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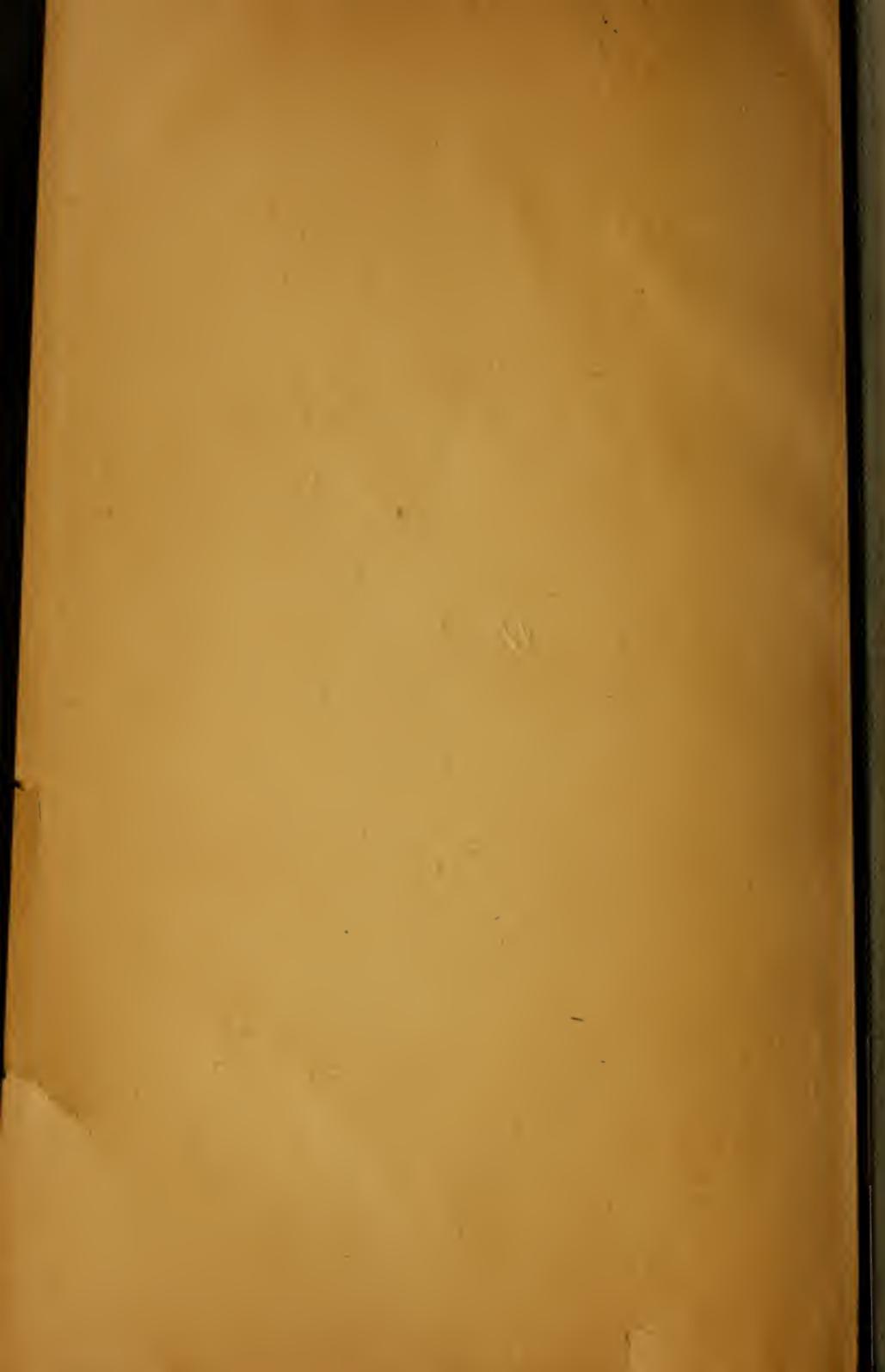


Unitarian Hymn Book

from
the 4th Edition

Jan 1846

by N. L. Frothingham -



THE
CHRISTIAN EXAMINER

AND

RELIGIOUS MISCELLANY.

VOLUME XL.

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THE
CHRISTIAN EXAMINER
AND
RELIGIOUS MISCELLANY.

JANUARY, 1846.

ART. I.—SAINT AUGUSTINE AND HIS TIMES.*

BUSTLING and utilitarian as our age is generally called, it cannot reasonably be accused of slighting the lessons of the past or despising the names of the good and great of former times. Indeed, the very ardor with which we are urged to join in the bold enterprises and sanguine movements of the day has led many to take an opposite turn, and seek in the study of antiquity a quiet and a wisdom which they find not in the restless tumult around them. They meet with more to soothe and edify them in the Greek and Roman classics or the Christian Fathers, the wisdom of Indian sages or Egyptian priests, than in the

* 1. *Histoire de Saint Augustin, Sa Vie, Ses Œuvres, Son Siècle, Influence de Son Genie.* Par M. POUJOLAT. Paris. 1845. (History of Saint Augustine, his Life, his Works, his Age, the Influence of his Genius. By M. Poujoulat.) Three Vols. 8vo.

2. *A Library of Fathers of the Holy Catholic Church, Anterior to the Division of the East and West.* Translated by Members of the English Church. Oxford. 1840—45. Vols. I—XX. 8vo.

3. *Ancient Christianity and the Doctrines of the Oxford Tracts for the Times.* By the AUTHOR OF "SPIRITUAL DESPOTISM." Fourth Edition, with Supplement, Index and Tables. London. 1844. Two Vols. 8vo.

pages of political newspapers or reform magazines, the visions of financial schemers or the disputes of sectarian divines.

While we are receiving from the principal nations of Europe every school of new philosophy and every project of social innovation, we are assured from the same quarters by other voices, that all philosophy is a sin against faith and all innovation is a rebellion against authority. France gives us Fourier with his promised millennium of industrial association, and De Maistre with his eulogies of the dark ages and his predictions of the return of Papal dominion. From Germany the reverent voices of Adam Moehler and Frederick Schlegel have entreated us not to listen to the war-notes of Frederick Strauss and Henry Heine, nor prefer to the ancient Church with its literature of faith, modern rationalism with its literature of the senses and understanding. England, too, our own England, sends forth antagonist influences quite as various. Robert Owen comes to teach us his plans of socialism, and Dr. Wiseman writes to win us back to the Roman Church. Carlyle calls the Pope a miserable chimera, and Kenelm Digby lauds the Papal ages, as the "ages of faith." With one hand our mother country gives us railroads, and bids us by her example traverse the ends of the earth; with the other she holds out to us the Oxford Tracts, and insists upon quietude, fasting and prayer as the path of peace and the way of life. As a people we are ready to welcome every form of foreign influence, and, whether moved by imitation or our own dispositions, are beginning to exhibit on a large scale the antagonist tendencies of which we have spoken. We are carrying out democratic theories, and giving full scope to priestly domination; we are establishing Fourierite communities, and building stately cathedrals; we are engaging in earnest enterprises of business and reform, that agitate the soul, and encouraging music, painting, sculpture, gardening, and the arts, that soothe the soul. We are erecting fine houses as if we were to live forever, and laying out beautiful cemeteries as if it were no great ill to die. From some traits of our character it would seem as if David Crockett with his noted adage embodied our national genius, while in other traits we show some kindred with Old Mortality and his love of wandering among the graves.

