

by the palace, in the street of Santiago, and daily, for the space of a month, saw them bending their steps in that direction. One day they came to me in a great hurry, with a strange expression on both their countenances. 'We have seen Christina, hijo, (my son),' said Pepita to me. 'Within the palace, O child of my garlochín,' answered the sibyl; 'Christina at last saw and sent for us, as I knew she would; I told her 'Bahí,' and Cicharona danced the Romalis (Gypsy dance) before her.' 'What did you tell her?' 'I told her many things,' said the hag, 'many things which I need not tell you; know, however, that amongst other things, I told her that the chabori (little queen) would die, and then she would be queen of Spain. I told her, moreover, that within three years she would marry the son of the King of France, and it was her bahí to die Queen of France and Spain, and to be loved much, and hated much.' 'And did you not dread her anger when you told her these things?' 'Dread her, the Busnee?' screamed Pepita; 'No, my child, she dreaded me far more; I looked at her so—and raised my finger so—and Chicharona clapped her hands, and the Busnee believed all I said, and was afraid of me; and then I asked for the pardon of my son, and she pledged her word to see into the matter, and when we came away, she gave me this baria of gold, and to Chicharona this other, so at all events we have hokonoed the queen.'"

RIGID DISSENTERS IN RUSSIA.

ABOUT noon we reached the small district town of Krestzi, and stopping in the suburb, close to the post-house, we were shewn into a good-looking habitation, on the opposite side of the street. The peasant to whom it belonged was absent, but the reception we met with from his wife, convinced us that we should not have been made more welcome had he been at home. With the whole population of the suburbs, amounting to upwards of 1,000 souls, the family consisted of Staroværtzi, or dissenters of the old faith, the rigidity of whose principles operates as powerfully on their intercourse with all whom they consider to be members of the orthodox Greek church, as the contracted spirit of the ancient Jews did in preventing them from having any "dealings with the Samaritans." One of our number happening to have metal buttons on his travelling coat, and another having a tobacco-pipe in his hand, the prejudices of the mistress of the house were alarmed to such a degree, that all the arguments we could use were insufficient to prevail on her to make ready some dinner for us. When compelled to do any service of this kind to such as are not of their own sect, they consider themselves bound to destroy the utensils used on the occasion; to prevent which loss, those who are most exposed to the intrusion of strangers, generally keep a set of profane vessels

for the purpose. As the proprietor of the house we had entered appeared in affluent circumstances, it is not improbable he furnished it with something of the kind; but the tobacco-pipe proved an insuperable obstacle to their use. So great, too, is the aversion of this people to snuff, that if a box happen to have been laid on the table belonging to them, the part on which it lay must be planed out before it can be appropriated to any further use. They live in a state of complete separation from the church; only they cannot marry without a license from the priest, for which they are sometimes obliged to pay a great sum of money. The sacrament, as it is usually called, they never celebrate, and baptism is only administered to such as are near death, on the principle adopted by some in the early ages of the church that such as relapse, after receiving this rite, are cut off from all hopes of salvation. The only copies of the Scriptures hitherto in use among them, are of the first, or Ostrog edition of the Slavonic Bible, printed before the time of the Patriarch Nicón, when the schism, which had long been forming, was ultimately completed by the alterations which that learned ecclesiastic introduced into the liturgical and other books of the Greek church in Russia. It has been asserted, that there exists, among the Staroværtzi, reprints of this Bible, in which every jot and tittle is religiously copied; but the pertinacity with which they secure the continuance of the old Bibles in their families, and transmit them as the most precious treasure to their posterity, renders it difficult to obtain copies for collation. It is a curious fact, and to it perhaps may be traced any disposition existing among this people to co-operate in the labors of the Bible Society, that when the first stereotype edition of the Slavonic Bible was printed at St. Petersburg, numbers of them, mistaking the word *stereotype*, and pronouncing it *starotape* (old type), supposed that it was a new impression of their ancient Bible, and purchased a considerable number of copies, at the different depositories. Their predilection for copies of the old edition has rendered them extremely scarce in Russia; and when it happens that a copy is exposed for sale, it fetches several hundred rubles. Fortunately, the proprietor of a small inn, being a member of the orthodox church, was not influenced by the contracted principles of his neighbours; and had we known of his house before we entered the other, we should not have put these principles to the test.—*Henderson's Travels in Russia.*

EXPECTATION.

It is proper for all to remember, that they ought not to raise expectation which it is not in their power to satisfy, and that it is more pleasing to see smoke brightening into flame, than flame sinking into smoke.