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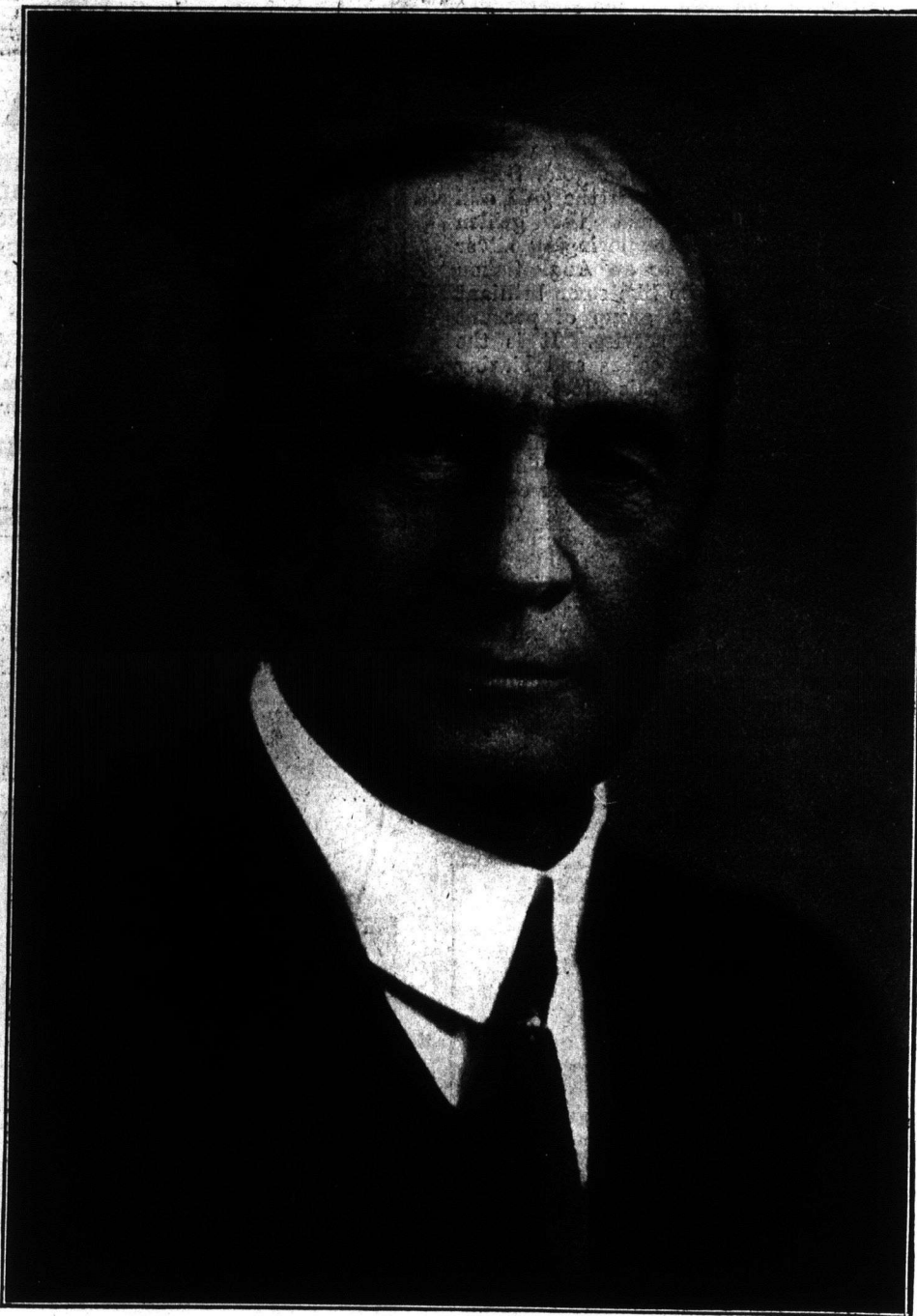
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most dreary spots one could imagine. The graves are marked by wooden crosses, for the most part unpainted and without inscription, usually very rudely constructed. Occasionally one is of finer workmanship; and this one is liable to lack neither the paint nor the inscription. There is no indication that any care has been expended on any part of the grounds. They are grass-grown, and bramble-infested. The upturned sods of a new-made grave, and the white wood of the freshly peeled poles of which some cross is constructed is the only visible signs of any recent visitor. Altogether one could imagine no scene more dismal than this group of spectral-looking crosses.

Some of the crosses in the burying grounds have only one crosspiece, some have three. The one with the three crosspieces is the orthodox Greek cross. The top crosspiece represents the one on which, at the Crucifixion, was written the legend, "This is Jesus, the King of the

these three days guests are feasted at the homes of both the bride and groom. It is a matter of pride with the Russian to provide an unlimited supply of good things to eat and drink for everyone who comes to the house during this period, even though he can ill afford it. Hilarity usually waxes high. This can scarcely be wondered at, for the life of these people is one long story of unremitting toil, broken only by the observance of their holy days, and the occasional marriage feast. Sometimes, unfortunately, drinking is indulged in to excess, and the merriment becomes little other than a drunken orgy.

About ten years ago the Department of Education of the province undertook the task of opening up schools in the colony. Mr. Robert Fletcher, a leading educationalist of the province, was appointed to supervise the work. It was an undertaking that presented many difficulties, but gradually they have been overcome, and now we find, throughout



Sir James Albert Aikins, K.C., new Lieutenant-Governor of Manitoba

Jews." Of the lower crosspiece, which does not cross at right angles, there is an old Greek legend. It is said that the Saviour, writhing in agony before his death, shifted the position of it, as his feet rested on it. Therefore it is always shown so on their crosses.

It is seldom that a Russian is not married very early in life, the men in their early twenties, the girls often not more than fifteen or sixteen years of age. The groom's father makes the initial move in the matter. When he thinks his son should have a wife to help him on his homestead he broaches the matter to his son. If the boy is willing to marry the girl the father has selected they get some man to go with them to interview the girl's father. If he receives the proposal favorably negotiations are at once entered into regarding a dowry for the young couple. If arrangements are satisfactory to both parties the wedding is seldom long delayed, usually taking place within a fortnight.

The festivities in connection with a marriage last for three days. During

the length and breadth of the colony, the neat frame buildings where a faithful teacher is imparting a knowledge of English, and the rudiments of an education.

The results, considering the obstacles to be overcome, have been little short of marvellous.

Teachers who have taught in these schools speak very highly of the abilities of the children. Where attendance is regular they keep very fair pace with Anglo-Saxon children of the same age, acquiring the English language as they go along. They are also very much easier to maintain discipline amongst, for they seem never to think of disobeying the teacher.

But the teacher's duties do not consist alone in imparting instruction within the school room. The Russian child is one who does not take to play naturally, and until he has been taught to play he is listless and repressed, and makes no considerable progress at his studies. Once he has learned a love of play he is a changed being, frank, open-hearted,

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