1846.]

New Hymn Books.

Nathaniel Langdon Frothingham

ART. III. — NEW HYMN BOOKS.*

THIS large array of Hymn Books, most of them very recent, and some just from the press, certainly indicate an unusual attention to one of the most popular departments of sacred literature, and one of the most interesting helps of social worship. We must admit that it indicates something more, — a want of perfect satisfaction with any Collections heretofore in use. In both these respects it reminds us of the Collections of church music, which have lately been multiplied in a corresponding manner, to meet new wants in our religious congregations. With respect to these latter, however, we cannot but suspect that the interests and peculiar tastes of the compilers have had at least as much influence in promoting the enterprise, as any wishes of the people. We cannot help looking with some mistrust on rapid successions of works of psalmody from precisely the same hands, and feeling that the spirit of fickleness or of trade may have had too great a share in them. It is true, that some excellent new tunes are thus

* 1. *Christian Hymns for Public and Private Worship.* A Collection compiled by a COMMITTEE OF THE CHESHIRE PASTORAL ASSOCIATION. Boston: Crosby & Nichols. 1845. 16mo. pp. 454.

2. *A Collection of Psalms and Hymns for the Sanctuary.* Boston: J. Munroe & Co. 1845. 12mo. pp. 586.

3. *A Collection of Psalms and Hymns for Social and Private Worship.* Revised Edition. With Supplement. New York: C. S. Francis & Co. 1845. 12mo. pp. 520.

4. *Hymns for Public Worship.* Boston: Andrews, Prentiss & Studley. 1845. 16mo. pp. 416.

5. *A Manual of Prayer, for Public and Private Worship, with a Collection of Hymns.* Second Edition. Boston: J. Munroe & Co. 1845. 12mo. pp. 394.

6. *The Psalmist: A new Collection of Hymns for the use of the Baptist Churches.* By BARON STOW and S. F. SMITH. Boston: Gould, Kendall & Lincoln. 1845. 16mo. pp. 784.

7. *Psalms and Hymns, for Christian Use and Worship;* prepared and set forth by the GENERAL ASSOCIATION of Connecticut. New Haven: Durrie & Peck. 1845. 16mo. pp. 720.

8. *Church Psalmist: or Psalms and Hymns, for the Public, Social, and Private Use of Evangelical Christians.* Fifth Edition. New York: Mark H. Newman. 1845. 16mo. pp. 653.

9. *Hymns and Anthems.* London: 1841. 16mo. pp. 120.

added to the common stock ; and what is still better, some fine old cathedral strains have been awakened from their long silence to inspire the devotions of modern assemblies. It is true, also, that some varieties of measure and tone unknown to former choirs were needed, to bring into vocal expression the fresh stores of sacred poetry, and to match with the demands that the prevailing use of the organ has introduced into our churches. We do not say that great improvements have not been made in this branch of a divine art, by what has been lately and so abundantly published. We believe that there have. At the same time, we have found something confounding in the accumulation of books of this description. We have watched with no little uneasiness the capricious changes that they have encouraged. We have seen the evils that altered harmonies, changes uncalled for, different pieces under the same names, and the distractions of an almost endless variety, can hardly fail to produce. This will not seem a long digression from the subject we have taken in hand, or indeed hardly a digression at all, if we consider the intimate relation that exists between the words of a hymn, and its musical effect in the tune that has to be adapted to it. We ought to remember, what the compilers of hymn books are very apt to forget, that a hymn is not a copy of irregular lines, that may be clogged with consonants, or broken up with pauses, or stifled with syllables but half vocal, or set on with uneven feet, according to the writer's pleasure. It is not written to be read alone, and by the eye merely, or to be declaimed with the freedom of rhetoric. It is a melodious composition, that should almost sing itself; confined within rhythmical laws of its own, and to be chorally represented. The old masters of holy verse were more attentive to this important point than their successors have for the most part been.

But let us return to the class of books more directly under our review ; especially to those examples of it, which we have placed at the head of this article, and thus bound ourselves to give at least some imperfect account of. On surveying their number, our first impulse was to be glad that so much attention had been given to the good work, and that so many differing voices had been called out to praise God and Christ. There is no danger, no objection

here, of the kind just mentioned. Each hymn book stands single in the society that has adopted it, undisturbed by any divisions or discords. It is almost sure to remain long enough to secure the attachment of those to whom it has grown familiar. It is not likely, at least at the present time, to be an object of pecuniary speculation, or to be touched by any but the highest motives. The most successful compiler can scarcely expect that his labors will travel far beyond those for whose benefit they were prepared. Our congregations are generally slow to encourage changes. Economy, as well as habit and revering associations, will tend to keep them in the use of what is already in their possession. Nevertheless, circumstances are continually arising that make innovations desirable. Hymn books will fall out of print, as they insensibly decline from the estimation in which they were at first held. New societies are forming, that have only to select the one that shall recommend itself the best to their preference. Different religious views, and not only these, but different impressions of the sentiment that a hymn should most suitably convey, will lead to a choice in conformity to them. There can be no doubt, moreover, that improvement will follow in the train of successive attempts. Better arrangements may take the place of those that now seem good enough. A richer copiousness or a more perfect selectness may be exhibited than has ever been yet. Some pieces, even, of the elder day may be presented with more force and beauty, while constant accessions of devout strains, from that fountain of the spirit which is always flowing, will pour their tribute into future repositories and perhaps constitute their chief glory. We believe in progress. The best has not come, and we shall never see it come. Meanwhile, let us receive with courtesy every candidate for so holy an office as that of leading this part of our devotions, examine his claims with candor and discernment, and neither think that the work requires to be hurried nor that it can ever be done.

With these views, we rejoiced, as we have said, to see so large a company coming forward, bringing the results of their industry and taste to a good cause, and into fair competition for public favor. We do not know that this gratification has been materially abated by an examination of

the works themselves. They all have merit, and each one has some point of advantage which it is entitled to claim as peculiarly its own. We were occasionally inclined, indeed, to raise a question, whether this were a well-chosen time to multiply Hymn Books to such an extent, when Dr. Bowring is so busy, and Mr. Montgomery, though he has written several pieces that are eminently good, is enjoying a degree of reputation which we do not think he will permanently retain. This objection, however, seemed to press with less weight, as we thought to make it of very serious importance. Another preliminary question crossed our minds from the circumstance, that but a short time has elapsed since the publication of the "Christian Psalter," of which an extended and most favorable notice appeared in the Monthly Miscellany so lately as March, 1842. But we considered the difficulty, if not impossibility, of satisfying all with the same performance. We considered the manifold wants of different congregations. It ought also to be taken into account, that many of our societies have become attached to the Collections that they have had long in use, and prefer making them the basis of an enlarged edition, to introducing an entirely new work. This cause will be seen to have contributed to make the number here before us so large as it is. Nor had it been inactive before, as one or two remarkable instances remind us. This was the case with the excellent though disjointed Collection used by the Church in Brattle Square, which bears upon it the labors, though not the names, of two distinguished pastors, Buckminster and Palfrey, and of which the second edition was issued only ten years ago. It is true also of the very inferior one — as we are compelled to regard it — of the West Church, which appeared in 1823.

