The Presbyterian Witness,

AND EVANGELICAL ADVOCATE.

THE BIBLE IS OUR GREAT CHURCH DIRECTORY, AND STATUTE BOOK....Dr. Chalmers.

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One by One.

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going;
Do not strive to grasp them all.

One by one thy duties wait thee;
Let thy whole strength go to each;
Let no future dreams elate thee;
Learn thou first what those can teach.

One by one(bright gifts from Heaven)
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go.

One by one thy griefs shall meet thee;
Do not fear an armed band;
One will fade as others greet thee.
Shadows passing through the land.

Do not look at life's long sorrow;
See how small each moment's pain;
God will help thee for to-morrow;
Every day begin again.

Every hour that fleets so slowly,
Has its task to do or bear;
Luminous the crown, and holy,
If thou set each gem with care.

Do not linger with regretting,
Or for passion's hours despond;
Nor, the daily toil forgetting,
Look too eagerly beyond.

Hours are golden links, God's token,
Reaching Heaven; but, one by one,
Take them, lest the chain be broken
Ere the pilgrimage be done.

A Mother's Religious Influence.

Every Christian possesses some influence, which he is bound to exert in favour of Christ and his cause. Its sphere may be large or small, according to circumstances; but within that sphere he is held respansible by his divine Lord, to do what he can to induce others to become religious. There is one circle at least, in which all Christians without exception, may be heard and felt; viz., at the domestic fire side. Husbands and wives, parents and children, brothers and sisters, may mutually influence each other; differing of course in the manner of exerting it according to their relative stations; but still (if they employ it faithfully and directly) rendering an efficient service to the cause of Christ, and saving (instrumentally) the souls of dear relatives.

Especially should Christian parents endeavour to influence their *children* to become pious. 'A sweet little boy, after reading Bunyan's Pilgrim's Progress, said to his grandmother, "Grandma, which of the character do you like best?" She replied, "Christian, of course; he is the hero of the story." He responded, "I like Christianna best, because when Christian set out on his pilgrimage he went alone; but when Christiana started she took the children with her." It is better for parents to go alone than not to go at all; but what additional interest it imparts to the scene to have their little ones associated with them in their heavenly journey!

In the case of Bunyan's pilgrim, he not only left his children behind, but his wife also; though not without endeavouring to prevail upon them to accompany him. But his efforts were ineffectual. They treated his warnings very much as Lot's sons-in-law treated his, when he warned them to leave Sodom. "He seemed as one that mocked to his sons-in-law."—When Christian became distressed about his soul (as this "Prince of dreamers" informs us) "he brake his mind to his wife and children, and thus he began to talk to them; 'O dear wife!' said he, 'and you the children of my bowels, I, your dear friend, am in myself undone, by reason of a burden that lieth hard upon me; moreover, I am certainly informed that this our city will be burnt with fire from heaven, in which fearful overthrow, both myself, with thee my wife, and you, my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape can be found, whereby we may be delivered.' At this his relations were sore amazed; not that they believed that what he said to them was true, but because they thought that some frenzy distemper had got into his head." . . The day following "he set to talking to them again, but they began to be hardened." Thus it was not till they had refused to listen to his words that he under the direction of Evangelist, ran out of the city alone, not only without encouragement but against the remonstrance of his family, "He had not run far from his own door, when his wife and children perceiving it, began to cry after him to return; but he put his fingers in his ears, and ran on crying, 'Life! life! eternal life!'"

