

of Tycho Brahe, who was born in 1546 and became famous, not merely in astronomy, but likewise in many other branches of experimental science. Steno, Romer, Holberg, Orstel, Madvig and Ericson all were Danes who achieved a world-wide reputation, and last, but not least, Thorvaldsen who, perhaps, might have justly claimed to be the greatest sculptor of the present century. It is therefore not surprising that from the works of these great men, as well as from the works of hundreds of living artists and artisans, Denmark has formed one of the most beautiful and instructive sections of the great Exposition.

The inauguration of a statue to Admiral Coligny in the Rue de Rivoli, Paris, is to a certain extent a sign of the times. It shows that the Protestants of France are steadily and surely gaining ground. For three centuries the name of Coligny has been held in detestation. From the time of the massacre of St. Bartholew until very lately the Catholic sentiment has been so strong that all other religionists were simply branded "heretic." During the stormy times when Admiral Coligny lived, France was fast becoming Protestant. The ideas taught by Calvin re-echoed wherever the French language was spoken. Simultaneously the artisans, the middle classes, and many of the families among the French nobility became ardent disciples of the Reformers. No purer or more heroic Frenchman ever lived than Admiral Coligny; and had he been as shrewd a statesman as he was a pious man and brave soldier, the history of France during the past three centuries might have been very different. Previous to the time of Coligny's death a civil war had been raging in France. After much bloodshed, a compromise had been effected between the Catholics and Protestants, and as a gauge of peace Charles IX. gave his sister Marguerite to Henrie de Navarre. The Queen of Navarre, who came to Paris for her son's wedding, fell ill and died in a few days. The principal Protestant nobles were invited to the wedding, and Coligny himself received on this occasion a pressing letter from the king. Several persons endeavored to dissuade Coligny from going to Paris, as they suspected some foul play. After the wedding festivities, Coligny on leaving the Louvre was shot at and wounded by some one posted at a window in the church of St. Germain. A few days afterwards Coligny was awakened in his apartment in the Louvre by the sound of the tocsin, when a number of the king's guards entered the room and murdered him. The Duke of Guise, who was in the court below, called out to know whether the arch-heretic was done for, and received an affirmative reply. The terrible massacre of St. Bartholomew then began—men, women and children being murdered indiscriminately. Prominent among the murderers were some of the leading citizens, one of whom, a goldsmith

boasted that he had slain forty Protestants. Many of the slain were thrown into the Seine, and so great was the number that the waters of the river opposite the garden of the Tuilleries was dammed up by the accumulated bodies. The following days more than 15,000 corpses were taken from the river and buried in the vacant grounds adjacent. How few among the gay throng who loiter in the garden of the Tuilleries, or recline in the shade of its trees, realize that every yard of earth there covers the remains of Protestant martyrs.

The political drift in Eastern affairs indicate the continued unrest and preparation for the coming storm that must soon break over these countries. Russia, with keen foresight, has been demanding the payment of the indemnity which is due to her from Turkey. But Turkey, on the other hand, finding that Germany, Austria and Italy are favorably disposed toward her, has refused to make the payment at present. Meanwhile, the insurrection in the Island of Crete goes on. One portion of the population desires annexation to Greece, another wishes to remain under the control of Turkey, while still another is decidedly in favor of British occupation. The prosperity of the neighboring Island of Cyprus under British rule greatly strengthens this third party. In this connection, Lord Salisbury's recent speech on Cretan affairs is regarded by the French press as significant. One journal says, "Europe protects Turkey only for the purpose of coming to an agreement about the plunder. Among those armed brigands, England stands in the front rank. She has got Cyprus and Egypt, and Crete would suit her remarkably well. Crete is an island; and England claims all islands by divine right. Crete is for the British an excellent advance post on the north of Egypt, and on the route to the Bosphorus and to India. The possession of Gibraltar, Malta, Cyprus, Egypt and Crete will turn the Mediterranean into a British lake."

To those who think Mahdism is destroyed the following may not be uninteresting: "I am sent by God to conquer the world. You can do nothing against me. Embrace the true faith and I will protect you. Remember Hicks and Gordon." Such is the message sent by the Mahdist chief Wal-el-Nejuni to General Grenfell at Arsouan on the South Egyptian frontier.

The arrogant tone of the message shows, first, that this new outbreak of Mahdism is a very formidable affair; secondly, that the Egyptian forces accumulated on the frontier can barely keep their adversaries in check; and, thirdly, that a campaign on a large scale will become necessary before Mahdism is used up. The telegrams that reach Europe show that up to the present time there has been little more than mere skirmishing on either side. There is the chance of a great battle being fought before the British troops in Egypt can be reinforced.

EUROPE, July 29th, 1889.

During the past month has occurred in Italy a striking example of the wide-spread superstition that prevails in Catholic countries. As is well known, the Italian government has authorized for several years past a great national lottery. The drawings take place weekly in eight of the principal cities or divisions of the kingdom, viz., at Rome, Naples, Barri, Palermo, Genoa, Venice, Turin and Ancona. To an American this lottery business seems one of the greatest curses of Italy. It increases the gambling spirit, it engenders superstition, it fomented quarrels; but the most damaging of all results is the desire to gain money without mental or physical labor. The receipts from this lottery business amount to more than seventy-seven million francs per annum, and the expenses and premiums amount to less than half that sum. The apparent profit to the Italian government is therefore nearly thirty-nine million francs, or about eight million dollars. But there are some persistent folks in this world who keep on thinking and thinking, and asking for the abolition of this great moral evil in Italy. What is the good of forty million francs paid by the government for public instruction, if seventy-seven million francs are invested in this debauching State lottery? One might naturally expect that the clergy would raise their voices against it; but it is a lamentable fact that vast numbers of the priests invest regularly in lottery tickets. In Naples, where the population is about five hundred thousand, and there are more than five thousand priests, the lottery has the greatest success. In all the Catholic countries of Southern Europe there are lottery books and dream books to be found in a large majority of the families. They form a part of the stock in trade of the little shops or stores of every village. In these books are described hundreds of objects, animate and inanimate, such as houses, ships, birds, beasts, men, women, children, hunchbacks, dwarfs, etc. Some of these objects are considered lucky and some unlucky. The lucky ones are marked with numbers, and if a person dreams of a lucky object he will invariably invest in a lottery ticket bearing the corresponding number. It is on such unsubstantial stuff that the lottery gambler builds his hopes that he will win.

Some time ago a chairmaker in Naples, by the name of Gionone, dreamt that he saw a hunchback make three somersaults. In the morning he told his dream to his neighbors; they consulted their dream-books, and found that a hunchback was considered lucky and that the corresponding number was 57. The three somersaults were interpreted to mean that on the third drawing in the month (July) No. 57 would be very lucky and would likely take the grand prize. The dream of Gionone took like wild-fire. The excitement increased daily, and soon became intense. Many of the poor people sold their furniture and kitchen utensils, men