

We can only allude to the events of her reign. Her first acts were to reward those to whom she owed her throne, and by terrible examples to strike terror into those whom she suspected of disloyalty. In 1767, she invited deputies from every Province of the empire to assemble at Moscow, for the purpose of improving the code of laws.— This meeting, however, obtained more glory for the Empress than good for the Empire. In 1751, the capture of the formidable lines of Perekop by a Russian army, rendered Catherine mistress of the Crimea, and for the first time made the Russian people acquainted with the plague. In 1755 began the dismemberment of Poland, which led in 1795, to the annihilation of the Polish nation, and the division of that country between Russia, Prussia, and Austria; Russia receiving much the largest share. In 1775, she invited Voltaire to her court, which the satirist declined, though he continued to correspond with the Empress for many years. It was to the compliments of Voltaire, that Catherine was indebted for the great estimation she enjoyed in Europe. When the Jesuits were expelled from many European countries, she wrote to the Pope, announcing her determination to protect that order, and inviting the Jesuits to remove to her dominions, "who knows," wrote she, "if Providence does not intend to make these pious men the instruments of a union long desired between the Greek and Roman Church." The wily Jesuits, however, were not to be enticed.— Of her numberless wars with the Turks and the eastern nations we have not space to speak. She died in 1796.

A French historian sums up her character in the following words: "She aggrandized Russia at the expense of its inherent strength. She undertook many things, completed but few; and posterity sees in her reign little more than striking example of disorder and disorganization. The scandalous chapter of her amours is the most innocent part of her history. What a train of lovers! The German writers, whose exemplary exactitude allows nothing to be lost, have published a biographical account of these functionaries, illustrious or obscure; and they present a huge catalogue. To obtain a smile from the Empress but one thing was required, personal vigor. All of the lovers, on their retirement, received in lands, money, or jewels, a handsome fortune. The office of favorer was never vacant for twenty-four successive hours during thirty-five years; a short absence, a trifling illness, in him who occupied it, sufficed for his being superseded. Almost all the women of the court, after the example of their august sovereign, had favorites: even those who were destitute of passion, had athletic young lovers, merely for the sake of being in the mode. Through ostentation, Catherine purchased some libraries, collected some paintings, and flattered some literary celebrities. She composed for the instruction of her grand-children a great many tales, allegories, and dramas; but her letters to Voltaire give a more favorable opinion of her intellect than those performances."

The career of Catherine II. is perhaps the most striking illustration of the evils of despotic power which history presents. To this day however it is the fashion in Russia to speak of her as one of the greatest of sovereigns; and the new Emperor in his first manifesto, declared his intention to pursue the policy of "Peter, Catherine, Alexander, and our Father." The late Countess of Blessington wittily said, in allusion to Catherine's numberless paramours, "Catherine I. was called the mother of her people; Catherine II. might have been styled their wife."

TRACES OF THE TEN LOST TRIBES.—About twenty-five years ago a dervise arrived in Damascus from the eastern part of Asia, and brought with him a great quantity of gold coins, which he thought to exchange for current money. On one side of these coins were imprinted in square Hebrew character, "Under the reign of our Lord Isaac the King." In reply to a question as to how he became possessed of this money, he related abruptly and simply, without strictly replying to other questions, that he had on his pilgrimage taken a journey of several months in a southerly direction from Adshem (Persia). He came to a great empire, and entered a town, where his ridiculous beggar's dress excited curiosity. He was soon called into a castle, where he found a majestic person on a throne-like seat. This person asked him in Persian from whence he came and upon his explanation he asked whether there were Yehudim (Jews) living in his country, and what was their physical and moral condition.— The foolish dervise knew not yet that he was talking to a Jewish prince, and commenced delivering so scurrilous an account of them that the prince was greatly affected, and fell into a passion. Ob-

serving this, and perhaps anticipating the cause, the dervise, who knew at once how to alter his tone, began to relate good things of them and said—"Though depressed, these people observe an excellent character and an inward love of virtue though the opinion of the lower class of people might be the reverse." At this the prince was delighted, and ordered at the conclusion of the audience three hundred golden pieces to be given to him. This the dervise related, and more could not be learned from him. The weight of this coin was something like that of a double ducat of the best gold. Let the matter and narration, however, have been somewhat different, yet it nevertheless remains a fact, which these coins sufficiently prove and even to this day there exists a Jewish empire having a Jewish monarch. About three years ago I saw a superior Indian dervise in the street. I entered into conversation with him, and observed that his words expressed something to which credit might be given. I took him home with me, and conversed with him about his distant journey to Asia. Some things I tried to elicit from him, and knew well how to bring the truth to light.— Thus, he related to me that there is, at a four months' journey from Chasmir, in the northeastern part of Persia, in a north-easterly direction, a great Jewish empire and that the seat of their religion is in the city of Ajulum. Almost the whole empire is surrounded on three sides by enormous high mountains, which form a natural fortress; on the other side is a large gate of rocks, near which the Jewish military is stationed. These Jews have commercial intercourse with the surrounding country, though entrance into their dominions is seldom permitted to strangers. Nay, he assured me that a companion of his had been for some time in Ajulum, and that he (the companion) could never gain an opportunity to excite the admiration of the listener with the magnificence of this place, and of their synagogues which are said to be fairly like. All the inhabitants are Jews, except the slaves.—*Jewish Chronicle.*

