

AUGUST 1st, 1883.]

younger, a lad brought up in towns would not have shown me how to save a woman and child."

Meantime Joseph, carrying the child and helping the woman, had succeeded in getting home first. He had not changed his clothes, but he had made up the fire, placed the woman in Father Dominic's armchair, and wrapped the child in a rug, where it lay warming his little feet in the hearth and smiling up at its preserver.

Salome stood an instant to watch the pretty sight, then took the child in her arms. "Go, Joseph, get yourself dried in father's room. You have done enough for one day. You will be ill yourself."

"Then will you nurse me?" and he took her hand. "Anything you like, if you will only go and change your clothes."

Some months after Joseph and Salome were walking along the banks of the stream. It was Sunday, and the little waves seemed singing a Sunday psalm.

"What a transformation," said Salome, "since the day when you saved that poor woman and her child! How contented she is now! This stream is not more changed than her life, poor soul! thanks to you."

"And our life too," said Joseph tenderly.

"Yes," answered Salome, pressing her husband's arm; "our storms are past; the stream flows peacefully on. I understood to-day that one may yet be happy."

"I understood it a little before you did, perhaps," said Joseph smiling.

THE INFLUENCE OF CHRISTIANITY UPON LITERATURE.

One of the influences of Christianity is, that it has opened nothing less than a new world of literature. The rise of the Christ-religion proclaimed itself by that record which was an entirely new departure from all that had gone before in the literary world; and that new departure contained a germ from which has grown a great and mighty literary life. Consider the works of philosophy, science, theology, that for eighteen centuries have fallen like drops of intellectual light from the pens of its followers. The "Civitas Dei" of St. Augustine, the "Summa Theologia" of Thomas Aquinas, the "Imitatio Christi" of A' Kempis (of which more than fifty million copies have been printed), the "Novum Organum" of Bacon. Side by side with these heavier works, poetry and imaginative literature have imbibed a new spirit. All the master-pieces of later ages have sprung from Christianity. The "Jerusalem Delivered" of Tasso, the "Divine Comedy" of Dante, the "Fairy Queen" of Spenser, Milton's "Paradise Lost," the immortal works of Shakespeare, which alone contain and exhaust a treatise of moral philosophy and systematic divinity. It is the secret influence of Christianity which lends such power to, and sheds such lustre through, the pages of Scott, and Dickens, and many others that I might mention. In fact, it alone has given that tone of true refinement and honest merit to all our modern literature of fiction which is worth the reading.

If space permitted I might show also how it has influenced music and art, but I merely suggest these heads, and add a word from Archbishop Trench. "Who would have supposed," says he, "that, nourished by the Christian books, by the great thoughts which Christ set stirring in the heart of humanity, there should unfold itself a poetry infinitely greater, an art infinitely higher, than any which the old world had seen; and that those skillless Christian hymns should yet be the preludes to loftier strains than the world had ever listened to before? Or who would have supposed that those artless drawings of the catacombs had the prophecy in them of more wondrous compositions than men's eyes had ever seen—or that a day should arrive when above many a dark vault and narrow crypt, where now the Christian worshippers gathered in secret, should arise domes and cathedrals embodying loftier ideas than did all those Grecian temples which now stood so fair and strong?"

But to return once more to literature for a moment. Not only has Christianity been the motive power to all the best of modern literary works, but it has been the very preserver of all ancient literature, and at certain epochs the only patron of learning. "That the clergy," says Mill, "were the preservers of all letters and all culture, of the writings and even the traditions of literary antiquity, is too evident to have been ever disputed; but for them there would have been a complete break between the ancient and modern world." So, then, the ministers of Christianity kept alive the torch of learning; in her monasteries were preserved and reproduced the ancient MSS., and there she taught the generations, as they followed one another, all that they know of art, of science and religion.—By W. W. De Hart, S.T.B., in *Frank Leslie's Sunday Magazine* for August.

ESQUIMAUX GRATITUDE.

When Sir John Ross was wintering in Felix Harbour, Prince Regent's Inlet, in 1829-30, his vessel, the *Victory*, was visited by some tribes of Esquimaux that had arrived from Iwiliik and vicinity. One of the men, Tulluahui, had lost a leg, just below the knee, at some period of his life, the stump of which had healed perfectly, and which in all other respects was an excellent case for a sailor's false leg of wood, which the ship carpenter was instructed to make for the poor cripple. When shown its use and benefits, his joy and appreciation were unbounded, and one of the first thoughts that entered the grateful creature's heart was, how he could repay the kindness. The making of the false leg was at once decided as the work of the white *angeko*, and Tulluahui thought it meet and proper that payment should be, in some way, of the same general character. He had noticed that the ship's carpenter was worn by some wasting disease to almost a skeleton, and he therefore repaired to his village, procured the most eminent *angeko*, and returned, intending that Mr. Carpenter should be made whole, physically, at least. The proffered compensation was so comical, although offered in the best of faith, and the poor workman's

