

Whither, Herrick, Herbert, Sandys, Crashaw and Vaughan represent the right wing of this movement towards an alliance between poetry and religion, the wing that pointed in the direction of prescriptive authority embodied in an Anglican or Roman Catholic hierarchy. The corresponding wing which led to independent thought in matters of Church and State is represented practically by Milton alone; but one book of his great poem far outweighs the religious verse of the others put together. We do not propose to touch upon the vast subject of Milton here,—he alone formed the school of Puritanic poetry, and it died out with him, for we cannot count for much the weak echo afforded by Marvell, his 'satellite, paler yet bright,' as Professor Goldwin Smith aptly describes him in his biographical notice attached to the selections from his works.

Space will not allow us to devote much attention to the poems of Cowley and of Waller, and in our opinion they do not merit much. We cannot help thinking that Cowley wrote with very great ease, and cordially agree with Mr. Ward's opinion that he is now 'unread and unreadable.' Pope himself asked 'who reads Cowley?' a question which two lines in the poem, '*On the Death of Mr. Crashaw*,' enables us to answer. Pope read him at any rate:

'His faith perhaps in some nice tenets might
Be wrong; his life, I'm sure, was in the
right.'

These verses have a familiar sound to students of Pope, which can hardly be accidental. The searcher for designed or undesigned coincidences will also note down the parallelism between a well-known hymn and the following lines from Dryden's '*Hind and the Panther*':

'The gospel sound diffused from pole to pole
Where winds can carry and where waves
can roll.'

While on the subject of Dryden, we notice that Mr. A. W. Ward quotes Wordsworth's remark that his works do not contain a single image from Nature. The criticism was perhaps a hardy one, but the Editor might have noticed that it was originated by an earlier critic, no less a man than Dryden himself, who, in one of his prologues, declares that he finds:

'Passion too fierce to be in fetters bound
And Nature flies him like enchanted ground.'

There are several errors in this volume we should like to see corrected. 'Ere' and 'e'er' are doubly confounded at pp. 84 & 187. At p. 101 the putting a capital letter to the word 'master' spoils the sense of Wither's hymn. Throughout, the Editor has no fixed rule to go by in noting triplets, they are sometimes bracketted and sometimes not. Surely this-disfiguring mark is no longer needed and should be dismissed to follow the old custom of printing at the foot of the page the first word you will come to over-leaf; both were mere contrivances to prevent bad readers from stumbling.

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The Consolation, a Poem: By GEORGE GERRARD. Toronto: Hunter, Rose & Co.; 1881.

Among the many poetical productions which have marked the present period of returning prosperity, the handsome volume before us is one of the best. It treats of some of the most serious and momentous topics; but it is written in a style of sustained power, and has a freshness that imparts interest even to metaphysics. The writer of such a book deserves the thanks of all interested in our National literature. We regret that space only allows us to give a scanty extract from a volume which we commend to all lovers of poetry:

'When some fond mother sees upon her breast
The first-born infant quietly at rest,
What happy thoughts fleet inward as she
lies,
And oft escape half formed, in gentle sighs;
She thinks not of the past, for he has none,
On future years alone does sweetest fancy
run.'

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Studies in the Mountain Instruction, by GEORGE DANA BOARDMAN. New York: D. Appleton & Co.; Toronto: Hart & Rawlinson.

As its title indicates this work is an exposition of the Sermon on the Mount by the learned pastor of the First Baptist Church of Philadelphia. He takes as his central idea the words of the Master: 'Be ye perfect even as your heavenly Father is perfect,' and shews that Jesus Christ came to save men from the evil in and around them and raise them to God's standard of moral perfection. This standard is presented in the Sermon on the Mount. In so far as its teaching is appropriated and carried out in this life will men be perfect and redemption