PRAYER AGAINST RUSSIA.—The *New York Independent* says:—It is forbidden to us as citizens of the United States to sympathize actively with either party to the present struggle in the Crimea. And when that struggle is contemplated merely as between France and England on the one hand, and Russia on the other, we may discover little in the principles and motives of the contest to enlist our sympathies upon either side. But when we rise above the plane of human ambitions and governmental wars, and contemplate the higher interests of religion, humanity, and civilization, no intelligent Christian can hesitate to choose between Russia and Turkey in the object of his sympathies and prayers for victory in this great struggle.

The paltry appeals of *The Tribune* to the mercenary spirit of trade, on behalf of Russia, have been sufficiently exposed in our columns. We have now to do with interests with which that journal has no sympathy, but which are dear to every Christian heart.

The triumph of Russia is the triumph of religious intolerance—the triumph of an ignorant, corrupt, persecuting hierarchy, hostile to knowledge, freedom, and progress,—in one word the triumph of the Greek Church. What that would be, no one that has read the journals of Dr. King, at Athens need be informed.

A few days since we inquired of the son of an American missionary, just arrived from Constantinople. "If Russia should take Constantinople, how long could your father remain there at his work?" "Not a day," was the instant reply. That answer is a true exponent of the suspicious attitudes of Russia and Turkey toward the missionary work. The father of this young gentleman once knew something of Austrian persecution toward the Christian missionary; but in Turkey he has labored for years, not only without molestation, but with encouragement.

Since the opening of the war, the Turkish mind has been wonderfully liberalized by free intercourse with the English and French. Prejudice, once thought inveterate, has given way to sympathy.— The impassible nature of the Turk is roused with the spirit of inquiry. He buys and reads the Bible; he attends the public religious services of the missionaries. A few years will witness a great moral renovation among the Turks if the works of missions is not hindered by violence from without. Of all classes in Turkey the Greeks are the most corrupt and the most hopeless. These are the greatest obstacles to the progress of evangelical religion. But the Turks are already learning to discriminate between the false and the true; and if Russia shall be kept out of Constantinople for thirty years, a generation of true "believers" will people that centre of the old Christian world.

Let, then, all Christian hearts unite to pray for the defeat of Russian arms. Let not our prayers evaporate in vague generalities, such as the termination of war. We should pray that the gigantic despotism which threatens the infant cause of missions in the East, may be restrained. We should desire not peace alone but peace in righteousness, and this can be gained only by humbling effectually the power of Russia to curse and to destroy. It is far more important that Christians should pray for the defeat of Russia than for the overthrow of the Papacy, which is already impotent, decrepid, and fast crumbling away.

LITERARY CURIOSITY.—There is a passage in one of the *Tattlers*—a paper attributed to Addison that is curiously true of our times. He tells us of a vagrant politician who delighted in retailing intelligence on one of the benches in St. James's Park. "This news-vender of the day told us with a seeming concern," says the *Tattler*, "that by some news he had lately read, from Muscovy, it appeared to him that there was a storm gathering in the Black Sea which might in time do hurt to the naval forces of this nation. That for his part he could not wish to see the Turks driven out of Europe, which he believed could not but be prejudicial to our woolen manufactures. He then added that he looked upon the extraordinary revolution which had lately happened in those parts of the world to have risen chiefly from two persons who were not much talked of, those says he, are Prince Menschikoff, and ——" What we quote is from 155 of the *Tattler*, of the 6th of April, 1610. Is it not true of 1855? Is not the name of Menschikoff a remarkable coincidence? Only substitute cotton for woolen, and Mr. Bright and Mr. Gibson will admit its extreme applicability to the present juncture of affairs.—*London Illustrated News.*

HEATHEN IN NEW BRUNSWICK.—We find the following paragraph in an exchange paper credited to the *Col. Presbyterian*, on "Our Home Heathens." The writer describes what his own eyes have seen. Speaking of the inhabitants in some places, he says; (and surely it ought to make those Christians blush, who take no interest in Home Missions)—

"On the sabbath day they may frequently be seen in drunken gangs, running horse races, yelling and screeching like wild wolves. Circuses travelling on the same holy day, and many other persons on business in the most populous places of the Province. We have many families who have not the scriptures, and who have no desire to have them, and what do you say of the professing Christians who never think of asking a blessing upon their meals or returning thanks for them, still less of keeping family worship; who make visits, gather levies; hire their domestics, inquire about or hunt after them on the Lord's day; others loaf about public houses, or stroll through the country on the sabbath. In the capital of this Province, I saw steamboats unloading, and tow-boats loading on the Lord's day, and no necessity for it whatever. I speak not from hearsay, but self-knowledge of the whole.

