

### SECTS IN RUSSIA.

The number of dissenters from the Established Church in Russia is about 8,000,000, of both sexes. They furnish about 52,760 able-bodied soldiers annually to the army. The Russian sects are divided into three classes—the first with priests, the second without priests, and the third heretic. Those of the first-class do not admit ordinations by the orthodox bishops and priests, and they have, consequently, a special metropolitan, Ambrosius, whose seat was established in 1846, at the Monastery of Biela-Krinitza, in Bukovine. Their members pray for the Emperor, whom they call Governor, and not Czar, and they maintain good relations with the members of the Orthodox Church, whose ritual they follow. They are very patriotic. The sects composing the second class believe that Anti-christ has made his appearance; they have a horror of novelties; do not recognize the authorities; do not go to church; abstain from meat and wine; reject every kind of religious solemnity, and are hostile to all the occidental nations, to the Catholics, and the Turks. Among the heretical sects is the Feodosseyeftina, which is very rich, very tolerant to the other sects, and to strangers, and furnishes not less than 19,200 annual recruits to the army, who are among the bravest of the brave. The Philipoziti are morose and intolerant, and they esteem suicide and starvation as the greatest of Christian virtues. There exists, also, in Russia, about 1,000,000 of individuals belonging to prohibited sects, such as that of "murderers of infants," who deem it a duty to people Paradise with the souls of innocent infants, and that of the "strangers," who believe that admission into Paradise can only be gained through a violent death. These sects rarely furnish recruits to the army, as they are composed of men advanced in years, and the children are killed before they are twenty years old. It is the same with the Glaggelans and Skopzi, who practice mutilation, and are about 100,000 in number. The Molokans regard it a sin to carry arms, and they believe in the formation of a kingdom of Ararat, destined to destroy Russia. They furnish, however, 9,000 recruits, who, obstinately refusing to bear arms, are divided among the sanitary corps and the trains.—*Selected.*

### A YOUNG LADY'S IDEAS.

"Well, but what am I to do? I think people are too hard on us poor girls. We are sent to school and crammed with a heterogeneous mass of knowledge—a little Latin, a little French, a thimbleful of mathematics, some history, a smattering of the natural sciences, a slight acquaintance with music and drawing, and all this must be forced into our brains in the course of three or four years, so that we shall be ready to enter society. So we study and labor with the mass of ideas and stretch our minds to their fullest extent, and then comes the final examination and graduation. Then

here we are. Behold us, finished young ladies. No more is required of us but to fold our hands and live on thoughts of past exertions. The reaction is fearful. We cannot study, for we did not have time to get interested in any one of the branches we skimmed over, and can do nothing with them without the excitement of the class-room and the aid of a teacher.

But yet our minds are used to being exercised and demand occupation, so we fall back on flirting and novel reading as our only resource. And then people call us silly, and sneer at the foolish girls, and wish for the good old days of our grandmothers. You needn't smile, Cousin Paul, it's something I have thought a great deal about, not only for myself but for all the other girls. There's Minnie Elton and Carrie Rider, the brightest girls in our class; Carrie was valedictorian and Minnie had the French essay, and every one was praising them and congratulating their parents over their brilliant daughters, and now Minnie does nothing but read French novels and flirt with every mustached fellow she sees, and Carrie is engaged to Fred Darrow, who, I don't believe knows whether the sun goes round the earth or the earth round the sun, and who never heard of Lord Beacon, but as he's rather good-looking and very wealthy, Carrie makes a perfect goose of herself over him, so that it's the town talk. Yet I always thought there was a great deal of good sense in Carrie if it could only be brought out, but she has done nothing but talk and read non-sense since she graduated, and her mind has eaten itself up. That's my theory about it any way.

"Well, my fair theorizer, what do you propose to do about it?"

"I don't know; I can see the disease and its cause, but I can't fix upon any practical remedy."

"I should prescribe work."