Having thus alluded to former endeavors, we hope not to be thought tedious nor to speak irrelevantly, if we review a little what has been otherwise done by our denomination in this department. Fifty years ago, an insensible change of religious views had rendered offensive many of the doctrinal expressions that abound in the writings of Dr. Watts, some of which he would not himself have consented to utter in the latter part of his life. Dr. Belknap, aided silently by Dr. Clarke, then published his "Sacred Poetry," which was received with great approbation and widely

circulated. With the power of its miscellaneous novelty, it displaced, though not so rapidly as we should have supposed, the strong work of that one master-hand. In 1812 a small supplement of twenty-eight hymns was added to it, without increasing in any considerable degree its usefulness, and in this form it continued unchanged, though often reprinted. The book had, however, several grave and essential faults, some of which were pointed out with a sharp criticism in the *Christian Disciple* of 1821, by the compiler, as we believe, of one of the works now brought under our notice. About that time, appeared the *New York and Andover Collections*, which were both reviewed together in the same volume of the *Disciple* that has just been named. The first of these, though executed with taste and ability, did not spread itself very extensively beyond the church for whose benefit it was originally designed. The second, Mr. Dabney's, if it did not win more praise, found more acceptance. In its original form, and afterwards in an enlarged and improved one, it made its way pretty successfully among our congregations, where it still maintains a place. Nevertheless, there was nothing as yet to take the stand of favor, from which Belknap's Collection had irretrievably fallen. In this state of things, Dr. Greenwood of King's Chapel came forward to supply an acknowledged deficiency, and in 1830 published his "*Psalms and Hymns for Christian Worship.*" The book attained at once to an extraordinary success, that was owing both to its real merit and to the beautiful fame of its author. When it came to the sixteenth edition, it was amended by a supplement and by the substitution of a few hymns for others, no further changes being contemplated, and we see it now arrived at its forty-first edition, and introduced into the service of more than seventy worshipping assemblies. This was certainly a great deal to accomplish. But there did not long remain a perfect content. Choirs complained that too many of the pieces could not be easily presented with good musical expression; and preachers thought that they discovered after a time some lack of variety in the topics, and some difficulty in finding such as would correspond to the sentiment of their discourses. Thus it came to be supposed by many, that the book was rather a rich and tasteful repository of sacred verse, than adapted to the

popular want and to constant use. These alleged defects we do not conceive to be altogether imaginary. We are disposed to ascribe to them, more than to any other cause, the great disposition that has been shown to try for something better. We ought not forget, meanwhile, to mention two other works that were nearly contemporary with this,—Dr. Willard's "Hymns," and the Springfield Collection. In the first of these, which was printed in the same year, the venerable author was so governed by his favorite idea of producing "an invariable coincidence between the poetic and the musical emphases," as to sacrifice to it almost everything else, and leave but little emphasis to the poetry. The other, the faithful labor of an accomplished mind, committed a great error, as it always seemed to us, in the unlimited freedom which it allowed itself of altering at pleasure its originals. The "Christian Psalter" of Mr. Lunt may be regarded as the first attempt to meet what seemed to be a new want. He adopted the improvements that had been introduced by his predecessors. He adhered scrupulously to the language of the writers from whom he borrowed, restoring it as far as possible where it had suffered changes. He presented a tabular reference to the Book of Psalms on a single page, instead of breaking up the unity of the whole, and disturbing the arrangement of the parts, by the needless division into psalms and hymns. This was formerly the universal custom, and is retained by two of the three performances not of our denomination, of which the titles are annexed,—that of the General Association of Connecticut, and that "for the use of Evangelical Christians." His method is the most perfect that we have anywhere seen, simple but yet ingenious, novel but natural at the same time, enabling us to turn at once to the subject we are seeking. His judgment has led him to prefer the bold strains and strong Scriptural imagery of the early masters in the art, to the flow, if more graceful, of modern numbers. We are inclined to think that this has given to the "Psalter" an antique air, which, while it is admired by some, fails to commend itself to the choice of others. Hence in part that anxiety to provide further means, which is indicated plainly enough by the occasion of this article.

And this leads us to a general remark, that may as well

be made now. In the latest of the Collections that have been prepared for those churches with which we are associated, we have been struck with the comparatively small number of old hymns. Mr. Ellis's, for instance, has but 110 from Watts, and 60 from Doddridge; and that of the Cheshire Pastoral Association, with 908 pieces, has adopted only 119 from Watts and 47 from Doddridge; while the "Psalter" contains 264 from the chief of that famous duumvirate, and 105 from the other. This fact of itself displays a tendency, much increased of late, not only to welcome worthy new-comers, which should by all means be done, but to make less account of ancient friends;—to change indeed the general character of our church poetry. This may be best, but there will be many who cannot think so, and to whom there is an inexpressible charm in the finest specimens of what has been the longest familiar. An honored antiquity carries something of a title in its own right, especially in matters of this kind. It can make quaint words reverend, and animate common words with a power beyond themselves. This is shown by frequent experience. No doubt the hearts of the followers of the new reformer, John Ronge, are cheered beyond measure, when they intonate the 46th psalm in Father Luther's version. The mere student may feel the force of the same or a like principle, in going back to the Latin hymns of the middle ages. The clang of the old monkish rhymes sounds in his imagination like the bells from some gray abbey or cathedral tower. In three short lines,

"Lignum crucis,
Signum ducis,
Sequitur exercitus,"

he hears the whole history of the sufferings of Christ and the glory that followed. He connects in his mind, and with some reason too, such unpolished strains with the wonders of sculpture and painting that seemed to imitate their spirit. Who can tell what influence the "Dies iræ" may have actually exerted on Michael Angelo's famous fresco of the Last Judgment? Of how many a Madonna and Pietà may the "Stabat mater dolorosa" have been the type! And when he reads their frequent themes of the shortness of life and the vanity of the world, as set forth in the lines of Bernard of Clairvaux,

“Terram teris, terram geris,
 Et in terram reverteris,
 Qui de terra sumeris.
 Cerne quid es, et quid eris ;
 Modo flos es, et verteris
 In favillam cineris,”

he feels that, though he may translate them in their full and exact clime, they lose their peculiar effect in another tongue ;—

Earth thou wearest, earth thou bearest,
 And to earth thou fast reparaest,
 Who from earth wast taken.
 What art thou? and whither farest?
 But a flower,—and, though the rarest,
 Shalt to dust be shaken.

But to return to our retrospect. In the year 1836, a Collection of Hymns was prepared for the worshippers at the Warren Street and Pitts Street Chapels, by Messrs. Barnard, Gray and Weston. It was modestly offered to the public in a simple and cheap form, under the idea that it might prove acceptable in Sunday schools and some of our smaller churches. This hope was not disappointed, as we have now before us the fifth edition of it, with nearly fifty Hymns added. It is exceedingly well adapted to the end for which it was designed, showing good judgment and a true spirit. With a similar purpose, in 1843, Rev. Chandler Robbins brought forward his “Social Hymn-Book,” intended “for vestry meetings, and for parishes that are unable to procure more expensive Collections.” It abounds with devotional feeling. Nothing seems to have been admitted into it, without having first passed slowly not only before the critical eyes but over the heart of the compiler. It misses, to its loss, two pieces of his own, that are printed in the “Hymns for the Sanctuary ;” and since he has borrowed so largely from Ancient Hymns, we are a little sorry that he overlooked the very best in the Breviary. It is adopted in almost all the recent publications. Its closing verse we cannot refrain from quoting, as almost a model of style for this kind of composition :

“O righteous Judge! if thou wilt deign
 To grant us what we need,
 We pray for time to turn again,
 And grace to turn indeed.”

