



"Her Foundations are upon the holy hills."

"Stand ye in the ways and see, and ask for the Old Path, where is the good way, and walk therein, and ye shall find rest for your souls."

Vol. XVII.]

TORONTO, CANADA, DECEMBER 8, 1853.

[No. 19]

Poetry.

IN CÆLO QUIES.

Should sorrow o'er thy brow  
Its darkened shadow fling,  
And hopes that cheer thee now  
Die in their early spring;

If ever life shall seem  
To thee a toilsome way,  
And gladness ceases to beam  
Upon its clouded day;

But, O! if thornless flowers  
Throughout thy pathway bloom,  
And gaily fleet the hours,  
Unstayed by earthly gloom;

When sickness pales thy cheek,  
And dims thy lustrous eye,  
And pulses low and weak  
Tell of a time to die;

Sweet hope shall whisper then,  
Though thou from earth be riven,  
There's bliss beyond thy ken,  
Thy rest for thee in Heaven.

POPELIL.

Nothing like Pompeii exists anywhere  
in the world. To walk through its streets  
appears like living in two ages at the same  
time; your senses speak to you of the  
present—your fancy and imagination of  
the past. You enter house after house,  
you behold the domestic arrangements of  
antiquity, you visit the kitchens and the  
bedchambers, the wine-cellar and the  
baths, and then you step into the little, for-  
mal, sunny gardens, with fountains and  
arbours, over which the vines of to-day,  
creeping down from the summits of the  
ruins, have spread a network of leaves  
and tendrils growing at intervals with  
bunches of grapes.

Whilst standing in presence of these  
objects, I could not persuade myself I  
was looking at anything but a picture—and  
what a picture! Along the tops of the  
crumbling walls, an accumulation of rich  
earth nourished an abundance of plants  
and bushes, which nodded and waved over  
the dormitories of the Romans. Fluted  
columns and pointed walls, and niches  
with elegant carvings, told where the  
beauties of other days had reposed, or  
listened to the thunders of Vespasian,  
or to the night-winds breathing in ef-  
feminate softness over the neighbouring  
bay.

To complete the illusion, it would only  
be necessary to restore a few houses, and  
furnish them from the museum of Naples.  
But perhaps the best course would have  
been to allow everything to remain where  
it was found. The goblets and vases on  
the tables, the porcelain on the window-  
sills and cupboard-shelves, the skeletons  
on the floor. One incident in the explora-  
tion of Pompeii everybody must remember;  
while proceeding through one of the  
subterranean passages, a skeleton was  
observed half buried in dust. When it  
had been removed the impression of a  
woman's face and bosom remained upon  
the dust, like an intaglio cut in lava. Who,  
and what was that woman? that she was  
young and beautiful, was obvious from the  
impression of her figure, before which the  
explorers stood in deep admiration. But  
while they gazed, the particles compos-  
ing the mould crumbled in under the  
influence of the external air, and a few  
moments sufficed to perform for her  
portrait what seventeen centuries had done  
for her name and memory—obliterating  
all traces of them from the earth.

I had come thither full of reminiscences  
of the Egyptian cities, Thebes and Abydos,  
Tentyris and Apollinopolis Magna. But  
there was no resemblance even in the  
effect which the sight of them produces  
upon the mind; in the one, ideas of  
grandeur and sublimity fill the soul to  
the exclusion of sorrow and sadness—the  
generations which inhabited those mighty  
ruins seem neither to need or ask your  
sympathy. Like the desert and the rocks,  
the great river and the overhanging sky,  
they suggest ideas of eternal contentment  
and repose, and often awaken in you  
the desire to lie down with them, and be  
at rest; in this, at least, was the frame of  
mind in which I always found myself among  
the Egyptian monuments.

But at Pompeii it was different: the  
character of the European; the houses,  
in part, resembled our own, and the  
civilization of those who had formed a  
portion of them—their bedrooms, their  
couches, their little seats beside foun-  
tains, in their gardens—a thousand do-  
mestic associations were awakened, and  
my heart was wrung with pain. Yet why  
should we sorrow? they were only dead,  
and all must die. But there was some-  
thing in the manner of their death, in its  
suddenness, in the fall by night of burning  
clouds of dust, in the suffocation, in the  
agony, in the quenching, as it were, all at  
once, of a whole city's vitality, which  
could not but suggest feelings out of the  
common order. Yet, did nature appear to  
sympathize in the least with them or us?  
No! the sun shone as brightly on their  
graves as it had shone on their marriage  
processions; and now vines and ferns,  
and mosses, and delicate grasses, mantled  
their dwellings, and converted them into a  
gay parterre, to recreate the eyes of  
strangers.

