

sat down to tea, "has Marget been making another long story to you? I met Mrs. Riddell's brother as I came out of Mary's, and he stopped to say good-bye, as he's going back to France in the beginning of the week, called back to fight. He would have called to make his adieu, but was afraid of Marget and you."

"I can verri weel dispense wi' his adieu, Tibbie," said Miss Nesbit dilly.

"Janet, I believe you thocht I would have married him," said Tibbie with a smile of artless amusement, which made Janet involuntarily give a sigh of relief.

After that, how could she mistrust Tibbie; for if ever face expressed innocent amusement, hers did at that moment.

"I didna ken verri weel whint tae think, Tibbie," she said, and the subject was never mentioned between them again.

(To be continued.)

THE RUSSIAN CONVENTS.

The Czar's Government, being pressed financially, tries its utmost to diminish the State expenses. On the suggestion of Prof. Bunge, Minister of the Finances, it is now proposed to annul the State subsidy to those who are under a special vow of poverty—namely, to the monks and nuns. In obedience to an order of the Holy Synod, all the Russian convents have recently reported to that body as to their means of subsistence, their property and funds, the number of monks and nuns, and the number of their charitable and educational institutions.

It appears that, in Russia, there are four hundred and forty-two monasteries, counting over ten thousand monks, and one hundred and sixty-seven convents, with about seventeen thousand nuns. The cost of these convents annually to the Government alone is over one million roubles. The Minister of the Finances is of the opinion that that million might as well be saved to the treasury.

"Are the convents now worth supporting?" is the question which the Russian public are earnestly discussing; and the Russian journals, both religious and secular, furnish abundant information as to the present and the past condition of the monastic life in Russia.

It is generally conceded that, in the past, the Russian monasteries were deserving of the support of their country. The monks appeared in Russia along with the introduction of Christianity in that country. For over six centuries after that beginning it was only the monks and the priests who attended to the great task of propagating Christianity among the pagan Russian tribes, erecting Christian churches on the ruins of the pagan temples, and building schools. In the eleventh century a Greek monk, Anthony, arrived in Kieff and converted to the monastic life an able Russian youth, Theodosius, who thus became the first Russian monk. Anthony and Theodosius founded the first convent in Russia. They dug their cells in a high, picturesque shore of the Dnieper. In the course of time there appeared the now famous and sacred catacombs, where thirty-seven holy relics are resting and thousands of monks buried. In that convent there was founded the famous Theological Academy of Kieff, which, for many centuries, has been the only true disseminator of knowledge in Russia. There studied the sons of princes and boyards, the future civil and military officers, the priests and bishops. There the old chronicles were written, upon which Russian history is founded. Nestor, the chronicler, canonized, lived and died there. For centuries from the Kieff catacombs proceeded the missionaries who carried the light of Christian faith to the pagan tribes and who, with cross in hand, gained more victories than the Russian swordsmen. In these catacombs rest the holy relics of a monk-physician, Agapit. The early monks ministered not only to the spiritual needs, but also to the physical ailments of the people.

As Christianity was being propagated in Russia, the number of convents steadily increased. On the islands of big lakes, in the primeval forests, on the shores of the rivers winding through the boundless steppes, even beyond the Russian frontier, in the Tartar possessions, there were heard sounds of bells calling the Russian monks to prayer. The monks of those days were rather militant. They cast not only bells for their churches, but also cannons for their towers. Often they had to leave their rosaries for swords and other arms. The early Russian convents saw many a battle, when the monks fought against the Tartars, defending their faith and their fatherland. In the church-yard of those convents there are still to be seen plates of cast-iron or slabs of stone designating the last resting-place of the brave monk-warriors. In Russian history there are many bright pages dedicated to their deeds.

Later on, when Russia was freed from the Tartar yoke, when the Moscovite Princes became despotic Czars, and when the free peasantry were turned into chattels, the Russian convents served as safe and sacred asylums for all those who were persecuted, whether for cause or not, by Czars, boyards, and self-holders. Once inside of convent walls the persecuted man felt himself safe, whether guilty or innocent. Under the monk's hood and cassock there were hid many political rebels, the Nihilists of olden times. Some of the monasteries had monks who had worn princely crowns.

THE FAMILY.

