

CHAP.
IV. by miniature paintings, set in jewels, of the *Crucifixion*, the *Virgin*, and the *Saints*. Their robes of various-coloured satin were of the most costly embroidery; and even upon these were miniature pictures set with precious stones¹. Such, according to the consecrated record of antient days, was the appearance of the high-priests of old; of Aaron and of his sons; holy men, standing by the tabernacle of the congregation, in fine raiments, the workmanship of “Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah.” It is said there is a convent in *Moscow* where women are entirely employed in working dresses for the priests.

After two hours had been spent in various ceremonies, the archbishop advanced, holding forth a cross, which all the people crowded to embrace, squeezing each other nearly to suffocation. As soon, however, as their eagerness had been somewhat satisfied, he retired to the sacristy, under a pretence of seeking for the body of Christ; where putting on a plain purple robe, he again advanced, exclaiming three times, in a very loud voice, “CHRIST IS RISEN!”²

(1) See the Vignette to this Chapter.

(2) The whole of this pretended search for the *body of Christ*, and the subsequent shout of “*Christos voscross*.” is a repetition of the old

The most remarkable part of the solemnity now followed. The archbishop, descending into the body of the church, concluded the whole ceremony by crawling round the pavement on his hands and knees, kissing the consecrated pictures, whether on the pillars, the walls, the altars, or the tombs; the priests and all the people imitating his example. Sepulchres were opened, and the mummied bodies of incorruptible saints exhibited: all of these underwent the same general kissing.

Thus was *Easter* proclaimed: and riot and debauchery instantly broke loose. The inn where we lodged became a *Pandæmonium*. Drinking, dancing, and singing, continued through the night and day. But, in the midst of all these excesses, quarrels hardly ever took place. The wild, rude riot of a *Russian* populace is full of humanity. Few disputes are heard; no blows are given; no lives endangered, but by drinking. No meetings take place, of any kind, without repeating the expressions of peace and joy, **CHRISTOS VOSCRESS!**

Excesses of
the Popu-
lace.

Heathen ceremony respecting the Finding of *Osiris*. *Plutarch* describes the same sort of procession and ceremony; adding, "Then all that are present cry out with a loud voice, *Osiris is found!*" *Kai pherou anagyni tous anagynontes, eis tēn ekklēsian tōn 'Osiridōn*. *Plut. de Isid. et Osir.* c. 39.

CHAP. *Christ is risen!*—to which the answer always is
 IV. the same, *Vo ISTINEY VOSCRESS! He is risen*
indeed!

Presentation
 of the
Paschal
Eggs.

On *Easter Monday* begins the presentation of the *Paschal eggs*: lovers to their mistresses, relatives to each other, servants to their masters, all bring ornamented eggs. Every offering at this season is called a *Paschal egg*. The meanest pauper in the street, presenting an egg, and repeating the words *Christos vosgress*, may demand a salute even of the Empress. All business is laid aside; the upper ranks are engaged in visiting, balls, dinners, suppers, masquerades; while boors fill the air with their songs, or roll intoxicated about the streets. Servants appear in new and tawdry liveries, and carriages in the most sumptuous decoration.

Ball of the
 Peasants.

In the midst of this uproar we made ourselves as much like *Russians* as possible, and went in *caftans* to one of the public balls of the citizens, given in our inn. It was held in a suite of several apartments; and a numerous band of music, composed of violins, wind instruments, and kettle-drums, had been provided. The master of the inn had also taken care to invite a company of *gipsies*, to entertain

the company by their dancing. A single *rouble* was demanded as the price of admission. All fears of appearing like foreigners vanished upon our entering the principal ball-room; for we found an assembly as various in their appearance as the motley members of a masquerade. Upon some benches was squatted a groupe of *Turks*, regarding the scene with their usual gravity and indifference, unmoved by shouts of joy or by tumultuous songs, by the noise of the dancing, or by the thundering of a pair of kettle-drums close to their ears. In another room was a party of *Bucharians*, with flat noses, high cheek-bones, and little eyes; their heads shaven, and having small conical embroidered caps on the top of their bald skulls: these men wore red morocco boots, long trowsers of blue cloth, with a girdle and a poignard. Besides the *Bucharians*, were *Chinese merchants*, *Cossacks*, and even *Calmucks*, all of whom appeared as spectators. In the middle of the room, the *Russian boors*, and the tradesmen of the city, were dancing with prostitutes, while their own wives and daughters were walking about. A party of *gipsies* was performing the national dance, called, from the air by which it is accompanied, *Barina*. It resembled our English *hornpipe*, and was full of expressions of the most ferocious licentiousness. The male

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dancer expressed his savage joy in squeaks, contortions, and sudden convulsive spasms that seemed to agitate his whole frame; standing sometimes still, then howling, whining tenderly, or trembling in all his limbs to the music, which was very animating. This dance, although extremely common in *Russia*, they confess to have derived from the *gipsies*; and it may therefore seem probable that our *hornpipe* was introduced by the same people. Other *gipsies* were telling fortunes, according to their universal practice, or begging for presents of oranges and ice. This extraordinary people, found in all parts of Europe, was originally one of the *casts* of India, driven out of their own territory: they are distinguished among Indian tribes by a name which signifies *Thieves*¹. They have a similar appellation among the *Finlanders*. They preserve every-where the same features, manners, and customs, and, what is more remarkable, almost always the same mode of dress. The extraordinary resemblance of the female *gipsies* to the women of *India* was remarked by our officers and men in *Egypt*, when General *Baird* arrived with his

(1) See the Commentary of Professor *Porthan*, of *Abo* in *Finland*, upon the Chronicle of that University. His works are not sufficiently known. He has written the History and Origin of the *Finland Tribes*, and a very crude Dissertation concerning the *Gipsies*.

army to join Lord *Hutchinson*. The seapoys had many of their women with them, who were exactly like our *gipsies*. In regulating their dress, they lavish all their finery upon their head. Their costume in *Russia* is very different from that of the natives; they wear enormous caps, covered with ribbons, and decorated in front with a prodigious quantity of silver coins; these form a matted mail-work over their foreheads. They also wear the same coins as necklaces, and a smaller kind as pendants to their ears. The *Russians* hold them in great contempt, never speaking of them without abuse; and feel themselves contaminated by their touch, unless it be to have their fortune told. They believe *gipsies* not only have the wish, but the power, to cheat every one they see, and therefore generally avoid them. Formerly they were more dispersed over *Russia*, and paid no tribute; but now they are collected, and all belong to one nobleman, to whom they pay a certain tribute, and rank among the number of his slaves. They accompany their dances with singing, and loud clapping of the hands; breaking forth, at intervals, with shrieks and short expressive cries, adapted to the sudden movements, gestures, and turns of the dance. The male dancers hold in one hand a handkerchief, which they wave about, and manage

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with grace as well as art. The dance, like that of the *Almehs* in Egypt, although full of the grossest libidinous expression, and most indecent posture, is in other respects graceful. Nothing can be more so than the manner in



which they sometimes wave and extend their arms: it resembles the attitudes of *Bacchanalians* represented on *Greek vases*. But the women do not often exhibit those attitudes: they generally maintain a stiff upright position, keeping their feet close, and beating a tattoo with their high heels.

