

REVERENCE FOR THE LORD'S DAY.

The following interesting incident, which occurred at the beginning of her reign, was a striking evidence of Her Majesty's reverence for the duties of the Sabbath.

"One of Her Majesty's Ministers arrived at Windsor late one Saturday night, and informed his youthful Sovereign that he had brought some papers of importance for her inspection; 'but as they must be gone into at length,' he added, 'I will not trouble your Majesty with them to-night, but request your attention to them to-morrow morning.'

"To-morrow morning!" repeated the Queen, 'to-morrow morning is Sunday, my Lord.'

"But business of State, please your Majesty."

"Must be attended to, I know," replied the Queen, 'and as, of course, you could not come down earlier to-night, I will, if these papers are of such vital importance, attend to them after we come from church to-morrow morning.'

"To church went the Royal party, and also the noble statesman, and, much to his edification we hope, the sermon was on the duties of the Sabbath.

"How did your Lordship like the sermon?" asked the young Queen.

"Very much, your Majesty," replied he, with the best grace he could assume.

"I will not conceal from you," said the Queen, 'that last night I sent the clergyman the text from which he preached. I hope we shall all be better for it.'

"The day passed without a single word on the subject of the papers, and at night, when the Queen was about to withdraw, she said:—

"To-morrow morning, my Lord, at any hour you please—as early as seven if you like—we will go into these papers."

His Lordship could not think of intruding at so early an hour on Her Majesty; 'Nine would be quite time enough,' he said.

"As they are of importance, my Lord," observed the Queen, 'I would have attended to them earlier, but at nine be it.'

"At nine, Her Majesty punctually gave audience to the Minister, who had never before, it is to be presumed, received so salutary a lesson on the duties of the Sabbath."

MERCY.

The first sentence of death the young Sovereign was required to sign, was that of a soldier condemned to death for desertion. The Queen read it, and asked the Minister who brought it to her, "Have you nothing to say in behalf of this man?"

"Nothing," was the reply; "he has deserted three times; but," said the brave veteran who relates the anecdote, seeing Her Majesty's anxiety, I added, "tho' he is a very bad soldier some witnesses spoke for his character, and for aught I know to the contrary, he may be a good man."

"Oh! thank you for that a thousand times," exclaimed the Queen; and hastily writing "pardoned" on the paper, she put it across the table, with her fair hand trembling with emotion.—*From "Queen Victoria, from her Birth to her Bridal."*

SUNDAY OBSERVANCE IN FRANCE.—Mr. Charles Cochran, known in this country in connection with the Leicester-square Soup Kitchen, the street-orderly movement, &c., has addressed a letter to the *Morning Chronicle*, giving an account of the efforts recently put forth in France for the suppression of Sunday trading. It appears that, while he (Mr. Cochran) was engaged in introducing the street-orderly system at Boulogne, he was invited by the Bishop of Arras to assist in putting a stop to Sunday trading in that town. The movement met with much success, and Mr. Cochran's exertions were subsequently transferred to Paris. In the capital he co-operated with an association which had been previously formed for promoting the object, and the result of their united exertions was encouraging. In a very few weeks they succeeded in closing wholly or partially upwards of 2,000 shops. From the necessity of the case, Mr. Cochran's labours were carried on chiefly in connection with Roman Catholics; but that his work was not unappreciated by Protestants appears by a memorial addressed to him by Pastors Grandpierre, F. Monod, J. Bridel, L. Vaullette, and E. de Pressense, of which the following is an extract:—"Being aware that you are about to proceed to England for the purpose of awakening the sympathy of the English Christians on behalf of the holy work in favor of the due observance of the Lord's Day in France, and especially in Paris, we, the undersigned clergy-

men, beg to express to you our feelings of gratitude and of confidence—of gratitude on account of your labours, and which it has pleased Almighty God to crown with success—since through your zeal and activity, aided by a committee of laymen, you have succeeded in closing the shops and prevented Sunday labour in many of the leading streets in Paris. We feel a confidence, as we doubt not that the English Christians, your countrymen and our brothers in the faith, will readily grant their sympathy and support in favour of the effort to extend throughout France the practical observance of 'the day of rest,' a usage so peculiarly Christian and Protestant, the source of so many spiritual as well as national blessings, and in the establishment of which the English have set so edifying an example to all Europe, and indeed which is also one of the great causes of the social prosperity of England.—We hope your much respected countrymen, be their religious denominations what they may, will not hesitate to grant us their Christian support."

