

the coronation of the Emperor of Russia, they went to St. Petersburg. It was here that Mr. Sala (of *Household Words*) made the acquaintance of the family, by a letter of introduction from Paris. The family were going to demand justice of the Emperor of Russia against his scoundrel subject. Mr. Sala drew up the petition to the Russian Minister, and in this petition Miss Ward demanded of the Russian Government "the rehabilitation of her honour, by a lawful marriage with the Count." The document was handed to Mr. Seymour, the American Minister, and he handed it to the Russian Minister of State. The moment the case was laid before the Emperor, an order was issued to the Russian Minister at Naples (where the Count was then living) to confer with the Neapolitan Government, with a view to his arrest. The Neapolitan Government, which was just then in great favor with Russia, yielded at once to the request. The Count was seized by the Neapolitan police, and, at Russia's expense, was conducted to the Russian frontier; there he was received by the Russian police, and carried to Warsaw. The Wards were already there, awaiting his arrival. The Count was marched into the church by a posse of policemen, and was compelled to stand up before the altar and marry Miss Ward in due form. When the ceremony was concluded, his wife, now legally the Countess of —, made him a formal vow, and bade him adieu for ever. The Count, who was an exile, was sent to Siberia, his property was confiscated, the Countess retaining by law one third. The family immediately left again for Italy, where they are spending the winter. The father and brother of Miss Ward were present at the marriage at Warsaw, with revolvers in their pockets, determined, if there was any flinching on the part of the Count, to blow his brains out. For in view of the fact that he was destined for Siberia under any circumstances, it was feared that he might not at the last moment pronounce the necessary word.—*Paris Correspondent of the N. Y. Times.*

**DURATION OF LIFE IN THE LEARNED PROFESSIONS.**—At a meeting of the Statistical Society, held in London on Tuesday evening, Dr. Guy read a paper of considerable interest, on the duration of life in the three learned professions. The facts stated were derived principally from the "Biographical Dictionary" and the "Annual Register," and they referred for the most part to the members of the professions who had attained sufficient eminence to be noticed in those publications. From these facts it appeared that physicians and surgeons live longer than clergymen, and that the latter live longer than lawyers. In the table which Dr. Guy had made out, he had commenced with those who had died after attaining the age of 51, and of the persons of eminence in the three professions it was stated that the average age of clergymen was 69.48, of medical men 70.94, and of lawyers 68.50. This proportion, so far as can be ascertained from the present means of calculating, is also maintained at ages below 51 as well as above; and it shows a duration of life in favour of the three professions compared with the general mass of society. Dr. Guy had extended his investigations into the subject to the 16th, 17th, and 18th centuries; and though the latter were insufficient to establish positive conclusions, they indicated that the duration of life at those periods nearly corresponded with the present in length and in relative proportions, with the exception of lawyers, who seem to have been more shortlived in the 18th century, in the ratio of one and a half per cent.

**A MURDEROUS TRADE.**—In the case of some men charged at Bow Street with having base coin in their possession, and with stealing a watch-case from a Mr. Balch, a watchmaker, that individual, on being called on to sign his deposition, said:—"I will try, but I am so charged with mercury, or quicksilver, that I doubt whether I can write."—Mr. Henry (the magistrate): "Has your trade usually that effect?"—Mr. Balch: "Yes, Sir, always; I have not been able to walk for the last twelve months, and, indeed, I have been very infirm for eighteen months or two years. It ought to be stopped." With some trouble, however, Mr. Balch succeeded in writing his name at the foot of the deposition. The prisoners were committed for trial.

**EXTRAORDINARY APPEARANCE AT SEA.**—The Pera averaged 12 knots out and home. She made the passage from Malta to Southampton in seven days and fourteen hours, and from Gibraltar to Southampton in three days twenty two and a half hours, being the quickest passage ever known. On her out-

ward voyage, when approaching Alexandria on the 3rd inst., an extraordinary phenomenon was witnessed from on board of her. At noon-day the sun became almost invisible, and a dense fog obscured the firmament; the ship with her spars and rigging were covered with a fine powder, which entered the ears and mouths of the passengers, causing the greatest inconvenience. The utmost alarm was felt on board, and some dire calamity was apprehended. The hatches were battened down, and Captain Soy, the commander of the packet, turned her head, and ran off to sea again. During the time of this almost complete darkness the wind was blowing from the south, and the sea was frightfully disturbed. Although the Pera proceeded forty or fifty miles out to sea again, still the dense fog prevailed far to seaward, and towards the coast darkness literally overspread the land of Egypt. The phenomenon lasted for eight hours, when the fog cleared away, the wind lulled, and the sea went down. This extraordinary appearance was owing to what is called the Khampseen or sand storm, and its extending so far to sea is a most unusual circumstance. From the direction of the wind the Khampseen must have originated in the Great Sahara. It raises the sand there in masses which move in a spiral figure, and the heavy particles of sand soon drop to the earth, while the smaller ones or the pulverised sand is carried away to a distance. The people on board the Pera found afterwards the Khampseen had blown down trees, turned over railway carriages, and forced cattle into the canal between Alexandria and Cairo.

**CHURCH MUSICIANS IN GREENLAND.**—In one of the settlements there was a little band of performers on different musical instruments. Their services had been peculiarly good and acceptable during the Passion Week and Easter. After the last Easter holiday, the missionary, Brother Konigseer, was sitting at his desk, when the Greenland brother, who had played the bass-viol, entered his room, and sat down. As he said nothing, the missionary proceeded with his work, till having finished the page, he inquired whether his visitor had anything to communicate? The answer was, "No, nothing particular, but don't you think I deserve a piece of a roll of tobacco for it?" "What?" said brother Konigseer, "I am ashamed of you! Would you have pay for being so highly favored by our Saviour, that you are enabled in a little way to serve his people? Go, and repent of your ingratitude." By some means the other musicians got to hear of the demand made by the bass player. They immediately expostulated with him on the sinfulness of such conduct, and excluded him from their little band. He was struck with sorrow, came and confessed to the missionary, with many tears, the base disposition by which he had been tempted; but it was some time before his musical brethren would again permit him to join them.

