

Reviews.

DEIRIANA, CONSISTING OF A HISTORY OF THE SIEGE OF LONDONDERRY, AND DEFENCE OF ENNISKILLEN, IN 1688 AND 1689, WITH HISTORICAL POETRY, BIOGRAPHICAL NOTES, &c. By the Rev. JOHN GRAHAM, A. M., Curate of Lifford, in the Diocese of Derry.—Toronto: Printed for a Committee.

Although we seldom like to see "an old friend with a new face," yet it gave us much pleasure to find that *Derriana* was re-printed in this City. It was first published in Londonderry in the year 1823 and had an immense circulation among the loyal Protestants of Ireland. And we have no doubt its large sale here will shew that its merits are equally appreciated by those who though at a distance from their loved native land, yet cherish the early reminiscences and sacred history of their country, with a lively zeal. The author of this history, the Rev. John Graham, Rector of Magherafelt, has entered long since into his rest. Well does the writer hereof remember the venerable old man at a Grand Lodge Dinner at Morrisson's in Dublin in the year 1834, and the enthusiasm which was evinced throughout that great and influential meeting, on his rising to respond to the "Primate and Church of Ireland."

His history of the Siege of Londonderry and the defence of Enniskillen, shews much research, in fact the author devoted his leisure hours to the study of these events, and even among the Roman Catholics his book is referred to as a true statement of the events of the critical period comprised in his work. And when anything can be recorded in any wise favourable to King James or his adherents it is mentioned; for instance, on the violation of "protections" given to Protestants at the siege of Derry, he tells us, "Great animosities now arose in the Irish camp on account of this cruel treatment of the protected Protestants. The few of that persuasion in the army resented it highly, while almost all the Romish officers condemned it." But this honest feeling of indignation did not extend to their perfidious leader, for "A representation was made of this cruel proceeding to James at his Court in Dublin, but so far from resenting it or ordering the perpetrators of the massacre to be punished, he railed against the Protestants in general as false, perfidious rebels."

The "bursting of the boom" is described in nervous, energetic language. We may well conceive the gratitude with which this event was received by the unfortunate besieged when we read governor Walker's account of the straights to which they were reduced, "This relief," says Walker, "arrived here to the inexpressible joy and transport of our distressed garrison, for we only reckoned upon two days life. We had only nine lean horses left, and one pint of meal to each man. Hunger and the fatigue of war had so prevailed among us, that of seven thousand five hundred men, regimented at the commencement of the siege, we had now alive but about four thousand, three hundred, of whom at least one fourth part were rendered unserviceable."

We strongly recommend *Derriana* to our readers.

LONDON LABOUR AND LONDON POOR. By HENRY MAYHEW. Toronto: T. Maclear.

We have before us the ninth number of this serial. Its interest continues unabated; and there is a profusion of those curious statistics and graphic delineations of character which render Mr. Mayhew's book one of the most original and interesting works of our day.

BULLETIN OF THE AMERICAN ART UNION.—New York.

We have just received the numbers of this excellent periodical for June, July, and August, and with pleasure express our opinion that they fully bear out the estimate which we formerly took of its merits. So far as the literary department of the portions of the work before us is concerned, there is nothing left to be desired. The principal articles are conceived in a spirit of once poetical and artistic, and bear evident marks that they are contributed by writers conversant with the subjects which they discuss. In particular we would refer to "Letters on Portrait Painting," the first of which appears in the number for August, and is replete with practical information regarding this important department of the fine arts.

Of some of the pictorial illustrations contained in these *Bulletins* we must speak in less laudatory terms. The plates in the June and July numbers, entitled, "The Stable" and "The Game of Chess" are altogether unworthy of a periodical of such respectable pretensions. Though the designs, particularly that of the latter print, are deserving in many respects of commendation, the less that is said about the engravings the better. They remind us of the wretched mezzotints which used to infest England some fifty years ago, and which, fortunately, are now rapidly becoming matters of history. Most unreservedly, however, can we record our approbation of the two outline prints "Leather Stocking at the Grave of Chingach-Gook," and "Old Diedrech Knickerbocker." They are eminently truthful and characteristic, and convey

a most favourable impression of republican American art.