We examined the wheeltrains in the  
streets, pored over inscriptions, serious,  
comic, or dissolute, which, in many places,  
admitted the signs of  
being; the Super-

of astonishment the marks left by cups  
upon window seats. But where were the  
relics of their intellectual food—their  
books, their poetry, their histories? From  
Herculaneum a whole library of blackened  
charred manuscripts was carried to  
Naples where they still, for the most part,  
mock the science and curiosity of our age;  
yet how delightful it would be to examine  
the contents of a whole Pompeian book-  
case—to know what volumes used most  
frequently to adorn the table of the  
boudoirs; or what, for example, the wife  
of Diomedes read while sitting on a delicious  
summer's evening beside that cool fountain  
which still remains in the court of her  
garden, though for nearly two thousand  
years it has sent up no water.—St.  
John.

DO YOU LOVE THE PRAYER MEETING?

There are many professors of religion  
who generally fill their places in the house  
of God when his word is preached, whose  
faces are seldom seen at a prayer meeting.  
Whether they consider meetings for prayer  
inferior in importance and interest and there-  
fore unworthy of their attention, is known  
to God and their consciences. But of one  
thing I am sure: such professors do not  
feel as did "the hundred and twenty dis-  
ciples who continued in prayer and suppli-  
cation from the ascension of Christ to the  
day of Pentecost. Nor do they attach as  
much importance to prayer as did the  
"many who were gathered together pray-  
ing," the night of Peter's liberation from  
prison. Nor do they recognize the fact  
that the Saviour sanctified the social prin-  
ciples in the form of prayer he gave to his  
disciples: "Our Father who art in  
heaven." "Forgive us our trespasses,"  
&c. They forget that God "will be in-  
quired of by the house of Israel," and that  
he commands his people to pray always  
"with all prayer and supplication." The  
prayer meeting may be considered the  
spiritual thermometer of a church, giving  
unequivocal indications of the state of its  
piety. If prayer meetings are well attend-  
ed, it may be safely inferred that a church  
is making some progress in the divine life;  
but if there is a sparse attendance—if many  
of the members endeavour to excuse them-  
selves by saying, "It is only a prayer  
meeting, and we shall not go"—then piety  
is evidently on the decline.

We copy the above from the *Presbyterian Herald*. We heartily concur in the  
sentiments and views therein expressed.  
Our Church has provided for a daily prayer  
meeting—a prayer meeting in the morning,  
and one in the evening. Daily the  
wants of the body are supplied, and daily,  
where it can be had, should be the sup-  
ply for our spiritual wants. The Church  
has, therefore, provided daily prayers for  
all her children to join in, not merely by  
words but in the sincere devotions of the  
heart. These prayers embrace every  
thing which a Christian soul needs for its  
nourishment.  
But although they are provided for daily  
use, yet circumstances frequently prevent  
the Church from being regularly open for  
them every day; but many have them once  
or twice a week. Here, then, is an oppor-  
tunity, a privilege, to attend "prayer  
meetings" in the house of God. What  
place so appropriate as the place sancti-  
fied and set apart to his service. We  
truly think the attendance on these "prayer  
meetings" is a "spiritual thermometer"  
of the Church, "giving unequivocal indica-  
tions of the state of its piety."

VOLUNTARISM IN REPUBLICAN AMERICA.

