

man has become less heroic, are an interesting part of the book. The part which we could best have spared, is that which relates to the pranks of an American youth, nicknamed "The Prince," with a Greenland beauty, called Concordia. The book is Yankee, not in a disagreeable sense, but as having a strong tinge of Yankee adventurousness and audacity, which come out conspicuously—breaking through ice with the *Panther*. We are not told where the *Panther* was built, but she seems to have done credit to her builders.

THE CHRISTIAN'S MANUAL: being a book of Directions and Devotions to be used daily, and especially in preparing for the Holy Communion. Toronto: Adam, Stevenson & Co. 1872.

This little work, written, we believe, by an Anglican clergyman of the diocese of Toronto, and dedicated to the Bishop of the diocese, is extremely creditable to the earnest piety of the author. He evidently belongs to what is commonly called the "High Church," and his views on the Eucharist will, perhaps, prove unacceptable to some sections of his own communion; yet, controversy apart—and we do not think it is obnoxiously prominent—the "Manual" ought to be of essential service to all English Churchmen. It provides, within a brief space, a complete scheme of personal and family devotion, self-examination and preparation for the reception of the Communion. The prayers are, for the most part, taken from the Liturgy of the Church of England; the hymns, selected with admirable taste; and the admonitions to the reader, are well calculated to stimulate worshippers "to be spiritually-minded which," as St. Paul informs us, "is life and peace."

We may add that the manual is, in point of price, within the reach of all, and that, typographically, it is all that can be desired.

ORIENTAL AND LINGUISTIC STUDIES. The Veda, the Avesta; the Science of Language. By Wm. Dwight Whitney, Professor of Sanskrit and Comparative Philology in Yale College. New York: Scribner, Armstrong & Co.

This work is made up of a number of papers which originally appeared in American periodicals or were embalmed in the transactions of learned societies. The endowment of a Professorship of Sanskrit and Comparative Philology is, of itself, a creditable proof of intellectual life; and the republication of these essays seems to indicate that Prof. Whitney hopes to interest and instruct a wide circle of readers. As collected in the volume before us, they treat of

two subjects more or less connected by the author: the sacred literature of the Hindu and Iranian nations, and the origin and development of articulate speech—the former pertaining to Comparative Mythology, the latter to Philology.

So far as the primitive religions of the Aryan race are concerned, the mass of educated men are still in gross darkness; but this is not to be wondered at, when dignitaries of the church are hopelessly at sea regarding the existing beliefs of the people they propose to convert. It was only the other day that the Archbishop of Canterbury pulled a hornet's nest about his ears by stigmatizing a number of Hindu youths, now studying English law at one or other of the Inns of Court, as "heathens" and "idolaters." Dr. Tait went so far as to express the whimsical apprehension that London was in imminent danger of being converted to Brahminism. The imputation was resented with what appears to us unnecessary warmth; but the Hindu is extremely sensitive, disputatious, and fond of self-assertion. The truth is, the gulf between the creed of the intelligent Hindu and that of the lower castes and the pariahs is practically immeasurable. It is wider than that which divides the ethereal mysticism of Fenelon and Pascal from the simple devotion of the Italian *contadino*, or that which served to distinguish the mad capers of an Athenian slave at the Dionysia from the philosophic contemplations of the Porch or of the Grove.

As far back as we can trace them in the Veda and the Avesta—for both are of kindred origin—the Oriental beliefs were pure forms of nature-religion. Before the Hindu had set foot within the fertile peninsula—in a remote past when he still gazed wistfully across the Indus upon the promised land—his faith had found a permanent record in writings which are with us to this day. The gods of Greece are conjecturally resolved into human embodiments of the powers of nature; in India we find the spiritual religion itself, out of which sprang the Titans and their somewhat degenerate successors, the deities of Olympus. Anthropomorphism had not yet been developed when the hymns of the Rig-Veda were chanted by dusky worshippers. There was a god in the fire and a god in the breeze—in the rosy dawn and in the sober depths of the clear, blue sky. We are thus brought closer to the momentous question:—What is the origin of the world's religions? Did they uniformly begin with the impersonation, in a spiritual form, of the beauty and the power displayed in earthly phenomena? Or was there an anterior faith,—purer than these—which taught that there were not "gods many and lords many"—numerous as the manifestations of nature—but one God alone, whom men saw in clouds and heard upon the wind? A collection of writings which confronts the student