condition really so bad, that Ootookiu, the *angeko*, was not allowed to practise his performances, and the occasion was soon forgotten amid the other objects of attraction by which their attention was so fully occupied. This case typifies the remark I have already made, that the Esquimaux are more prone to force their superstitions on others than to receive the religion of others, and do not couple it with the secrecy and exclusiveness of the Indians of our continent. Poor Maslin, the carpenter, shortly afterward died of consumption, and Tulluahui got along famously with his wooden leg, that bore a brass plate with the name of the ship, her locality and date of wintering; which the poor savage, deeming it to be of some mysterious power—and it being, as well, a beautiful ornament to his eyes—always kept brightly polished.—Lieut. Frederick Schwatka, in *Frank Leslie's Sunday Magazine* for August.

A MONOSYLLABIC PROTEST.

Think not that strength lies in the big round word, Or that the brief and plain must needs be weak. To whom can this be true who once has heard The cry for help, the tongue that all men speak, When want or woe or fear is in the throat, So that each word gasped out is like a shriek Pressed from the sore heart, or a strange wild note, Sung by some fay or fiend? There is a strength Which dies if stretched too far or spun too fine, Which has more heighth than breadth, more depth than length.

Let but this force of thought and speech be mine, And he that will may take the sleek, fat phrase, Which glows and burns not, though it gleam and shine— Light, but no heat—a flash, but not a blaze!

Nor is it mere strength that the short word boasts; It serves of more than fight or storm to tell, The roar of waves that clash on rock-bound coasts, The crash of tall trees when the wild winds swell, The roar of guns, the groans of men that die On blood-stained fields. It has a voice as well For them that far off on their sick-beds lie; For them that weep, for them that mourn the dead, For them that laugh and dance and clap the hand To joy's quick step, as well as grief's slow tread, The sweet plain words we learn at first keep time, And though the theme be sad, or gay, or grand With each, with all, these may be said to chime, In thought, or speech, or song, or prose, or rhyme.

—Prof. J. A. Alexander, D.D.

CARLYLE'S TRIUMPH OVER DIFFICULTIES.

In a strong and entertaining view of Carlyle's life and character, John Burroughs says, in the midsummer (August) "Century": "Carlyle owed everything to his power of will and to his unflinching adherence to principle. He was in no sense a lucky man, had no good fortune, was borne by no current, was favoured and helped by no circumstance whatever. His life from the first was a steady pull against both wind and tide. He confronted all the cherished thoughts, beliefs, tendencies of his time; he spurned and insulted his age and country. No man ever before poured out such withering scorn upon his contemporaries. The opinions and practices of his times in politics, religion, and literature were as a stubble, brambly field, to which he would fain apply the match and clean the ground for a nobler crop. He would purge and fertilize the soil by fire. His attitude was at once, like that of the old prophets, one of warning and rebuking. He was reused every public place he ever aspired to—every college and editorial chair. Every man's hand was against him. He was hated by the Whigs and feared by the Tories. He was poor, proud, uncompromising, sarcastic; he was morose, dyspeptic, despondent, compassed about by dragons, and all manner of evil menacing forms; in fact, the odds were fearfully against him, and yet he succeeded, and succeeded on his own terms. He fairly conquered the world—yes, and the flesh and the devil."

COLOURS MADE BY THE HUMAN VOICE.

The "Philadelphia Press" says: An optical demonstration of the effect of sound on the colours and figures in soap bubbles was given at the Franklin Institute recently by Prof. Holuman. A film of soap was placed across the end of a phonoscope. To bring the sound in direct contact with the soap a tube was used. A reflection of film was thrown on a canvas screen, where it first assumed a bluish-gray appearance. An intonation of the voice, with the lips close to the mouth of the tube, caused a number of black spots to appear on the reflection. When these passed away a beautiful light green, intermingled with pink, remained. These two appeared to be the principal colours caused by sound. It was noticeable, however, that, while a certain tone would cause the same figure to reappear, it had no control over the colour. A tone which, for instance, caused one solid colour to appear, would bring out, perhaps, a dark blue at one time and a yellow at another. No difference was noticeable in the effect of the male and female voices.

WAR ON THE CIGARETTE.

A crusade against the cigarette has been started among the children of the public schools of Philadelphia. One of the principals has called the attention of the Board of Education to the subject, in a letter in which he says that, of the 50,000 pupils in the public schools of the city, a large proportion use tobacco in various forms; and that the habit has increased to an alarming extent since the cigarette was instituted. A short statement of the physical and mental disorders produced in children by the use of tobacco has been printed and posted on the inside of the cover of every text-book used in one school. The association of male principals has approved his letter to the Board, and an energetic campaign on that line is the expected result.

