

sore trouble was agait with Dahlia, and I was to fare to her quick. Aldo, the scoundrel, was in double danger; a cross was laid atop of the stone, with a gallows aside it, all in little sparkling grits o' spar. The cross meant sickness, the gallows hanging; just what I might have expected for the fellow, dall his eyes!—The stem o' the cross pointed westerly, then westward I was to go." After asking himself many questions such as: "Why should I tew and moil myself after a lass what jilted me the go-by four years agone for a worsor man? Make myself a ninny-hammer again, her poor humble servant to help her out of her rue-bargain? etc., etc." Of course he went, and his adventures on the road and at the gipsy "tan" are duly set forth. He meets Jeruel C. Chilcutt, an American, who has taken a trip to England in search of his relatives whom he is convinced are county people, living in Chilcutt Castle. "Powerful tony folks mine wuz," he says.—"I'm constructing a fambly-tree of 'em backwards. . . Don't mind allowing to yew, Squire, as it's fambly prop'ty I'm arter. Gimme prop'ty or gimme death's my idee." The author is equally at home with the converted Bow-street runner, the American, Old Lottery, the parson, the grandmam of the tan, Flamenca, the beautiful gipsy girl, who had been five years in a convent, Dahlia, the heroine, her worthless husband and her former lover. The quaintness of the dialect and its being interspersed with the patter of the gipsies prevents it from being monotonous, and adds considerably to the charm of the book.

"In the Spirit World" is the title of a little pamphlet containing three sermons by Joseph Campbell, M.A., vicar of Papanui. As a rule books of sermons do not offer much inducement to the general reader, but this is distinctly an

exception. The author deserves sincere congratulations for having the courage of his opinions, and giving from his pulpit and his pen things which he says "perhaps sounded strange to some of my hearers," but which are all "taught by the Bible, by science, by reason, and by common sense." A powerful combination of teachers truly. "These notions," he remarks, "are now being given expression to by the leading teachers of the age. Books and periodicals are now bringing them forward, etc." The marvel to the Sage is that so many preachers have so long ignored these manifest authorities, and persisted in trying to frighten educated people with what were practically children's blackman stories.

Briefly, the writer's "notions" are to the effect that the spirit world is co-extensive with matter extending throughout the whole solar system. That in the spirit world are many communities in which spirits are thinking, working, acting, and expanding into something better, something nobler. "In the Spirit World" is to be obtained from Messrs Simpson and Williams, of Christchurch, and will well repay perusal.

Professor Bickerton, of Christchurch, has forwarded me copies of his books, "The Romance of the Earth" and "The Romance of the Heavens," published some time since by Swan, Sonnenschein and Co. They are useful hand-books, nicely got up and illustrated, and contain a large amount of information in a small compass. In "The Romance of the Heavens" the author propounds a theory which, to quote his words, "finds astronomy a chaos of facts, and converts it into a classified system." He affirms his belief that Cosmos renews itself, that it is probably infinite and immortal, and a careful perusal of the book will convince the reader that, whatever conclusion he may arrive at, at all events