

Reviews.

THE CHURCH OF THE REDEEMED, OR THE HISTORY OF THE MEDIATORIAL KINGDOM, vol. I, containing the first five periods, from the fall of Adam in Paradise to their ejection of the Jews and the calling of the Gentiles; by the late SAMUEL FARMAR JARVIS, D.D. L.L.D., Historiographer of the Church, &c., Boston.

Circumstances have prevented us from sooner directing the attention of our readers to this valuable addition to modern ecclesiastical literature. Its value can not easily be over-stated; and we shall be the more deceived if, fragmentary as we fear it is destined to be, "The Church of the Redeemed" will not occupy a prominent and permanent place in every well-selected theological library.

As neither our time nor our limits will permit us to enter into a detailed consideration of this excellent work, we must content ourselves with subordinating the venerable and deeply-lamented author's statement of its plan.

"As far as our world is concerned, the history of the Church commences with the Fall. Properly speaking, therefore, it is the history of the divine economy of human salvation through the merits of a crucified Redeemer, beginning when sin had rendered that redemption necessary, and ending with the final subjugation of the great author of evil. We may apply to the whole mediatorial kingdom what has been said of the book of Psalms, that it presents to our view one magnificent drama. 'The redemption of man and the destruction of Satan is the plot.' The persons are—the ever-blessed Trinity; Christ, uniting in one person the divine and human natures; Satan, his host, and all other beings who have become his agents; the Church of obedient and blessed angels, and of the just made perfect, as well as the Church militant here on earth. The scenes, Heaven, Earth, and Hades.—The time of the action, from the fall to the overthrow of the apostate faction and the general judgment. The several acts, the epochs of human history.

"In these epochs, the benevolent designs of Almighty Wisdom have been apparently frustrated by the machinations of Satan, and the consequent corruptions of mankind; and it is very observable that each of these periods ends with a signal act of judgment and righteous retribution inflicted on the enemies of God; or, to use the language of St. Paul, 'the righteousness of God revealed' in blessings 'to every one that believeth,' and 'in wrath' 'against all ungodliness and unrighteousness of men.'

"I. The first period extends from the triumph of Satan, and the promise of a Redeemer, to the epoch of the General Deluge.

"II. The second commences with the ark and its inhabitants—the Church of Noah—and ends with the general corruption of the second human race, of which he was the parent; the separation and call of Abraham alone as the great father of the faithful, and the consequent abandonment of the whole Gentile world to their voluntary blindness and impurity.

"III. The third extends from the call of Abraham, and exhibits the corruption of his own posterity, included in the covenant of circumcision, which led to the separation of the Israelites, and the giving of a written law.

"IV. The fourth period contains the history of that small nation into which the chosen people had now become narrowed; of their corruptions, and especially their idolatry; and of God's judgments upon them in particular, gradually increasing in wrath as their enormities increased; from the giving of the law to the destruction of the first temple, and their captivity in Babylon.

"V. The fifth exhibits a still smaller reduction of the covenant people, and extends from the return of the tribes of Judah and Benjamin, with the Levitical priesthood, under the Persian monarchy, and the building of the second temple, until even these filled the measure of their iniquities by the rejection of the Messiah, and thus brought upon themselves the general dispersion of the Jewish race among the Gentiles.

"VI. The sixth period is that in which we live; beginning with the resurrection of Christ, by which he was declared to be the Son of God with power; and containing the divine manifestation of mercy, hitherto restricted more and more, but now open again, and enlarged so as to embrace all the nations of the world, and looking forward to the Second Advent of the Son of God, when the final separation will take place between the wicked and the good. This whole period is declared by St. John to be the last time; and it will end at the General Judgment, of which all inferior judgments of the preceding periods have been so many types. Then the enemies of God throughout the universe will be entirely subdued and punished; the sovereignty over all his creatures fully vindicated; the immeasurable distance between the Almighty and the highest of created beings fully displayed; and to the present strife between good and evil will succeed the everlasting Sabbath, the never-ending rest, promised to the sons of God—the noon-day of eternity.

Whether Dr. Jarvis has left behind him a completion of the work he had so successfully commenced, does not appear. Should the reverse, however, unfortunately, be the case, he has (to quote the words of the *Church Review*) "here built up an enduring monument to his laborious and finished scholarship; and furnished a safe guide,—alike to the student and the reader, and a strong defence of the 'faith once delivered to the saints.'

TALES AND TRADITIONS OF HUNGARY; by FRANCIS AND THERESA PULZKY. London: Colburn, 1851.