BRITISH AND FOREIGN ITEMS.

THE Vicar of Downholme, in Yorkshire, committed suicide lately by cutting his throat with a pair of scissors.

MISS AGNES MURRAY, Merchiston, Edinburgh, has bequeathed the bulk of her estate to the schemes of the Established Church.

It is reported at Williamstown, Mass., that the "friend" who gave \$5,000 for a new dormitory in Williams College was Governor Butler.

MR. H. F. TURLE, son of the late organist of Westminster Abbey, has died very suddenly of heart disease. He was editor of "Notes and Queries."

DAVID DUDLEY FIELD has placed a monument in the Williamstown cemetery in honour of the Rev. Dr. Calvin Durfee, historian of Williams College.

IT is probable that the marriage of Prince Louis of Battemberg and Princess Victoria of Hesse will be celebrated in the private chapel at Windsor Castle.

A CHURCH congress is to be held at Dumfries on 8th and 9th October when Principal Rainy, Dr. A. A. Bonar, Rev. J. Wells and others will deliver addresses.

THE shrine of Garavaggio is to be tried by the Earl of Arundel, whose ailments have not been alleviated by a pilgrimage which his parents recently made to Lourdes.

JOSH BILLINGS is a native of Lanesboro', N.H., and there he hopes to be buried. He has directed his children to mark the grave with a rough stone from the quarry near by.

ENGLISH persons who want to get married are obliged to do so before noon unless they can obtain a special license. A bill extending the hour to four o'clock is under consideration.

MR. W. CARRUTHERS, of the British Museum, has, subject to the approval of the College Committee, been appointed lecturer for next session on natural science in Aberdeen Free Church College.

THE Duke of Marlborough takes his title from a small town in Wiltshire, where he has only a thousand acres, while historic Blenheim, with twenty-two thousand acres of the Duke's property, is in Oxfordshire.

PROF. FLINT has been elected a corresponding member of the Institute of France in the moral and political section. Dr. Chalmers was the only minister of the Church of Scotland who had previously received this honour.

PROF. LINDSAY, of Glasgow, delivered one of the most telling speeches at the great meeting in St. James Hall, held in support of Mr. Mason's resolution relating to the female franchise on the evening before the parliamentary debate.

THE London Crystal Palace is in decay. The great building, still a marvel of construction and convenience, still singularly impressive and curious, cannot much longer hold its place among the sights and wonders of the city.

A CONNECTICUT railroad has an order that all dogs shall be carried only in the baggage cars. The rich women going to the country are angered. One of them rode on a broken-down chair among the trunks with her pet rather than leave it.

DR. KENNEDY of Dingwall has issued an appeal for funds to defend the men who are to be tried at Edinburgh for their protest against the breach of the Sabbath laws and the desecration of the Lord's Day by the railway company at Strome Ferry.

MONSIGNOR CAPEL, who is coming to this country, has a reputation for the ease and grace with which he converts fashionable women to the Roman Catholic Church. Lord Beaconsfield made him one of the characters in "Lothair" on that account.

IT is proposed to erect a new church in Paris. Worship has been held for twenty-five years in an upper room in the Church of the Oratoire, Rue de Rivoli, rented from the French Protestant Church. Mr. Beaton, retired army chaplain, has recently been appointed to the charge.

IN the House of Lords are to be found numerous soldiers who owe their positions to their successful sheddings of human blood. Not a single medical man has a seat in the gilded chamber; and there are not more than a dozen medical baronets or knights in the three kingdoms.

LORD M'LAREN has given judgment in favour of the town council of Arbroath in their appeal against the decision of the sheriff-substitute, ordering them to design a glebe for the minister of Arbroath parish out of the burgh lands. Ministers of royal burghs, says his lordship, have no right to glebes.

GEORGE AUGUSTUS SALA objects to "public feeds, sitting for hours at a crowded tavern table surrounded by viands you do not wish to eat and liquors you do not wish to drink." This is a little ungrateful from a man who for years has been among the most habitual public diners in London.

AN argument used in England against the enfranchisement of women is the power it would throw into the hands of the clergy. "The vast majority of their weaker sisters," it is urged, "would undoubtedly have recourse to their pastors, not only for ghostly counsel and advice, but also for political principles."

THE visitor to the Cologne Cathedral is met at the entrance by a shaven crowned, serge-robed, and sandal-footed monk, whose duty it is to present with his left hand a card printed in German, English, and French, politely requesting a contribution for the building fund of the church, while with his right hand he holds out a silver platter.

THE Free Presbytery of Loch Carron has declined to co-operate with the deputation that is to visit their congregations from the from the General Assembly, or to take part in evangelistic meetings which they may hold. They express the opinion that their people will not cordially receive such a deputation in consequence of the decision regarding instrumental music.