When the *Russians* dance the *barina*, it is accompanied with the *balalaika*. Formerly the nobles were great admirers of that simple and pleasing instrument; but now, imitating

the manners of France and England, they have laid it aside. Many of them are still able to use it; but as they deem such an accomplishment a sort of degradation in the eyes of foreigners, they are seldom prevailed upon to betray their skill; like many of the *Welsh* ladies, who, scarcely able to speak *English*, affect ignorance of their *native tongue*.

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Collected in other parts of rooms opened for this assembly, were vocal performers, in parties of ten or twelve each, singing voluntaries. They preserved the most perfect harmony, each taking a separate part, although without any seeming consciousness of the skill thus exerted. The female dancers and assistants in this ball were many of them prostitutes; but the wives and daughters of the peasants and lower tradesmen mingled with these women, dressed out in their full national costume, and were apparently not at all displeased with such society.

The *ball of the nobles* admits of a very different description. It took place every *Tuesday*; and, it may be truly said, that *Europe* exhibits nothing like it. The laws of the society exclude every person who is by birth a *plebeian*; and this exclusion has been extended to foreigners;

Ball of the
Nobles.

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The *coup d'œil*, upon entering the grand saloon, is inconceivable. The company consisted of near two thousand persons. The dresses were the most sumptuous that can be imagined; and, what is more remarkable, they were conceived in the purest taste, and were in a high degree becoming. The favourite ornaments of the ladies, at this time, were cameos, which they wore upon their arms, in girdles round their waists, or upon their bosoms; a mode of adorning the fair that has since found its way to our own country, and

(1) I wish to lay particular stress upon this circumstance, as almost all travellers have celebrated Russian hospitality, and particularly that of the inhabitants of *Moscow*. "*L'hospitalité des Russes*," say the Authors of the *Voyage de Deux Français*, "paroit ici dans tout son jour."

was originally derived from *Paris*; but the women of *France* and *England* may go to *Moscow* to see their own fashions set off to advantage. The drapery was disposed chiefly after the Grecian costume, and the hair worn bound up round the head. The modes of dress in *London* and *Paris* are generally blended together by the ladies of *Moscow*, who select from either that which may become them best; and, in justice to their charms, it must be confessed no country in the world can boast of superior beauty. When, in addition to their personal attractions, it is considered, that the most excessive extravagance is used to procure whatever may contribute to their adornment²; that a whole fortune is sometimes lavished upon a single dress; that they are assembled in one of the finest rooms in the world, lighted and decorated with matchless elegance and splendour; it may be supposed the effect has never been surpassed.

In such an assembly, we had every reason to suppose a couple of English travellers might

Caprice in
Dress.

(2) It is related very generally, in the higher circles of the city, that a Princess of *Moscow*, who had purchased a wig to imitate the colour of her own hair, confined her hair-dresser in a closet, fed him always herself, and allowed him only to come out during her toilette, in order that her false tresses might not be detected.

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pass without notice. We had, moreover, a particular reason for hoping this would be the case; as, in obedience to a decree of the Emperor PAUL, we had collected our short hair into a queue, which appeared most ridiculously curtailed, sticking out, like any thing but that which it was intended to represent, and most remarkably contrasted with the long tails of the *Russians*. Unfortunately, the case was otherwise; and a curiosity to see the two *Englishmen* becoming general, to our great dismay we found ourselves surrounded by a crowd of persons, some of whom thought proper to ask, *who cut our hair?* Such questions, it may be conceived, did not add to the evening's amusement; but our astonishment was completed the next day, in receiving the thanks and blessings of a poor ragged barber, who had powdered us at the inn, and whose fortune he assured us we had made; all the young nobles having sent for him, to cut and dress their hair in the same ridiculous manner¹.

Such a trifling incident would not have been mentioned, if it had not ultimately taken a

(1) A review of this work has appeared in America, professedly written by a *Russian*: indeed, it bears strong internal evidence of such an origin. Its author, speaking of this anecdote, confesses: "*that it has all the appearance of being rigorously true.*" The same

very serious turn; for the police-officers interfering, the young men, who had thus docked themselves, were apprehended in the public walks, severely reprimanded, and compelled to wear false hair; and we were obliged to use the utmost circumspection, lest we should also be apprehended, and perhaps treated with more rigour.

The dances were called *Quadrilles*, *Polonese*, and *English*. The *Waltz*, once their favourite, had been prohibited. But whatever name they gave to their dances, they were all dull, and consisted merely in a sort of *promenade*. Neither the men nor the women exhibited the slightest degree of animation in the exercise, but seemed to consider it as a sort of apology for not sitting still. Every person wore a full dress; the men appearing either in uniform, or in coats of very rich embroidery.

acknowledgment of *his faith* is made with regard to the pickpocket in the Cathedral, stealing during his devotions: but he denies even the possibility of another theft, mentioned in p. 92. It is for this writer to explain why he should deny the least improbable story of the three; especially as there are many living witnesses of its truth. In stating the time of our residence in *Russia*, with a *degree of accuracy* highly characteristic of his countrymen, instead of calculating the period from the day of our *arrival*, he *dates* it from that of our *departure*!



CHAP. V.

MOSCOW.

*Surprising Talent of Imitation among the Russians—
 Remarkable Fraud practised by a Native Artist—
 Booksellers—State of Literature—Libraries of the
 Nobles—Equipages—Costume of the Bourgeoisie—
 Amusements of the People—Chapel of the Tverschaia
 —Miracles wrought there—Nature of the Imposture—
 Artifice of a Merchant—Assassination of an Archbishop
 —Motive for the "Worship of Pictures—Resemblance
 between the Russians and Neapolitans—Wives of the
 Nobles—Conduct of their Husbands—Children of Orlof
 —Princess Menzicof—Retributive Spirit exercised by
 the Emperor at the Funeral of his Mother.*

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 {
 Talent of
 Imitation.

IN whatsoever country we seek for original genius, we must go to *Russia* for the talent of imitation. This is the acme of Russian intellect ;

the principle of all Russian attainments. The Russians have nothing of their own; but it is not their fault if they have not every thing that others invent. Their surprising powers of imitation exceed all that has been hitherto known. The meanest Russian slave is sometimes able to accomplish the most intricate and the most delicate works of mechanism; to copy, with single hand, what has demanded the joint labours of the best workmen in France or in England. Although untutored, they are the best actors in the world. A Russian gentleman, who had never beheld an European theatre, assisted during the representation of a play in one of the remote eastern provinces, and his performance was accidentally witnessed by persons who were capable of estimating its merit: they pronounced it to be superior to the acting of any of our European stage-players. In other examples of their imitative powers, the author has witnessed something similar. If they were instructed in the art of painting, they would become the finest portrait painters in the world. To the truth of this, we saw one striking testimony: in a miniature portrait of the Emperor, executed by a poor slave, who had only once seen him, during the visit he made to *Moscow*. For the resemblance and the minuteness of the representation, it was