We have here a humiliating example of a counter-influence exerted by one parent against the other; refusing herself to become religious, and preventing her children from taking this course. It is much easier to influence a child to continue in sin than to turn from it to God. But we have also on the other hand, in the pious life and happy death of Christian, an illustration of the power of such a life with its glorious termination, to influence survivors to seek and serve the Lord.—Though Christiana and her children refused at first to follow the example of the husband and father, his holy character and heavenly reward became in the end the means under God, of opening their eyes to the misery of their condition, and their hearts to receive their Saviour. They pursued the same course [illegible] before them; and though she [illegible] become a widow, and her children [illegible] and could not [illegible] enjoy his society and council, the memory of his pious example was like a fragrance in their path, and contributed to cheer them on in their pilgrimage. Far better would it have been for them all, if they had entered upon the divine life together; and perhaps this would have been the case, if Christian had persisted still longer to warn them of their danger, and been more earnest and urgent in his expostulations with them to turn from sin and engage in the service of God. But though he was apparently compelled to leave his family behind for the time being, it was only temporary. As the head of the family, his influence was ultimately blessed to the saving benefit of all its members. This should encourage a father or mother who in some instances is the only pious member of the household, to continue to hope, pray, and labour for the conversion of others, who in due time, though not immediately, may, like Christiana and her children, enter upon the divine life, as the fruit of those labours and prayers.

While, however, we believe Christiana and her children were largely indebted to Christian for that instrumentality by which they were saved, we approve the sentiment, and admire the ingenious thought of the little boy, before alluded to, that "when she went on her Christian pilgrimage, she took her children with her." How sweet and precious to them was their mother's influence. Though at first it was adverse to their spiritual interests, she now made amends for that, by her successful exertions to lead them to Christ, and through him to heaven. As they had once been her followers in sin, they now became her fellow-travellers to the city of God. She pointed out the way and walked in it; and they, influenced by her example and drawn by the sweet cords of maternal love, followed on with cheerful and joyful steps, mutual helpers of each other's joy, and a mutual solace in times of trial. Though Christian was in advance of them, they overtook him at last on the other side of the river of death, and were there reunited, as an unbroken family, in the mansion of eternal joy. How beautifully does this illustrate the influence of a religious life upon those around us, especially upon members of the same family. Even if called for a while to travel alone, we must prayerfully bear in mind our unconverted relatives, and connect with our prayers other scriptural means for their conversion. Some of them will ere long, through divine grace, accompany us; others will follow after.—*Presbyterian Magazine.*

Martin Luther.

A paragraph has been going the rounds of the press, stating that the last lineal male descendant of Martin Luther was, a few years ago, received back into the Romish communion. The Bedford, Pa., *Inquirer*, says that Mr. John J. Luther, now residing in that place, is a lineal descendant of the great reformer, of the eighth generation, and his family consists of himself, wife, three sons, one daughter, and he is yet in the prime of life. He has also five brothers and one sister residing in Saxe Coburg, Germany, all with families. There is also one other family of the descendants of his great forefather, in Saxe Coburg, and a number of families in the State of Bohemia, Germany. There is also another family of his descendants (Dr. Luther's) in Harrisburg, Pa. They are all, both in this country and Germany, connected with the Lutheran branch of the Protestant Church, and from present appearances it will be a long time until the family runs out, or the "last lineal male descendant" will be "received back into the Romish communion." Within the knowledge of Mr. Luther, not one of his friends has ever connected himself with the Romish church.

Sketch of Luther.

A coarse, ragged, plebeian face it was, with great crags of cheek bones—a wild amount of passionate energy and appetite! But his dark eyes were floods of sorrow; and deepest melancholy, sweetness, and mystery were all there. Often did they seem to meet in Luther the very opposite poles in man's character. He, for example, of whom Richter had said that his words were half battles; he, when he first began to preach, suffered unheard-of agony. "O Dr. Slaupitz, Dr. Staupitz," said he to the Vicar-General of his order, "I cannot do it. I shall die in three months. Indeed I cannot do it." Dr. Staupitz, a wise and considerate man, said upon this, "Well, sir Martin, if you must die, you must—but remember that they need good heads up yonder, too. So preach, man, preach—and then live or die, as it happens." So Luther preached and lived, and he became, indeed, one great whirlwind of energy, to work without resting in this world; and also before he died, he wrote very many books—books in which the true man was—for in the midst of all they denounced and cursed, what touches of tenderness lay! Look at the Table-talk, for example. We see in it a little bird, having alighted at sunset, on the bough of a tree that grew in Luther's garden. Luther looked up at it and said: "That little bird, how it cowers down its wings, sleeps there so still and fearless, though over it are the infinite starry spaces, and the great blue depths of immensity! Yet it fears not—it is at home. The God that made it too is there!" The same gentle spirit of lyrical admiration is in other passages of his books. Coming home from Leipsic in the autumn season, he breaks forth into living wonder at the fields of corn. "How it stands there," he says, "erect on its beautiful taper stem—and bending its beautiful golden head with bread in it—the bread of man sent to him yet another year!" Such thoughts as these are as little windows through which we gaze into the interior of the serene depths of Martin Luther's soul, and see visible across its tempests and clouds, a whole heaven of light and love. He might have painted, he might have sung—could have been beautiful like Raphael, great like Michael Angelo.—*Carlyle.*

