

for the trial. Here, for over three weeks, has the writer been endeavoring to imitate Paul. If any or how many have been gained, will be known when that other Book is opened.

GOLDEN GATE.

We are now within sight of this famous entrance from the Pacific to the spacious bay of San Francisco. Our voyage terminates, and we, who have been thus long and compactly together, after forming such hasty, yet intimate acquaintance, are about to sever and scatter through the land of golden dreams, crushed hopes and saddened hearts...

A. M. STEWART.

Editor's Table.

Publishers will confer a favor by mentioning the prices of all books sent to this Department.

Rev. John Levington's treatise on SCRIPTURE BAPTISM has reached a Fourth Edition. It is vigorous in style, popular in tone, gives the common-sense views of the subject in a telling way, and is altogether one of the most readable of controversial books.

The same author has also issued, at the same place, a volume entitled POWER WITH GOD AND WITH MEN, designed to show the sources of Christian power—how it is obtained, retained, increased, lost, regained.

Cousin PAUL is a work of Fiction, by "Jesse Glenn," written with a high purpose, but with a faulty exuberance of style and sentiment, which practice may correct.

PERIODICALS AND PAMPHLETS.

THE ATLANTIC for July, is for the most part, a disappointment. "The Dole of Jarl Thorkell," poetry, is among the few attractions of the number.

The Aesir thirst and hunger And hence our light and ban; The mouths of the strong gods water For the flesh and blood of man.

Amid the dread anticipations caused by this announcement, the song of "the Dream-wife of Thingvalla" is heard proclaiming an utterly different doctrine:

"No wrong by wrong is righted," "The gods are what you make them." "Make dole of sky and black bread That old and young may live; And look to Frey for favor, When first like Frey you give."

Jarl Thorkell takes sides with the singer. He says:

"Too dear the Aesir's favors Bought with our children's lives; Better die than shame in living Our mothers and our wives." "The full shall give his portion To him who hath most need; Of curdled skyr and black bread Be daily dole decreed."

He broke off from his neck chain Three links of beaten gold; And each man at his bidding Brought gifts for young and old.

Then mothers nursed their children, And daughters fed their sires, And health sat down with Plenty, Before the next Yule-fires.

The Horg Stones stand in Rydka, The Doom-ring still remains, But the snows of a thousand winters Have washed away their stains.

Christ ruleth now; the Aesir Have found their twilight dim; And wiser than she dreamed of old, The Vala sung of Him!

"The Great Erie Embroglio" is an explanation, as full as could be given within the limits of a magazine article, of one of the greatest contests for supremacy in railroad interests that has ever been known—that between Commodore Vanderbilt of the Harlem and N. Y. Central road, and Daniel Drew of the Erie. It is worthy of the study of all who would gain an insight into the great financial transactions of the age and of New York City.

HOURS AT HOME for July, opens with the address of Horace Bushnell before the Theological School of Chicago: "Training for the Pulpit Manward." In this address, the importance of living, personal interest in the relation of preacher and people, the causes of its absence, and the means of securing it are treated with the usual sentences, originality and eloquence of the speaker. The causes of the defect are such as: deficiency in the natural gifts of address; bad moral development: sycofanacy, jealousy, sensuality, vanity, ill-temper, obstinacy, want of truth and heart; interest in the wrong direction, away from true interest in men,—as in abstract theology, in subjects as distinguished from men or persons, as even in mere success, when one lays himself out for the post, "running the Church as a mill," &c. A due interest in men is got by a living observation of men; by the due exploration of sin as a psychological and palpable fact before us; by active efforts to do men good; by studying the proofs of God's interest in man in Christ, & in his apostles; by studying the expectations raised of man in the Scriptures.

tion of sin as a psychological and palpable fact before us; by active efforts to do men good; by studying the proofs of God's interest in man in Christ, & in his apostles; by studying the expectations raised of man in the Scriptures. The comparison of the minister's relation to the people with the unique provision for supplying Chicago with water, admirably and instructively closes the address. "Christianity and Morality" is translated from a paper forming part of Guizot's third and forthcoming volume on Christianity. "Pawnbrosery in New York" is a graphic picture drawn from actual observation of scenes in a leading pawnbroker's establishment in New York. Simpson & Co., the name of the firm given, is no satisfactory clue and is not designed to be, to the exact scene, since there are in the Directory nine persons of that name; in our own city there are five "Nathans" in the same traffic, besides an auctioneer and others in cognate lines of business of the same name. The writer, however, attempts no explanation of the three gilt balls, the sign of the pawnbrokers' business, we believe the world over. President Woolsey commences a series of articles on "Books, Book-selling and Libraries in Ancient Rome," full of curious and rare information conveyed with the usual felicity and perspicuity of the writer.

Miscellaneous.

FABER'S PROTESTANT HYMNS.

Faber's Hymns may be divided into two classes: Protestant and Catholic. The beauty and fervor of the former seem almost wholly inconsistent with the superstition and childishness of the latter. That he who wrote "The God of my Childhood," in which occur such stanzas as these:

"I could not sleep unless Thy hand Were underneath my head, That I might kiss it if I lay Wakeful upon my bed.

