

THE
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ART. I.—SKETCHES OF A TRAVELLER FROM GREECE, CONSTANTI-
NOPLÉ, ASIA MINOR, SYRIA AND PALESTINE.

VIII. MY WANDERINGS AMONG THE MANIOTES IN SOUTHERN
PELOPONNESUS.

*Description of Southern Laconia—Bardunian Filibusters—
Levezova—Battle of Trinasa—Marathonisi—Maurovouni
Capture of Bavarian Troops—Zanet-Bey—Colonel Feder—
Castle of Passavd—Charming Scenery—Kakovouli and its
Robbers—Langadi—Dangerous Defile—Tsimova—Man-
ners and dress of the Maniotes—Kutrakos the Pirate—Anti-
quities—Vtilos—Battle of Condura—Messenian plain—His-
torical recollections—Charles O. Müller—Temple of Diana
Limniatis—Border Stones—Ithome—Messene and its ruins
—Fall and restoration of ancient Messenia.*

In several earlier numbers of our Review,* I have attempt-
ed to give some account of modern Sparta, its fate during
the Sclavic invasions of the middle ages and the amalga-
mation of those barbarians with the native Greek popula-
tion. I then described the conquests and feudal settle-
ments of the French Crusaders, their victories and defeats
in the fourteenth century, the re-establishment of the By-
zantine Emperors at Sparta and their final overthrow by
the Turks.

Instead of continuing with the melancholy and dull

* See the three articles on "Sparta and the Dorians" in Mercersburg
Quarterly Review for 1856 and 1857. •

ART. VIII.—ANGLO-LATIN HYMNS.

The Rev. Dr. James W. Alexander, of New York, has kindly placed at our disposal some fine specimens of Anglicized medieval hymns, with the permission to publish them in this Review. We add the original Latin for the convenience of the readers who may not have access to it. The first is a translation of the choicest stanzas of St. Bernard's famous *Jubilate rhythmicus de nomine Jesu*, of the twelfth century. In its full length with all the additions of later authors, as given by Daniel, *Thesaurus hymnologicus* I. 227-230, it contains 192 lines; but the Roman Breviary has shortened and divided it into three distinct hymns: "Jesu dulcis memoria," "Jesu rex admirabilis," and "Jesu decus angelicum." Another version of this sweet and lovely hymn, but less close than this, may be found in *Lyra Catholica*, p. 102. (N. York reprint, 1851), commencing thus:

JESUS! the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see
And in Thy presence rest.

The best German reproduction of this hymn is Count Zinzendorf's: "Jesu, deiner zu gedenken." A more recent German version is from the pen of Dr. J. A. Königsfeld in his *Lateinische Hymnen und Gesänge*, p. 125.

The second specimen is an equally happy rendering of a beautiful and touching passion hymn of St. Bonaventura, of the thirteenth century. It may be interesting to the reader to compare this version with the one from the pen of one of the most faithful contributors to this Review, and published in the volume for 1858, p. 481.

P. S.

THE NAME OF JESUS.

I.

Jesu dulcis memoria
Dans vera cordi gaudia,
Sed super mel et omnia
Ejus dulcis praesentia.

II.

Nil canitur suavius,
Nil auditur jucundius,
Nil cogitatur dulcius
Quam Jesus Dei filius.

I.

JESUS, how sweet thy memory is!
Thinking of Thee is truest bliss;
Beyond all honeyed sweets below
Thy presence is it here to know.

II.

Tongue cannot speak a lovelier word,
Nought more melodious can be heard,
Nought sweeter can be thought upon,
Than Jesus Christ, God's only Son.

III.

Jesu spes poenitentibus
 Quam pius es petentibus
 Quam bonus te quaerentibus,
 Sed quid in invententibus.

IV.

Jesu, dulcedo cordium,
 Fons veri, lumen mentium,
 Excedens omne gaudium.
 Et omne desiderium.

V.

Mane nobiscum domine,
 Et nos illustra lumine,
 Pulsa noctis caligine
 Mundum replens dulcedine.

VI.

Quando cor nostrum visitas,
 Tunc lucet ei veritas,
 Mundi vilescit vanitas
 Et intus fervet caritas.

VII.

Amor Jesus dulcissimus
 Et vere suavissimus,
 Plus millies gratissimus
 Quam dicere sufficimus.

VIII.

Jesum omnes agnoscite
 Jesum ardentem quaerite
 Amorem ejus poscite
 Quaerendo inardescite.

IX.

Tu fons misericordiae,
 Tu verae lumen patriae
 Pelle nubem tristitiae
 Dans nobis lucem gloriae.