Calvin.

Of Calvin, Mr. Bancroft writes as follows; "If personal considerations chiefly win applause, then no one merits our sympathy and our admiration more than Calvin; the young exile from France, twenty-eight years of age; now boldly reasoning with the king of France for religious liberty, now venturing as the apostle of truth to carry the new doctrines into the heart of Italy, and hardly escaping from the fury of papal persecution; the purest writer, the keenest dialectician of his century; pushing free inquiry to its utmost verge, and yet valuing inquiry solely as the means of arriving at fixed conclusions. The light of his genius scattered the mask of darkness which superstition had held for centuries before the brow of religion. His probity was unquestioned, his morals spotless. His only happiness consisted in his 'task of glory and of good;' for sorrow found its way into all his private regulations. He was an exile from his country; he became for a season an exile from his place of exile. As a husband he was doomed to mourn the premature loss of his wife; as a father, he felt the bitter pang of burying his only child. Alone in the world, alone in a strange land, he went forward in his career with serene resignation and inflexible firmness; no love of ease turned him aside from his vigils; no fear of danger relaxed the nerve of his eloquence; no bodily infirmities checked the incredible activity of his mind; and so he continued, year after year, solitary and feeble, yet toiling for humanity, till after a life of glory, he bequeathed to his personal heirs, a fortune, in books and furniture, stocks and money, not exceeding two hundred dollars, and to the world a purer reformation, a republican spirit in religion, with the kindred principles of republican liberty."

The Papal States.

(From Correspondent of London Times.)

ROME, Sept. 10.

The state of the Papal dominions, political and social, is such at the present moment as may well command the attention of Europe, even in the midst of the stirring events of the great Eastern struggle,

To describe either truthfully, however, is no easy task, for, should the whole truth be told, it would seem "overdrawn" and "highly coloured" to those who have not had some experience of the facts; and the difficulty of a conscientious narrator is, therefore, not to guard against exaggeration so much as to avoid what may have the appearance of being such.

The Foreign policy of the Court of Rome may be described in a few words: it is (like that of all the other States of Italy save Piedmont) a faithful reflex of the Vienna Cabinet. The Pope himself is well known to have more Sympathy for France than for either of the other great Empires, though at the same time he is most thoroughly anti-English in his feelings; but he, "good easy man," has little weight in council, and the Sacred College generally is said to be decidedly favourable to Russia, as the representative of pure despotism, while the Cardinal Secretary has determined to observe a policy of strict neutrality—that is, such neutrality as may best conceal the real tendency of the Government—such neutrality, in fact, as we have experienced at the hands of Austria any time these last twelve months. An instance of how this neutrality is likely to be observed may be learned from the fact that the Papal Government positively refuses passports to all persons anxious to take service in the Anglo-Italian Legion, although it would thereby get rid of many political opponents and diminish the prospect of want and suffering during the coming winter. On the other hand, a number of passports have lately been given for France and England to natives of the province of Faenza, which province enjoys the unenviable notoriety of supplying the Government with the greater part of its "Sbirri," and consequently it is shrewdly suspected that the individuals so unusually favored have other missions besides their private affairs in visiting Western Europe. I may here mention parenthetically, that Count Esterhazy having been closeted with his Holiness for several hours the other evening, after the arrival of a special messenger from Vienna, and his immediately starting for Naples at the termination of the interview, has given rise to much speculation, and a revival of the rumour that Austria is about to lend material aid, in the shape of 40,000 men, to the King of Naples, on similar terms to those on which she has accomodated the other Governments of the Peninsula. The report may be taken for what it is worth, but I repeat it, because it has obtained circulation and credence here from persons who are in general well informed on such matters. No doubt a strong desire exists on both sides to effect so eligible a consummation, for King Ferdinand is rich and wants troops, and the Emperor Francis Joseph has troops, but wants money to pay them; but, as there are other parties whose consent would be required to the arrangement, it appears highly improbable.