CHAP. V. indeed a surprising work. The effect produced was like that of beholding the original through a diminishing lens. The *Birmingham* trinket-manufactory, where imitations of precious stones and of the precious metals are wrought with so much cheapness, is surpassed in *Moscow*; because the workmanship is equally good, and the things themselves are cheaper. But the great source of wonder is in the manner of their execution. At *Birmingham*, they result from the labour of many persons; in *Moscow*, from the hands of an individual; yet the difference between divided and undivided labour in this branch of trade occasions none in the price of the articles. In *Moscow*, imitations of the *Maltese* and *Venetian* gold chains were offered for sale, capable of deceiving any person, unless he were himself a goldsmith. This is not the case with regard to their cutlery; because here a multiplication of labour is more requisite. They fail therefore in hardware; not owing to any inability in imitating the works they import, but because they cannot afford to sell them for the same price. Where a patent, as in the instance of *Bramah's* locks, has kept up the price of an article in England beyond the level it would otherwise find, the Russians have imitated it with the greatest perfection; and sold the copy at a lower rate than the

original, although equally valuable. This extraordinary talent for imitation has been also manifested in the Fine Arts. A picture by *Dietrici*, in the style of *Polemberg*, was borrowed by one of the Russian nobility from his friend. The owner of the picture had impressed his seal upon the back of it, and had inscribed it with verses and mottoes of his own composition. Having so many marks, he deemed his picture safe anywhere. But a copy so perfect was finished, both as to the painting, and to all the circumstances of colour in the canvas, and to the seal, and to the inscriptions, that when put into the original frame, and returned to its owner, the fraud was not discovered. This circumstance was afterwards made known by the confession of the artist employed; and there are now residing in *Petersburg* and *Moscow* foreign artists¹ of the highest respectability and talents who attest its truth. One of them, *Camporesi*, assured us, that, walking in the suburbs of *Moscow*, he entered a miserable hut belonging to a cobbler; where, at the farther end of the dwelling, in a place designed to hold pans and kettles, and to dress victuals, he observed a ragged peasant at work. It was a

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Remarkable
Fraud.

(1) *Guarengli* of *Petersburg*, and *Camporesi* of *Moscow*, Italian architects employed in the service of the Crown.

CHAP. V. painter in enamel, copying very beautiful pictures. The same person, he added, might have been found the next day drunk in a cellar, or howling beneath the cudgel of his task-master. Under the present form of government in *Russia*, it is not very probable that the Fine Arts will ever flourish. A Russian is either a slave, or he has received his freedom. In the former instance, he works only when instigated by the rod of his master, and is cudgelled as often as his owner thinks proper. While employed in works of sculpture or painting, he is frequently called off, to mend a chair or a table, to drive nails into a wainscot, or to daub the walls of the house. When evening falls, as certainly falls a cudgel across his shoulders; which is not the way to educate artists. But if he have received his freedom, the action of the cudgel ceasing, all stimulus to labour ends: he has then no other instigation to work, than the desire of being able to buy brandy, and to become intoxicated: this he does whenever he can procure the means, and there is soon a period put to any further exertion of his talents.

Book-
sellers.

The booksellers' shops in *Moscow* are better furnished than in *Petersburg*; but they are very rarely placed upon a ground-floor. The convenience of walking into a shop from the street,

without climbing a flight of stairs, is almost peculiar to *England*; although there be some exceptions, as in the *Palais Royal* at *Paris*, and in a few houses at *Vienna*. The catalogue of Russian authors in some of the shops, fills an octavo volume of two hundred pages. French, Italian, German, and English books, would be as numerous here as in any other city, were it not for the ravages of the public censors, who prohibit the sale of books, from their own ignorant misconception of their contents. Sometimes a single volume, nay a single page, of an author, is prohibited, and the rest of the work, thus mangled, permitted to be sold. There is hardly a single modern work which has not been subject to their correction. The number of prohibited books is so great, that the trade is ruined. Contraband publications are often smuggled; but the danger is so imminent, that all respectable booksellers leave the trade to persons, either more daring, or who, from exercising other occupations, are less liable to suspicion.

Yet there are circumstances arising from the state of public affairs in the two cities, which give a superiority to the booksellers of *Moscow*. In and near the city reside a vast number of the Russian nobility. A foreigner might live

CHAP. many years there, without ever hearing the
 V. names of some of them; whereas at *Petersburg*
 a few only are found, who all belong to the
 Court, and are therefore all known. The
 nobles of *Moscow* have, many of them, formerly
 figured in the presence of their sovereign, and
 have been ordered to reside in this city; or
 they have passed their youth in foreign travel,
 and have withdrawn to their seats in its
 environs. Many of them have magnificent
 libraries; and, as the amusement of collecting,
 rather than the pleasure of reading books, has
 been the reason of their forming those sunp-
 tuous collections, the booksellers receive orders
 to a very large amount'. When a Russian
 nobleman reads, which is a very rare circum-
 stance, it is commonly a novel; either some
 licentious trash in the *French* language, or some
English romance translated into that language.
 Of the latter, the '*Italian*' of Mrs. *Radcliffe*
 has been better done than any other; because,
 representing customs which are not absolutely
 local, it admits of easier transition into any
 other European tongue. But when any attempt

(1) These orders are sometimes given in the style related of *Rimsky Korsakof*, a serjeant in the Guards, who succeeded *Zoritz* in the anections of CATHERINE THE SECOND. This man sent for a bookseller, and said, "*Fit me up a handsome library: little books above, and great ones below.*"

is made to translate ‘*Tom Jones*, ‘*The Vicar of Wakefield*,’ or any of our inimitable original pictures of English manners, the effect is ridiculous beyond description. *Squire Western* becomes a French Philosopher, and Goldsmith’s *Primrose a Fleur de Lis*. CHAP.
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Books of real literary reputation are not to be obtained either in the shops of *Petersburg* or of *Moscow*. Productions of other days, which from their importance in science have become rare, are never to be found. Costly and frivolous volumes, sumptuously bound, and gorgeously decorated, constitute the precious part of a library, in Russian estimation. Gaudy French editions, of *Fontenelle*, of *Marmontel*, of Italian sonneteers, with English folios of butterflies, shells, and flowers; editions by *Baskerville*, *Bensley*, and *Bulmer*, with hot-pressed and wire-wove paper; in short, the toys rather than the instruments of science, attract the notice of all the Russian amateurs. A magnificent library in *Russia* will be found to contain very little of useful literature. In vain, among their stately collections, smelling like a tannery of the leather which bears their name, may we seek for classic authors, historians, lawgivers, and poets. A copy of the *Encyclopædia*, indeed, placed more for ostentation than

Libraries of
the Nobles.

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for use, may perhaps, in a solitary instance or two, greet the eye; but this will be found to be the only estimable work throughout their gilded shelves'.

Equipages. After *London* and *Constantinople*, *Moscow* is doubtless the most remarkable city in Europe. A stranger, passing rapidly through the streets, might pronounce it to be dull, dirty, and uninteresting; while another, having resided there, would affirm, that it had rather the character of a great commercial and wealthy metropolis. If the grandeur and the riches of its inhabitants be estimated by the splendour of their equipages, and the number of horses attached to each, *Moscow* would surpass all the cities of the earth. There is hardly an individual above the rank of a plebeian who would be seen without four horses to his carriage: the generality have six. But the manner in which this pomp is displayed presents a perfect burlesque upon stateliness. A couple of ragged boys are placed as postillions, before a coachman, in such sheep-skins as are worn by peasants in the woods: behind the carriage are stationed

(1) The library of Count *Butterline*, hereafter noticed, deserved a different character; but perhaps, before the author can make the exception, the valuable Collection of this nobleman has been dispersed.

a groupe of lackeys, more tawdry, but not less ludicrous, than their drivers. To give greater effect to all this, the traces of the harness are so long, that it requires considerable management to preserve the horses from being entangled, whenever they turn the corner of a street, or when they halt. Notwithstanding this, no stranger, however he may deride its absurdity, will venture to visit the nobles, if he wish for their notice, without four horses to his chariot, a ragged coachman and postillion, and a parade of equipage that must excite his laughter in proportion as it insures their countenance and approbation.