The civil authorities ought on their part to prevent Sabbath desecration in so far as in them lies, and much more to avoid being themselves guilty of it, by authorizing mail stages, &c., to travel on that day. As to the Circus, it steadily proves itself to be a moral nuisance wherever it goes.— Theft, riot, and profanity follow in its train. The authorities consult ill for the public good who licence it, and those who patronize it would do well to consider whether, to say the least, they might not have applied the money to a better use and by absenting themselves from places in which God is not honored or acknowledged, have set an example more worthy of Christians.—*Religious Intelligencer.*

WAR.—"Now look aside" said Jerrold, "and contemplate God's image with a musket! What a fine looking thing is war! Yes, dress it as you may, dress it and feather it, daub it with gold, huzza it, and sing swaggering songs about it—what is it, nine cases out of ten, but murder in uniform! Cain taking the serjeant's shilling! Yet, O man of war! at this very moment, you are the feathered thing you were; and this little tube, the goose-quill, has sent its silent shots into your huge anatomy; and the corroding ink, even while you look at it, and think it shines so brightly, is eating with a tooth of iron, into your sword."

Old time pleasantries were quite up to the present, as witness the following by John Gregory, M. D., in 1774:—
"Oh, give me, dear angel, the lock of your hair."
A bashful young lover looked loving, & sighed;
'Twas a sin to refuse so modest a prayer,
"You shall have my whole wig," the dear girl replied.

Lawyers are frequently made the subject of jokes manufactured by editors, and charged to "witnesses," and they have got used to it by this time. Here is the last of the kind we have seen:

Some ill-bred lawyers are in the habit of being as insolent as they can to witnesses, and sometimes they mistake their man, as the following will illustrate:—

"Mr. witness, you stated that my client manifested great astonishment when you told him the facts just stated. Now, how did he manifest astonishment?"

"He looked astonished?"

"But what were the indications of astonishment sir? You seem to be a smart witness, and you ought to be able to tell me this."

"Oh, I merely judged of his feelings by his general appearance."

"That won't answer, sir. If you can't describe the appearance of my client when astonished, in order to give the jury an idea of it, suppose you look astonished yourself?"

"That I will do if you show me something astonishing."

"Well, now, my sharp fellow, what would astonish such an astonishing witness as yourself, hey?"

"Why, if you want to paralyze me with astonishment, just show me an honest lawyer!"

"Th—th—wi—witness can take his seat."

A FIRST-RATE HIT.—If our stern-wheel captains don't like the following, they need not "pitch in" to us, as one of their own tribe told us the tale.

A very old and somewhat pettish gentleman was coming up the river a few weeks ago, and got particularly out of humor with the captain of the stern wheel craft, and in his wrath he damned the captains of such boats generally. The following conversation was heard between him and his little boy, as they approached the "Cave in the Rock," about which the lad had heard "monshus" stories:

"And is that the cave?" asked the boy, as the boat finally got opposite the hole.

"Yes, my son, that is the Cave."

"And, papa, did bad robbers used to live there and kill people?"

"Yes, my boy—they stole everything and killed everybody they could. They were great scoundrels."

"Well, papa, what has become of all these bad men?"

The old gentleman scratched his head, and finally answered,—

"Why, you see, they were nearly all captured and some were sent to jail, and some were hung, but some of the greatest rascals got away."

"And what became of them, papa?"

"Why," said the old gentleman, with a great scowl, "they got away from the police officers and became captains of these d—d stern wheel boats!"

THE WAY OF THE WORLD.—I beg of you to understand, Sir," said a philosophic beggar, "that although I am asking for a penny I am not in the least want of it. The penny was instantly given.

THINGS THAT DIOGENES DEPLORES.—That wine is not like gratitude, because then no one would indulge in it to excess.

That vice is not like the tax-gatherer, because it would need only to be seen to be avoided.

That our law reformers do not apply to the duration of a chancery suit the wholesome maxim of the *Institutes*—"That law abhors a protractedity."

That women's follies are not like their bonnets, for then they'd every one be growing less.

That injuries are not like borrowed umbrellas, for then those who received them would never think of returning them.

THE PLACE FOR A CHURCH.—Never build a house of worship upon a back street or upon the top of a hill. Let the most eligible site always be selected, and you will be much more likely to get a good attendance at church. Never build what is improperly called a "union church;" they are often the cause of much unkind feeling among professing Christians. If each denomination cannot have a house of their own, the proper way to do is for some one of them to lead in the enterprise with the definite understanding, that the house is to be owned and conducted by them.

IMPORTANT INVENTION.—Mr. Samuel Weed of Middlesex, Mass., has invented a machine for making printers types, embossing and embellishing types of all descriptions, of steel, iron, brass, copper, and type metal at an expense it is said, less than that of the types made in the ordinary mode of casting, and in a more perfect manner. The editor of the *Middlesex Journal* says he has seen specimens of the types and he considers the invention one of the most important of the age.