BERNARD OF CLAIRVAUX, died 1153.

III.

Jesus, thou hope of those who turn,
 Gentle to those who pray and mourn,
 Ever to those who seek thee, kind—
 What must thou be to those who find

IV.

Jesus, thou dost true pleasures bring,
 Light of the heart, and living spring;
 Higher than highest pleasures roll,
 Or warmest wishes of the soul.

V.

Lord in our bosoms ever dwell,
 And of our souls the night dispel,
 Pour on our inmost mind the ray,
 And fill our earth with blissful day.

VI.

If thou dost enter to the heart,
 Then shines the truth in every part,
 All worldly vanities grow vile,
 And charity burns bright the while.

VII.

This love of Jesus is most sweet,
 This laud of Jesus is most meet, [dear,
 Thousand and thousand times more
 Than tongue of man can utter here.

VIII.

Praise Jesus, all with one accord,
 Crave Jesus, all, your love and Lord
 Seek Jesus, warmly, all below,
 And seeking into rapture glow!

IX.

Thou art of heavenly grace the fount,
 Thou art the true sun of God's mount
 Scatter the saddening cloud of night!
 And pour upon us glorious light!

JAMES W. ALEXANDER.

 THE CROSS OF JESUS.

I.

Recordare sanctae crucis,
 Qui perfectam viam ducis
 Delectare jugiter.
 Sanctae crucis recordare,
 Et in ipsa meditare
 Insatiabiliter.

I.

Jesus' holy Cross and dying
 O remember! ever eyeing
 Endless pleasure's pathway here;
 At the Cross thy mindful station
 Keep, and still in meditation
 All unsated persevere.

II.

Quum quiescas aut laboras,
Quando rides, quando ploras,
Doles sive gaudeas ;
Quando vadis, quando venis,
In solatiis, in poenis
Crucem corde teneas.

III.

Crux in omnibus pressuris,
Et in gravibus et duris
Est totum remedium.
Crux in poenis et tormentis
Est dulcedo piæ mentis,
Et verum refugium.

IV.

Crux est porta paradisi,
In qua sancti sunt confisi,
Qui vicerunt omnia.
Crux est mundi medicina,
Per quam bonitas divina
Facit mirabilia.

V.

Crux est salus animarum,
Verum lumen et praeclarum,
Et dulcedo cordium.
Crux est vita beatorum,
Et thesaurus perfectorum,
Et decor et gaudium.

VI.

Crux est speculum virtutis,
Gloriosæ dux salutis,
Cuncta spes fidelium.
Crux est decus salvandorum,
Et solatium eorum
Atque desiderium.

VII.

Crux est arbor decorata,
Christi sanguine sacrata,
Cunctis plena fructibus,
Quibus animæ nutriuntur,
Cum supernis nutriuntur
Cibis in coelestibus.

VIII.

Crucifixe ! fac me fortem,
Ut libenter tuam mortem
Plangam. donec vixero.
Tecum volo vulnerari,
Te libenter amplexari
In cruce desidero.

JOHN BONAVENTURA, died 1274.

II.

When thou toilest, when thou sleepest,
When thou smilest, when thou weepest,
Or in mirth, or woe, hast part:
When thou comest, when thou goest,
Grief or consolation showest,
Hold the Cross within thy heart.

III.

'Tis the Cross, when comforts languish,
In the heaviest hour of anguish,
Makes the broken spirit whole ;
When the pains are most tormenting,
Sweetly here the heart relenting
Finds the refuge of the soul.

IV.

Christ's Cross is the gate of heaven,
Trust to all disciples given,
Who have conquered all their foes :
Christ's Cross is the people's healing,
Heavenly goodness o'er it stealing
In a stream of wonders flows.

V.

'Tis the cure of soul-diseases, [es,
Truth that guides, and light that pleas-
Sweetness in the heart's distress :
Life of souls in heavenly pleasure,
And of raptured saints the treasure,
Ornament and blissfulness.

VI.

Jesus' Cross is virtue's mirror,
Guide to safety out of error,
True believers' single rest ;
Crown of Pilgrims unto heaven,
Solace to the weary given,
Longed for by the humble breast.

VII.

Jesus' Cross, the tree once scorned,
All with crimson drops adorned,
Laden hangs with rich supplies ;
These the souls from death are leading,
Who, with heavenly spirits feeding,
Taste the manna of the skies.

VIII.

Crucified ! Thy strength supplying,
Let me, till my day of dying,
Gaze upon Thy dying face !
Yea, thy deepest wounds desiring,
Thee, though on the Cross expiring,
Ever pant I to embrace.

JAMES W. ALEXANDER.