In speaking of the domestic policy of this Government, the observations of Lord Palmerston (which have been regarded with the greatest interest by people of all shades) are soft as honey compared with actual state of things. Even the friends of the Papacy blame Mr. Bowyer for his ill-timed zeal on the occasion referred to in provoking a discussion on matters wherein they would prefer "darkness rather than light." Had the Premier thought proper to bring his questioner to book at that time, he might have proved that, so far from there being only 20 political prisoners in the different goals of the Papal States, there were 130 in that of Paliano alone, and at least 500 or 600 throughout the kingdom. That power should be abused and Government distrusted seem only natural consequences of the existence of summary arrest and secret tribunals, and therefore it is unnecessary to repeat the numerous instances which have been cited to me on indisputable authority as proof of their obtaining. But, as it has been affirmed by over-officious advocates of the Papacy that this Government has been traduced by those who asserted that brigandage prevailed even to the very gates of the capital, I will quote the evidence of a class of persons not much given to meddle in politics, and not offering any particular temptations to unlawful covetousness, and who complain that their pursuits are seriously interfered with by the insecurity of the neighbourhood of Rome. I shall allude to the artists, who say that in consequence of the difficulty of obtaining permission to carry arms for self-defence, and the danger of wandering about the Campagna without some protection of the kind, they have this year been deprived of much of their usual rambling after nature. Not long since one of them was surprised while sketching, and having no other property more worth of his attacker's notice, they proceeded to take the cloths from off his back, but a sportsman coming in sight, to whom the unlucky artist appealed for protection by his shouts, the brigands declined to contest such questionable booty by the hazard of battle sustained by fire arms, and left the limner to resume his robes under the protection of the rescuing *cacciatore*. Numbers of other cases of the same kind, substantiated by names and dates, have been given me as having occurred recently within a few miles of this, but as they might be parried by the defence of personal feeling or local squabbles, which cannot be admitted in the case of the artists, I think their testimony is the most convincing. If I am not misinformed, indeed, serious alarm has lately been felt for the tranquility of Rome itself, and an additional Swiss regiment has been ordered in on account of the reduction of the French garrison, which does not now exceed 3000 men. The French authorities are said to have contemplated assuming the entire control of the police, because of the great discontent prevailing, and the impossibility of doing more than hold the Castle of St. Angelo with such a small body of troops, in case the people should be driven to extremities by the present irritating system. To avoid such a crisis would naturally be the object of every rational Government, but the Papal police, on the contrary, has become more rigorous with the increasing discontent, and the annoying regulation of the *precetto di contr'ora*, or making persons under suspicion answer their names at certain hours at the police-office or in their own houses, has lately been reimposed after a relaxation of two years.

So much, then, for the executive department of this calumniated Government.

Of the administrative talents of the venerable Fathers who preside over it, and to which most of the present overflowing malcontent is ascribed, some idea may be formed from the fact that, with one of the most abundant harvests ever sent by Providence, bread is now 3 bajochi the pound of 12 oz. in Rome, although the exportation of grain is strictly prohibited.

The reasons given for this curious phenomenon in political economy are very simple, however. It is said that about the month of April last, permission was granted to Count Mastai (a nephew of the Pope) and the brothers Antonelli to export 100,000 qrs. of wheat and an equal quantity of Indian corn, but that in point of fact a much greater amount was extracted from the country; that, subsequently when it was ascertained that there would not be sufficient grain left in the Comarca for the consumption of the city, a loan was accorded by the Banca Romana, with the consent of Government, to certain bakers of Rome, *proteges* of the above-mentioned dealers in grain, to enable them to fill their warehouses; and that this loan, which ought to have been repaid in August, has been extended to February, 1856, so as to allow the monopolists to realise still higher prices during the coming winter.