Wives of tradesmen, during the season of their festivals, are seen driving about in *droshkies*, with riches upon their persons sufficient to purchase a peerage. Caps made of matted work of pearls, with Turkish and Persian shawls, and diamond ear-rings, are often exhibited; preserving, at the same time, the national costume, however costly the apparel. This costume is remarkably graceful when the shawl is worn, and as much otherwise when it is not. The shawl covers the head, and falls in thin folds over the shoulders, reaching almost to the feet. The celebrated *Pallas* gave to us a drawing representing the wife of a Russian

Costume.

CHAP. V. tradesman, with an old *duenna*, or nurse, who is found in almost every family. It was executed by his artist, *Geisler*. With that good humour which always characterized him, finding the women unwilling to have their figures delineated, he caused Mrs. *Pallas* to assume the dress of the young wife, and he put on his own person the habit of the *duenna*; thus affording a scenic representation, in which the persons of the drama, although strongly caricatured, are, the *Professor and his Wife*.

Amuse-
ments.

The amusements of the people are those of children; that is to say, of English children; for in *Paris* and *Naples* the author has witnessed similar amusements; grave senators and statesmen being sometimes seen mounted upon wooden horses, *round-about*s, and *ups-and-downs*, with the lower order of inhabitants. It will be said, the English are a grave people; but a better reason may perhaps be assigned for the want of such infantine sports at our wakes and fairs. Certainly there is no part of our island where men of forty and fifty years of age would be seen riding on a wooden horse, or chuckling in a vaulting-chair. Three Russians, at the same time, will squeeze themselves into one of those chairs, and, as they are whirled round, scream for joy, like infants

tossed in the nurse's arms. Some years ago, the present King of the *Two Sicilies* was accustomed to join his principal courtiers in a similar amusement.

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In the *Gate of the Resurrection*, at the eastern extremity of the *Tverschaia*, one of the principal streets in *Moscow*, there is a small open sanctuary, before which, at all hours of the day, people are assembled, crossing and prostrating themselves. We had the curiosity to penetrate the host of devotees, and to enter this little temple. An old man with a long beard was there selling candles to the numerous visitants, who, immediately after buying the candles, placed them before a picture of the *Virgin with the Bleeding Cheek*. The place was filled with a variety of pictures of Saints and Martyrs: but there were two of the *Virgin*, larger than the rest, facing the street: one of them is said to have been brought hither by an angel; which causes the extraordinary devotion paid to this picture in particular; although there be many such paintings in other parts of *Moscow*, having the same reputation of a miraculous importation. The particular picture to which reference is now made, was framed in silver, set round with gems, true or false, of

Chapel of
the *Tvers-
schata*.

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various magnitude. It has great celebrity, from the numberless miracles it is supposed to have wrought, in healing the sick, restoring sight to the blind, and showering down favours of all kinds upon its worshippers. Now, supposing only four persons to present themselves every minute before this picture, (and sometimes fifty in the same instant may be observed opposite the shrine,) no less a number than ten thousand eight hundred and eighty persons will be found to visit it in the short space of twelve hours. It would be indeed a miracle, if, out of this number, one or two did not occasionally experience relief, either from sickness of body, or from sorrow, or in consequence of any other wished-for change: and, whenever this happens, if only once in thirty days, (which would be to reckon one only out of eighty-six thousand four hundred persons, not counting the nightly visitants,) the noise of it is circulated far and wide; the story itself exaggerated; and the throng of votaries thereby increased. Upon such ground an idiot might raise as vast a superstructure of ignorance and credulity as any even *Russia* itself has witnessed. The picture of a Saint found accidentally in the street; human bones dug up in a forest; a dream; some casual and rude representation of a cross; a *lusus naturæ* (as in the colours

of a pied horse, or the veins in a piece of flint or marble); in short, whatsoever represents, or is supposed to resemble, any thing belonging to their prodigious catalogue of superstitious objects, might occasion a resort of devotees, give rise to a church, or to a market-place for wax-chandlers, painters, and silver-smiths, as profitable as the shrine of *Diana* at *Ephesus*.

A circumstance so likely has frequently happened. A merchant of *Moscow*, more renowned for speculation than for piety, caused a coffin to be dug up, some years ago, with the supposed body of a *Saint*, in the interior of the empire, eastward of the city. The throng to this coffin, from all parts, became immense; the blind were, as usual, healed; the lame left their crutches suspended as trophies of miraculous cures; and, in a short time, all the other churches were deserted, in consequence of the reputation of the newly-discovered *Saint*. It was moreover said, that his *saintship* was very passionate; that he was angry at being disturbed; and insisted upon having a church built over him, to ensure his future repose. A church was therefore erected; when news of the whole affair reaching the ears of the late Empress CATHERINE, she ordered the building to

Artifice of a
Merchant.

CHAP. V. { be shut. The Emperor PAUL, from a determination to undo every thing that his mother had done, and to do (as much as possible) that which she would not have done, caused it to be again opened; although it were well known in *Russia*, that the merchant, after the church had been shut by the Empress's order, frequently avowed, and laughed at, the fraud he had committed¹. Much after the same manner, during the plague in *Moscow*, about thirty years ago, a picture was placed in one of the streets of the city, to which the people eagerly thronged, upon the earliest intelligence of its arrival. The archbishop *Ambrose*, finding that the danger of spreading infection increased as the people crowded to this picture, ordered it to be removed, and concealed in a church; but the doors of the church were forced open by the populace; and the venerable prelate, being dragged from the convent of *Donskoy*, was inhumanly put to death. The late Empress, in her correspondence with *Voltaire*, gave an account of this event; recommending it to him as a supplement to the article *Fanaticism*, in the *French Encyclopædia*².

Assassination of an Arch-bishop.

(1) PAUL published an *ukase*, in the Imperial Gazette of *Petersburg*, upon the 17th of December 1798, canonizing the new *Saint*.

(2) *Lettres de l'Impér. de Russie*, &c. Lett. 94.

All that has been said or written of Roman-Catholic bigotry affords but a feeble idea of the superstition of the Greek Church. It is certainly the greatest reproach to human reason, the severest satire upon universal piety, that has yet disgraced the history of mankind. The wild, untutored savage of *South America*, who prostrates himself before the SUN, and pays his adoration to that which he believes to be the source of life and light, exercises more rational devotion than the Russian, who is all day crossing himself before his *Bogh*, and sticking farthing candles near a picture of *St. Alexander Nevsky*. But in the adoration paid by this people to their *Saints* and *Virgins*, we may discern strong traces of their national character. The homage they offer to a court parasite, or to a picture, is founded upon the same principle; and in all their views, political or religious, they are actuated by similar motives. A *Deity*, and a *despot*, by the nature of the one, and the policy of the other, are too far removed from their view to admit of any immediate applications. All their petitions, therefore, instead of being addressed at once either to a *spiritual* or to a *temporal* throne, are directed to the one or to the other by channels falling more immediately under observation. Thus we find *favouritism* to be the leading feature

Motive for
the Wor-
ship of
Pictures.

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of the Russian government, and the adoration of Saints the whole of their religion. The *Sovereign* is disregarded in the obeisance offered to his *parasites*; and the *Creator* entirely forgotten in the idolatrous worship of his *creatures*.