"Thou broadest out with every year Each breath of life to meet; I scarce can think thou art the same, Thou art so much more sweet."

could have written the weak lines from "To Our Blessed Lady" which follow seems almost incredible:

"O turn to Jesus, mother I turn, And call Him by his tenderest names; Pray for the holy souls that burn This hour amid the cleansing flames.

"In pains beyond all earthly pains, Favorites of Jesus! there they lie Letting the fire wear out the stains, And worshipping God's purity."

And yet he did so. But it seems to us that in his hymns Faber is less a Catholic than a Protestant. The petty conceits and littleness of thought in the worship of his Mother Church act like fetters upon his pure and meditative spirit. And only when he deals with genuine Christian experience, such as all true followers of Jesus, of whatever name, have in common, is he true to himself and his genius. Read "Jesus, My God and My All," "The Thought of God," "Perfection," "Distractions in Prayer," "The Eternal Years"; and then turn to "Hymn to St. Joseph," and "To Our Holy Father and Blessed Founder, St. Philip Neri," closing thus:

"Dear Father Philip! give to us Thy manners, gay and free, Thy patient trust, thy plaint of prayer, Thy deep simplicity."

to see the difference. In the depths of his own soul Faber seems to be, what he was born, a Protestant. Read this acknowledgment in the preface to his "Catholic Hymns": "Every one who has had experience among the English poor knows the influence of Wesley's Hymns and the Olney Collection. Less than moderate literary excellence, a very tame versification—indeed, often the simple recurrence of a rhyme is sufficient; the spell seems to lie in that. Catholics even are not unfrequently found pouring with a devout and unsuspecting delight over the verses of the Olney Hymns, which the author himself can remember acting like a spell upon him for years, strong enough to be for long a counter influence to very grave convictions, and even now to come back from time to time unbidden to the mind." The spell, doubtless, was deeper than the rhyme; deeper even than Faber thought. Nor, remembering that he was born, and bred, and lived for thirty years a Protestant, do we wonder at the lines,

"Penance not self-imposed can make The whole of life a prayer."

In fact, Faber's Protestantism is the life of his hymns. It is not, therefore so remarkable that, while his prose-writings have been republished in this country, and are in all Catholic bookstores, Protestant publishers alone have ventured to give an American public a sample of his hymns. In Boston you can find nothing but this Protestant edition of Bridgeman & Childs, already reviewed in The Independent. A few copies of "Jesus and Mary," including these Protestant hymns, published in London in 1852, have been in circulation; but none can now be obtained.

It is very significant that the great helpers to Romanism have so largely come from Protestant sources. Orestes A. Brownson, the most vigorous intellect that the Papacy has had in this country, was educated and taught his fearless logical processes by Protestantism. It is so of Father Hecker, the most intense and adroit propagandist of Romanism now in the United States. And here is Faber, a Protestant pervert—or, to use the corresponding euphemism adopted by Father Hecker, in speaking of "heretics," a non-Protestant—aspiring to furnish his adopted Church hymns that should do for Romanists what the hymns of Cowper, and Newton, and Doddridge, and Wesley, have done for Protestants. These Protestant hymns of Faber are already in some of our hymn-books. Though only one is credited to him in the Sabbath

Hymn Book, he has furnished four others: namely, H. 240,

"O gift of gifts! O grace of faith!" taken from the hymn entitled "Conversion"; H. 912,

"O see how Jesus trusts himself," from the hymn "Jesus is God"; H. 911, "Thy home is with the humble, Lord"; and H. 172,

"My God, how wonderful Thou art!" with the exception of the last stanza, which has been appended by the compilers. But the most curious adaptation from Catholic to Protestant uses occurs in H. 1077,

"Dear Jesus, ever at my side," originally entitled "The Guardian Angel." In the Protestant hymn-book the following verses are omitted, as not calculated for such latitude:

"But most of all I feel thee near, When from the good priest's feet I go absolved, in fearless love Fresh toils and cares to meet.

"O weary not, but love me still, For Mary's sake, Thy queen; She never tired of me, though I Her worst of sons have been.

"Then love me, love me, angel dear! And I will love Thee more; And help me when my soul is cast Upon the eternal shore."

As a compensation, however, for these omissions, the Protestant editor gives us as a last stanza the following doxology:

"To God the Father glory be, And to his only Son; The same, O Holy Ghost to Thee, While ceaseless ages run!"

Not among the least of our obligations to Faber is the inspiration and encouragement given to all friends of struggling causes by the hymn "The Right Must Win," closing with the oft-quoted stanza:

"For right is right, since God is God; And right the day must win; To doubt would be disloyalty, To falter would be sin."

lines worthy of Whittier, which is praise enough. We have spoken of these productions as hymns; and their author, in the preface to his "Jesus and Mary," states that the MS. of the volume was submitted to a musical friend, who replied that certain verses of all or nearly all the hymns would do for singing. And yet they are better adapted to the sick-room and the closet; to be read, than to be sung. They are meditations, lyrics; and as such they are among the very best of devotional poems. A future article may treat of the Catholic hymns of this author.—J. E. Rankin in Independent.

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