We have received some detached engravings from the *Union*; but their merits call for a more extended notice than we can afford to bestow upon them at present.

SCENES IN OUR PARISH.

NO. V.

THE STRAWBERRY FEAST.

(Concluded from our last.)

Even now, though the tasteless hand of a waywarden has been there, and smoothed it in some degree; and though three or four ugly houses—I will not call them cottages—have been perched on the banks, as is the fashion of the people here, wherever they find waste ground, and whenever they can collect stones and lime sufficient, without asking leave or license of the lord of the manor, much less of poet or painter; still the lane has many beauties, steep and broken banks, and pieces of rock in some parts bare, and in others wreathed with ivy and woodbine, and tufted with dwarf oaks and hazels; and still in the time of winter rains, the stream which had been forced on one side and covered over, asserts its ancient right to the middle of the way, and gushes free, and clear, and sparkling, and rejoicing down, making again uneven and rough, the path, which a vestry meeting had ordered to be smooth, and dancing and dashing in defiance even of a waywarden. The scene of our festivities was a large lofty room, in an awkwardly built house, designed originally for the agent of a certain concern which failed, as many other concerns have done; so that for years the extensive works connected with it have lain void; offering irresistible, or rather unresisted, temptation to some of our lawless people for breaking windows, carrying away tiles, and stealing old iron: but the great house was let to a poor, but very respectable family who thankfully allowed us the use of their large room on these occasions. It was a curious old place altogether; but its chief charm was the garden, built according to the taste of the times, sixty years ago. Perhaps I should have said laid out, but there were so many flights of stone steps leading through brick arches, to broad straight walks one above another; and so many square summer-houses with stone walls, and square doors and windows, that your first thought was of the buildings; and stiff and formal enough it must have looked when it was first planned. But now that the brick arches were falling to decay, and ornamented with faithful wall-flower, and wreathed and half covered with ivy, that the summer houses have lost many of their straight lines, and that old trees shaded, and jessamine and wild clematis, concealed the rest and the steps were so broken, that we were obliged to be careful how we ascended them;—it had become interesting from its appearance of antiquity, and it offered wild and strange scenery to those who were old enough to love the picturesque,—and danger and difficulty enough for those who were so young as to delight in adventure. For when we reached the top of the last flight of tottering steps, we found ourselves in a wilderness, where up the steep side of the hill grew untrimmed bushes of red and white roses, tangled with the wild bramble, and overtopped by stately old pear trees; and there were overgrown branches of all sorts of luxuriant lilac, and the beautiful jessamine untrimmed for years and years, threw itself on the long grass at the foot of the moss-grown trees, as if in despair of finding support, and hopelessly longing for sunshine. Then, when we had pushed our way through these, we came amongst the under-wood hazel bushes, scarcely taller than the giant docks and nettles that grew amongst them; and many a frock was torn, and many a tumble we met with, before we reached the arched summer-house, with the bath in the middle, at the very top of the hill. And, O what a view we had then! The steep and singular garden up which we had just climbed; the old buildings and tall chimneys clustered together so very far below us; the barren and quarried hill, with its yellow spots of gorse and broom, and its purple shade of heath, raising itself above the dark heaps of dross on our own side; and then the river, the beautiful, soft, flowing river that we have all loved so well, laving as kindly our rough and barren banks, and holding its pure mirror to us, as truly as to the embellished and fertile scenery on the other side; and how clearly we saw every reversed image of the trees in the little copse wood beyond,—the thriving willow, the silver stem of the beech, and the red seed of the maple; and how very pretty we always thought the little farm house looked, that stands amongst the poplar trees; and we liked it all the better, because it was a porter's lodge once, to the monastery which in old time stood a little to the west of it; and of which we still trace two or three ruined buttresses in the next field to that, where those aged elms grow, which formed part of the avenue to the gateway.

