

less into the trail. The poor idiotic boy could not even then realize the danger through which he had passed, and could only appease his anger by continuing to maul the bear over the head with the camp kettle for several minutes after she was dead.—G. O. Shields, in *Harper's Magazine* for August.

KAYAKING IN GREENLAND.

From an illustrated sketch of some personal experiences by General A. W. Greely in the August *Century* we quote the following. This dangerous craft is gradually dying out in Greenland, and only the brighter and more ambitious boys acquire it. Practice must commence at a tender age, and must be continued assiduously. Jens had a pride and a delight in the art, such as was unusual in his settlement. For those who have never seen a kayak I will imperfectly describe it as a shuttle-shaped boat, consisting of a wooden frame-work, which is fastened together generally by seal-skin thongs, and over which is stretched a covering of tanned seal-skin as neatly and tightly as in the sheep-skin of a drum-head. The skin covering is so well tanned, and it is so deftly sewn together with the sinew thread by the Esquimaux women, that no drop of water finds its way through skin or seam. The use of the seal thong in uniting the stanchions gives great strength and equal elasticity, allowing with impunity great shocks which otherwise would destroy so frail a structure. The boat is usually some fifteen feet long, and from its central point gently curves upward—from a width of twenty and a depth of ten inches—to pointed ends. Both prow and stern are carefully armed with a thin moulding of walrus ivory, which is a protection to the skin covering when the hunter, spinning through the water, strikes small ice, or, when landing, so throws forward and upward his kayak that boat and man slide easily and safely up the edge on to the level surface of the floe. The only opening is a circular hole with a bone or wooden ring, its size being strictly limited to the circumference of the hips of the largest hunter who is to use it.

A waterproof combination jacket and mitten of oil-tanned seal-skin is worn by the hunter, who tightly laces the bottom to the ring, so that no water can enter the kayak. Thus equipped, the Inuit hunter faces seas which would swamp any other craft, and plunges safely through the heaviest surf. A single oar, with a blade at each end, in skilful and trained hands propels this unballasted, unsteady craft with great rapidity, and it moves through the water at a rate varying from five to ten miles an hour, according to the character of the sea and the exigency of the occasion. The oar, properly handled, enables an expert to rise to the surface, if, as happens at times, the boat is overturned.

The kayak of the Esquimaux is probably unsurpassed in ingenuity by the boating devices of any other savage people of the globe. Its essential points of lightness, buoyancy and structural strength are marvellously well adapted to the varying and dangerous conditions under which an Esquimaux provider seeks his sea game. This tiny craft with all its hunting gear weighs scarcely fifty pounds, and will carry a load of some 200 pounds besides its occupant.

CHILD-LIFE IN INDIA.

A baby in India is not rocked in a cradle, but in a swing. The houses are very small, and have no furniture, except perhaps a cot and a chair for the man of the house. Many, however, have not even that. The family sit on the floor, and sleep on mats. This would hardly do for the baby. So when the mother wishes to lay it down, she takes one of her long cloths that she wears instead of a dress, and ties the two ends together over a small rafter in the low roof of the house, and puts the baby into the fold of the cloth. This makes a nice swing.

Most women in South India are poor, and have to work all day, and many have to take their babies with them to the fields. When they do that, they make the same kind of a swing by tying a cloth to the branch of a tree by the roadside. Then the baby is left for several hours, while the mother goes off to her work. Very often the light wind moves the branch, and that swings the child, so that it sleeps quietly, reminding us of the lullaby:

"Rock-a-bye baby, in the tree-top,—
When the wind blows, the cradle will rock;
When the bough breaks, the cradle will fall,
And down will come baby, cradle and all."

The bough does not often break, because the mother is careful to tie the swing to a tamarind, or some other tree that has very strong boughs. But sometimes the poor little baby, when it wakes up alone, cries and wriggles about a long time before any one takes any notice of it; and once in a while it falls out of the swing and gets hurt.

Once a week the family goes to the weekly fair in some village several miles away. As they are poor, they walk, and carry the baby by swinging it in a cloth hanging from a bamboo stick. The father walks ahead with one end of the stick on his shoulder, and the mother comes behind, carrying the other end, while the baby hangs in the cloth between them. When they reach the fair-ground, the mother spreads her vegetables for sale on a little mat, and lets the baby roll around on the ground by her side.—*Illustrated Christian Weekly*.

POWER OF THE SOCIAL INSTINCT IN FRANCE.