Regarding this transaction I have seen a copy of a petition recently presented to the French Ambassador and the General commanding, which concludes by saying—

"The Romans, however, before seeking the protection of England against such tyrannies as they receive from a Pope who, by reason of his mode of action, has been deemed by all an Atheist, because he tramples on every feeling of charity and humanity, ask the aid of France to liberate them from such injustice.

The Roman Government is of course in want of money—poverty is a Christian virtue which it has never omitted to instil into its lay subjects by the example of the Treasury; and one of its embarrassments is to find the means of paying for large stores of grain which it has ordered from America to repair the present deficiency. Another serious demand on it at the end of the year will be to repay a million of scudi to Prince Torlonia, who gives up the tobacco and salt monopoly, and who paid this sum in deposit many years ago, at the commencement of his contract. The means proposed to replace this system of farming the tobacco and salt monopoly is worthy of notice, as an illustration of the manner in which affairs are managed here. It is thus: a company of shareholders is to be formed for the purpose of carrying on the business in the name of the Government, and the scheme starts with the hypothesis that the profits will amount to 2,000,000 scudi per annum (or 400,000 more than Torlonia paid), of which surplus the Government is to take two-thirds, and of the remaining third, 4-7ths to be divided among the shareholders, and 3-7ths given to the projector and director of the undertaking, in addition to a fixed salary of 4000 scudi a-year. The author of the plan was formerly in the employ of Prince Torlonia, but is now under the protection of Cardinal Antonelli, and it will be observed that the share proposed for his emolument forms no inconsiderable part of the whole profits, without any sort of risk on his part, while the shareholders are to have but little more to divide among them all. It is not surprising, then, that the stock hangs heavy on hand, and that it requires all the personal influence of the Pope to persuade people to take shares in order to contribute towards the support of the Government. The total failure of the project for withdrawing the paper currency has now been completely proved, for the paper withdrawn has been replaced by that issued by the Bank of Rome, for which copper of depreciated value is the only coin that can be legally enforced in exchange. These notes now form the great circulating medium of the city, and to obtain silver the traveller or merchant must submit to a discount.

Under such a state of things no one will be astonished to learn that commerce is altogether paralysed, and even the little trade of the city, is dormant in the absence of foreigners and their stimulating coin. The chief feature in the social state of Rome is decidedly an abhorence of Papal government and possibly, it might be added, an increasing indifference to religion. Of the latter point, however, I cannot speak with certainty; only I do know that the day before yesterday (the Feast of the Annunciation) when the Pope performed mass in the church of Sta. Maria del Popolo, there were not above 200 persons in the building besides officials, and very few in the streets to see the display of military and State carriages, and receive his Holiness's blessing as he passed. I am told, indeed, that it is not unusual for the people of Rome to run up side streets or into houses as they see the Pope's carriage coming along, in order that they may not be obliged to do him reverence. Next to their own Government, I think the Romans seem to dislike the Austrians, and I am sorry to say they do not express much admiration for the French. The French Government has undoubtedly lost a golden opportunity of increasing its influence in Italy, by not acting up to the principles enunciated in the famous letter to Edgar Ney: for some French soldiers have been seen following in the wake of Pontifical spies, and assisting in or conniving at vindictive prosecutions; the hopes once felt for the good offices of France have been seriously dimmed, and if more confidence is now placed in England, and a desire shown to enter her service it is because her influence has always been exerted here to obtain mercy or redress, or sometimes to save the innocent from punishment.

ROME, Sept. 11.

In order, I presume, to mark his high consideration for your paper, the Minister of Police has done me the honour of placing two of his most confidential agents constantly in attendance on me, and having been made aware of this, I have been obliged to refrain from visiting many Romans whose opinions would have been of the greatest value in arriving at a just appreciation of the present state of feeling, but whom I dared not call upon for fear of subjecting to at least an equal amount of espionage, and possibly even to worse.