The same year, Dr. Flint of Salem issued his "Hymns for the Christian Church and Home," in compliance with a vote of the society, of which he is the pastor. They were desirous of retaining as many hymns as possible of the little Collection that had been heretofore in use, drawn up by Dr. Bentley, his learned predecessor. The facility that is thus furnished for one's task is not wholly without its disadvantage; since, in seeking to please the accustomed ear of parishioners, or to show respect for what has been done before by a revered hand, one is tempted to preserve the pieces that are thought worthy of preservation, rather in the form that is best remembered, than in that which is really the best. Such may have been the case with some of these, as the 290th and 306th. Happily, however, they were for the most part printed correctly at first, few liberties having been taken with the text. We think that Dr. Flint has executed his commission well, and produced what may be valued far beyond the circle of his own charge. Two pieces by Sterling, 221 and 312, we have never seen anywhere else; and we name them as representing a class, that we do not consider it desirable to multiply; being written in a hard style, and without sufficient adaptation either to the powers of a choir or the circumstances of an audience. We are afraid that a still heavier objection would lie against one by Burns, 219, where the penitent seems to us to be rather palliating his sin, than crying for mercy. But we can sincerely say on the whole, that if we were among those who are to have the advantage of sitting under the ministerial instructions of Dr. Flint, we should be perfectly contented and happy to carry into the new church, which we hope will soon be auspiciously consecrated, this book that is to lead a part of its devotions. — Something over a year ago came out a "Service Book, for the use of the Church of the Disciples." A Collection of 381 Hymns constituted a part of it, and an excellent part. The compiler enters on his task with the artless confession, that "of making many Hymn Books there is no end." He tells us that he has been guided by "a principle of omission rather than of selection;" aiming "not at a variety of thought, but at a fulness of sentiment." He has happily attained the object he sought. He has edited a book of no

common stamp, which every lover of ecclesiastical poetry will find profit and delight in reading.

It is now time to confine our attention to the particular works of which we proposed to give some account. The preliminary remarks that we have offered, if rather long in comparison with all the rest that our limits will allow us to say, have not, we hope, been irrelevant, as they will serve to point out the general rules by which our judgment has been guided.

The first on our list is that compiled by Rev. Messrs. Livermore, Leonard, Whitwell and Cutler, on behalf of the Cheshire Pastoral Association. It has the merit of great copiousness. It comprises within an exceedingly moderate compass an unusually large number of pieces, in the most various styles, and suited to every subject. It abounds, more than any other with which we are acquainted, in pieces that are intended to meet particular occasions. In these ways it is both rich and cheap. Its materials have been gathered together with the utmost diligence, as may be seen by a glance at the catalogue of its contributors. Every one may find his friends there, good friends too, and some whose names are not apt to figure in such a connexion. We have been surprised at the range that it has taken, and the excellent gleanings it has contrived to find where we had supposed the whole harvest to be over. We must acknowledge that we felt some regret at missing, in the midst of such abundance, not a few of our chief old favorites. Tate and Brady are allowed to appear in it but nine times. If we were disposed to find any fault, it would be with what is likely to recommend it to many, the modern air that everywhere surrounds it. Even where we have been attracted with some show of antiquity, the promise was not always kept; Milton's portion of "No war nor battle's sound" ceasing entirely with the first stanza, and all the rest but poorly conforming to that grand outset. Still, it is full of spirit and of good things. It is destined, we doubt not, to a large share of popularity. It deserves to have it. We hope to see this prediction of ours fulfilled.*

Of Mr. Ellis's "Collection of Psalms and Hymns for the

* Even while we are writing, this prophecy seems about coming to pass. A new edition, and that the fourth, just appears from the press, in larger type and a handsomer form.

Sanctuary" we should be glad to say more than the limits of these notices will permit. It is larger and sightlier than that just spoken of, though instead of 908 hymns it contains but 658. It is preceded by very considerable selections from the Psalms, so arranged as to be chanted by the choir, or to be read and sung responsively; in which case the minister and people on one side, and the music on the other, take up alternate verses. This we look upon as a beautiful addition, if it can be successfully put in use. The compiler has given us an account of the principles that guided him, in a manly preface, the spirit of which we heartily accord with, though it puts in its claim for a latitude in making alterations, which we can with difficulty admit. Indeed, this latitude has led to what we cannot but consider a blemish in his excellent book. It departs too often and widely, as we think, from the original authors. This may be owing chiefly to the fact, that it was prepared to take the place of the Springfield Collection, now out of print, in the Harvard church. It naturally adopted much from it, and as naturally accepted it in the same form in which it found it; and that, as was remarked above, was far from allowing the poet to speak for himself. One may perceive, even from a slight examination of it, that, though it has selected its contents from the most various quarters, it has drawn from two main sources of supply. These are the Collection just named and that of Dr. Greenwood, who on the contrary imposed upon himself pretty rigorously the rule, to alter as little as possible, and to have every hymn "really the production of the individual whose name is placed over it." This rule was adhered to in the Christian Psalter with a still more scrupulous tenacity, and it appears to us to be a just one. Not that we would have it so inviolable as never to be broken. Good as it is, it may be overstrained. But it should prevent such representations of Watts as we find, for example, at 464. And now that we have named again that great psalmist, we feel obliged to say that we have looked in vain in this Collection for some of his verses that we have been accustomed to prize as among the best. For these, and the like of them, we would gladly give up such pieces as 177, Bowring's, 276, Milman's, 533, Montgomery's, 178, H. K. White's, and

especially 491, Hutton's, where the "flowers of Lebanon decay" under the rebuke of Jehovah.

"Which bids the rocks to overturn."

Lest we should seem to be in the vein of fault-finding, we will sum up at once all we have to say of this kind, and turn to the pleasanter part of our duty. We are of opinion, then, that a greater share of attention might usefully have been given to the question of fitness for being sung; since many a beautiful devotional poem that delights in the closet, is wholly unavailable for the church. We have thought also, that there were more pieces than we could desire of a descriptive character, and of those that seem rather to preach than to worship. In the future copies, which we hope will be a great many, we would venture to suggest that a tabular index to the Psalms would be a convenient addition. Meanwhile, let us make haste to declare that there is no one of the books, whose titles are copied above, that we are ready to prefer to this. It contains about sixty pieces, that were quite new to us, and many of them well worthy to shine anywhere. No other has presented Milton to us so nobly. Take for instance the 51st and the glorious 291st, that make the heart bound at them. The 238th also, the famous "nativity," we have here in that altered form, but yet of truly Miltonic cast, for which we presume we are indebted to Dr. Peabody of Springfield. We should like to dwell longer in commendation, but are admonished that our space is becoming narrow.