Our Port Hope contemporary the *Echo*,  
contains a letter from the Presbyter of the  
Diocese of New York, in answer to certain  
questions propounded to him, from this  
Diocese, as we presume. The following  
remarks by the writer, who appears to be  
a judicious, calmly reasoning man, on the  
voluntary question, are worthy of grave  
consideration:  
"The income of our clergy (except in a  
few endowed parishes in the cities and  
prominent towns) is inadequate to a certain  
maintenance, and very poorly paid. The  
average (with the exception above stated)  
through the State of New York is much  
below that of a journeyman carpenter. A  
careful examination made a few years since  
showed the average not to exceed 500  
dollars per annum; and there are many  
incumbents of small country parishes who  
do not receive from them 300 dollars. The  
writer of this has been so situated, and  
with a family of seven persons to support  
thereon. He speaks, then, of what he  
knows, and knows to be the experience of  
many worthy Brethren at this day. The  
principle is, therefore, inefficient in opera-  
tion, and manifestly unjust. The subscrip-  
tion to support a clergyman, although vol-  
untarily made, is regarded by many as an  
obligation which they may pay or not, as con-  
venience or inclination shall dictate, with-  
out moral guilt. Hence, in many instances,  
a good deal subscribed, is never collected;  
and much that is paid, is paid in such odds  
and ends of farming, or other produce as  
can best be spared, and is charged for at  
the highest price. Who does not see the  
injustice of this, in the pastor's case, with  
the care and anxiety that must inevitably  
ensue. Read "Shady side," for more in  
detail. Nor is it the Presbyter alone  
who suffers by the inefficiency and unjusti-  
fiedness of the voluntary system. The parish  
also, often participates. It not seldom  
happens, that with the exception of one or  
two individuals all the members of the  
parish are poor. They give up their  
penury. It amounts however, to only a  
mediocrity of what is necessary. Its exist-  
ence, therefore, is dependent upon the

continuance, or caprice of those two or  
three persons. While everything continues  
harmonious among them, all is well. But  
offences come, and discord ensues. They  
are offended—cut off indispensable supplies  
—close the doors of the church—scatter  
the little flock—blight opening prospects  
of good—and cause the ways of Zion to  
mourn, in solitude and sadness. I dislike  
the system, therefore, because of its  
inefficiency, and injustice."

Surely with testimony so unimpeachable  
as the above, staring them in the face, the  
Churchmen of Canada who hitherto have  
been supine and listless as to the destiny  
of the Clergy Reserves, will nerve  
themselves to prompt and vigorous defensive  
action.

As we have often before observed, God  
could easily maintain this our branch of  
the visible Catholic Fold, without the aid  
or intervention of an endowment. But  
equally true is it that Jehovah commands  
us to use all lawful means for the building  
up and sustenance of that Fold. If we  
are criminally remiss in this matter, it is  
the most sinful presumption to expect any  
thing in the shape of a blessing—well has  
the judicious Hooker observed—"to our  
own safety, our own sedulity is re-  
quired."

We envy not the man who could con-  
template unmoved, the picture of volun-  
tarism presented in the above extract. It  
is drawn from actual observation. The  
writer has himself experienced the chilling  
measure of the system against which he  
uplifts his voice.  
He has witnessed "indispensable sup-  
plies cut off"—the parson starved out—  
the doors of the Church closed—and  
opening prospects of good blighted in the  
bud.

Christian electors of Canada! are you  
prepared, without a struggle, to permit a  
sordid and infidel democracy to bring  
about the enactment of such ghastly  
scenes in this young and poor country?  
God forbid!

Ecclesiastical Intelligence.

In reference to the late proceedings at King's  
College, in connection with Professor Maurice,  
the *Globe* publishes a "new fact" which  
has transpired—  
"The absence of the Bishop of Lichfield,  
the former Principal of the college, from the council  
which condemned Mr. Maurice, had occasioned  
no small surprise, but it has now received an ex-  
planation, which we lay, without comment,  
before our readers. We are now informed, on  
authority which we cannot doubt, that the sum-  
mons to attend the council was sent to a house  
which belonged to the secretary, Mr. Gladstone,  
but which he was known to have given up for  
at least a twelvemonth, while all the other com-  
munications from King's College had been  
regularly transmitted to Eccles-hall, his lord-  
ship's residence in the country. The Bishop  
has since written to the secretary, demanding  
an explanation of the circumstance; and  
has expressed his sympathy with Mr.  
Maurice, mingled with regret and surprise  
at the hasty decision of the council. Written  
proofs also sent to the council by Mr. Gladstone,  
and the Rev. James Anderson. Perhaps the  
Principal or the Secretary can inform us whether  
they were read."