PROPORTION OF DEAF AND DUMB PERSONS IN DIFFERENT COUNTRIES.—From a comparison of the proportion of deaf and dumb in Ireland with that which prevails in other countries of Europe from which accurate information can be obtained, we learn that the proportion, being one in 1,593, is greater than that of the Duchies of Luxembourg and Wurtemberg, and the Kingdoms of Tuscany, Bavaria, Belgium, and Holland, in which the average is one in 2,209; and less than in Sardinia, Norway, and parts of Switzerland where the average is one in six hundred and forty-two. In some of the Swiss cantons the ratio is as high as one in two hundred and six—i.e. above seven times as great as in Ireland.—*Medical Times.*

DEATHS IN ENGLAND AND WALES.—From the Return of the Registrar-General for the year 1852 it would appear that in a population estimated at 17,927,609 there occurred a total of 407,138 deaths, being of males 207,042, and of females 200,096. Hence it appears that about one in forty-four of the population expires every year; and that while in 1852 there were 14,052 more males born than females, their deaths only exceeded those of the females by 6,246. By far the most fatal quarter for both sexes is that between the end of December and the beginning of April, and the healthiest is that between the 1st of October and the 31st of December. The quarterly numbers are—ending 31st of March, 106,358; 30th of June, 100,625; 30th of September, 100,385; and 31st of December, 99,770. The largest amount of deaths was in the north-western division, where there were 71,117 out of a population of 2,490,827, being about one in thirty-five; and the smallest in the northern division, where there were 22,235 out of a population of 969,126. In the south-eastern, south-midland, and the eastern divisions, the deaths average about one in fifty. In the London division they are about one in forty-three. Reviewing the whole document, we find that there were, in 1852 317,564 persons married, or 158,782 marriages, 623,990 births; and 407,138 deaths.

PRINCE NAPOLEON AND THE DUKE OF CAMBRIDGE.—The Duke of Cambridge is now paying the penalty of his devotion to the service in the shape of an attack of erysipelas, which has compelled him to retire from the camp. "He was never at rest (writes a correspondent)—visiting the hospitals and cheering the drooping spirits of the soldiers. He has surprised the whole of us; but since he has been sent out here he has gained the heartfelt devotion of every soldier in his division, and if ever he has an opportunity of leading us to battle most nobly will we stand by him; for he has proved himself our friend, from his high rank has got us many comforts that no other commander would have dared to ask for." Prince Napoleon is also invalided. He caught a fever in the Dobrukscha when commanding a portion of his division, and Marshal St. Arnaud sent him his own physician, Dr. Fanvel, down to Madame de St. Arnaud's chateau at Therapia, as soon as his illness was developed. We regret to state also that Colonel Elliot and Lieutenant-Colonel Ferguson, both of the 79th Highlanders have died. The former was only married a few weeks before he left England.—*Ibid.*

A STREET SCENE AT VARNA.—A correspondent of a morning paper says:—"One day I saw a Zouave and a huge Grenadier staggering up the street arm-in-arm, each being literally laden with enormous pumpkins and cucumbers, and in the intervals of song—for one was shouting out, 'Cheer, boys, cheer,' in irregular spasms, and the other was chanting some love-ditty of a very lachrymose character—they were feeding

each other with a cucumber. One took a bite and handed to his friend, who did the same; and thus they went on, continuing their amphibian banquet till the Englishman slipped on a stone, and went down into the mud, bringing his friend after him—pumpkins, cucumbers and all. The Frenchman disengaged himself briskly, but the Grenadier at once composed himself to sleep, notwithstanding the entreaties of his companion. "Laying" at last, head, legs, arms, and shoulders. Zouave then he could make no impression on the heart mass of his friend, and regarding him in the most tragic manner possible, he clasped his hands, and exclaimed, 'Tu es la, done, mon ami, mon cher Jacon! Eh bien, je me coucherai avec toi'; and calmly fixing a couple of cucumbers for a pillow, he lay down, and was soon snoring in the gutter in unison with his ally."