A revised edition of the *New York Hymn Book*, with a Supplement, appears after an interval of exactly a quarter of a century. We had something to say at that time of what we considered to be the merits of the first edition, and these are certainly much increased in the new one. The forty hymns that have been substituted in the place of as many taken out, are improvements, without a single exception. The few alterations that have been made have been very judiciously done, as we are glad to exemplify in the old 100th psalm, which is here brought back to its primitive form and power. One does not easily amend the phraseology of Watts; who deserves, we have often thought, the expression that Homer loves to employ in speaking of his gods and heroes, calling them not simply Hercules or

Menelaus, but *the force* of Hercules and Menelaus. The Supplement, consisting of one hundred and forty-six hymns, has been made up, according to our judgment, in excellent taste. We ought to acknowledge, therefore, that we have in this an admirable volume. At the same time it is exceedingly injured for the pulpit by disposing its contents in the very worst method that was ever devised, the alphabetical one. As each part is distributed into three divisions, here are six several courses of the alphabet, according to the initial letter of each first line. We are afraid that nothing can perfectly redeem such a mistake. We are not able to agree with our friend, the compiler, — we wish with all our heart we could, — that the new indexes, though we are thankful for them, can obviate all the inconveniences that arise from so artificial an arrangement.

Next in order comes a "Selection of Hymns" by Rev. Mr. Briggs of Plymouth. He tells us in his preface that his object is "to bring together the most fervent expressions of a profound spiritual life;" and he has planned his arrangement in conformity to such a design, making it "represent as far as possible the different steps in the progress of the spiritual life." After such an exposition of his views, we should know in general what to expect; and when we find that 74 hymns out of the 601 are from the Wesleys and Wesleyans, we may gain some insight of the manner in which that expectation is to be fulfilled. We feel obliged to him for introducing to us so many spirited and affecting expressions of a devout soul, many of which we had never seen before; and some, for which we do not know now to whom we are obliged. At the same time we must acknowledge that he seems to us to have placed himself too much under the dominion of a single set of ideas. We cannot altogether approve the method that he has chosen, for the very reason that it follows those ideas out so faithfully. Abounding as his book does in spiritual graces, we doubt whether it has that variety which is wanted to make it wear well. Too great a portion of it is marked with the same character. We want the relief of change. Anything like monotony is dangerous in a work that is to stand public use from week to week. It is like passing from one house to another, and continually finding almost the same company, which may grow wearisome, however excel-

lent it may be. We repeat that we admire the spirit that breathes and kindles over the whole, but it wants more tongues; it is not "many-voiced" enough for us. Mrs. Hemans and Mr. Keble, and other favorite authors of the editor, though they are favorites with us also, appear rather too often. We will only add that the singers are likely to be sometimes perplexed in performing their part of the duty that a new hymn-book brings with it. They could scarcely get along with the 321st, in which the last line of the first verse falls two syllables short of the appointed measure. In mentioning this, however, we ought to add, in justice to the writer of that hymn, that it appears both in the Cheshire Collection and that of Mr. Ellis not only without that defect, but otherwise greatly improved.

Mr. Eliot, of St. Louis in Missouri, who, though so far from us, has his praise in all our churches, published in 1842 a Manual of Prayer for public and private worship, with a small Collection of 65 hymns appended. We welcome now a second edition, of twice the dimensions of the first. The ritual part remains the same as before, but the number of hymns is extended to 272. And they are good hymns, well and discreetly chosen from a great variety of writers, and conveniently disposed. We heartily wish that this service-book for the churches may be introduced into a great many of them, both in the West and the East. We are well aware that a liturgy has sometimes been jocosely called a lethargy; and we have been told by those with whom we are most apt to agree in opinion, that the form of prayer kills the preaching. We admit that there is a danger here, but we deny that there is a doom. We are sure that it has not killed or even hurt *his* preaching, and we give a welcome to his book. Its liturgy, — and we rather like one, — cannot but be useful in the cause of religion, wherever it is read. Its sacred poetry is suited to lift up the heart with the voice, wherever sung. By combining the two in one volume, it presents together all that is necessary for the comely and effective conducting both of general and family worship. In addition to the whole, are Selections from the Psalms of David, arranged for responses or chanting. These are precisely the same that we have spoken of before in connexion with the "Hymns for the Sanctuary."

We come now to three books, in which we may be supposed to take less interest. They belong to denominations, that are kindred to each other, but separate from us. As we open them, we cannot but be struck with the different impression that is made upon us. The air about us seems to grow heavy, and we walk in a light that has changed color and is suffering something like an eclipse. Nothing convinces us more than this contrast does of the diversity, in taste as well as opinion, between Christian truth as we receive it, and as it is embraced by our brethren who are called orthodox. These three works resemble each other closely in several respects. They are all inordinately large. The Baptist Collection, the "Psalmist," numbers 1180 pieces, besides the doxologies, and 52 more for chanting. We cannot count them so easily in the other two, as they do not run continuously, but are distinguished into psalms and hymns. The books, however, are at least as thick, one containing 652, and the other upwards of 700 closely printed pages. They all have this feature in common, that they are neither of them the achievement of a single hand, nor do they come before the world simply on their own responsibility. One owes itself to a "Committee of the General Assembly of the Presbyterian Church in the U. S.," another to the "General Association of Connecticut"; and the other, though independently prepared by Rev. Messrs. Stow and Smith, appears under the sanction of the "Board of Directors of the American Baptist Publication and Sunday School Society." They all present themselves, therefore, with some authority. Nine Baptist clergymen, from South Carolina, Alabama, Tennessee, Ohio, Virginia, Maryland, Pennsylvania and New York, have examined and recommended the "Psalmist," and a fac-simile of their signatures is attached to their certificate. Five distinguished names from our sister State are affixed in like form to the preface of the "General Association." The "Church Psalmist," of which this is the fifth edition, shows no less than fifteen names, some of them quite celebrated, appended to its "Advertisement." These, however, are but accidents, though accidents that have a certain alliance together; for books could hardly fail to be large, that were to meet the wishes, and suggestions too, of so great a number of persons. They are alike, however, in other ways. They all assign a

particular department for the worship of "the Trinity," which is certainly a doctrine of inference merely where it is acknowledged to be true, and which the highest orthodoxy, that can be satisfied with the Scriptures, does not pretend to find under that generic title. They all adopt a style of expression concerning sacrifice and atonement, which, though much softened from what it was, has still a repulsive sound to our ears. That offensive hymn of Cowper, for instance, beginning,

"There is a fountain fill'd with blood,
Drawn from Immanuel's veins,"

is not wanting in either of them. They all allow themselves in representations of Providence and man that are little consistent with our habits of thought. And yet it has been very gratifying to see what improvement they have made in these respects beyond the ancient times. We find nothing near so harsh as we had to bear formerly. Not one of these compilations brings before the present public those enormities of Watts, that used to harrow former generations. Not one ventures to touch the terrible hymn that begins,

"My thoughts on awful subjects roll,
Damnation and the dead."

Not one retains any portion of that, of which the first verse is,

"Well, the Redeemer's gone
T' appear before our God,
To sprinkle o'er the flaming throne
With his atoning blood."

