

mish communion, her writings are singularly free from its peculiar tone and bias. We find in them deep Christian feeling, aspiring fervour, and chastened emotion; often a sweet and tender simplicity, illumined with a pure, still fire of contemplative devotion. It is the pious, but too introverted spirit of Thomas à Kempis flowing into the poetic mould, and, as in the "Imitation," the thought often shines dimly through a soft warm haze of sentiment. The keen scent of the Jesuits (*odora canum vis*) soon detected in these effusions the taint of Quietism—that vague suspicion which threw a shadow on the reputation even of Fenelon. In later times, the Catholic missionaries have availed themselves of the influence of vernacular hymns among the common people, and combated Protestantism with one of its own weapons. Simple rhymes or *cantiques* in honour of the Virgin and the saints are a distinctive feature of these missions, and hold the same place in France as the *laudi spirituali* in Italy.

Among hymn writers of the Reformed Church the most voluminous and best known is Cæsar Malan of Geneva. To the higher qualities of the poet this writer makes no pretence, but his hymns are characterized by ardent utterance of devout feeling, and clearness of doctrinal statement, in fluent and unaffected verse. The list of her sacred lyrists, though small, includes the great name of Vinet. He has written little, but left on his hymns the stamp of his powerful intellect, genial heart, and all pervasive spirituality. After all, it may be doubted whether the genius of the French language, with all its grace and pliancy, lends itself with such facility as the sister tongues of Germany and England to the grave and simple measures of the hymn.

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**PUBLICATION OF THE VATICAN CODEX.**—At last this long-expected work, which has for the last twenty years sorely tried the patience of the Biblical scholars of Europe and America, has made its appearance. The Vatican Codex—the queen of MSS., to inspect which Bentley, Tischendorf, Tregelles, and many others, have made journeys to Rome—is no longer a sealed book, an unknown volume. Here are its whole contents, given to the world, and available to all who can afford to pay the goodly price at which the work is published. As the title-page announces, the MS. is edited by Cardinal Mai, to whose laborious industry we are indebted for many other valuable works. Although but recently published, it has been long known that this edition of the Greek Scriptures has been printed some years. The Cardinal showed Tischendorf the whole five volumes ready for publication in 1843, and from the work itself we learn that it was printed so far back as the year 1838. Various reasons have been suggested to explain this unaccountable delay. Dr. Tregelles says that when Rome was in the hands of the Republican Government, and the authority of the Pope could no longer hinder the appearance of useful works, Cardinal Mai offered the impression for sale to Mr. Asher, the publisher at Berlin, but the terms named by the Cardinal were deemed too high, and thus the negotiation came to nothing. The French occupation of Rome, and the restoration of the Papal Government, soon prevented Cardinal Mai from publishing his edition, and thus biblical scholars have been doomed to wait another ten years for this precious boon. Now that it is in our hands, it is melancholy to reflect that the learned editor did not live to see the consummation of his labours, and that the work was finally sent forth to the world under the superintendence of another. The work is well and handsomely got up. The type is very good, and the paper very stout and capable of being written on. The text of the MS. is comprised in five stout quarto volumes, of which four contain the Old Testament, the fifth the New. The Old Testament—the Septuagint translation—is, of course, valuable, having never before been correctly published; but the New Testament is beyond all comparison that which renders this work so especially important. On this account it is much to be regretted that the one cannot be separated from the other. The Old and New Testaments must be bought together. As the cost of the work is rather considerable (£9), this is a serious matter to scholars, a race not usually burdened with wealth. It is true an edition of the New Testament alone, in smaller size, is announced as to follow hereafter; but the editor adds, some considerable time will, probably, first elapse. The Vatican Codex, thus at length given to the world, we need scarcely say, is generally regarded as the most ancient copy of the Greek Scriptures in existence.—*British Quarterly Review*.