In some particulars, Mr. Maurice, in a  
letter to the "Globe," corrects the para-  
graph—  
"21, Queen-square, Bloomsbury, Nov. 7.  
"Sir,  
"In your kindness to me you have been  
betrayed into a statement which may injure an  
officer of Queen's College, of whom I never had  
any cause to complain.  
"I was authorized to state publicly, that the  
Bishop of Lichfield was not present at the meet-  
ing of the council which condemned me, and  
that he did not receive the summons to it which  
he expected. But I have every reason to believe  
that the summons was sent to the house of the  
Bishop in London, and that the secretary expected  
it would be forwarded to the Bishop as of course.  
The fact, which I confess disputed, was, that  
the Bishop did receive certain documents con-  
nected with the business at Eccles-hall Castle  
naturally explained, since letters are usually  
sent to country houses, though pamphlets are  
not. From my previous knowledge of the  
secretary, I have no doubt that this was the  
only cause of the mistake.  
"May I also take the liberty of mentioning,  
that Mr. Gladstone wrote no letter to the council,  
he was present at the meeting, and, I  
believe, made an amendment."  
I am, Sir, your obedient servant,  
"F. D. MATTHEW."

A correspondent, "W. G. T.," makes the  
following suggestions in relations to Sunday-  
schools—  
"Children are proverbially troublesome and  
restless in Church, and perhaps, on the whole,  
this is not a subject of wonder. But the adop-  
tion of the following suggestions has been  
found useful by many clergymen, as at least a  
partial remedy:  
"1. Place the children where they can be  
seen as well as heard.  
"2. Let their seats be low; and, 3, provided  
with backs.  
"4. If the children are expected to kneel,  
give them something to kneel on.  
"5. When in school, let all the classes  
sit; and,  
"6. In no case require attendance for more  
than an hour before service.  
"7. In a majority of our new or lately  
restored churches, provision against children's  
discomfort is scarcely entertained. Few, if  
any, of the high narrow forms have backs, and  
fewer still kneeling-mats, and without these we  
can all understand how a long service becomes  
both wearisome and painful."

A peal of four musical bells has been  
presented to the parish Church of Lea, near Gains-  
borough, in the diocese of Lincoln, of which the  
Rev. R. T. Lowe is rector, by members of his  
late congregation in the Island of Madeira,  
where he was for many years rector, chaplain  
of the English Church. The bells were cast by  
Taylor & Sons, of Loughborough, whose work  
is excellent as to execution and tone. The fol-  
lowing are the inscriptions on them, in old  
English letters.—1st, Not unto us. 2nd, Glory  
to God. 3rd, On earth, peace. 4th, In: hour:  
Dei: opt: max: et: comm: R. T. Lowe in:  
ins: Mader: ol: Ecol: Angl: fid: Presb: et:  
cap: 1852. A more pleasing tribute could not  
have been paid to their old pastor, nor one  
more creditable to themselves and to him.

At a recent ordination, the Bishop of New  
Zealand admitted to the office of deacon one of  
the aboriginal natives of the colony—  
"The name of the new Maori minister is  
Rota (Lot) Waitoa: he has been with the  
Bishop for several years, and we are informed his  
intelligence, religious character, and general con-  
duct, have been such as to afford to all who had  
factory evidence in forming a judgment, satis-  
fying and beyond all doubt, that he was a  
worthy subject to which he has been ordained. He is to  
minister, we believe, at a mission station on the  
east coast; and we earnestly trust that his future  
career may be such as to realize the expectations  
now formed of his usefulness amongst his  
countrymen.  
The Bishop preached an eloquent and appropriate  
sermon, the latter portion of which was  
delivered in the Maori language (many of the  
native race, as well as the candidate for the  
deaconship, being present). The Church was  
crowded with persons, and to end by a most  
attentive and interested congregation."