Not one, in describing the divine judgments, has anything the least resembling the ferocious hymn, the 44th of the 2d book, which we dare do no more than thus point at. Even,

"Blood has a voice to pierce the skies,"

is nowhere found, but has given place to milder expositions, even if it be of the same doctrine. We rejoice to pay this just commendation. We rejoice still more, that in paying it we recognize the progress that is making in a true religious refinement in all quarters. We ascribe this progress in a great degree to the theological institutions and the means of general instruction, which are everywhere encouraged.

Learning is honored in sects that once strove to be independent of it. Sacred studies are pursued in companionship, and with the lights of the world around them, and so lose the scholasticism of the cloister. They mingle with the literature of the time, and the science that is above the prejudice or fashions of any time; with the philosophy of beauty, and the reverence of art; and so shoot out into a free and graceful culture. We do not feel called upon to express any opinion as to the relative merits of these three books. It might not seem sufficiently modest; and more than that, it would not be very easy. We are persuaded, that they are all a great deal better than what has been displaced to make room for them. We have no doubt that they will satisfy entirely the wants of the congregations, for which they have severally been prepared. The Baptist Collection enjoys an advantage in having one of its compilers himself a poet, who is held in estimation beyond the borders of his own sect. No less than nine of his hymns have been introduced into the full ranks of the Committee of the Cheshire Pastoral Association. We may add, that it has gathered its ingredients with at least as liberal a search and culling as its companions. We have even thought that it owed something to the influences of the neighborhood in which it was produced.

The little book called "Hymns and Anthems" stands in strange contrast with its somewhat clumsy associates just noticed. It is indeed a little one, containing but one hundred and fifty pieces, and those for the most part of extreme brevity, some of them literally but three or four lines long. It is delicately printed too, after the newest English fashion. It may be thought scarcely to come within the fair scope of our present article, being a foreigner and four years old. But it has some interest for us, as having been made for the chapel of the celebrated W. J. Fox of London; and besides this, it possesses a character that is peculiarly its own. It departs widely from all that we have been accustomed to consider as the proprieties of a hymn-book. It is composed of rhymes, blank verse, and plain prose. Among its contributors we find Goethe and the Prophet Habakkuk, St. Gregory and Lord Morpeth, St. John and Lord Byron, King David and Percy B. Shelley. Lines from Shakspeare's *Tempest* are found on the same page with lines from Alfred

Tennyson. The Roman Breviary and Coleridge's *Ancient Mariner* alike bring something to its net. Some of our own poets are there, — Bryant, Longfellow, Pierpont, Bulfinch and W. B. O. Peabody. It is certainly none the worse, but all the better for these. We do not know that we can say so much for 123, which begins :

“ Britain's first poet,
Famous old Chaucer,
Swan-like in dying
Sung his last song,
When at his heart-strings
Death's hand was strong.”

With all this, it is not so altogether an oddity as our readers might fancy from our description. We have read in it some charming things, that we would rather see here than not see at all. Several of these gems are by Mr. Fox himself, Robert Nicoll, Ebenezer Elliot and Miss Sarah F. Adams. The choicest of them may be found set among the brilliants, or rather the pearls, of the “*Disciples' Hymn Book*,” to which we referred just now. What can be finer in its kind than the concluding piece, by the minister of Finsbury Chapel ?

“ Call them from the dead
For our eyes to see ? ”

In fact, we should love it exceedingly, if it were only called *Sacred Jewelry*, and kept upon the parlor table. As it is, we fear that it indicates an apostasy, more serious than its own, from ancient ideas and the consecrated forms of worship. It is divided into two “books,” for what reason we know not, since the pieces are numbered in sequence, and flow on without much attempt at order. We surmise, however, as the cause, that when the work was printed, only the first half of it had been furnished with music ; for there was an obvious necessity in most cases to have the tunes made expressly for the words. This has been done so far as the first book goes, and duly recorded in the index. But when we come to the second, we are told that the musical arrangements and adaptations for it were not quite completed. From all this it is plain, that a chief part of the design has been, to produce striking effects from the orchestra. We need not say what strong

objections, in our judgment, lie against the introduction of such artistical refinements into religious services. There is no temptation in our country, certainly at present, to imitate so ambitious an example. But we take this opportunity to utter our protest against any innovations, that would tend to *unchurch* the sanctuary; that would turn the house of God either into an oratorical theatre or a concert-room.

N. L. F.

ART. IV.—DUTY OF AMERICAN WOMEN.*

THE object of this appeal is to rouse American women on a subject of great importance, and particularly to draw their attention to an attempt which many ladies of different states and denominations are now making, “to promote popular education by the agency of American women.” It is intended so to conduct this enterprise, that “every woman, of whatever character or standing, may feel an interest in it, and do something to sustain it,” while “no one is made prominent.” A Committee of gentlemen of six different religious denominations have consented to act for those who originated the plan, and among others, they recommend the immediate and universal circulation of this appeal, as one of the best preliminary measures.

The work itself, which we are thus called upon to bring under the notice of as many readers as possible, seems to us written with a high object, considerable ability, and admirable adaptation to its purpose. We think those who cry out, ‘what! is there not enough done yet for popular education; is not this country remarkable for the opportunities of instruction laid before all classes?’ will be silenced, when they read the startling facts presented in this little book. The statistical details form a solid foundation on which an appeal to the good sense of the reader rests firmly; and we think none who read the address candidly, can doubt that the danger is as great, the emergency as pressing, and the duty of prompt effort as imperative, as they are represented.

* *The Duty of American Women to their Country.* New York: Harper & Brothers. 1845. 18mo. pp. 164.

Neither do we think the plan proposed can seem chimerical to any fair-minded reader, unprejudiced against philanthropic schemes in general, and female projects in particular.

We have heard that a critic, in speaking of this book, remarked, "I wish women would let the French Revolution alone; they are not competent to meddle with such a mighty theme." The author of the appeal is probably quite aware, that a profound knowledge of history and of human nature is essential to any one who would go deeply into the "mighty theme;" that no single cause brought the curse of the Reign of Terror upon the fair land of France, and that it would be unwise and unfair to point out any solitary source of such a deluge of evil, as implying that none others existed. Miss Beecher, who is known as the author, does not do this, nor attempt to grasp the whole subject. We cannot see why one indubitable cause of that great historical event may not be treated of, and the event itself used as an illustration of consequences, by a female pen, if the connection be distinctly shown. It does not seem to us that she has gone either beyond her province or her ability. She has not undertaken to give us a history of the reign of terror, with all that introduced or terminated it, but in a concise and striking sketch shows that "a people without education have not intelligence enough to know what measures will secure safety and prosperity, nor virtue enough to pursue even what they know to be right; so that, when possessed of power, they will adopt ruinous measures, be excited by base passions, and be governed by wicked and cruel men." She employs the French Revolution simply as an illustration of this truth. Could she have found a fairer or a stronger one? Has she not a right to use the warning it conveys?