There are few countries which, in modern times, have engrossed so much public attention, and of which so little is known, as Hungary. The present volumes will, to a certain extent, supply the want of information so generally felt and complained of. Written in a lively, agreeable style, these "Tales and Traditions" convey a graphic and, on the whole, we believe, a correct portraiture of the manners and customs of the people of whom they treat. Our readers, we conceive, will be interested

with the following outline of the diversified populations which constitute Hungarian society, and give such a peculiar aspect to Hungarian life.

"The statistical reports of criminal and civil trials mark out in a striking manner the different character of the races which inhabit the kingdom. The industrious German colonists in the Saxon-land of Transylvania, in the northern county of Zipsen, and in the free towns, from that part of the population which is least mentioned in criminal reports. Murderers, robbers, and incendiaries are seldom to be met amongst them. With civil law, on the contrary, they have more than enough to do, as they are quarrelsome people, fond of law-suits. Closest to them may be ranged the Slovaks, who speak the Bohemo-Moravian dialect, and are, like the Germans, for the most part Protestants. The prisons of the counties they inhabit, are seldom filled; many of them can read and write, and are versed in the Bible. In every one of their villages there is a schoolmaster, paid by the community, not by the State. The school is always frequented. The peasants are here, as every where in the world, conservative and thrifty; and as they themselves keep up their Churches and schools they likewise avail themselves of the benefits there offered, and send the children to school without any legal compulsion: they dislike to waste their money.

In the Slavonic countries, where a dialect prevails more allied to the Polish language—in Croatia, and still more with the Ruthenians, theft is very common, especially in autumn, when the stealing of grain is often practiced. These Slovaks are in general apt to pilfer: and being like their whole race very fond of spirits, 'frays,' are frequent among them. The great majority of them are Roman Catholics; the Ruthenians are united Greeks. Among both, Priests and schoolmasters are paid from the Church, and school funds formed out of the landed property of the Jesuits and Pauline Order, which Maria Theresa and the Emperor Joseph abolished. The salary of these Priests and teachers is often very trifling; education is nevertheless gratuitous, though the school-rooms remain half empty. The peasants are not fond of sending their children to school; they prefer to give them the care of the geese and ducks on the common, or of the cattle in the field.

With the swarthy Slovaks of the South, (the northern ones and a great part of the Croats are fair), who call themselves Serbs, robbery and murder are by no means rare. The Wallack is still more treacherous and cunning; assassination and violent revenge, similar to the Corsican Vendetta, are usual with him.

The Jew seldom steals, but often cheats and harbours the thieves and their stolen goods, which he can do the more easily, as he is very commonly an innkeeper and publican, or wanders as pedlar over the country, and thus has the best opportunities of selling the stolen wares. Yet the most subtle of all thieves is the gypsy. His nimble limbs facilitate his getting by stealth into the houses; he moreover has not distinctly received the European notions of property; he is a practical communist; his principle has been for centuries—"La propriété c'est le vol."

The Hungarian occupies in criminal statistics the place between the fair and the brown Slovak. His most common crimes are horse and cattle stealing, manslaughter at a fray in the tavern, and arson; burglary, highway robbery, and murder are exceptional cases with him. With respect to arson the Hungarian law is most severe; this crime is punished with death. In ancient times it was even allowed to throw an incendiary—surprised in the deed—into the fire, and to the present day even a threat of arson is punished with heavy imprisonment.

The horse and cattle stealing is a propensity connected with the ancient nomadic life of the nation. A handsome horse or a stately bull on the great plain often so powerfully tempts the Hungarian peasant, that he can hardly resist the desire to possess it."

A SELECTION OF PSALMS AND HYMNS AND ANTHEMS, for every Sunday and principal Festival throughout the year, for the use of congregations in the Dioceses of Quebec and Toronto; Fourth edition. Toronto: Henry Rowsell, 1851.

We hail with pleasure this neat and cheap reprint. As to the character of the selection we need say nothing, its merits being well known, and bearing as it does the sanction of Episcopal authority. It is to be hoped that the reasonable price at which this volume is now afforded, will induce many congregations to avail themselves of the many advantages which it presents.

DIVISION COURTS ACT FOR UPPER CANADA, with an Analytical Index, by J. R. GOWAN, Judge of the County of Simcoe. Toronto: H. Scobie, 1851.

We are glad to find that this very requisite work has appeared; it was much needed by our legal friends. And in addition to the text, it contains references to British Statutes, Analogous Enactments, and the rules and forms in use in the Division Courts of the County of Simcoe.

POEMS, by HARTLEY COLERIDGE: with a Memoir of his Life, by his BROTHER. London: Moxon, 1851.

