

OLIVER MAILLARD.

One of the oddest, yet most learned divines that ever adorned the Gallican pulpit was Dr. Oliver Maillard, who died in the year 1502. He was famous for the directness and personality of his preaching. He denounced vice with extraordinary picturesqueness and force. His portraits of character were as distinct and recognisable as paintings in a gallery. Every department of church and state was at that time invaded by men of profligate lives. The monastic system had produced hypocrites rather than saints. The highest offices in the church were bought and sold. The king, Louis XI., set an example of coarse and vulgar debauchery in private life, while he managed the people and cajoled neighbouring princes by methods of *finesse* and double-dealing which have rarely found a parallel in history. His superstition was, like his wickedness, monstrous and uncouth. He used to carry a leaden image of our Lady of Clery in his bonnet, and when alarmed or disappointed, he would embrace it with kisses, or trample it in the dust under his feet. Such were the times in which Maillard lived; yet he was never known to sully his pen with flattery, or his tongue with compromise. Bravely upholding virtue, and making vice ashamed, he was called by his admiring contemporaries the scourge of sinners.

This zealous divine, preaching one day before the parliament at Toulouse, drew such an exact and finished portrait of an unjust and corrupt judge, and the application to many members of that body was so pointed, that they counselled together for some time whether it would not be proper to arrest him. The result of their deliberations was transmitted to the archbishop, who, in order to soothe the resentment of those who felt themselves hurt, interdicted Maillard from preaching during the next two years. The good old ecclesiastic received the cowardly mandate of his diocesan with becoming humility. He then waited on the offended magistrates, and stated his duty as a preacher of the Divine Word in such impressive language, that they threw themselves alternately on his bosom, confessed their crimes, and became true penitents; no longer distorting facts to gratify the powerful, or taking bribes to condemn the innocent.

Maillard, when he happened to preach before his majesty, even took liberties with the capricious and despotic monarch himself. When one of the courtiers informed him that the king had threatened to throw him into the river, "The king," replied he, "is my master; but you may tell him that I shall get sooner to heaven by water than he will by his *post-horses*." The king, Louis XI., had been the first to establish post-horses and posting on the roads of France, the frontier of which he had greatly extended, rather by ingenious and intriguing diplomacy than by force of arms. When this pleasantry was reported to him, he wisely allowed Maillard to preach as he liked, without danger from the royal prerogative. The saying became a current jest among the wits of the period, and is quoted in the "*Navis Stultifera*" of Badius. In the Latin edition of Maillard's Sermons, published at Paris, the words *HEM, HEM*, are written in the margin, to mark the places where, according to the custom of those days, the preacher was at liberty to stop and cough. In some old MSS. sermons, the preacher is recommended to shake the crucifix, to hammer on the pulpit like Satan himself. These were devices to enable him to collect his thoughts, if by chance they had wandered from the subject in hand.

Mr. Isaac Disraeli, in his well-known work, "*Curiosities of Literature*," gives the following characteristic extracts from Maillard, and from Menot, who was almost his contemporary.

"In attacking rapine and robbery," says Mr. Disraeli, "Maillard, under the first head, describes a kind of usury which was practised in the days of Ben Jonson, and, I am told, in the present as well as in the times of Maillard. 'This,' says he, 'is called a palliated usury. It is thus: When a person is in want of money, he goes to a treasurer, (a kind of banker or merchant,) on whom he has an order for a thousand crowns. The treasurer tells him that he will pay him in a fortnight's time, when he is to receive the money. The poor man cannot wait. Our good treasurer tells him, 'I will give you half in money and half in goods.' So he passes his goods that are worth 100 crowns for 200.' He then touches on the bribes which these treasurers and clerks in office took, excusing themselves by alleging the little pay they otherwise received. 'All these practices be sent to the devils!' cries Maillard, in thus addressing himself to the ladies; 'it is for you all this damnation ensues. Yes, yes! you must have rich satins and girdles of gold out of this accursed money. When any one has anything to receive from the husband, he must make a present to the wife of some fine gown, or girdle, or ring. If you ladies and gentlemen who are battenning on your pleasures, and wear scarlet clothes, I believe if you were closely put in a good press, we should see the blood of the poor gush out, with which your scarlet is dyed.'

"Maillard notices the following curious particulars of the mode of *cheating in trade* in his times.

"He is violent against the apothecaries for their cheats. 'They mix ginger with cinnamon, which they sell for real spices; they put their bags of ginger, pepper, saffron, cinnamon, and other drugs in damp cellars, that they may weigh heavier; they mix oil with saffron to give it a colour, and to make it weightier.' He does not forget those tradesmen who put water in their wool, and moisten their cloth that it may stretch; tavern-keepers who sophisticate and mingle wines; the butchers who blow up their meat, and who mix hog's lard with the fat of their meat. He terribly declaims against those who buy with a great allowance of measure and weight, and then sell with a small measure and weight; and curses those who, when they weigh, press the scales down with their finger. But it is time to conclude with Master Oliver! His catalogue is, however, by no means exhausted; and it may not be amiss to observe, that the present age has retained every one of the sins.

The annual report of the Astor Library in New York shows that \$32,113 were expended in 1877, of which \$27,815 were devoted to the purchase of books alone. The fund for the maintenance of the library is \$417,500, and the entire fund amounts to \$1,050,405. The total number of volumes now in the library is 177,387, an increase of 24,541 during the past two years.

Mr. William Black has taken up a graver work than story-writing. He is preparing a volume on Oliver Goldsmith.

