

Miscellaneous.

EFFECT OF MUSIC ON REMEMBRANCE.—The evening bell of a village church sounds cheering and hospitable to every ear, and vividly do its strokes bring back to our recollection, with the days of infancy, our birth-place, the place where we learned to know our first joy, our first sorrow; for if certain sounds act on the nerves, those which remind us of the past, which express a sentiment and reveal a feeling, must have an effect of a higher kind upon the soul. It would be difficult to mark the limit where the operation upon the senses and that upon the soul begins or ends. These are mysteries which lie beyond the surface of our attainments, but of which we have, however, many indubitable proofs. Melodies which we heard in our childhood, a song—the poorest as music or poetry—if it bring to our mind recollections of earlier and happier times, if it remind us of places and occurrences, or more still of persons whose memory lies near to our heart, who can doubt that its effect will be powerful, and a thousand times more so than a composition infinitely richer, more regular, more harmonious and scientific? The “Rans des Vaches” is originally nothing but a melody composed of the three notes of a chord, played by the shepherd upon the horn of a cow, and is scarcely more than a signal of the cowherd of the Alps; hence its name, “Kuherigen” in German; “Rans des Vaches” in French. Its charms, therefore, are not in its music, but in the recollections of home and infancy. Its sounds, like those of “Erin-go-bragh,” or “Lochabar no more,” speak more strongly to the memory and to the heart than to the ear. At these accents, as by enchantment, past years, with all their joy and sorrow, rise as from the tomb, and surround like phantoms the imagination of the exile. National airs are, in this respect, most deeply affecting, and volumes upon volumes might be filled with facts gathered in the Irish and Scotch regiments, in the American and Peninsular wars, in India and elsewhere, of their wonderful effect when heard in a foreign land. Soldiers and settlers feel, according to the character of the melody, raised to the utmost excitement, or moved to the deepest dejection. “We were at a ball,” wrote a few days since a young Scotchman, from one of the islands in the Pacific Ocean; “we danced and were happy; when all at once, to please me, a Scotch tune was struck up. It seized me with such power that I was quite overcome; I could stand it no longer, and was obliged to leave the company, in order to hide my tears and my emotion.” How deeply a simple tune, heard in our youth, can strike into the recollection of the past days of our existence, is illustrated in a remarkable instance which happened in the Glasgow Lunatic Asylum, and which was told to the author by the very persons concerned in it. Some patients in the ladies’ ward met in the evening in the room of the matron. They took tea, sang, and were cheerful. A Scotch song, however, disturbed the harmony of the party; it caused such violent emotion in one of the patients that they were obliged to remove her from the company. The following day she came to see the matron, and said—“Do you know why I wept so much yesterday in hearing that song? It reminded me of some circumstances of which I had long since lost all recollection.” Gradually, in retracing step by step, occurrences and events of long-forgotten years, she came to a clear understanding and sound appreciation of her own situation, and not many weeks passed before she was restored to health and to her family.—*Dr. Mainzer’s Music and Education.*

INFLUENCE OF YOUNG MEN.—There are many persons who imagine, that so far as their conduct can affect others, for good or evil, they may imbibe such

notions as are congenial to themselves, and act from day to day irrespective of the good of others; forgetting that all belong to one common family, and that each has a claim upon his fellow-man for sympathy and aid.

Will any reasonable person pretend to deny that he has any agency in moulding the character of others, while at the same time, by his sagacity or eloquence, he makes man bow and worship at his shrine?

Is such a moral control over another, anything short of influence, and that too of the most responsible nature to the one who exerts it?

Truly, that is responsibility which makes one man answerable for the welfare and happiness of another; which all are, so far as their moral influence does, or can extend.

This being the case, it becomes all to look well to their conduct, it being the standard by which true worth is to be estimated.

Think not, young man, that it is beyond your power to send abroad such a salutary influence as shall make even the world thoughtful for your having had an existence in it.

Your friends and associates are watching your conduct with the greatest care and attention, while they mould their own characters in a great degree, by the very pattern of life, which though perhaps unconsciously, you are portraying to them in living forms.

If you are guilty of profanity, so common, I am sorry to say, at the present day, among young men, which is so low and degrading as not to emanate from the wise and good, others will become immoral by your contaminating influence, as it is most easy and natural to copy the example of the vile and depraved rather than the truly virtuous.

You are responsible for the acts of others only so far as the influence which you do, or may exert over them for their best welfare extends; for that you must ever be held accountable to man and your Maker.

But do I hear you saying, “my position in life is so humble and obscure that no one will ever look to me for direction or assistance in surmounting the various obstacles to be overcome in treading life’s rugged path.” Be not too sure of this; for your very situation may have made you an object upon which others have looked with admiration, considering you the very individual whose character would be most worthy of imitation.

Look well to your conduct, consider the mighty power of influence, as you have no moral right, if you would, to live isolated from the world; for life was not given that you might become a recluse, but that you might stand forth possessed of a character that will act upon, and benefit the race by its pure and noble principles.—*Boston Cultivator.*

FRIENDSHIP.—In young minds there is commonly a strong propensity to particular intimacies and friendships. Youth, indeed, is the season when friendships are sometimes formed, which not only continue through succeeding life, but which glow to the last with a tenderness unknown to the connexions begun in cooler years. The propensity, therefore, is not to be discouraged, though at the time, it must be regulated with much circumspection and care.

Too many of the pretended friendships of youth are mere combinations in pleasure. They are often founded on capricious likings suddenly contracted, and as suddenly dissolved. Sometimes they are the effect of interested complaisance and flattery on the one side, and of credulous fondness on the other. Such rash and dangerous connexions should be avoided, lest they afterwards load us with dishonor.

We should ever have it fixed in our memories, that by the character of those whom we choose for our friends