We have perused these volumes with deep and painful interest. Hartley Coleridge was a poet in the full acceptance of the word; and though he did not leave behind him any lyrical composition which can be characterized as occupying a higher rank than a mere fragment, he has done sufficient to "give the world assurance" that he did no discredit to the name of the author of "The Ancient Mariner." Poor Hartley's life presents few points for the pen of the historiographer; and these few are neither bright nor of much general interest.—With capabilities and acquirements which might have elevated him to the highest honours in the republic of letters, he blasted all his prospects by indulging in habits of intemperance. These habits caused him to forfeit a Fellowship at Oriel College, and doomed him to an unsettled, solitary ex-

istence in the North of England,—an outlaw from polished and literary society, and, almost, from the converse of his kind.

To analyze a collection of miscellaneous poetry is, of course, altogether out of the question; and therefore we must content ourselves with laying before our readers "a few flowers at random culled" from the volumes now before us.

When we take the history of the author into account, there is something profoundly touching in the following lines from a poem entitled

"TO MY UNKNOWN SISTER-IN-LAW."

Dearest Sister, I Am one of whom thou doubtless hast heard much, Not always well—my name too oft pronounced With sighs, despondent sorrow, and reproach, By lips that fain would praise and ever bless me, Yet deem not hardly of me: who best know Most gently censure me—and who believes The dark inherent mystery of sin Doubts not the will and potency of God To change, invigorate and purify This self-condemning heart.

Good night; 'e'en now Perhaps thou art sleeping by my brother's side, Or listening gladly to the soft, sweet breath Of thy dear babe—while I must seek a couch, Lonely, and haunted much by visions strange, And sore perplexity of roving dreams. The spectres manifold of murdered hours;— But yet, good night—good be the night to thee, And bright the morrow:—once again, good night.

Hartley Coleridge, in our humble opinion, was one of the most accomplished masters in the *Sonnet* walk of literature which Great Britain ever produced. In proof of this averment, we cite the under-quoted delicious verses. Milton, himself, would not have blushed had their paternity been laid at his door.

"The man whose lady-love is Virgin Truth Must woo a lady who is hard to win; She smiles not on the wild or wordy din Of all-confiding, all-protesting youth; The Sceptic's apathy; the garb uncouth And Cynic sneer of o'er-experienced sin, The Serpent writhing in its worn-out skin, Craving again to flesh its sated tooth, She quite abhors. She is not fond nor coy; Self-seeking love, and self-appraising scorn She knows not. She hath utterly forsworn Her worldly dower of wealth, and pride and joy; Her very beauty none but they discover, Who for herself, not for her beauty love her."

"What was't awakened first the untried ear Of that sole man who was all human kind? Was it the glad some welcome of the wind Stirring the leaves that never yet were serene? The four mellifluous streams that flowed so near, Their lulling numbers all in one combined? The note of bird unnamed? The startled hind Bursting the brake; in wonder, not in fear, Of her new lord. Or did the holy ground Send forth mysterious melody to greet The gracious presence of immaculate feet? Did viewless Seraphs rustle all around Making sweet music out of air as sweet? Or his own voice awake him with its sound?"

"Whither is gone the wisdom and the power That ancient sages scattered with the notes Of thought suggesting lyres? The music floats In the void air; even at the breathing hour In every cell and every blooming bower, The sweetness of old lays is hovering still; But the strong soul, the self-constraining will, The rugged root that bare the winsome flower, Is weak and withered. Were we like the fays That sweetly nestle in the foxglove bells, Or lurk and murmur in the rose-lipped shells Which Neptune to the earth for quit-rent pays, Then might our pretty modern Pindemels Sustain our spirits with their roundelaye."

"Long time a child, and still a child when years Had painted manhood on my cheek, was I; For yet I lived like one not born to die; A thrifless prodigal of smiles and tears, No hope I needed, and I knew no fears, But sleep, though sweet, is only sleep, and waking, I waked to sleep no more, at once o'er-taking The vanguard of my age with all arrears Of duty on my back. Nor child, nor man, Nor youth, nor age, I find my head is grey, For I have lost the race I never ran, A rather December blights my lagging May; And still I am a child, though I be old, Time is my debtor for my years untold."

Sincerely do we trust, that in this age of "Fustian, rant, and meretricious taste,"

the classic volumes of Hartley Coleridge will find a place in many libraries.

THE EDINBURGH REVIEW. April, 1851. Toronto: T. Maclear.

This is a fair average number of the Scottish quarterly exponent of Whig principles, if we can apply the term to a system which, according to the gruff, but sound, definition of Dr. Johnson, is a "negation of all principle." *Inter alia*, it contains a well-written and, considering the politics of this periodical, a candid and generous article on "Southey's Life and Correspondence." There is a touching interest in the following extract from the above-mentioned work, as illustrative of the dusky twilight of this great poet's career.