This fact in itself gives no bad picture of the social condition of Rome, by showing how all friendly intercourse must be interrupted.

From Blackwood's Magazine.

Life in the Interior of Russia.

THE BRIBERY OF THE OFFICIALS.

There is one thing that, so long as it lasts, will prevent Russia from taking her rank among the great civilised nations of Europe, and that is the vast system of bribery that is carried on in all the public offices. It may appear strange to say a system of bribery, but so it is. Bribery forms the rule and honesty the exception in all matters relating to law or the government, though, doubtless, there are some few honest and honourable men to be found in the Russian empire; but I am forced to say that the number is very small. Peculation is again another very prevalent sin, and generally practised throughout the country, otherwise how could men live upon the miserable pittance allowed them by the government for their services? All this, however, is not considered as a stain upon men's characters; on the contrary, as it prevails universally throughout the country, there is no dishonour attached to it. As an instance of its extent, I will just cite an example that came under my own observation not long since: A man, a staff officer in the military service, holds a situation, the salary of which is about £70, and to be able to retain his place, he is obliged to pay, for the protection of another man, £1000 per annum!! This he not only does, but keeps up a large establishment of servants, horses, &c. It will be naturally asked, how can he do it? Why, by bribery, which renders his place worth to him about £4000 or £5000 a-year. Nobody ever thinks of inquiring about the salary attached to any office, but how much can be made in it?

There is a work in the Russian language which unfortunately I do not possess, in which this system is very well described in a short dramatic sketch, the subject of which is, as near as I can remember, as follows:—A peasant of the crown, known to be rich, is summoned for having some utensils for distilling illicit brandy on his premises, which were placed there on purpose to entrap him by some one employed for that purpose. After going on for two or three years, during which time the poor fellow is made to pay smartly to the clerks, and secretaries, and other employees of the criminal court, the affair goes to the president or judge, and accordingly the *quasi* criminal waits upon the great man at his own house. On inquiring of the servant if he can see his master, he is informed that he is particularly engaged at that moment, and he is requested to wait. After waiting for a considerable length of time, during the whole of which he has seen the judge through the open door walking up and down in the next room smoking, he again ventures to ask the servant when he can see his master; and on receiving the same answer, he informs the lackey that he wants to see him upon some urgent business, backing his argument by the present of a rouble. *Serv.* "Why didn't you say that before? I remember now, master told me to admit you when you called." The [illegible] admitted. *Presid.* "Well, my good [illegible] yours is a very bad case; all the implements found upon your premises. I am afraid it will go hard with you, and that nothing can save you from Siberia." *Peas.* (falling upon his knees).—"But, father! protector! I am innocent, quite innocent; I knew nothing of those things, and have proved it; *Presid.* "Yes, yes, but still they were found; you cannot disprove that fact. It grieves me to see so good a man as you appear to be sent to Siberia, and I would help you with pleasure; yet, what am I to do?" *Peas.* "Allow [illegible] at least, my wife to go with me; it will be some comfort to me in my misfortune." *Presid.* "I would with pleasure, my good man, but you know the law must be fulfilled, and I don't know whether your wife can go or not. Do you happen to know where I could get a good milch cow? milk is so difficult to procure in a town. Mind, it must be a good one!" *Peas* "I have one at home that would just suit you, sir, and she is heartily at your own service.—Can my wife go with me, sir?" *Presid.*—"Well, I'll see what I can do for you. Don't forget the cow!" *Peas.* "May the Lord bless your honour! But, then, what will become of the children when we are both gone away? Perhaps you could let them go too, sir?" *Presid.* "No, it will be a great favour if I can procure permission for your wife to go with you; as for the children, that's impossible, and not to be thought of. Do you know that my corn-factor has disappointed me, and not sent in the oats according to contract, and by to-morrow night I shall have none to give my horses, and you know it is impossible to procure any in town." *Peas.* "I have some at home, sir, and shall only be too happy to send them. May the children go, sir?" *Presid.* "You may send in at the same time some of the best wheaten flour for my table, and some rye for that of my servants." *Peas.* "I will be sure to send it, sir. May the children go?" *Presid.* "Well, since you wish it so earnestly, I will try what I can do for you." *Peas.* "God bless you, sir! But isn't it hard that a poor man should be sent away from his comfortable home, where his fathers and grandfathers have lived before him, because some one chose to hide utensils for distilling on his premises? Perhaps you could get me off altogether if you were to try! I shall be grateful to you forever." *Presid.* "Oh! that is not to be thought of; the whole affair has been sent to the senate, and consequently is out of my hands. Pray, could you tell me where I could get a good pair of black horses for my wife's new carriage? I am told there are some good horses in your neighborhood. I should like them a good match." *Peas.* "I have at home just such a pair as you want, sir, a beautiful match, four years old; they are much too good for my use, I will send them to you, sir, with the cow, the oats, and the flour. Do you think it likely I may get off, sir?" *Presid,* "I doubt it very much; nevertheless, I will try all I can for you: in the mean time, you send in to-morrow, the cow, oats, flour, and horses. Stay, you may as well send, at the same time, some fresh butter,—say 100 pounds or so; some honey, if you have it, or any other little country delicacy." *Peas.* "I will send you all you want, sir; but say, only say, I shall not be sent to that dreadful place?" *Presid.* "You may call again in three or four days, and I will let you knew what I have done; but mind, I promise nothing." *Peas.* (bowing down to the ground). "God bless your honour, you have made me a happy man." *Presid.* "Do not hope too much; I am not sure that I can save you, but will do all I can. Don't forget the flour, the oats, the cow, the honey, the butter, the horses, and anything else you think I should like." *Peas.* "I'll forget nothing, sir,"—(*Exit.*) *Presid.* (solo.)—"I think that a pretty good moring's work, when that man's innocence was proved, and his acquittal made out and signed yesterday. I have it in my drawer at the present moment. It will be a lesson to him in future to keep out of the law."