Resem-
blance be-
tween the
Russians
and *Nea-
politans*.

As we lived in some degree of intimacy with many of the *Russian nobility*, their manners and opinions could not escape our notice. Of all the Europeans, they bear the greatest resemblance to the Neapolitans. The nobles of *Naples* and *Palermo* are exactly like those of *Moscow*; and even the peasants of the two countries have a certain degree of resemblance. This similitude may arise from a similarity of government,—vicious and despotic, ignorant and superstitious. The same character prevails in their national dances, and in their mode of dress. The *barina* differs little from the *taran-tala*; and the female peasants of the *Campagna Felice* dress like the women near *Moscow*,—with the same sort of shoes; the same kind of head-dress; the same embroidered suits; in short, the same load of finery. May not this be thus explained: the *costume* of *Magna Græcia* came from the *Archipelago*; and the art of dress was introduced into *Russia* from *Constantinople*. It has been before mentioned, that, in their sports, the *Russians* and the *Neapolitans* are alike. In

the class of the *nobles*, the women are far superior to the men; they are mild, affectionate, often well-informed, beautiful, and highly accomplished: the men are destitute of every qualification to render them, in the eyes of their female companions, objects of love or of esteem. It is not therefore wonderful, that ladies of rank in *Moscow* have the character of not being strict in their fidelity to their husbands; especially if the profligate example so lately offered them in their EMPRESS CATHERINE be taken into consideration. Indeed, it is difficult to conceive how the wives of the generality of the nobles in *Moscow* can entertain any respect for their husbands¹. Married, without passion, by the policy and self-love of their parents, frequently to men they never saw until the time of wedlock; subjected to tyrants, who neither afford good examples to their children, nor any source of social enjoyment to themselves; who are superannuated before the age of thirty; diseased, dirty, and overwhelmed with debt; the women of *Moscow* regard the matrimonial life as superior indeed to that of imprisonment in a convent, but as a state of slavery, from which they look towards

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Wives of
the Nobles.

(1) "Mulierum conditio miserrima est; neque quicquam auctoritatis in ædibus usurpant: à maritis bene verberatæ," &c. *Guagnin. Descript. Moscoviæ*, p. 65. *L. Bat.* 1630.

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a joyful deliverance, in the death of their husbands. Every one acquainted with the real history of the Empress CATHERINE, and with her manner of bursting the connubial bonds, will find in it a picture of the state of female society throughout the empire. The wives of the nobles, it is true, do not assassinate their husbands; but the ties of wedlock are altogether disregarded. This representation, of course, regards the general state of the community. The Reader shall not be offended, nor the feelings of individuals wounded, by any detail of private anecdotes for public purposes; neither is it necessary to relate the few exceptions which may be found to the preceding statement: whatsoever credit is given to it in *England*, it will not be contradicted in *Russia*.

A *Russian nobleman* will sell any thing he possesses, from his wife to his lap-dog; from the decorations of his palace, to the ornaments of his person; any thing to obtain money; any thing for the pleasure of squandering it away. Visiting a trading mineralogist, we were surprised to see glass-cases filled with court-dresses; and still more so on being told that these were dresses of the *nobility*; sent to be exposed for sale, as often as any of them wanted money. Their plan is, to order goods

to any amount, for which they can procure credit; to pay for nothing; and to sell what they have ordered, as soon as they receive it. We should call such conduct, in England, *swindling*. In *Moscow* it bears another name; it is there called *Russian magnificence*.

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The children of those who murdered PETER THE THIRD resided in *Moscow* when we were there: one of them married the daughter of the Governor. The Princess *Menzihof*, granddaughter of the favourite of PETER THE GREAT, was also there: we were often in her company; and too much amused by her cheerful disposition, to report the style of conversation she indulges everywhere. However, that which is a proverb in *Russia* may at the least bear an allusion in *England*. When the late Empress died, her son, and successor, caused the body of his father to be taken up, and laid in state, by the coffin of his mother, in the palace at *Petersburg*. It is said there was only one person, an archbishop, who knew where they had buried him; as he was interred without monument or inscription, in the church of the monastery of *St. Alexander Nevsky*. ORLOF, his murderer, was then at *Moscow*. An order from the Emperor brought him to *Petersburg*; and when the bodies were removed to the church

Children
of Orlof.

Retribu-
tive Spirit
of the
Emperor.

of *St. Peter and St. Paul* in the citadel¹, he was compelled to walk in the procession from the palace to the church, following the body of the person he had murdered so long before. It was then the people of *Petersburg* beheld an interesting scene of retribution. One of them, who was an eye-witness, described the whole of it to us. The bodies were drawn upon low chariots, by horses. Immediately after the coffin of *PETER THE THIRD*, and close to it, walked, with slow and faltering steps, his assassin, *Orlof*; having his eyes fixed on the ground, his hands folded, and his face pale as death. Next to *Orlof* walked the *EMPEROR*, certainly manifesting, by this sublime although mysterious sacrifice to the manes of his father, an action worthy of a greater character. The ceremony ended, *Orlof* received an order to quit the empire; and lately was travelling in the *South of Europe*.

(1) The place where state-prisoners are kept.



CHAP. VI.

MOSCOW.

State of Exiles in Siberia—Tobolsky—Generous Conduct of a Citizen—Prince turned Pawnbroker—Picture Dealers—State of Medicine—Manners of the People—Opinions entertained of the English—Relative Condition of Slaves and their Lords—Noble Behaviour of Count Golovkin's Peasants—Servants of the Nobility—Theft committed by a Party of the Nobles—Convent of the New Jerusalem—New Prohibitions—Public Censors—Convent of the Trinity—Church of St. Basil—Ivan Basilovich—Tuberville's Letters.

IN England, we hear of persons being sent to Siberia, as a most severe punishment; and we entertain very erroneous notions concerning the

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State of
Exiles in
Siberia.

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state of exiles in that country. To a *Russian nobleman* the sentence of exile can hardly imply punishment. The consequence of their journey is very often an amelioration of their understanding and of their hearts. They have no particular attachment to their country; none of that *maladie du pays*, which sickens the soul of an Englishman in banishment. They are bound by no strong ties of affection to their families; neither have they any friendship worth preserving. *Tobolsky*, from the number and the rank of the exiled, is become a large and populous city, full of shops, and containing theatres, besides other places of public amusement. Its inhabitants, above two thousand versts from *Moscow*, have booksellers, masquerades, French hotels, and French wines, with the porter and beer of England. Those who have resided there, either as officers on duty, as travellers, or as exiles, give the highest accounts of its gaiety and population. An officer of considerable rank in the Russian service told us, he would rather have the half of his pay and live at *Tobolsky*, than the whole of it in residence at *Petersburg*. Many, who have been ordered home, have wished and sought to return thither. This is no subject of wonder. *Tobolsky* is admirably adapted to the Russian taste. According to *Gmelin*, it is a very temple of

Bacchus and *Indolence*. Provisions were so cheap when he was there, in the middle of the last century, that a person might maintain himself for ten *roubles* a year; not two pounds of our money. His account of the *Easter* festival' proves that there was not much difference between the state of society in *Tobolsky* and in *Moscow* at that time; and there is much less at present.