[We find the above anecdote in one of our exchanges, as having been taken from an old volume of the *Missionary Intelligence*. Is there not a moral contained in it? Let those who are concerned, answer.]

### Correspondence.

FOR THE CHURCH TIMES.

Mr. Editor,—The annual meeting of the Dartmouth Branch of the D. C. S. was held in the Church School-house, on Wednesday evening the 25th ult., Ash-Wednesday. The attendance was good, and all appeared to take a lively interest in the proceedings. The Ladies, as usual, outnumbering the gentlemen, who, if they all, upon occasions of this kind, have not the same excuse as we read in the Gospel, that "that they had bought a piece of ground, and must needs go and see it," yet too many too readily find some other excuse, which causes their otherwise *unintentional* absence, either some unexpected call on business, or the weariness and languor succeeding a day of toil and labor. The Ladies, in their readiness to advance the cause of Christ and his Church, have, to say the least, showed a consistency of conduct worthy of imitation, even from the first ages of Christianity. For, in the Acts of the Apostles we read, that of those present to hear Paul and Silas, there were, of "honourable women, not a few." Nor is this praise, so justly due, confined to our own Province, or to any particular country or climate; it is general, as appears from a communication in a late number of a religious paper, published in New York, in which a clergyman, giving an account of the intense cold and the tremendous snow-storm on Sunday, the 25th of January, writes: "Our sacred building showed only a sprinkling that morning, in comparison with its usual appearance, nor was it much to

be wondered at, seeing that the liveliest mental interest cannot warm up a cold church in these degenerate days. However there were warm hearts among us, both old and young. The storm blew on, faster and more furious than ever, icicles every face that ventured out, and reducing our two thousand to scant a hundred. As usual, in snow-storms, *most of them were women*. It was a little company, but the Son of Man was with us. That night I had to forego my usual custom of returning home, a distance of ten miles, after preaching." He then gives an interesting account of his ride home on Monday, mounted on his faithful horse Rubrie. He concludes thus: "I made my way into the house, covered with snow, grateful for the gracious Hand which had prospered my way, and guarded a house, full of loved ones, from all exposure. Thus for me ended the great snow-storm of 1857. Few Churchmen ventured that day in any untried ways, and few Rubries would have justified so implicit an adherence to the good old way."

At the request of the President, the members of the choir of Christ Church, who kindly gave their attendance, sang a portion of the good Old Hundredth Psalm. The usual and appropriate Prayers were offered up by Rev. J. Stewart, V. P.

The Rev. J. R. Shreve, as President, then alluded to the solemn service, in which, with thousands of their brethren, in every part of the Christian world, they had been engaged in the morning, and congratulated the friends of the church at the pleasing sight, of so many meeting together, at the close of the day, to express thus their gratitude and thankfulness and gratitude for the religious privileges they enjoyed, and their unwearied desire to use their exertions, by forwarding the objects of the Society, to extend to others the privileges they themselves so highly prized. After some further introductory remarks, he called upon Mr. Henry Browne, churchwarden, to move the following Resolution:—

"That this Meeting fully recognises the duty incumbent on the members of the Church of England, to employ all suitable means for alleviating the spiritual wants of their fellow creatures, and hails with humble thankfulness to the Great Head of the Church, the success which has attended the constitution and operations of the D. C. Society for the advancement and prosperity of the Church of Christ, and its desire to rely solely upon Him for the future support and prosperity of the Society." This being seconded by E. H. Lowe, Esq., was supported by the Rev. Mr. Bullock, of St. Luke's, Halifax, in a long and able address, in which he alluded to the small beginning of the Parent Society, for P. G. F. and, by the blessing of the same God, in whom we trusted, to the vast success which had crowned its labors, enabling the Society to send Missionaries, and thousands and tens of thousands of pounds, to make known the truths of the blessed Gospel to every part of the habitable globe.

The 2nd Resolution was moved by Lawrence Hartshorne, Esq.:—

"That the institution of the D. C. Society appears to be well calculated to promote the spiritual welfare of the members of the Church, and under existing circumstances, when the church in this diocese will have, after a few short years, to depend for the support of her clergy chiefly upon this institution, calls for earnest exertions on the part of every individual churchman, and for continued prayer, that the Spirit of God, may rest abundantly upon its proceedings."

This being seconded by J. R. Smith, Esq., was supported by the Rev. Mr. Riddle, Missionary at Sherbrooke, in the Parish of Chester, who in an introductory speech of some length, gave, to the evident satisfaction of all, a pleasing and instructive history of the church in his native land, Ireland, and urged upon Churchmen in this Province the duty of carrying into effect the spirit of the Resolution, not neglecting, by that powerful means of grace, Prayer, to entreat the blessing of God to "rest abundantly upon the proceedings of the Society."

The collection was then taken. After which the Missionary Hymn was sung by the choir.

"How beauteous are their feet  
Who stand on Zion's hill,  
Who bring salvation on their tongue,  
And words of praise reveal."

The 3d Resolution, "That influenced by a deep sense of the duty incumbent upon every consistent member of the Church to rally around her altars, and to do all in his power to advance the cause of Evangelical truth and Apostolic order, the members of this Society pledge themselves to renewed exertions to increase the efficiency of the Dartmouth Branch of the D. C. Society, by exalting their fellow Churchmen within its ranks."

This was moved by James R. Smith, Esq., who