SCIENCE AND THE EXODUS.

BY PRINCIPAL DAWSON, MCGILL COLLEGE, MONTREAL.

II.—REPHIDIM AND SINAI.—*Continued.*

The expedition did not discover any certain indications of the sojourn of the Israelites. The Sinaitic inscriptions, so called, are now known to be of less ancient date. There are, however, numerous Egyptian inscriptions indicating expeditions to work the mines of turquoise and copper, and dating as far back as the third or fourth dynasty, long before the time of the Exodus; and it is a curious coincidence that the latest king whose name has been recognised is that of Thothmes III., the last great king of the eighteenth dynasty, under which the Israelites flourished, and which was succeeded by that nineteenth dynasty under the early kings of which their captivity commenced.

The numerous round stone houses attributed to the Israelites by Arab tradition, are supposed by the explorers to have been the abodes of the Amalekites. They are built with thick walls of rough stone, and the roofs are made with overlapping slabs, and are said to be exactly similar to the ancient "bothans" or bee-hive houses of Scotland; and they are also similar, in so far as the over-lapping stone arches and thick walls are concerned, to the peculiar houses of Peru and Central and Western America, as described by Squier and others. Some of them had been used as burial places, and in these were found shell ornaments. There are also stone circles, like those in so many other countries, and which contain stone cists very similar to those found in ancient sepulchres in Europe. Those that were opened contained crumbling bones, with charcoal, shell beads, and flint weapons; and in one case a bracelet of copper. All these are attributed to the Amalekites and other early races, and are carefully separated from the buildings and tombs of later dates, ruins of which abound in the peninsula.

That some of the more ancient sepulchral remains will yet be referred to the Israelites is not improbable; but it must be borne in mind that the region explored is only that of the three months' journey to Sinai, and of the encampment of about a year before the Mount. In this length of time little of a permanent character is likely to have been effected by the Hebrews; and if their dead were simply buried in the soil, no surface trace may remain of the graves of those who died. All the indications in Exodus are also at variance with the idea that the Israelites at this time either erected permanent buildings or commemorated their sojourn by durable monuments. The whole of the arrangements of Moses were based on the idea of a temporary sojourn and a preparation for a march into Canaan, no mention is made of any inscription on stone except the tablets of the law, and the book in which Moses is said to have recorded the story of the fight at Rephidim (Exod. 17, 14) was probably a roll of skin or papyrus.

The monuments of the children of Israel, if such exist in the Peninsula of Sinai, are rather to be sought in those portions of it in which the longer sojourns of the forty years' wanderings occurred; and it is to be hoped that these may yet be subjected to scientific scrutiny similar to that already executed for the country between Suez and Sinai. As preliminary to this, a reconnaissance has been made by one of the party engaged in the survey, Mr. E. H. Palmer; and the results have been given to the world in his interesting book—"The Desert of the Exodus."* He shows the hopeful character of the inquiry, by the suggestion that the numerous tombs at the Erweis el Ebeirig, the probable site of Kibroth Hattaaveh—the "graves of those who lusted," may be those of the people who died in the plague at that place, after the second descent of quails. No excavations seem to have been made to test the truth of the suggestion, nor have detailed surveys been made of the regions extending from Sinai to Kadesh, and thence to the eastern border of ancient Edom, a region in which the long sojourn of forty years seems to have been passed—a sojourn which, as Mr. Palmer well remarks, is rather to be regarded as the residence of a numerous pastoral people in the country, than as a constant movement from place to place in a compact body.

In the meantime the facts already stated, and still more the study of the maps and photographs of the survey, cannot fail to impress us with the reality of this old Hebrew history. We have here no mere myth, illustrated by the fancies of enthusiastic pilgrims; but the itinerary of a hard and eventful march, through a country presenting the most marked physical features; and this is now compared with the careful measurements and scientific observations of men who have traversed it, step by step, with as prosaic accuracy as if the object had been not to follow the wanderings of an ancient people, but to work out a practicable line for a high-road or a railway. The result is unquestionably to show that the writer of the Books of Exodus and Numbers must have travelled through the region which is the scene of his history; must have personally experienced the difficulties of the journey, and must have been better acquainted with the country than any other traveller whose works we possess, up to the date of the ordnance survey.

The Exodus of the Israelites is not a mere question of curious antiquarian research. In that journey they were representatives and examples for us and for all the ages of the world; and their national migration was not only a grand protest against tyranny and injustice, but an important step in the development of God's plans for the salvation of our race. It is well, then, that this stirring and beautiful history is not a romance or even a legendary tale, but a true record which will bear the application of the severest tests of modern science.

* London, 1871.

(To be continued.)

EFFECT OF GAS-LIGHT UPON THE EYES.—In a report recently laid before the German Minister for Education by the Scientific Committee for Medical Affairs the conclusions arrived at are that gas-light has no prejudicial effect upon the eyes, provided they are protected from its direct action. For this purpose the committee recommend shades and bell-glasses of translucent glass porcelain. They disapprove of opaque metallic shades, since when these are used the eyes, though themselves in shade, gaze upon a strongly illumined surface, and become dazzled and over-stimulated. On account of the large quantity of heat evolved by gas, the burner should not be too near the head of the person; the heat is liable to cause headache and even congestion of the brain. Care should also be taken to prevent the flame from flickering. The use of a dark-blue glass is also suggested in cases of irritation. With these precautions the committee believe that gas-light may be used without mischief.