An unseemly strife is going on within the  
walls of Northampton Church, at Holderness,  
between two clergymen, who have been  
elected by competent authority, and each  
has obtained a license to act.  
The *Times*, in an article last week on the  
Palmerston reply to the Edinburgh Presbytery,  
makes the following sketch of a popular  
preacher—  
"Every body knows the popular preacher.  
His meekly arrogant countenance is in every  
part of the district, and his *Babylon or  
Bethel* is his twentieth thousand. No man  
succeeds better in life. He has gained the  
reputation of a saint by depicting his own  
unworthiness—is asked out to dinner for preach-  
ing abstinence to the poor, and doubles his  
income by his vehemence against filthy lucre.  
The fair sex overlook him with those pro-  
fessions in silk and worsted, which are  
usual tokens of their regard. He has enough  
otomans for a Pacha, and enough slippers for a  
centipede. Mothers consult him as to the marriage  
of their daughters, and learn from him to consider  
the clergy as a species of vermin."  
These are the persons who, in the estimation  
of these spiritual vagabonds, they are all-  
powerful among the large and opulent section  
of the middle class, and it requires a man of some  
courage to oppose them in their respective  
circles. Such ones as at once complacently  
denounced or apologetically defended the  
fair specimens of the clergy; but they are loud  
and forward and often represent them."

NOTICES OF THE CANADIAN CHURCH.—No. V.  
On the Editor's table.  
Sir,—The first preaching of the Gospel,  
the truth of our Lord's observation, "the harvest  
truly is plenteous, but the labourers are few,"  
was never, perhaps, more strongly felt  
than in the case of the Canadian branch of our  
Church. Here, in an average, one missionary  
to every six thousand persons, if equally divided,  
but when we take into consideration the new  
and thinly-populated settlements, which are still  
without the services of our Church, or of a set-  
tled clergy, some idea may be formed of our  
spiritual destitution. It is to show the  
progress we are making, it may be thought  
that, within the memory of our present Bishop,  
there were but three missionaries labouring over  
the vast extent of country! Had England been  
sent to the high and low duties committed to her,  
and just to her, in securing the souls of  
this country, and beyond, not enjoying an in-  
calculable and bright prospect of glory."  
But should the small amount of property still  
remaining be confiscated, and applied to secular  
purposes, it is fearful to contemplate what may  
be the state of many of our country missions.  
I am, Sir, your obedient servant,  
"F. D. MATTHEW."

EXTERNAL RELATIONS OF THE CHURCH.  
(From the English Churchman.)  
The declaration of the Archbishop, which we  
published in our last number, appears to us to  
demand from Churchmen the grave considera-  
tion of the subject and the position which they  
occupy. It appears to us that all Churchmen  
should unite in endeavouring that this shall  
not be made a party question. The subject is  
not one of the narrow parties within our National  
Church. It has been a question of the relation  
of our Church, as a whole, to other great  
portions of the Universal Church. It is now,  
we venture to suggest, a question as to the  
manner and the principles on which the external  
relations of various National Churches  
amongst each other are to be managed. This  
should, perhaps, have been the subject of  
order, before any steps were taken respecting  
external relations. Now that those steps have  
been taken, the united declaration of all the  
Metropolitans of the Anglican Church, it is  
evident that the matter cannot proceed further  
without a careful examination of the manner  
in which such external relations ought to be  
conducted.  
It is our object at present, rather to point out  
the actual position which is now the immediate  
subject of consideration, than to pronounce an  
opinion on it. It may be expected that this  
subject of external relations, and especially the  
proper manner of conducting them, will be  
obscure to us at present. The dislocation of  
some joints, and the ossification of others, has  
sadly hindered the harmonious action of the  
various members of the Universal Church. Our  
Church is neither dislocated, like many sects and  
some Churches abroad infected with heresy, nor  
is it deprived of separate motion, under the  
Roman usurpation; yet each member suffers  
with all, and we are sadly out of practice in  
external communications. If relations are now or  
ever to be restored between us and the Eastern  
Churches, it is of grave importance that the  
proceeding should be in due order—that we  
should not go forward in such a manner as to  
make it evident that our sense of right principles  
and Ecclesiastical proceedings has been  
blinded or lost. Such a position on our part  
could hardly tend to the restoration of rela-  
tions.