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A circumstance occurred during our abode in *Moscow*, attended by a trait of so much generosity in a Russian, that it is a duty to relate it. On Wednesday the seventh of May, the Sub-Governor received an order for his exile to *Siberia*. No reason whatever was assigned for the displeasure of the Emperor; no offence was alleged. The whole city flocked to take leave of him, for he was much beloved: and dangerous as such a testimony of affection might

Generous
Conduct of
a Citizen.

(1) " Les gens les plus considérables se rendoient visites, et se donnoient des divertissemens. Quant au peuple, il étoit comme fou; ce n'étoit jour et nuit que promenades, cris, tumultes, batteries. Il étoit difficile d'aller dans les rues, tant il y avoit d'hommes, de femmes, de bêtes, et de traîneaux." *Voyage de Sibérie, traduit par Kératko, tom. I. p. 53.*

" On passe gaicement les fêtes de Pâques à recevoir et faire des visites. Le peuple s'amusa à sa manière; ce dont il s'occupa le plus fut le commerce des filles publiques, qui ne sont pas rares à *Tobolsk*. Je n'avois vu nulle part tant de gens sans nez que j'en vis ici." *Ibid. p. 67.*

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then prove, the inhabitants crowded to his house, considering him as a man sacrificed to the caprice of a tyrant. Among others, came an humble citizen, and demanded admission. It was granted. "You are going to leave us," said he, "and may not have time to settle your affairs. Do you not want money? I come as your banker." "I have need of some," said the Governor, "but it is much more than you can furnish." "How much?" "Twenty-five thousand roubles!" The honest fellow withdrew; and speedily returning with notes to the amount of the sum specified, placed them upon the table, carefully counting them over; then made his bow, and retired.

Prince
turned
Pawn-
broker.

An Italian architect, of the name of *Camporesi*, procured admission for us at the house of Prince *Trubetzkoy*, a dealer in minerals, pictures, hosiery, hats, cutlery, antiquities; in short, all the furniture of shops and of museums. Having squandered away his fortune, this man gained a livelihood by selling, for himself and for others, whatsoever came in his way. His house, like a pawnbroker's shop, exhibited one general magazine, occupying several rooms. A *Prince* presiding over this mart, and practising all the artifices of the meanest tradesman, was a spectacle perfectly novel. Any thing might

be bought of his Excellency, from a pair of bellows to a picture by *Claude Lorraine*. In the same room were handkerchiefs, antique vases, stockings, artificial flowers, fans, Cologne-water, soap, pomatum, prints, paintings, books, guns, pistols, minerals, jewellery, harness, saddles, bridles, pipes, second-hand clothes, swords, stuffed-birds, bronzes, buckles, buttons, snuff-boxes, wigs, watches, boots and shoes. “My house,” said he, as we entered, “and all it contains, is at your service, or any one’s else, who will buy it! I will sell you the house for a single *rouble*, provided you will pay me also a *rouble* for each article of its furniture.” While we bargained with his Excellency, Prince *L.* sent a note, which he read aloud. It was to borrow money. “Here’s a man,” said Prince *Trubetzkoy*, “with a million of roubles in his drawing-room, sends to me for forty-five, to pay the expenses of a journey to his country seat! You see how we go on in *Russia*.”

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The number of pictures in *Moscow* is really astonishing. There are four or five eminent dealers, who have large collections. The palaces of the nobles are many of them filled, and there is not one of their owners unwilling to sell any picture he may possess. It seems as if all Europe had been ransacked to supply

Picture
Dealers.

such collections. At first view, a room adorned by them has an imposing and very splendid appearance; but, upon a nearer approach, the charm vanishes: they are almost all copies, and the major part of them were brought from *Vienna*. But the Russians themselves are so ingenious in the art of imitation, that a nobleman of skill and judgment in painting has been known to purchase, of a dealer, copies made a few days before by one of his own slaves, who went from his easel to his more usual daily occupation of blacking shoes, and afterwards carried to the brandy-shop the wages of his ingenuity. As the nobles have rarely any money at command, their traffic in the Fine Arts, as in other things, is carried on by exchange. This sort of barter is that in which they take the greatest delight. They purchase a picture for a carriage, or for an embroidered suit of clothes; just as they pay their physician with a snuff-box. In every pursuit the same infantine disposition is displayed; and, like children; they become tired of their toys almost in the moment they have acquired them. In their choice of pictures, they are pleased only with gay and splendid colouring, highly finished, in gaudy frames; "*quelque chose d'éclatant!*" to use an expression constantly in their mouths. The works of *Van der Werf*, *Watteau*, *Jordaens*,

Berchem, and *Gerhard Douw*, bear the highest prices; but if productions by any of the Bolognese masters be shewn to them, they are rejected. Nothing of the *sombre* cast, however sublime, has any value in their estimation. The works of the *Caracci*, of *Domenichino*, or even of *Michael Angelo*, would not meet with admirers. A beautiful head by *Corregio*, not many years ago possessed by an artist in London, in the course of those adventures to which fine pictures are liable, fell into the hands of a Russian priest. He kept it during a short time, because he had been told it was a celebrated work; but ultimately exchanged it for some wretched copies, with an Italian miniature-painter. "It had too much shade," he said, "and the lights were too pale; it had the air altogether of a head from the *guillotine*." The method of paying their physicians by trinkets, before mentioned, might seem an inconvenience to the faculty; but it is not so. Dr. *Rogerson* at *Petersburg*, as we were informed, regularly received his snuff-box, and as regularly carried it to a jeweller for sale. The jeweller sold it again to the first nobleman who wanted a fee for his physician, so that the doctor obtained his box again; and at last the matter became so well understood between the jeweller and the physician, that it was considered by both

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parties as a sort of bank-note, and no words were necessary in transacting the sale of it.

State of
Medicine.

Having mentioned the name of this respectable physician, it may be well to say something of the state of medicine in the country. The business of an *accoucheur* is always practised by women. The Emperor ordered all the midwives to undergo examination, before a board of physicians, a few days before we left *Petersburg*. In the regulation concerning apothecaries, however well intended, the same wisdom was not shewn: it is a reproach to the country. If a stranger arrive, in immediate want of an emetic¹ or of any trifling drug, he cannot obtain it without the written order of some physician. If this take place in the night, he may die before the morning; for the physician, although sent for, certainly would not attend. In *Petersburg*, the fee of an eminent physician is twenty-five *roubles*; in *Moscow*, only one or two. Persons calling themselves *English physicians* are found in almost every town upon the continent. Sometimes they have served in apothecaries' shops in *London* or in *Edinburgh*; but generally

(1) A remedy almost infallible against those dangerous fevers which are the consequence of passing over unwholesome marshes in hot countries, if taken within twenty-four hours.

they are Scotch apothecaries, who are men of professional skill, and of acknowledged superiority. In some places abroad the practitioners are really natives of England: but when this happens to be the case, the traveller is cautioned to shun them, however celebrated they may be, as he values his existence. With few exceptions, there are no instances of men of ability among expatriated English physicians; neither would such men leave their country, to settle among foreigners, unless compelled by circumstances of misconduct at home. Those Englishmen upon the continent who bear the name of physicians will generally be found, upon inquiry, to have exercised no such profession in their own country; but to have lived either as servants in the shops of apothecaries, of chemists, and of druggists, or to have practised as veterinary surgeons, farriers, or itinerant empirics.

The *Russian nobility* are passionately fond of travelling; and, under the circumstances of the Emperor PAUL's administration, this passion increased with the difficulty of its gratification. Some of them entertain extravagant notions of the wealth and happiness of Englishmen; and they have good reason so to do, since every thing they possess that is either useful or in any degree estimable comes to them from

Manners
of the
People.