"One of the plainest signs," says Mr. Cuthbert Southey, "that his over-wrought mind was completely worn out, was the cessation of his accustomed labours. But while doing nothing (with him how plain a proof that nothing could be done), he would frequently anticipate a coming period of industry. His mind, while any spark of its reasoning powers remained, was busy with his old day dreams—the History of Portugal—the History of the Monastic Orders—the Doctor; all were soon to be taken in hand in earnest, all completed, and new works added to these. For a considerable time after he had ceased to compose, he took plea-

sure in reading; and the habit continued after the power of comprehension was gone. His dearly- prized books, indeed, were a pleasure to him almost to the end; and he would walk slowly round his library looking at them, and taking them down mechanically. In the earlier stages of his disorder (if the term may be fitly applied to a case which was not a perversion of the faculties, but their decay,) he could still converse at times with much of his old liveliness and energy. When the mind was, as it were, set going upon some familiar subject, for a little time you could not perceive much failure; but if the thread was broken, if it was a conversation in which new topics were started, or if any argument was commenced, his powers failed him at once, and a painful sense of this seemed to come over him for the moment. His recollection first failed as to recent events, and his thoughts appeared chiefly to dwell upon those long past; and as his mind grew weaker, these recollections seemed to recede still further back. Names he could rarely remember, and more than once, when trying to recall one which he felt he ought to know, I have seen him press his hand upon his brow, and sadly exclaim, "Memory, memory! where art thou gone?"

The paper entitled "Shall we retain our Colonies?" indicates, to a certain extent, a move in the right direction, and a desire to check the machinations of that "narrow and niggard school" which, with the sole aim of saving two millions per annum, would cast Britain's Colonial empire to the winds.

THE CASTILIAN RACE IN THE OLD WORLD.

From Scandinavia, which has been called "the cradle of the human race," there issued forth a swarm of barbarians, just towards the close of the Western empire, who were destined to change, in a great measure, the then existing laws and institutions of the European continent. A portion of these hardy sons of the North, under the name of Visigoths and Ostrogoths, attracted no doubt, by the salubrity of the climate and the fertility of the soil, poured down in countless hordes into the Spanish Peninsula. As England would, in all probability, have never risen to eminence, had it not been for the amalgamation of Saxon and Norman blood; neither would the Castilian have ever shaken off his lethargy, had not his dormant spirit been awakened by the vigour and heroism of the Goth. From the union of Roman, Gothic, and Arabian blood, sprang a race, at once, brave, warlike and ambitious,—a race comprising in its elements the intrepidity and hardihood of the Visigoth, with the fiery temperament and magnanimity of the Saracen,—a race which, exerting all its energies, expelled from their mountain fastnesses in Grenada, the voluptuous and faithless Moors who had so long polluted the land. The Spaniard of the present day is proud in tracing his descent from one or other of those valiant knights who, armed cap a pie, sailed forth from the plains of old Castile to contend for empire with the followers of Mohammed. But not content with overcoming the enemies of the cross in his own land, we find the bold Castilian gallantly fighting for the cause of Christendom on a distant shore, and rolling back the wave of Moslem conquest from the gulf of Lepanto to the Bosphorus.

Since those palmy days of Spanish chivalry a terrible change has come over the land; the withering influence of the Romish religion has blasted the prospects and fortunes of the nation. To this religion Spain may attribute nearly all her miseries, her misfortunes, and her vices. More destructive than the blast of the Simoom—it has sunk her inhabitants into the depths of barbarism, ignorance, and superstition; it has impoverished her peasantry, degraded her nobles, and trampled her sovereign in the dust. Once, one of the most powerful, she is now one of the weakest of the European states; at one time, one of the most polished and refined, she is now one of the most vicious and depraved. It is the grinding policy of the clergy which has almost totally transformed the character of the Castilian. Who would ever suppose that the ancestors of the present degenerate Spaniard were the heroic defenders of Numantia and Astapa; and that a fiercer contest awaited Cæsar on the banks of the Ebro, than he afterwards encountered when he staked his own and his country's fortunes on the Thessalian plains?

Although the terrors of the Inquisition have ceased to exist, the Romish Church still holds undisputed sway from the Atlantic to the Pyrenees. It is an unquestionable fact that, with the exception of a few large entailed estates which are held by the grantees, nearly all the cultivated land in the Peninsula is in the possession of the Church.

We, of the Anglo-Saxon race, upon whom a merciful Providence has bestowed the incalculable advantages of the Reformation, should cling tenaciously to the inestimable boon, fully convinced that the temporal power of the Papal Church is utterly incompatible with the principles of Christianity, and totally subversive of political, civil, and religious liberty.

It is to be earnestly hoped that the time will not be long ere benighted Spain will shake off her errors and her prejudices, and receive into her bosom the blessings and the benefits of the Protestant religion; when that time comes to pass she may again occupy that position which she once held amongst the States of Europe—although it must be confessed that instances of national rejuvenescence are rare in the annals of the world.