Were any difference to arise between the  
French and the English admirals now in com-  
mand in the Dardanelles, about the conduct of  
an English officer of high rank, although that  
English officer might be wrong, matters might  
not be managed by an address from some inferior  
officer of our fleet to the French admiral direct-  
ly passing over the English admiral in their com-  
munication. This illustration may appear, at  
first sight, unsuitable; but it is a question worth  
considering, whether it would certainly have  
appeared in Apostolic ages and to Apostolic  
men. St. Clement acting as a medium of com-  
munication from the Church of Rome to the  
Church of Corinth, certainly says, "Let us  
consider those who fight under our earthly  
governors: how orderly, how readily, and with  
what exact obedience they perform those things  
that are commanded them, by the officers of the  
army." St. Clement, nor colonels (χαταρχοι), nor captains  
(εκατομυρχοι), nor superior officers (πρωτομυρχοι);  
but every one, in his respective rank,  
does what is commanded him by the King and  
those who have the authority over him." (c. 37.)  
It is surely worth enquiring whether Clement  
might not have applied to the external relations  
of Churches, and the manner of conducting their

communications, what he does apply to internal  
relations in the Church of Corinth.  
We would submit proper subjects for con-  
sideration—First, Whether Bishops were not  
originally the only proper medium of communi-  
cation from members of their own Church to  
other Churches abroad, on matters affecting the  
relations of the two Churches to each other?  
Second—Whether, on the formation of National  
Churches under Patriarchs or Metropolitans,  
the right duty of acting as the medium of com-  
munication with foreign Churches, on all mat-  
ters affecting their relation to each other, did  
not devolve, by a general law of the Church,  
upon Metropolitans and Patriarchs? Third—  
Whether it were ever held lawful for the  
Presbyters and Archdeacons, in any National  
Church, to hold communications on such sub-  
jects directly with the Metropolitans of other  
Churches, passing by those of their own  
Church?

In addition to the various cases which may  
doubtless be produced, we would suggest the  
following, as throwing some light on the prin-  
ciples of such external relations between  
Churches—First, the constant practice of  
letters "formales," given by Bishops to all lay  
Christians on their passing from one Church to  
another. Second, the letters given by Bishops  
to all Christians going to foreign countries,  
without which they were not to be acknowledged  
as Christians by the Churches of those coun-  
tries. Third, the letters given by each Metro-  
politan to his Suffragan Bishops, within which  
they were not received in other Patriarchates  
as Bishops. Fourth, the letters which each  
Bishop addressed to those on his consecration.  
We apprehend that the Bishops of the Patri-  
archate of Antioch did not send these letters to  
the Bishops of the Patriarchate of Alexandria;  
but who need so require, they received letters  
from their own Patriarch to the Patriarch of  
Alexandria.  
From these considerations, it may well be  
enquired, how Presbyters of our Church, ad-  
dressing foreign Patriarchs on the relations of  
the two Churches, can be recognized by him as  
Christians at all, except through the medium of  
their own Bishops and Metropolitans? We are  
far from saying that the question raised about  
the Anglican Bishop at Jerusalem should not or  
could not be considered. We only say that, if  
undertaken at all, it should be undertaken in a  
proper manner. Neither do we attempt now to  
pronounce upon the manner in which it has  
been undertaken; but only to suggest and submit  
that a question so gravely affecting all external  
relations between Catholic Churches may be  
considered and dispassionately investigated by  
Churchmen.

AGGRESSION ON POPEBY IN MANCHESTER.—A  
plan of operations has been organized in Man-  
chester for furnishing spiritual aid to the  
poor of the city. The plan is to send a  
Salvator, especially the Irish, numbering about  
25,000. Twenty-nine Clergymen having under-  
taken to make collections not falling below a  
given amount, about £500 a year was secured,  
and an acting committee appointed, under whose  
auspices a clergyman and four lay agents, ac-  
quainted with the Irish language, are to be en-  
gaged in the work, the Clergymen being licensed  
as Curates to the Rev. Canon Stowell, in order  
to give him a status in the diocese.  
At a meeting of Churchmen at Sydney, in  
July last, at which the Bishops of Queensland  
and Newcastle attended, it was agreed to found  
a Church of England College, to be called  
Trinity College, and to be in alliance with  
Sydney University.

The Bishop of Limerick is to be translated to  
the See of Derry.

European News.