We could not look on such green fields and such pleasant lanes, and not long to be there, so we used to hurry our tea, that we might have time for a walk before the strawberries. Not a brisk half-hour's walk, such as we were obliged to take for exercise every day, but one, long and rambling, and loitering. On the other side of the river, too,

where we went so seldom, and we might load ourselves with blue-bells, and red-maple seeds, and crooked pieces of sticks, and moss, and snail shells; and we might run out of the way after the moths and butterflies, and we might stop to watch and wonder at the shining beetles, with their quivering and jointed antennæ, like lordly crests—for they are the knights in black armor of the insect world. O the wonders we saw! The delight of those walks to us when we were children, and even when we ceased to be children! you know how very pleasant they used to be to us. For she whose company is at all times a pleasure, was accustomed to join us then, and any others for whom we had particular esteem or value: generally F——, and more than once your kind friends W—— and N——.

You know how we enjoyed those evenings. You remember the sloping and silent field, where the pear-trees grow, and where we sat so long by the side of a sparkling mill-stream. You know the narrow road where the limes are planted; and the wide pasture where the quiet cattle are; and you can see, in your mind's eye, the stile and the low wall on which we have all rested so often, at the top of the steep wood where we used to gather the pensile flowers of sorrel and wood anemone and where the stately fox-gloves grow in such wonderful and gorgeous luxuriance. But you recollect also the elastic foot, that bounded down that path, and must never bound there again. You remember the light form that climbed the topmost trees' highest bough, and gloried in the danger.—You can hear, even now, the shout of the clear sweet voice that is hushed for ever. You shudder at the remembrance of the daring, with which that light hearted and dauntless one rocked our boat, as it glided over the calm and deceitful water.—O, the glory of our party is gone! We shall have no more Strawberry Feasts; no more such meetings of rejoicing! O, my dear friend! you should not have given me this subject, and I should not have attempted to write on it.

LAY INFLUENCE IN THE CHURCH.

This subject is attracting considerable attention in Great Britain and the Colonies. Under the old theory of the English Church, the voice of the Clergy was expressed in Convocation, and that of the Laity by the Sovereign and Parliament. The Canons passed by the former bound the Clergy only, and were also sanctioned by an Act of the Legislature. It is to be observed also, that by the Test and Corporation Act, passed soon after the Restoration in 1660, none but Churchmen could be members of either House of Parliament, and this gave the Church considerable security. It is generally felt, however, that this theory no longer holds. The House of Lords has members of every shade of Christian opinion; and the lower House, not content with the Socinianism of a Fox, the Quakerism of a Bright, or the liberalism of a Cobden, is hankering for the admission of Jews within its walls. However well fitted these gentlemen may be to legislate in temporal matters, we think none will contend that they are in any way suited to be lawgivers for the Church, or likely to defend and advance its interests. They may be exceedingly sincere and conscientious, but this very sincerity and conscientiousness would lead them to pull up and destroy, rather than protect and strengthen, the institutions of the Establishment.

This is an obvious difficulty in the principles on which the Church Legislature or Convocations shall be remodelled. It is plain that in the present temper of the age, to say nothing of abstract propriety and primitive usage, it is desirable that the Laity should have some voice in the Government of the Church, and as we have seen in the Debate on Lord Redesdale's motion on Convocation, very high and learned dignitaries contended for their admission. While, however, the principle is admitted, the terms and qualifications have yet to be settled, and this settlement demands the most serious caution and forethought. In the *Scottish Ecclesiastical Journal*, recently commenced in Edinburgh, (and which we are happy to hail as a sound and zealous fellow-labourer in the cause of Christ's Church, and exceedingly well adapted to diffuse correct principles and truly evangelical doctrine in a region infested by heresy and distracted by schism), we find some very just remarks on this subject:—

"The experience of history warns us that undue delay is apt to lead to agitation and pressure—it may be, to surprise and concussion. Anything of this kind would be most unseemly as well as dangerous to the peace and well-being of the Church; and therefore we desire to see it wisely anticipated. But no less necessary is it that the consideration of the subject by the Clergy should be full and deliberate and mature. A hasty admission of the laity without the most careful definition of their rights and privileges, and a prudent foresight into the various results which might ensue, would assuredly be disastrous, at one time or other, to union and order, while, if the laity were once admitted, the terms of their presence would not be easily altered. To the previous deliberation on the subject, the laity should be no parties directly—further than affording their aid, if asked, in shape of opinion or information. We feel sure that their rights and

interests will be safe in the hands of the Clergy, and that the perfect understanding and mutual confidence which should exist between the Clergy and Laity will be best maintained by the absence of all interference *ab extra* with the existing Synods. The sole object of both—the advantage of the Church—will, we believe, be easily attained by the present ecclesiastical legislature deliberating and adjudicating upon the matter; and if the result should be in favour of the admission of the laity,—by the Synod inviting them on certain fixed terms to take their place in the Assembly."

