he describes.

It is partly at least from a consideration of this kind that we have placed at the head of our article the name of one of the most popular French novelists of the present day,—a writer whose fictions have been introduced nearly as extensively to the people of London, through the medium of cheap translations, as to those of Paris in the original French, and which are widely circulated over the Continent generally. His novels, with all their extravagancies, give a striking picture of the state of society among at least the city-reared masses of France, and are singularly efficient vehicles in spreading over Europe the contagion of their principles. We find in them more of the philosophy of the late movement in Switzerland against the Jesuits, though they contain not a single allusion to that event, than in any of the narratives of the outbreak which we have yet seen. They serve to show how opinion among the anti-Jesuit party came first to be formed,—the nature, too, of that opinion,—and how it happens that they are not merely an anti-Jesuit, but also an anti-evangelistic and anti-tolerant party. Their views and principles are exactly those of Eugene Sue ; and their numbers bid fair to increase over Europe, wherever the influence of his writings shall be found to prevail. But a brief sketch of some of the leading characters in one of his latest and most characteristic works,—the “Wandering Jew,” of which we perceive a cheap English translation has just appeared,—may better serve to show what his fictions teach, than a general reference to their tendency or effects. Rome, in the course of its history, has been signally damaged by two great revolutions in religious opinion,—the Reformation of Luther, and the great revolt of Voltaire. The revived Christianity of the New Testament was the formidable antagonist with which it had to deal in