The next point is, that our republic, like the French, is actually in danger from a people without sufficient intelligence and virtue. She exposes the hollowness of our boastings on this very subject of general education. She is willing to do justice to the past, for she opens her statements thus: —

"What then, has saved our country from those wide sweeping horrors, that desolated France? Why is it that in the excitements of embargos, and banks, and slavery, and abolition, and foreign immigration, the besom of destruction has not swept

worthy of this indulgence and confidence. Such a modification was contemplated and recommended by Mr. Livingston, and it would seem to find favor with Von Raumer in his recent work on America. This privilege can only be imparted to those who have shown themselves so exemplary in character and conduct, that their society will cease to be contaminating. But it remains to be seen, whether there is any subtle alchemy, by which their purity may be determined, so as to justify a departure from the general rule of separation.

Finally, we would commend this subject to the attention of all. In the language of Sir Michael Foster, a judge of eminence, "No rank or condition of life, no uprightness of heart, no prudence or circumspection of conduct, should teach any man to conclude that he may not one day be deeply interested in these researches." Thus there are considerations of self-interest, which may move those who do not incline to labor for others, except for some ultimate advantage to themselves. But all who confess a true benevolence, and a just appreciation of the duties of the State, will join in efforts for the benefit of the poor prisoner, deriving from his abject condition new motives to action, that it may be true of the State, as of law, that "the very least feels its care, as the greatest is not exempt from its power." In the progress of an enlightened Prison Discipline, it may be hoped, that our Penitentiaries will become in reality, if not in name, Houses of Reformation, and that the convicts will be treated with a scrupulous and extreme regard, alike to their physical, moral and intellectual well-being, to the end, that when they are allowed again to mingle with society, they may feel the precious sympathy with virtue and the detestation of vice, and that, though sadder, they may be better men.

In the promotion of this cause, the city of Boston at this moment occupies a position of signal advantage. It has determined to erect a new County Jail, the plans of which are still under consideration. It is easy to perceive that the plan which it shall adopt, and the system of discipline which it shall recognise, will become an example throughout the country. We trust that no narrow prejudice, and no unworthy economy will prevent the example from being such as becomes a city, of the wealth, refinement

and humanity of Boston. It is a common boast, that her schools and various institutions of beneficence are the best in the world. Let the prison about to be erected share this boast. *Let it be the best in the world.* Let it be a model prison, not only to our own country, but to other countries. The rule of separation, which we have considered of such importance among the ripe convicts in the Penitentiary, will be of greater necessity still in a prison which will receive, before their trial, both the innocent and the guilty. Each prisoner, from the first moment he is touched by the hand of the law, should be cut off from all association, whether by word or sight, with his fellow-prisoners. The State, mindful of his weakness, as his temporary guardian, owes him this protection against temptation, and this means of reformation.

The *absolute separation* of all prisoners, so that they can neither see, hear nor touch each other, is the pole-star of Prison Discipline. It is the Alpha, or beginning, as the reformation of the offender is the Omega, or the end. It is this principle, when properly administered, which irradiates with heavenly light even the darkness of the dungeon, driving far away the intrusive legion of unclean thoughts, and introducing in their vacant place the purity of religion, the teachings of virtue, the solace of society, and the comfort of hope. In this spirit let us build our prisons. The jail shall no longer be a charnel-house of living men; the cell shall cease to be the tomb, wherein is buried, what is more precious than the body, a human soul. From their iron gates let us erase that doom of despair,

Leave all hope behind, who enter here;

and inscribe other words of gentleness, of encouragement,
of hope. c. s.

NOTE TO ARTICLE IV.

SINCE this article was printed, and just as our number was closing, another book has been announced as in the press, which would have come within the range of our remarks. It is called the "Service Book for the Church of

the Saviour ; with a Collection of Psalms and Hymns." A particular notice of it would further illustrate some of the points, on which we have been led to speak. But for this we have no room. Its ritual part contains greater variety than we have seen in any preceding work of the kind. There are fifteen short Services for morning or evening worship ; and to the Selections from the Psalms are added Selections from other portions of the Scriptures. These last are gathered as they could be found suitable, without reference to their original connexions, and arranged so as to be read responsively. An increasing tendency thus seems to be shown in our denomination towards written forms of conducting the devotions of the church. The Hymns are but another edition of Dr. Greenwood's, with a supplement of 116 new pieces. We are not sure that the greater part of these additional hymns would have been our own choice ; but that is a matter, on which we do not feel ourselves called to enlarge. The compiler is Rev. R. C. Waterston, pastor of the "Church of the Saviour," whose name will go far to recommend his preferences. We heartily wish, that the church which is now building for the use of his society, and into which this Collection is to be introduced, may be carried up strong and beautiful to its top-stone, and entered prosperously, and consecrated to a long blessing, in due time.

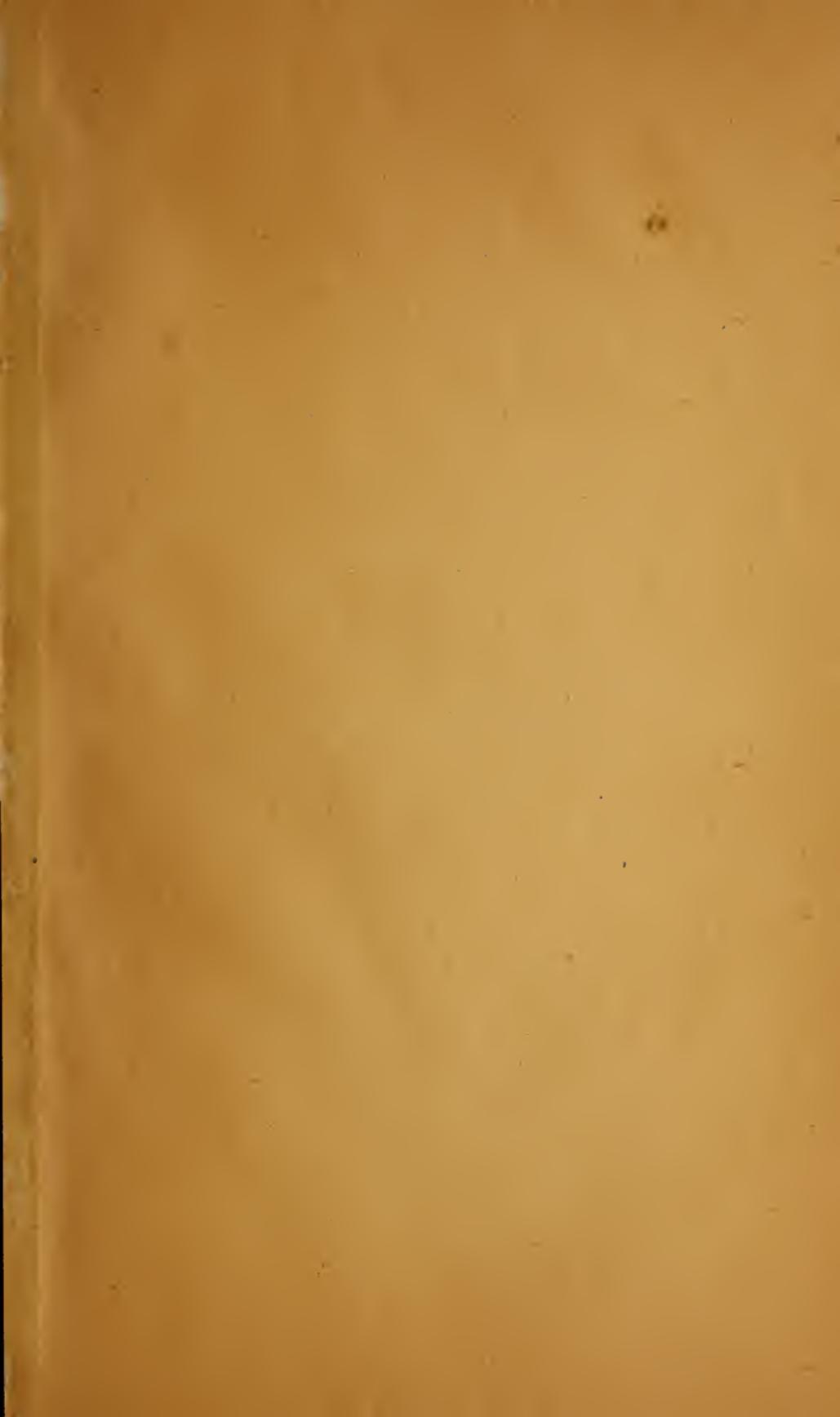
May we be allowed, in closing, to say a single word of a lighter character ? We have spoken of this church as now "building." We do not say, that it is "in course of construction," or "in progress of erection," or "in process of completion," or "being built." This is because we are content with our paternal English tongue. If any should ask us *what* it is building, we shall, like Queen Elizabeth on another occasion, "leave them answerless." N. L. F.