In the familiar and every day, as well as in the exceptional and heroic work of life, the power and importance of the social instinct show themselves in France in a way of which we have no experience. The relations between individuals being exalted into a distinct social force, apart from the personalities therewith connected, these relations are regulated, utilized and decorated to very noteworthy ends. They are used with us mainly for business purposes; it is chiefly, perhaps, the commercial traveller who exploits them. The rest of us enjoy them or neglect them as the case

may be, but take no thought to organize and direct them. The social instinct, nevertheless, being native to man, even to man in our environment of riotous individualism, it incurs the risk of becoming depraved if it be not developed. This, indeed, is its very frequent fate in many of our communities, and the amount of positive debauchery due to a perversion of this instinct, which perversion is itself due to neglect, is very suggestive. And positive debauchery aside, the pathetic failure of genial but weak natures that in a truly social milieu would certainly have succeeded is still more significant because it is still more hopeless. In France social capacity is a principal part of the youth's equipment for his journey through life. In virtue of it young men rise in the world, obtain "protection" and acquire vantage ground. With us, hitherto, a turn for what is called society is fully as likely to be a bar as an aid to a young man's success, being accepted often as indicating frivolity, if not extravagance and dissipation, and, at all events, hostile to the industry and severe application which pass for credentials of solidity. Success in an industrial society does not depend on the favour of women, and we are wont a little to contemn the large and interesting class of *petits jeunes gens* of which French society makes so much. On the other hand, we have many accentuated types wholly peculiar to ourselves, and generated by the struggle of the ambitious and intensely concentrated individual with an amorphous and undeveloped society which he can in a measure mould as well as figure in, provided only his energy be sufficient to the task. Never was there such a field for the parvenu as that we furnish. Never was the parvenu so really estimable and distinguished a person. With energy and persistence, a man who only yesterday ate with his knife may to-morrow lay down rules of etiquette, a beneficiary dispense charity, a country merchant regulate a railway system—merely by the force through which strenuous personality imposes itself on a society whose solidarity is too feeble to protect it against assault from without and treachery from within. In most instances, indeed, our pretence of solidarity is pure snobishness, and our parvenu really—as was said by Napoleon—*arrives*.—W. C. Brownell, in *Scribner's Magazine* for July.

I SHALL FIND REST.

A little further on—
There will be time—I shall find rest anon:
Thus do we say, while eager Youth invites
Young Hope to try her wings in wanton flights,
And nimble Fancy builds the soul a nest
On some far crag; but soon Youth's flame is gone—
Burned slightly out—while we repeat the jest
With smiling confidence,—I shall find rest
A little further on.

A little further on
I shall find rest; half-fiercely we avow
When Noon beats on the dusty field and Care
Threats to unjoint our armour, and the glare
Throbs with the pulse of battle, while Life's best
Flies with the fitting stars: the frenzied brow
Pains for the laurel more than for the breast
Where Love soft-nestling waives. Not now, not now.
With feverish breath we cry, I shall find rest
A little further on.

A little further on
I shall find rest: half-sad, at last, we say,
When Sorrow's settling cloud hurs out the gleam
Of Glory's torch, and to a vanished dream
Love's palace hath been turned, then—all depressed,
Despairing, sick at heart—we may not stay
Our weary feet, so lonely then doth seem
This shadow-haunted world. We, so unblest,
Weep not to see the grave which waits us guest:
And feeling round our feet the cold, sweet clay,
We speak the fading world farewell, and say:
Not on this side—alas!—I shall find rest
A little further on.

—Robert Burns Wilson, in *Century Magazine*.

THE BIBLIOMANIAC.

Here, too, you may see the traditional bibliomaniac. You would never suspect from his appearance that he had any knowledge of literature. He is a short, stout man, with coarse features and shaggy beard. A heavy coat of common material, surmounted by an antiquated cape, hangs loosely over his shoulders; he wears a slouch hat, a brown wig and large spectacles. He stands for a few moments absorbed in the contents of an insignificant twelve-mo. Then walking back to the table from the window, where he has been trying to obtain a better light, he remarks to a gentleman who is looking over a large volume of Audubon's Birds.

"Nice book that, sir. But I have an original edition of it, with all the fine old plates. I have been offered a thousand dollars for it, but I'd rather keep it than let it go for anything short of fifteen hundred."—*American Magazine*.

A COURT of Session action raised by a divinity student against Rev. Mr. Shaw and the Kirk Session of Salen has been settled. The pursuer acted as missionary at Salen for a short period last summer, and alleged that he had been wrongfully dismissed; he concluded for \$250 in name of salary and damages. The defenders tendered \$50 and expenses which was accepted.

THE Rev. George Pearse, for nearly fifty years a missionary in Bengal, and the last of the contemporaries of Carey, Marshman and Ward, is dead. Twelve years ago the infirmities of old age made it imperative that he should retire to the cool climate of the Nilgiri Hills; but there he turned afresh to the loved service of his Master, though then drawing near the eightieth year of his age.

British and Foreign.

THE Rev. Gordon Webster, of Girvan, has received a call from a congregation at Christchurch, New Zealand.

