

Free Anderston Church, Glasgow :—During 1864, these ladies have drawn from our depot 853 Bibles, 658 Testaments, 114 portions, in all 1623, value £113 14s. 7d.

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The Queen's Attention to the Poor.

THE following very interesting extract is from the London correspondence of the *Presbyterian* (Phila.) :—

Recently, the Queen has been visiting some of the London charities. Not long since I spent some time in one of these public buildings, the British Orphan Asylum. Shortly after her accession to the throne, this institution received a large subscription from her. Its home was then at Clapham, in the southern suburbs of the metropolis. But, some two years ago, the inmates had a new, and I might also say a palatial, home provided for them, at Slough, near Windsor. A large building, originally intended for a hotel, was remodelled and added to. The Prince and Princess of Wales inaugurated it, and a Mr. McKelzie, of Highland family, and a county magistrate in Berkshire, and an Alderman of the Corporation of Oxford, made the occasion very memorable by taking on himself the entire expense of the purchase of the house and grounds, and also of the furnishing of the establishment—about \$80 000. Last November, the Queen came, with the Princess Helena, on a visit of inspection. The children, as I found by inquiry, are the orphans and fatherless ones of parents of the middle class. I found some the sons and daughters of Christian ministers; others of captains of vessels drowned at sea; and others of persons remarkable for talent and scientific attainments; and, in some cases, the mother or father was alive, but “in an idiot asylum.”

I have visited many places of a kindred character, but none so complete as this. The lofty, well-aired school-rooms, dining-room, dormitories; the beautiful grounds for gymnastic exercises, for innocent sport, and for the performances of the fine musical band, all whose members are among the boys, are most gratifying to the stranger's eye. And then their ample food, both for body and mind. I never saw a better behaved company at a dinner table; the children showed no impatience, while it necessarily took a considerable time to place before each of the *one hundred and sixty guests* a plate covered with the most nourishing food. A “grace” was sweetly sung before meal. Then there are lavatories for washing before or after dinner, and baths provided and regularly used, both in winter and summer. Health and gladness reign here. Finally, besides religious instruction, classics, mathematics, arithmetic, and all the English branches are taught by first-class masters, who have “a mind to work.” I saw some fine drawings, and superior specimens of mapping also. I found a select few superior classical scholars, working “over time,” in order to make progress, and tried their skill in parsing, as well as in the dactyls and spondee of the hexameter Latin of Virgil's “Æneid.”

As to the girls, needlework was added to other instruction. Altogether, this was and is one of the most interesting sights. The Queen, at the time of her visit, minutely inspected everything, as is her wont, and spoke to the children, and asked questions about “the dead and gone.” This is but a specimen of the Queen's practical compassion. I have seen also the toys which she presented to the little inmates of the Hospital for Sick Children. And so, in contrast with the past, the “Court Newsmen's Records” embrace visits to barracks, sick soldiers, and other

hospitals, asylums, work-houses, holiday gatherings of the indigent, and distribution of useful gifts; and such things as these tend to the answering of the nation's prayer, that “peace and happiness, truth and justice, religion and piety may be established among us for all generations. And, in the same spirit, we find among the “Songs of the Workers,” in the *British Workman*, one entitled, “We Love Her,” of which are the following :—

“She cares for her people, and doeth them good.
Her sorrowful heart is made glad,

If the naked be clothed, and the hungry have food.

And smiles wreath the lips that were sad.

“The little ones laugh as they see her approach.
Her goodness all England doth cover;

She is loving and pure, and without a reproach;
O, long life to the Queen, for we love her!”

In reference to railway accidents, and consequent loss of life, the Queen not long since sent a letter to the directors of the various railways throughout the kingdom. She acknowledges the extraordinary care to have the lines clear, and everything in order when she herself travels (say from London to Aberdeen, by night and by day), but on this she founds an appeal for the people at large, and shows that she is not unmindful (though some railway officials may be) that the life of the poorest is so precious that to trouble it too greatly to preserve and save it.

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Jewish Charities.

THAT singular people resident among us still hold that a tithe of their income should be spent in the maintenance of their synagogues, charity, and good works, and there is but little doubt they religiously keep to the precept. Their charities are maintained on the most liberal footing; indeed, some of them would form admirable models for Christians to follow. In the neighborhood of Whitechapel, there are two schools, containing nearly three thousand pupils, and the ground has been purchased for enlarging the schools buildings of one with the intention of accommodating one thousand extra scholars. The Jewish infant-school in Whitechapel is undoubtedly the largest and best adapted building for the purpose in London. Compare it with the infant-schools of the neighboring parish of St. George's-in-the-East, and we shall find the latter consist of two railway arches. All the other Jewish schools and asylums in the metropolis are equally well maintained. It has frequently been urged that the enormous wealth of the Jewish population in London will account for their liberality; but this is not the case. There are resident among us not more than four hundred Jewish families who may be considered as positively rich. True, some of these are enormously wealthy, but they call on their charity are fully equal to their wealth. Among the Christian population of the metropolis, one in about twenty-eight is either a pauper or has need of charitable assistance. Among the Jews the average is one in seven; though the English poor Jews would not amount to that proportion, if it were not for the swarms of Jewish paupers annually sent by the Hamburg, German, and Polish synagogues to England for their wealthier co-religionists in this country to maintain. Again, it should be remarked that the benevolence of the wealthier Jews in this country does not include their contributions to our poor's-rate, which they do not consider as a charity, but simply as a tax, and