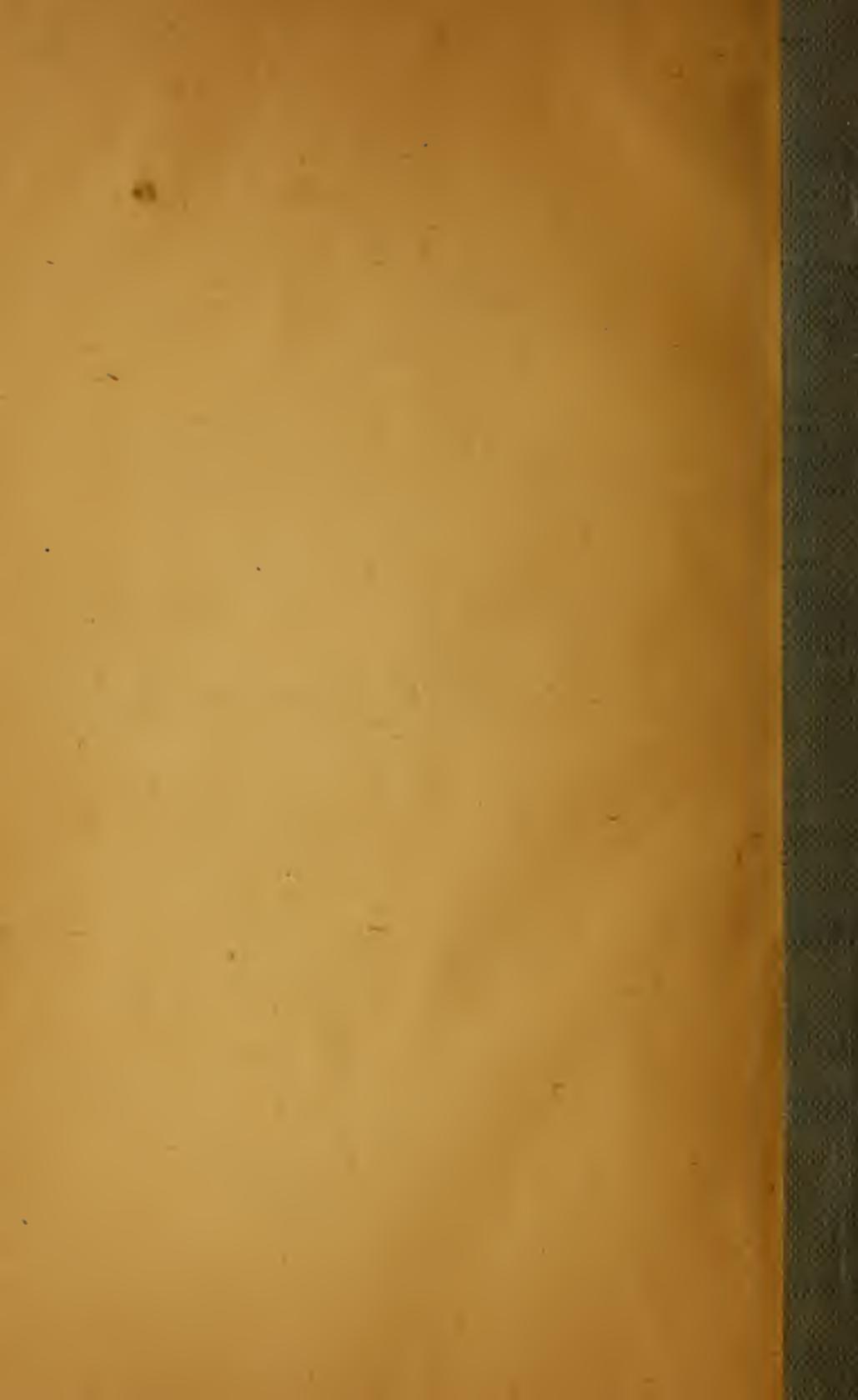
NOTICES OF RECENT PUBLICATIONS.

Introductory Lectures on Modern History, delivered in the Lent Term, 1842; with the Inaugural Lecture, delivered in December, 1841. By THOMAS ARNOLD, D. D., Regius Professor of Modern History in the University of Oxford, and Head Master of Rugby School. Edited from the Second London Edition, with a Preface and Notes, by HENRY REED, A. M., Professor of English Literature in the University of Pennsylvania. New York. 1845. 12mo. pp. 428.

DR. ARNOLD's reputation as a classical scholar was established in an eminent degree by his edition of Thucydides, accompanied by critical notes and disquisitions in the English language; and this reputation has been confirmed and enlarged by that portion of his "History of Rome," which he lived to complete. These writings, together with those which have appeared since his death, exhibit proofs not only of remarkable scholarship in ancient learning, but of a mind richly stored with various knowledge, and endowed with a combination of rare and high qualities.

The volume before us consists of eight Lectures introductory to an extended course which he proposed to deliver on Modern History. The author defines history to be "the biography of a society." He adds, "it does not appear to me to be history at all, but simply biography, unless it finds in the persons who are its subject something of a common purpose, the accomplishment of which is the object of their life. History is to the common life of many, what biography is to the life of an individual." Upon this idea he builds the scheme of his lectures, and unfolds the relations and traces the progress of society by examples, drawn from the conduct of men as marked by the principles of human nature, and exhibited under the various forms of political and social bodies. This is done in a manner perfectly simple and direct, without any parade of novel theories, or any of those vagaries of abstraction and speculation, which, by a false use of language, have been called the philosophy of history. With a lively imagination, and quick powers of thought, Dr. Arnold's mind was eminently practical; his style is flowing, animated, and energetic, sometimes ornate, always perspicuous; his illustrations are numerous and well applied. His remarks on the methods of studying history, the knowledge requisite for that study, and the objects to be attained by it, are peculiarly interesting and valuable. By way of explaining his views, he touches at considerable length on some of the prominent events of modern European history;





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