It is upon the family that the stability of the Church rests. History also shows that, in times when faith has been weak and powerless, and almost extinct in public life, the sacred fire has been preserved for future days in those quiet domestic circles where the Christian mother erects monuments which, unrecognized by the world, are nevertheless imperishable. It is by this, its inward connection with the family, that Christianity proves its unity with all that from the very beginning has been originally human. The family and the Church are in very truth the upholding and preserving circles within the moral world. It is by means of these alone, that authority and freedom, authority and obedience, authority and dutifulness, self-sacrificing love and fidelity, those main pillars of the moral world, are founded and

erected in the human soul. To fight for one's native land was called of old to fight for hearth and altar. Every renovation of national vigour, every thorough reformation, must proceed chiefly from these two circles; and the cure of any diseases which may have penetrated them, must first of all be effected, unless the entire condition is to be regarded as incurable; for all renovation, whether of the community or of the individual, depends upon the fact of going back to the earliest, the primitive; to that which precedes all human arts and inventions. Now, the Church brings us the Gospel, which leads us back from all idolatrous practices, all adulteration of the divine, to the primitive, the genuinely divine, to the only true God, and him whom he has sent; to our Heavenly Father's home, which we have forsaken, and walked instead in our own ways, in our own thoughts of God and things divine, in our own foolish wisdom, our false and supposed policy, our vain deification of art, our ascription of saving power to culture. . . . The family too, of which indeed only a relative purity can be predicated, brings us back to what is primitive, to what is inherent in human nature; to what is fatherly and motherly; to love, dutifulness, devotion, fidelity, that here, too, we may know what we really are, by knowing the true human foundation for our life. Out of these, its first elements, has human society more than once been reconstructed. *Martenson.*

DORMIT IN PACE.

Weep not my brothers now,
Her spirit is in peace;
Those dew-drops on her brow
Are signs of its release.

Your tears cannot avail
To call her from her rest;
She's passed beyond the veil
To the city of the blest.

No more those eyes will shed
The sympathetic tear,
Nor will their brighter glance
Our darker moments cheer.

That tongue no more will speak,
In tones of hope and love,
To bid us choose the path
That leads to bliss above.

That ear, which ne'er before
Was deaf to joy or grief,
Will hear our prayers no more—
She cannot give relief.

Then gently kiss the clay
Of her we loved so well;
The spirit is away,
And with it, all is well.

Toronto.

—S. H. Man. her.

WOMEN IN SOCIETY.

The question will be raised as to the place of women in the organization of society. What shall be said on that point? Is her position that of inferiority? Not at all. Some ill-mannered and bearish philosophers, indeed, instigated and encouraged by the dreadful mistakes made by women, have reviled and taunted them, as being, at best, only imperfect and miserable shadows of men. It is the fault of women, if man dare such language. Had they maintained their dignity and self-respect, had they stood where God had put them, and not forced themselves into a ludicrous and unsuccessful rivalry with men, they might have been spared those taunts. Woman is not the inferior of man. There is no fair question of superiority or inferiority; it is unphilosophical to raise it. In their own way, each is both inferior and superior; the inferiority is no cause of shame, the superiority no ground of glorying. If man take precedence in order, there are other respects in which woman is the superior of man. Broadly it stands thus: man's is the outer life, woman's the inner. No art or skill can change that relation to the world in which they live. To quote again: "The man's power is active, progressive, defensive. He is eminently the doer, the creator, the discoverer, the defender. His intellect is for speculation and intention. The man's work for his home is, to secure its maintenance, progress, and defence." The place and work of woman in this world are a place and work in social life. And her place and work are not those of the man. His work lies outside, her's within. Something there is which man only can do; something which only woman can do. If she leave her own work and try to take up his, her work will remain undone, for man is not fool enough to try to do hers. Her work is inner rather than outer, it runs in the line of ordering, comforting and beautifying. Her place is in the home first and then in general society, and these depend on her for a grace, a help, a harmony, a good ordering, which no one else can give.—*Morgan Dix.*

THE Boston and Albany Railroad Company uses five tons of passengers' tickets annually.

THE "Journal de Rome" says that the Government, to avoid a conflict with the Church, has decided to place the monument to Victor Emmanuel in one of the lateral chapels of the Pantheon. The erection of a monument in the middle of a church is, it appears, contrary to canon law.

A SOCIETY which is likely to find much scope for action is the Société de St. Luc, which has been constituted in Paris. It consists of artists, and its object is to prevent the sale of worthless pictures bearing forged signatures of famous painters. It is proposed to register works and annex a seal to them by which their authenticity will be guaranteed.

BRITISH AND FOREIGN ITEMS.

THE mail from San Francisco for Australia last week filled about 900 sacks. The most of it was from Europe.

THE Rev. Donald Fraser has been compelled, by indisposition, to cancel all his engagements to the end of the year.