PROBABILITY OF THE EXTINCTION OF EGYPT.—If we return to the valley of the Nile of Egypt, we shall see at this moment the very process going on by which the lower part of the Niger, or the Nile of Bournou, has been choked up and obliterated by the invasion of the great Sahara, under the name of Deserts of Bimah and Labya. Thus has been rubbed out from the face of the earth, a river which had once its cities, its sages, its warriors, its works of art, and its inundations, like the classic Nile; but which so existed in days of which we have scarcely a record. In the same way shall perish the Nile of Egypt and its valley, its pyramids, its temples, and its cities!—the Delta shall become a plain of quicksand—a second Syrtis—and the Nile shall cease to exist from its lower cataract downwards; for this is about the measure or height of the giant principle of destruction trading on the Egyptian valley, and which is advancing from the Libyan Desert, backed by other deserts whose names and number we do even know, but which we have endeavoured to class under the ill-defined denomination of Sahara—advancing, I repeat, to the annihilation of Egypt and her glories, with the silence, but the certainty, too, of all-devouring time! There is something quite appalling in the bare contemplation of this inexorable onward march of a wholesale death to kingdoms, to mighty rivers, and to nations! the more so, when we reflect that the destruction must, from its nature, be not only complete, but ETERNAL!—*Sir R. Dunk's Dissertation on the Course of the Niger.*

THE TRUE AMBITION.—There is a loftier structure, let me say to the youthful aspirant embarking on the rough waters of strife, than the one faintly imagined in yonder clouds. There is a temple of God, adorned with moral beauty and grandeur, such as pearls and gems and rainbow tints can but faintly symbolize. Let thy ambition fix on this bright abode! Let all thy energies be enlisted in reaching it. There is a field of enterprise, too, here below, where the highest intellect may find scope, and the purest benevolence be exercised. It is found in turning men to righteousness. They who labour successfully in this field, shall not only have a calm satisfaction in the work, but shall shine at last "as the stars forever and ever."—*Voyage of Life.*

"Repent and believe the Gospel, for why will ye die, why will ye perish eternally? Have you any reason for it?—None in the world but your own wills.—Christ hath told you in plain terms, 'Him that cometh to me I will in no wise cast out.' But if you will not come unto him, who can help that? Are not yourselves only in the fault? Will not your blood be upon your own heads? What could Christ have done more for you than He hath done? What could He have suffered more than he hath suffered? How could He call you to Him more plainly and pathetically than he doth? But if, after all this, you will not come unto Him, you must even thank yourselves for all the torments you must ere long suffer and undergo."—*Bishop Beveridge.*

THE DOBRUDSCHA EXPEDITION.—M. Horace Verdet, the great French artist, who was up with General Canrobert's division in the Dobrukscha, draws a picture of the dreadful sufferings of the men there which would exceed the greatest efforts of his pencil to realize. He declares that out of 1,200 Zouaves who started for Kostendjé, only four hundred and eighty returned; and that out of 10,000 troops of the line 4,000 were left in the marshes of this death swamp. We hope sincerely that this is an exaggeration, but on such good authority one must rest with painful certainty.

ENORMOUS SHEET OF PAPER.—A day or two since Messrs. Evans and Arrowsmith, of Bristol, received at their establishment a sheet of paper weighing 3 cwt., and measuring 2,784 feet in length, or more than half a mile.

Nothing is so common as the vanity of having a great number of acquaintances; and there can scarcely be a sillier vanity: it implies a hard obtrusiveness and a vacant mind. If we thus gained a knowledge of characters, we should gain something; but we thus see only the surface of mankind, and we habituate ourselves by the flatter of passing objects, and transient views, to lose all discrimination. A weak mind seeks thus to fill a vacuum, and is never, and