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England. Books, maps, prints, furniture, clothing, hardware of all kinds, horses, carriages, hats, leather, medicine, almost every article of convenience, comfort, or luxury, must be derived from England, or it is considered as of no value. Some of the nobles are much richer than the richest of our English peers; and a vast number, as may be supposed, are very poor. To this poverty, and to those riches, are joined characteristics in which the Russian peasant and the Russian prince are the same: they are all equally barbarous. Visit a Russian, of whatsoever rank, at his country-seat, and you will find him lounging about, with his collar open, uncombed, unwashed, unshaven, half-naked, eating raw turnips, or drinking *quass*. The raw turnip is handed about in slices, in the first houses, upon a silver salver, with brandy, as a whet before dinner. Their hair is universally in a state not to be described; and their bodies are only divested of vermin when they frequent the bath. Upon these occasions, their shirts and pelisses are held over a hot stove, and the heat occasions the vermin to fall off¹. It is a fact too notorious to admit of dispute, that from the Emperor to the

(1) *Suvorof* used to cleanse his shirt in this manner, during a campaign; stripping before the common soldiers, at the fires kindled in their camps.

meanest slave, throughout the vast empire of all the Russias, including all its princes, nobles, priests, and peasants, there exists not a single individual in a thousand whose body is not thus infested. The true manners of the people are not seen in *Petersburg*, nor even in *Moscow*, by entering only the houses of the nobility. Some of this class, and generally persons to whom letters of recommendation are obtained, have travelled, and introduced refinements which their friends and companions readily imitate. But the genuine *Russian* rises at an early hour, and breakfasts on a dram with black bread. His dinner, at noon, consists of the coarsest and most greasy food, the scorbutic effects of which are supposed to be counteracted by pickled cucumbers, by sour cabbage, by the juice of his *vaccinium*, and by his nectar *quass*. Sleep, rendering him unmindful of his abject servitude and of his barbarous life, he particularly indulges; sleeping always after eating, and going early to his bed. The principal articles of diet are the same everywhere—*grease* and *brandy*. The horrors of a Russian kitchen are inconceivable; and there is scarcely a bed in the whole empire that an English traveller would venture to approach, if he were aware of its condition.

Among the nobles, the race is not yet extinct

of those servile beings who, at the pleasure of the *Tsar*, were sent to be whipped like so many dogs. The short liberty they enjoyed in the reign of CATHERINE did not suffice to elevate their minds from the depravity always incident to a state of slavery. Under PAUL, they again experienced indignities similar to those which had been offered to their forefathers. *Potemkin*, one of the meanest and the most profligate of men, frequently taught them to remember what their condition was originally, by inflicting blows upon any prince or nobleman with whom he chanced to be offended: and the Emperor PAUL ventured to chastise the nobles who were his officers¹. Under such government, if we find them servile, oppressive, cowardly, and tyrannical, it is no more than may be expected, from their mode of education, and the discipline they undergo. They will naturally crouch in the dust before an EMPEROR, or before one of those wretched creatures called *favourites*, and will trample their inferiors beneath their feet².

(1) See Note 1. in p. 47.

(2) "Servituti gens nata, ad omne libertatis vestigium ferox est; placida si prematur. Neque abnuunt jugum. Ultro fatentur Principi se servire; illi in suas opes, in corpora, vitamque jus esse. Sordidioris reverentiæ humilitas Turcis non est in suorum Ottomanorum sceptrum." *Barclai Descript. Moscoviæ*, p. 74. *L. Bat.* 1630.

They consider the *English* as a mercenary people; and generally hate them, because they fear them; or court them, if they stand in need of their support. One of their princes thought proper to declare in public, at his own table, where we had been invited to dine, and were of course under the protection enjoined by the laws of hospitality, that “*in England there is not an individual, patriot, or placeman, who is not saleable to the highest bidder.*” He instanced *Wilkes*, *Gibbon*, and *Burke*, with many others; adding, “*English slavery is less justifiable than Russian. One is selfishness; the other, submission to the laws.*”

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Opinions
entertained
of the Eng-
lish.

It is very true, that the system of slavery in *Russia*, like many other evils, may be sometimes productive of good. If the nobleman be benevolent, his slaves are happy; for in that case they are fed, clothed, and lodged. In sickness they are carefully attended, and in old age they have an asylum. In case of accidents from fire if a whole village be burned, the nobleman must supply wood to rebuild it. But when, as it generally happens, the proprietor is a man without feeling or principle, their situation is indeed wretched. In such instances, the peasants often take the law into their own hands, and assassinate their lords.

Relative
Condition
of Slaves
and their
Lords.

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To prevent this, the latter live in cities, remote from their own people, and altogether unmindful of all that concerns their slaves, except the tribute the latter are to pay. Many of the Russian nobles dare not venture near to their own villages, through fear of the vengeance they have well merited by their crimes. In this sad survey, it is soothing to point out any worthy object, whereon the attention, wearied by a uniform view of depravity, may for a few short moments repose. Some noble traits have presented themselves among the slaves.

Noble Behaviour of
Count Golonkin's
Peasants.

The father of Count *Golonkin* was reduced to the necessity of selling a portion of his peasants, in consequence of debts contracted in the service of the Crown. Upon this occasion, deputies chosen among the slaves came to *Moscow*, beseeching an audience of their lord. One venerable man, the oldest of the number advertised for sale, begged to know why they were to be so dismissed. "Because," said the Count, "I am in want of money, and must absolutely pay the debts I have contracted." "How much?" exclaimed at once all the deputies. "About thirty thousand *roubles*," rejoined the Count. "God help us! Do not sell us; we will bring the money."

PETER THE THIRD was a greater friend to the *Russian nobility*, during three months, than all the sovereigns of *Russia* in the collected periods of their power. While under the oppressive and degrading discipline of PAUL, they kneeled, and kissed the rod. PETER liberated them from slavery and from corporal punishment; he permitted them to sell their effects, and to settle in other countries; to serve, if they pleased, under other sovereigns;—in short, he gave them all they most desired; and they assassinated their benefactor.

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The swarm of servants in their palaces has been already noticed. A foreigner wonders how this can be maintained. The fact is, if a nobleman have fifty or five hundred servants, they do not cost him a *rouble*. Their clothes, their food, every article of their subsistence, are derived from the poor oppressed peasants. Their wages, if wages they can be called, rarely exceed in their value an English halfpenny a day¹. In the whole year, the total of their daily pittance equals about five *roubles*, forty-seven *copecks* and a half: this, according to the state of exchange at the time we were there, may be estimated at twelve shillings and ninepence.

Servants of
the No-
bility.

(1) About a *copeck* and a half.

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But small as this sum is, it might have been omitted; for it is never paid. Few among the nobles deem it any disgrace to owe their servants so trivial a debt. There is, in fact, no degree of meanness too base for the condescension of a *Russian nobleman*. To enumerate all the instances of which we were eye-witnesses, would only weary and disgust the Reader. It will suffice that we end with one.

See. 1786-
1787. 1788.

