

in 1840. Although entering on this large and important charge at a time when sectarian differences ran high and the parish was in a disjoined state, Mr. Davidson, by his conciliatory manners, his unostentatious charities, and the affectionate earnestness of his ministrations, succeeded in rallying the scattered congregation, and he now leaves it one of the largest in Scotland. The deceased was in the 53d year of his age.—*Courant*.

MUNIFICENT BEQUEST.—The late John Bruce, Esq., residing in Trinity Crescent, and who was the eldest son of the late James Bruce, for many years Secretary to the Board of Excise for Scotland, died in May 1852, leaving a trust disposition and settlement by which he appointed his trustees, on the lapse of five years from and after his death, to make payment of £4000 to the Lord Provost, Magistrates, and Council, as patrons of the University of Edinburgh, for the endowment of scholarships or bursaries in the University. The testator directed the money to be invested by the patrons of the University for the endowment of five scholarships or bursaries, one of £40, and four of £30 each.

MISCELLANEOUS.

Indigent Gentlewomen of Scotland.

It will be readily admitted that there is no sort of persons with greater claims upon a compassionate regard than aged females of the middle and upper classes, who, from non-marriage or widowhood, or any other contingency, have been left to spin out their last years in penury. The indigent gentlewoman is everywhere a person of frequent occurrence. The families of clergymen, of military officers, of professional men, and of the minor gentry, supply them in great numbers. Persons, too, who have in earlier years been useful as teachers, often become indigent gentlewomen in old age.

Under a sense of the needs and deservings of many of these ladies, a few individuals in Scotland formed, about ten years ago, a society for the maintenance of what is called *The Indigent Gentlewomen's Fund*. It is an institution of which we can scarcely speak in terms of too high approbation. A vast number of gentlemen and clergymen throughout the country are connected with it, and there is a most extensive organisation of ladies for the collection of funds, application being systematically made annually at every house where individuals of the middle and upper classes reside. The society's object was not to support, but merely to aid and comfort these unhappy solitaires, after they had passed their fiftieth year; and we are proud to say that we recognise in the result the old kindly feeling of the people of Scotland. The most scrupulous delicacy was observed in distributing the relief, and no aid from a public charity was ever administered in a way less likely to wound the feelings of the recipients. At the very first annual distribution of the fund, the sum of £878 was divided among 154 applicants. Last year, the annuitants numbered 322, and the sum distributed among them was £2060. The pecuniary assistance given by the society is small—but how important to the threadbare economical gentility of the class! An annuity of £1.5 to £15, to which the regular aid is limited, is found absolutely to elevate these old ladies from almost destitution to comfort. In particular cases, a trifle is sometimes given

in addition to the annuity; and the following is copied as a fair specimen of the applications made for this benevolence: "Humbly sheweth—that your petitioner has been a grateful recipient of the fund for some years, and that to the extent of £6 annually. That your petitioner for thirty years has almost entirely supported herself by teaching. That your petitioner is eighty years of age. Until two months ago, she has continued to teach; but from extreme age and growing infirmities, she has now been obliged to give up her school."

We need not say that ladies were from the first the main support of this admirable institution. In 1850, bazaar for the sale of ladies' work for the benefit of the fund were held in the principal towns in Scotland; and the produce was so considerable, as to warrant the institution of a sinking fund to provide for the greater stability of the society. The amount of this fund, to which come to be added every year legacies and donations, was, at the close of the financial year 1856, £5,896.

Moral Results of Negro Emancipation in Jamaica.

The *Watchman*, or *Kingston Free Press*, of February 4, as well as the *Jamaica Morning Journal*, and other West Indian papers, deny most indignantly the wholesale imputations of laziness and "beastliness," which the *Times* has cast upon the free negro population. The *Watchman* says:—

"We grant that that there is much in the habits, and character, and condition of our people to condemn and deplore; but we nevertheless contend,—what we are prepared to prove, and what we are sure every unprejudiced individual acquainted with the recent history of Jamaica must admit,—that since emancipation a most wonderful change for the better has taken place amongst our peasantry. When we reflect what slavery was, and what it made those who were subject to its hell-born influences,—and when we call to mind what Jamaica was thirty or forty years ago, and then look around us now, we confess that we are filled with wonder, overwhelmed with astonishment, at the greatness and moral grandeur of the revolution which has taken place in this once benighted and miserable country, and at the change which has been wrought in the condition and character of the lately emancipated slaves. That revolution, taking all the circumstances attending it into account, stands unparalleled in history. What have we witnessed in Jamaica during the last twenty years? Why, we have seen half a million of people liberated from the bonds of a hard and bitter servitude, and suddenly invested with all the rights and privileges of free men, having previously undergone scarcely any preparation for the great change that took place in their position and circumstances, and those rights and privileges have never been abused by them. We have seen these people, under the influence of Christian teaching and example, burying in oblivion the animosi-

ties engendered by long years of oppression and cruelty, and, as free labourers, cheerfully taking the place they filled as slaves. We have seen them struggling with the difficulties incident to their new position as free men, and with admirable patience and perseverance plodding their way onward to the comparative independence and humble comforts of a peasant proprietary. We have seen them contributing out of their comparatively scanty means hundreds of thousands of pounds during the last twenty-five years, for the building of chapels and ministers' residences, the erection of school-houses, and the maintenance of ministers and school-masters. And we now find tens of thousands of them in connection, as members and otherwise, with the different religious denominations throughout the country, the greater part of whom (we speak it on the published testimony of their vigilant and faithful pastors) walk worthy of their 'high vocation' as Christians. Schools are scattered all over the land, and to these schools they send their children to be educated. On Sundays they throng the churches and chapels, where they are to be seen neatly attired, engaging, with all the warmth characteristic of their nature, in the devout exercises of the holy day, and listening with earnest attention to the 'Word of Life,' as delivered by their ministers. In the face of all this, will the *Times* tell us that, so far as the moral ends contemplated in the act of negro emancipation are concerned, that act has proved an utter failure? It might get those who would wish it so, to believe it so; but we in Jamaica know that the statements of the *Times* respecting the condition and character of the emancipated negroes are just so many downright falsehoods.

"The people of Jamaica owe it to their brethren in bonds, both in the United States and Cuba, whose ultimate deliverance from slavery the success of the experiment of emancipation in these islands must go a far way to hasten,—they owe it to these to protest against the slanders which the *Times* has published against them. They ought to meet together in every parish throughout the island, and speak out on the subject. We ought to have demonstrations that will convince the *Times* and the slaveholders of Cuba and America that the peasantry of Jamaica are not the uncivilized and degraded beings they have been represented by their enemies."

MODESTY.—Who shall win the prize? There was a meeting of the flowers, and the judge was appointed to award the prize of beauty.

"Who shall win the prize?" asked the rose, proudly rushing forward in blushing beauty, in full assurance of its winning worth.