THE Rev. Robert Thomson, of Ladywell, Glasgow, preached the annual Drumclog sermon at Strathaven lately.

THE Duke of Westminster has expended \$125,000 on the new Church of St. Mary's, Chester, including the parsonage and schools.

THE Matthew Henry Memorial Church, Chester, has been celebrating the two hundredth anniversary of the great commentator's induction.

MR. ANDREW CARNEGIE, during his visit to Edinburgh, opened a restaurant for women in the premises of the Y. W. C. A., in Shandwick Place.

MR. BRIGHT says of the Society of Friends that probably more than any other body within its borders and in its service personal ambition is practically unknown.

MR. J. W. TAWSE, W.S., for many years secretary to the society in Scotland for propagating Christian knowledge, died at his residence in Edinburgh in his seventy-third year.

St. STEPHEN'S, Edinburgh, is to be closed for three months for alterations and repairs to cost \$9,000; the congregation meeting meanwhile in the mission hall in St. Stephen Street.

PRINCIPAL CAIRNS preached at the celebration of the centenary of the Clacmannan congregation. Owing to the large number present at the evening service it was held in the parish church.

THE Visitation Scheme has been productive in every case of much good in Edinburgh U. P. Presbytery. All the sixty-seven congregations, with the exception of six or seven, have been visited.

THE sexton at Fairford Church, who expounds its famous windows to visitors, amused an Edinburgh authoress who lately made a pilgrimage to the place. His ideas, she says, seemed to run chiefly on the sins and punishment of the fair sex.

THE Kirk Session and manager of St. James' Place Church, Edinburgh, while enjoying a picnic at Carllops, presented Mr. Learmonth, the father of the Session, with an illuminated address on the occasion of his jubilee as an elder.

MR. HOOPER, who has just entered on the work of secretary to the Y. M. C. A. at Zurich, is the second in Switzerland devoting his whole time to the duties of the office. The first is Mr. Charles Merle D'Aubigne, the secretary at Geneva.

WHEN the General Baptists held their annual Congress at Peterborough lately, Dean Perowne invited the committee to send one of the ministerial delegates to be his guest, and personally conducted the members of the association over the cathedral.

MR. CAMPBELL WHITE of Overtoun laid the memorial stone recently of a Gospel temperance institute at Rutherglen in presence of 2,000 people. Mr. White has given \$2,500 toward its erection. The civic authorities of the burgh attended the ceremony.

ONE of the principal reasons, they say at Rome, which induced the Pope to send an envoy to the Jubilee of Victoria was the hope that her Majesty, with, as a return for his courtesy, accredit a special representative on the occasion of his own jubilee in December.

THE Melbourne *Daily Telegraph* describes Dr. Strong's new Church as a very little denomination with a very big title, resembling nothing so much as a very small boy with a very large hat on. It calls itself "The Australian Church." The *Advocate* characterizes Dr. Strong as a prophet without a mission or career.

MRS. DINGWALL FORDICE, senior, of Culch and Bruckley, Aberdeenshire, mother of the late lamented member for that county, died lately at Blairgowrie, where she has resided for about forty years. She was a devoted member and most liberal benefactor of the Church, and took a warm practical interest in many philanthropic schemes.

IN Millstone Lane Chapel, Leicester, on a recent Sunday night, two men and two women, during the service, made grave charges against the minister, whereupon the people rose to their feet, and fighting commenced. The females ran screaming from the building, and the police had to be called in to quell the disturbance.

THE author of "Ri's from Binkbonny," as the result of his visitation of schools in Canada and the United States during his recent tour, says he found there was more teaching than in Scotland, and less mere hearing of lessons. This means more done in schools, and rather less to do at home—a thing parents in Scotland greatly long for.

THE Diocesan Memorial of the late Bishop Fraser has been unveiled in Manchester Cathedral, and the chapel in which it is contained, provided by Mrs. Fraser, was at the same time formally handed over to the dean and chapter. On the top of the cenotaph is a recumbent effigy in white marble, an admirable likeness of the deceased prelate.

A DEPUTATION from Cunningham Church, Glasgow, consisting of fourteen young men and women, have been conducting largely attended evangelistic meetings at Hamilton, in connection with the Y. M. C. A. of that town. Many of the speakers testified to the power of the Gospel in rescuing them from the curse of intemperance and other evils.

A GREAT sensation has been created in Kirkwall by an attempted sale of goods pointed from Messrs. Gilson & Halero, drapers, for manse assessment. The auctioneer stated that he had consented to sell the goods to oblige Mr. Brough, sheriff officer, but that it was against his convictions as it was also against Mr. Brough's. No offer could be got, though a great many people were present, and the goods will have to be handed over to the pointing creditor.