These remarks of course apply chiefly to Scotland, where the Church is unfettered by any connection with the State, and has full power and authority to deal with these matters as to it shall seem just and expedient. It would certainly be desirable we think, that the Scotch Synods, which are now exclusively clerical, should take the initiative in the proposed alteration, and prescribe such just and wise rules for the admission of lay members as would meet their concurrence and secure their ready acquiescence. This (if we recollect rightly) was done in Connecticut, where the Conventions at first were formed on the Scotch model, and there as is confessed, the true Church laity have proved of inestimable advantage by their counsels and practical wisdom. The same result has been experienced in other Diocesan, and in General, Conventions.—The mixture of laymen well acquainted with the Prayer book, deeply attached to its teachings, and trained by professional studies and business transactions, to habits of close thought and accuracy, has manifested its wisdom and value in practical details and legislative action. When difficulty has arisen, it has not come from such as we have described, but from those who were not possessed of these indispensable qualifications.—Ignorant of the doctrines of the Church, and sympathizing with Puritans and dissenters, or Liberals and Latitudinarians, they have put themselves in opposition to sound doctrine. Neglecting the sacraments and despising the decent order of the ritual, they have set themselves against the devout celebration of the former, and the ceremonies and usages which the well-instructed Churchman delights to observe. Destitute of a becoming reverence for the House of God, and looking at a Convention as a place merely of debate and contention, they vex the ear with the rapid effusions of ignorance and ill-temper, and wickedly asperse those who are set over them in the Lord. We mention these things, which are glaring evils in the practical workings of our systems, that the Churches of England and Scotland may guard against them, if possible. Well may the zealous Churchman say of such, "Into their assembly, mine honor be not thou united,"—neither shall they come into mine.

The admission of the Laity into the English Convocation will be perhaps a matter of more difficulty, on account of the connexion of the Church with the State and the probable interference of Parliament with the matter. Besides, "her Majesty's advisers" will have to undergo a pretty strong "pressure from without," to make them consent to any meeting whatever of that body.

It is, however, somewhat strange to us to find the able Journal above quoted, citing the notices of the Standing Committee of New York, in reference to the visitations of the Bishop of Western New York, and the Jubilee celebration, as "shewing the extent to which lay interference may proceed, if not duly guarded—an extent which cannot be considered to be in accordance with ecclesiastical principles, and which we should be sorry indeed to see imitated here or elsewhere."

Now, what there is in these acts of the Standing Committee which is so formidable and unecclesiastical in the eyes of our esteemed contemporary, we cannot imagine.

The Diocese of New York is, by the permission of Divine Providence and the unscrupulous exercise of the might of an Episcopal majority, deprived of the services of its Diocesan for an indefinite period, and under these circumstances according to the Canons of the Church and of the Diocese, the Standing Committee become *pro hac vice* the *Ecclesiastical Authority* of the latter. But this does not vest them with *Episcopal powers*, properly so called, but merely with the exercise of such administrative and canonical duties as they may constitutionally and lawfully discharge. It is true that the Committee in this Diocese consists of four clergymen and four laymen, but the President and Secretary both belong to the former order. Moreover in matters of discipline affecting the clergy, it is carefully provided that the clerical members alone shall have cognizance of the offences, and authority to act in relation to them. The request to the Bishop of Western New York, was made in virtue of an express Canon of the General Convocation, providing for such cases as that of this Diocese; and the routine of the appointments was arranged as best might suit the convenience of the Parishes as well as the Bishop. It has been the dictate of delicacy on the part of the prelates, who have kindly afforded their services to this afflicted Diocese, to leave the order of these appointments to the Standing Committee, while in their own they determine them at their own discretion. The examination of the testimonials for Candidates for orders by the Standing Committee, is one of the