THE Rev. John Morrison, B.D., assistant, St. Cuthbert's, Edinburgh, has been appointed one of the professors in the college at Calcutta.

THE Rev. J. H. Jellie, minister of the English Presbyterian congregation at Canterbury, has been appointed chaplain to the troops in that city.

CANON GREGORY asserts that the coral services in St. Paul's are admitted by foreign musicians to be unequalled in any church on the continent.

It is alleged that, although the Vatican archives are now open to heretics, everything which it is not expedient that they shall see has been put aside.

PROF. GRAHAM took for the subject of his lecture at the opening of the present session of Magee College, Derry, "Herbert Spencer's Philosophy."

THE Rev. John Smith, Berwick-on-Tweed, has received a unanimous call to be colleague and successor to Dr. Andrew Thomson, Broughton Place, Edinburgh.

THE next moderator of the Irish Presbyterian Church will probably be the Rev. Archibald Robinson. No other minister has been nominated by any Presbytery.

MISS E. A. ORMEROD, the consulting entomologist of the Royal Agricultural Society, is the greatest authority in England on insects that are injurious to the crops.

A DISPATCH from Salt Lake City says that the Utah part of President Arthur's message is received with demonstrations of joy by the "Americans" in that city.

KILLING alligators for their skins and teeth employs a large force of men in Florida, who have engaged to furnish 500,000 skins to a French tannery in a given time.

THE Rev. Dr. Walter Ross Taylor, of Thurso, is to be moderator of the next Free General Assembly. He is one of the oldest ministers in the Church, having been ordained in 1829.

THE Chaplain of the Chapelle Expiatoire, in Paris, erected in memory of Louis XVI., has lately died, and the Government will allow no more services there on anniversaries.

At Ancona, in Italy, 100 priests have held meetings with a view to organize a strike in the event of the failure of their efforts to have the amount paid for saying mass increased.

THE "Tablet," Dr. Manning's organ, writing on the secret of Mr. Moody's success, says that Catholics need make no difficulty in admitting that his zeal and earnestness is divinely blessed.

MRS. LAURA ORMISTON, of Morristown, Ind., having declined to make a public profession of penitence for horse-whipping Elbert Tyner in a street in that village, has been expelled from her church.

FOUR Irish Presbyterian ministers who have settled in the United States—Hamilton, of New York, Hemphill, Munro, and Macintosh, of Philadelphia—have been made D.D.'s within the past few months.

IT is announced that Mr. Wm. Robertson, who died recently in London, has left £1,000 towards the building fund of the new First Church in his native town of Selkirk, of which Mr. Lawson is pastor.

FREDERICK BILLINGS, the "Watchman" of Montpelier, Vt., says, bought for the University of Vermont the library of the Hon. George P. Marsh, and supplemented this gift with \$75,000 for a library building.

BOSTON'S Law and Order League never brings a suit on evidence obtained by a spy. In that way it finds places where liquor is sold, but waits for other and legitimate proofs before commencing an action.

THE following legacies of Dr. James E. Newman, Glasgow, have just been paid—£3,446 9s. 6d. each to the Home and Foreign Mission funds; a like amount to the Royal Infirmary; and £500 to other charitable institutions.

JUDGE INGALLS purchased a lot in the village of Greenwich, N.Y., adjoining the house where he was born, not that he wanted the ground, but because the owner was about to cut down a noble old elm which stood upon it.

A DEPARTMENT for women has been opened at Owens College, Manchester, England, which counts eighty students, two or three of whom are reading for degrees, and are allowed to attend the senior graduating classes of the college.

THE "Revue Nationale" will soon appear bi-monthly at Florence, edited by Angelo de Gubernatis, an eminent man of letters. It will oppose anarchists and despotisms. Messrs. Max Muller, Laveleye, and Schwartz will contribute to the first number.

THE Rev. Robert Blair, M.A., of Cambuslang, suggests that, as a substitute for the two sermons on Sunday which are being objected to, there might be a sermon in the forenoon and a conference in the afternoon, at which the sermon could be discussed.

BUMMERS have been at the front this year at the Boston city hall, the Boston "Herald" says: "Some members of the city council, it is asserted, have eaten and drunk more at the city's cost in one year than they ever did at their own expense in ten."

THE Rev. Dr. Peter Mackenzie, of Urquhart, is to be nominated as moderator of the next Assembly. He was ordained in 1843. Dr. Mackenzie became minister of Ferintosh, at the Disruption, the Free Church clergyman being the celebrated Dr. Macdonald, "the apostle of the North."