

(why not add the English School, of which the American is a branch?) The biographical notices of such great men as Heyne, Winckelmann, Wolff, Hemsterhuys, Ruhnken, &c., are full of interest: the detail of their struggles with almost insuperable difficulties; of their patient, indomitable perseverance; and their ultimate glorious triumph, is fitted to exert a happy influence on the ardent mind of the young student. We thank the authors for introducing us to those great masters of language, and making us acquainted with the means by which they rose; and we hail their book as a valuable contribution to Polite Literature in the New World.

The superiority of the ancient Greeks has, within the last 50 years, been commented upon *usque ad nauseam*: it may be proper to observe, therefore, that it has its limits. While they are superior to the moderns in many respects, they are inferior in others; and these, by far the most important. In poetry, oratory, and perhaps in history; in statuary, painting, and architecture—in short, in all that is included in the ideal and the beautiful, the Greeks immeasurably surpass all others; and it has been considered sufficient praise for the productions of genius of modern times, that they will bear a comparison with corresponding productions of Grecian art: but in every other respect they have been left far behind by their successors; in religion, morals, government, agriculture, the various branches of the physical sciences, their application to the pursuits of human life, and their subserviency to the ease and comfort of man. In these, and many other respects, the Greeks are no longer models; they are children in comparison with the men of the present day.

We confess, it would have given us pleasure, if this had been brought forward more faithfully in this volume. If the venerable Frederic Jacobs, in those admirable discourses on the Literature, the Plastic Art, and the Moral Education of the Greeks, had not forgotten to stigmatise their Paganism;—if while commending their poets and orators to the student, and holding up their dazzling excellencies to his admiration, he had also exposed the wickedness of their mythology, and put him on his guard

against their loose morality,—his eloquent orations would have possessed an additional claim to praise. But the *virtue* of the Greeks is too generally commended, and their mythology eulogised. Thus it is affirmed, page 351, "The Grecian States were founded directly on religion and virtue." On the preceding page, the following astounding affirmation is made, "what the peculiarity of its faith accomplishes for the Christian world,—I mean the power to set the seal of merit on humble services—was accomplished by the ancients by the religious idea of country." What would the Bible Christian, who has been taught to look upon the nation of Israel as *the chosen people*, feel, if he should hear a gray-headed professor affirming that the 'gods chose the Greeks from the mass of nations, to hold them up as their special favorites to future ages.' We decidedly object to such sentiments as these. If they argue a deep acquaintance with the stores of Greek Literature, they seem to betray but a slight acquaintance with the Inspired Oracles.

With this single exception we commend this book to students, and to those who are responsible for the training of them. It is better fitted than any other volume we know of to beget a love for classical attainments in the minds of the youth, and stimulate them in the pursuit of them. We would recommend parents, when sending their sons to college, to put a copy of this volume into their hands, that, by reading the history of the great scholars of Germany, they may be roused to a noble emulation of them.

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*The Variations of Popery.* By the Rev. SAMUEL EDGAR, D.D., of Ireland: with an Appendix, by the Rev. J. N. M'LEOD, D.D., New York. *First American Edition, revised, corrected, and enlarged by the Author.* Rev. CHARLES SPARRY, Editor.

The boasted unity of the Romish church is a mere fable. There is no such thing. Fathers and Councils contradict each other, and the decisions of one age have been often reversed by the next. Even in assigning the reasons for their distinctive practices, and in defending their peculiar doctrines, writers