This is, as well as I can remember, the subject of the dramatic sketch above mentioned, and taken from a work entitled *Scenes from Life.* It may be a little exaggerated, but that similar things have occurred I do not for a moment doubt. It is a common saying, that in London you can get anything for money; and in Russia, I believe, you may do anything for money.

It would be well if all the cases ended as well as the one above cited. I remember very well a woman, a widow, being accused of infanticide. She was in very good circumstances, possessing two mills and other property worth probably some £300. The affair was arranged as follows: Some one belonging to the court pretended to discover some flaw in the evidence, and offered to prove her innocence if a certain sum were paid down to him. One of the mills was sold to pay him, and the judge appeared to waver, but eventually overruled the objection. Then the advocate threw up the case, having received his fee, and another took it up in the same manner. The judge wavered in his decision again, and so on, till the poor woman had disposed of all she had, and paid the proceeds into the hands of one or other of the members of the court, who, of course, shared with the judge. When all the resources were at an end, the woman was despatched to Siberia, after being kept in suspense for about eighteen months. The way in which all law business is transacted greatly facilitates this. There are no open courts as in England—no oral testimony; everything is done in writing, and every paper must be stamped. The side of this stamped paper is the source of an enormous revenue to the Russian government. The manner of proceeding is nearly as follows: A. owes B. a certain sum of money. B. writes a paper stating the fact, and reclaiming through the aid of the law, which he presents to a particular division of the civil court. If this paper be not accompanied by a douceur proportioned to the amount claimed, he is sure to have it returned at the end of, perhaps, a month with the observation that it is not written according to the established form, or that it is not upon the right description of paper. (There are several kinds of stamped paper, and rules, which no ones knows, laid down for their use.) B. prepares another paper, which is rejected in the same manner, and so on, till, by finding that he is loosing money and time, he produces the required douceur, when A. is informed officially that B. claims such a sum of him, and is required to send a written answer into court, stating whether he acknowledges it a just debt or not. If A. deny the debt, then B. is called upon to produce his witnesses, whose affidavit is taken down in writing upon

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