A hat had been stolen from our apartments. The servants positively asserted, that some young noblemen, who had been more lavish of their friendship and company than we desired, had gained access to the chambers in our absence, and had carried off the hat, with some other moveables even of less value. The fact was inconceivable, and we gave no credit to it. A few days after, being upon an excursion to the Convent of the *New Jerusalem*, forty-five *versts* north of *Moscow*, some noblemen, to whom our intention was made known, during the preceding evening, at the *Société de Noblesse*, overtook us on horseback. One of the party, mounted upon an English racer, and habited like a *Newmarket* jockey, rode towards the side of our carriage; but his horse being somewhat unruly, he lost his seat, and a gust of wind carried off his cap. The author's companion imme-

diately descended, and ran to recover it for its owner; but what was his astonishment, to perceive his own name, and the name of his hatter, on the lining! It was no other than the identical hat which had been stolen by one of them from our lodgings, although now metamorphosed into a cap; and, under its altered shape, it might not have been recognised, but for the accident here mentioned¹.

The love of mimicry, already mentioned as characteristic of the nation, has been carried to great excess in the *Convent of the New Jerusalem*: this building is not only an imitation of the Church of the *Holy Sepulchre* at Jerusalem, but it contains representations of all the relics

(1) The prohibition concerning *round hats* had rendered this kind of *cap* very fashionable in *Moscow*. A translated extract from the writings of one whose pages confirm every characteristic of the *Russians* given in this work, will shew how faithful a picture the statement of the fact above mentioned offers of the whole nation; and also to what extent the vice of *stealing* is carried in that country.

“Next to drunkenness, the most prominent and common vice of the Russians is *theft*. . . . From the first Minister to the General-officer, from the lackey to the soldier, all are thieves, plunderers, and cheats. . . . It sometimes happens, that, in apartments at Court, to which none but persons of quality and superior officers are admitted, *your pocket-book is carried off as if you were in a fair*. The King of Sweden, after the battle of July, 1790, invited a party of Russian officers, who had been made prisoners, to dine with him. One of them stole a plate: upon which the offended king ordered them all to be distributed among the small towns, where they never again ate off silver.” *Memoirs of the Court of Petersburg*. Lond. 1801. p. 270.

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consecrated in that edifice. It was built exactly after the same model; and within it are exhibited, *The tomb of Christ, The stone rolled from the sepulchre, The holes where the crosses of our Saviour and the two thieves crucified with him were placed, The prison where he was confined*; together with all the other absurdities fabricated by the Empress *Helena* and her ignorant priests at *Jerusalem*. Finding, however, some difference between the original building in the *Holy Land*, and its model here, we asked the reason of the alteration. The monks replied, “ Our building is executed with more taste, because it is more ornamental; and there are many good judges *who prefer ours to the original* :” thus most ignorantly implying, that the Church at *Jerusalem*, so long an object of adoration, had been so rather on account of its beauty, than any thing contained in it. But nothing can prove with more effect, to what an abject state the human mind may be degraded, than that the trumpery here, not having even the empty title to reverence which relics may claim, but confessedly imitations, should receive the veneration and the worship paid to their originals. A fat and filthy priest, pointing to some holes in a pavement in the midst of *Russia*, exclaims, “ *Here stood the holy cross !*” while boorish devotees shed over the spot tears of piety, as

genuine as the drops that fall from the eyes of pilgrims in the tabernacles at *Jerusalem*. Within a cell, to which they have given the name of *The prison of Jesus Christ*, is a wooden figure, so ridiculously dressed, that it is impossible to view it without laughter. This image is as large as life; and it is intended to represent the *Messiah* in his confinement, having a veil of black crape cast about the head, face, and shoulders. The '*Virgin with Three Hands*' also makes her appearance here: and an antient picture is exhibited, which they say came from *Jerusalem*: it is exactly in the taste of those modern paintings now manufactured in *Russia* for the churches and household gods, and it was probably one of the original models of the art. The dome of the building may be esteemed among the finest works of architecture in the country. It is lighted in a very pleasing manner. The expense of its completion has been rated at thirty-eight thousand *roubles*, or we should have supposed it to have been much greater. In the library of the Convent there is nothing remarkable, excepting *thirty pieces* of lead, shewn as *the money paid to Judas Iscariot* for betraying *Christ*; of course, copies of a similar pretended relic at *Jerusalem*. The dresses of the priests, covered with jewels, are also displayed. One mitre alone is valued

at twenty-four thousand *roubles*. Some modern Manuscript Bibles, in the Russian language, presented by the late Empress, are shewn, sumptuously bound in covers of gold, studded with enamelled paintings; these are set round with the finest Siberian emeralds, and with other precious stones.

The approach to this Convent is by a gentle ascent, on a fine verdant plain. It is situate in a pleasing country; and the excursion to it conducts a stranger through the most agreeable of the environs of *Moscow*. It was once fortified: a few pieces of artillery lay neglected near the gate, beneath some trees. We were presented to the Superior, the most greasy monk, without exception, we ever beheld. He spoke to us in Latin, and gave us the history of their great patriarch *Nicon*, whose portrait we had seen in the church, and who rose from the lowest station to the high office he held. After his marriage, a separation took place, out of pure devotion, by the mutual consent of husband and wife; one becoming prior of a monastery, and the other prioress of a convent.

When we returned to *Moscow*, we found the inhabitants murmuring in consequence of new prohibitions. An *ukase* had appeared, forbidding

the importation of any kind of *foreign literature*: under this head were included *maps*, *music*, and whatsoever might be considered as a vehicle of science. Some notion may be formed of the administration of the public censors, by a domiciliary visit the booksellers received, during our residence in *Moscow*. The shops were to undergo examination for prints or plans of *Riga*. Every article of their property was of course overhauled. Wherever any thing appeared bearing the remotest reference to *Riga*, for whatever purpose calculated, it was instantly condemned. If the word '*Riga*' chanced to make its appearance in any book however valuable, though but on a single page, the leaf was torn out. In this manner they destroyed, in one day, works of geography, history, the arts, atlases, dictionaries, voyages; ravaging, tearing, and blemishing, wheresoever they came.

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Public
Censors.

That the *Russians* have talents, no one will deny; but they dare not display them. Since the death of CATHERINE, it seemed to be the wretched policy of their Government to throw every obstacle in the way of intellectual improvement. Genius became a curse to its possessor; wit, a passport to *Siberia*. Apathy, stupidity, and ignorance, were blessings; truth

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and science, qualifications for the *knout*. The author of '*Mon Voyage à Moscou*,' even during the reign of CATHERINE, had atoned for the brilliancy of his understanding in the wildernesses of *Tobolsky*'. The number of PAUL's prohibitions became so numerous, and many of them were so trivial, that it was necessary to carry about manuals of obedience, and assist the memory by pocket-catalogues of forbidden things. Some of these prohibitions excited more laughter than fear. *Pug-dogs*, from the Emperor's resemblance to them, were prohibited any other name than '*Mops*.' *Ivory-headed canes* were on no account permitted, being reserved solely for the use of the military. These, and many other absurd regulations, exposed foreigners daily to the insolence of the police. *Mr. Cripps* was actually arrested for not wearing flaps to his waistcoat: and the author narrowly escaped punishment, for having strings in his shoes.

Convent of
the Trinity.

The *Convent of the Trinity*, distant forty miles from *Moscow*, is deemed particularly worth seeing, on account of its immense riches.

(1) The unfortunate *Radichef*. He was made a victim of the political Inquisition during the reign of CATHERINE. Russian merchants have given five-and-twenty *roubles* to read *Radichef's* book for a single hour.