MENSCHIKOFF.  
The *N. Y. Courier & Enquirer* draws the  
following picture of Prince Menschikoff, the  
Russian Ambassador:—  
"We have no portrait of Menschikoff, as he  
has invariably refused to sit to any artist.—  
This great grandeur, however, of Peter the  
Great's favorite, is about seven years of age  
of middle stature, has close cut milk-white hair,  
a high, open forehead, sharply defined features,  
and a bright sparkling eye. His gait is haugh-  
ty, but slightly limping, from a wound that he  
received in a singular manner at the siege of  
Vienna, in 1828. It is affirmed that one  
evening, having given some orders that he  
wished to see implicitly obeyed, he strolled  
through the camp; and as he was returning to  
his quarters he stopped and remained with his  
legs stretched wide apart while he enjoyed a  
pinch of snuff. Scarcely the report of a heavy  
gun was heard, and the prince fell headlong to  
the ground. When he was taken up it was  
found that a cannon ball had passed between his  
legs and wounded him severely in the thigh."  
Prince Menschikoff is one of the most exten-  
sive landed proprietors in the Empire, and  
counts his serfs by thousands; but, unlike the  
generality of the Russian nobles, who throw away  
their riches in reckless profusion, he adds daily  
to his wealth. His economy is without a parallel,  
and indeed is stated to descend to parsimony of  
the lowest grade. Strange tales are rife about  
him; but how grinding his extortion and his  
avarice have permitted, we cannot say. Nor  
is he able to supply the vast consumption of  
well the duties he owes to his high rank and  
station in the Russian Empire to sin openly  
against etiquette; and on all grand state occa-  
sions his appearance, carriages and suite are  
most magnificent. He possesses a superb  
mansion at St. Petersburg; his establishment  
of servants and equipage is on a scale beyond  
the most lavish expense, and he is surrounded by  
numerous aids-de-camp glittering in "barbaric  
gold and pearls."  
Another striking peculiarity of this remark-  
able man is the aversion he entertains for  
foreigners. Not one—even an ambassador—has  
ever been permitted to enter his palace. Nor  
is this repugnance confined to those who are  
strangers, in the strict sense of the word, for  
several Finlanders of eminence, who had been  
acquainted with him when Governor General of  
that province, have been denied access to him  
since they happened to be in St. Petersburg;  
and the only favor accorded to them was  
being the permission to take refreshments in his  
ante-chambers, with the upper servants of the  
house.

Various reasons have been assigned for this  
antipathy; but from whatever cause it may  
arise, the fact cannot be denied, and it is equally  
true that in his private life he conducts himself  
with all the impiousness of an anchorite,  
possessing the power of life and death without  
the least earthly responsibility.  
He is both rough and fickle; and when any-  
thing offends him, becomes absolutely brutal.  
It is whispered in his own territories, that at  
one time he has entertained ideas of freeing him-  
self from the Imperial yoke; but when he stands  
at present from motives of avarice or  
ambition, he revenges his official servitude by  
browbeating, threatening and abusing all who  
have the misfortune to be connected with him;  
and as he is a man of considerable talent and  
indomitable energy, he succeeds most marvellously  
in his inhuman occupation. It is not  
therefore to be wondered at that he has many  
enemies.  
Menschikoff is married to the Princess Dol-  
gorouki, by whom he has a son and a daughter.

Such are the leading traits and the politics  
and demeanor of this Russian Prince of whom  
we have lately heard so much, as given in a  
pamphlet by Leonzon le Duc, who was the  
agent of Mission to the Courts of Russia and  
Finland, and who has derived all his facts either  
from personal observation or from the most  
authentic documents.  
THE RUSSIANS IN INDIA.  
(From the *London Times*, Nov. 16.)  
The assassination of Colonel Mackeson at  
Peshawar, the rumored alliance between Dost  
Mahomed and the Shah of Persia, and the  
renewal of Russian designs on Khiva, seem to  
have thrown the public mind of India into  
something approaching to a panic. Dire are  
the forebodings of evil to which these real and  
the imaginary occurrences have given rise, and  
great appears to be the dread lest the North  
west, with Moldavia and Wallachia in one  
claw and Khiva in the other, should stretch  
forth its devouring beak towards our fair pos-  
sessions in India. And it is proved, with all  
the cogency of infallible demonstration, based  
on very fallible premises, that while we are  
thinking of the balance of power in Europe, we  
are exposed to very imminent danger from the  
remote centre of Asia. The events of the  
Turkish campaign have given rise to a security  
reassuring us on this head, and actuating us,  
if a Russian Army were set down in the  
very midst of the plains of Hindostan, its career  
would in all probability be anything but an  
unbroken triumph. With a large army in-  
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