"But what at? In my case there's no necessity for my helping with the house-work, and as for sewing, Mrs. Smith, who does all our plain sewing, needs all the help she can get, and as long as we can afford to pay her for it, it doesn't seem to be my duty to sew, now if we were real poor my duty might be plain."—*Christian Intelligence.*

### THE PHOENIX.

The earliest mention of the phoenix is in Hesiod (Tragm. 50 ed Gaisf.), who, however, speaks merely of its longevity. It is from Herodotus (ii. 73) that we first hear the marvelous story of the burial of the parent bird by the offspring, as it was told him by the Egyptian priests; but he adds cautiously by "telling things not credible to me." From the Greeks the story passed to the Romans. In B. C. 97 a learned senator, Manilius (Plin., N. H. 10, 2), discoursed at length on the phoenix, stating that the year in which he wrote was the two hundred and fifteenth since its last appearance. He was the first Roman who took up the subject. At the close of the reign of Tiberius—A. D. 36 according

to Pliny (following Cornelius Valerianus) and Dion Cassius (58, 27), but A. D. 34, as Tacitus reports the date—the marvelous bird was said to reappear in Egypt. The truth of the statement, however, was questioned by some, as less than two hundred and fifty years had elapsed since the reign of the third Ptolemy when it was seen last (Tac., Ann., 6, 28). But the report called forth many learned disquisitions from savans in Egypt, both native and Greek. The main feature of the account seems to have been very generally believed by the Romans. Thus Mela (3, 8), who seemed to have flourished in the reign of Claudius, repeats the marvelous story without any expression of misgiving. Pliny, indeed, declines to pronounce whether it is true or not ("haud scio an fabulose"); but Tacitus says no doubt is entertained of the existence of such a bird, though the account is in some points uncertain or exaggerated. Again Aelian (Hist. An., 6, 58), who lived in Hadrian's reign, alleges the phoenix as an instance of the superiority of brute instinct over human reason, when a bird can thus reckon the time and discover the place without any guidance; and somewhere about the same time, or later, Celsus (Origen c. Cels. 4, 78, 576), arguing against the Christians, brings it forward to show the greater piety of the lower animals, as compared with man.—*Selected.*

### SERVIA.

The national religion of Servia is that of the Greek church. The government pays the archbishop, the bishops and the rectors; the other priests are remunerated for their services by the people. There is a special Ministry of National Education, and a law passed in the reign of the late Prince Michael obliges the government to supply and pay a qualified master for an elementary national school, to every community which declares itself prepared to send thirty boys as scholars, and provides at the same time a building suitable for a school. The population is about 1,300,000. The soil is very fertile and productive, but the greater part is uncultivated. The peasants are averse to manual labor, and rather than work, they employ itinerant laborers, who flock yearly to Servia in large numbers from the adjacent provinces of Albania and Macedonia. The principal grain is maize, but hemp, flax, tobacco, and cotton are also produced in large quantities. Of the wild flowers and weeds are similar to those of England.

The Porte has proposed the following conditions to Servia. The right of being diplomatically represented at Belgrade; that Catholics and Jews shall enjoy the same rights as native Servians; that Servia shall not allow the formation of armed bands or the violation of Turkish territory and that the existence of secret societies shall not be permitted. It is that Servia will accept these conditions, and send a special commissioner to Constantinople.

### MILTON'S MEMORY.

Dean Stanley, in a recent address, speaking of the second greatest English poet, said:

"When Milton was quite young, he travelled in Italy, and when at the end of his life he described a great multitude 'thick as autumnal leaves that strew the books in Vallombrosa,' we trace in that the exactness of his memory. It was national for a poet to compare a rustling crowd with fallen leaves in Vallombrosa are peculiarly appropriate. The peasants repair in autumn to this wood to beat the trees for chestnuts. An extraordinary multitude of leaves fall. The mountain sides abound in rills, and all through the forest they are clogged and burdened with the chestnut leaves. What he saw when he went up to Vallombrosa must have been in Milton's mind through long years; through all the troubles of the Civil Wars it lived in his memory, till in the period of his blindness, he reproduced the scene in 'Paradise Lost.' Similarly his account of sunrise on the Lakes was gathered from no English experience. It recalled the mist rising at dawn from Lugano, or Como, or Maggiore, the beautiful lakes which he passed on his way from Venice to Geneva, when he was going home to serve his country in Civil War."

### PRAYER BEFORE DESCENDING INTO THE MINE.

There is a bitumen mine near Woerth, where France first gave way before the disciplined forces of Germany. It was discovered in consequence of the bituminous taste of the waters of a spring, on the spot, which was termed Bichelbrunn or Pitch Spring. A writer of a period so remote as 1498, tells us that petroleum was found and used long before his time, and that the inhabitants of Alcaso lit up their cabins and lubricated their wheels with it before Columbus discovered America.

There are now two distinct groups of mines in this region—one centering round the Salome Well, and the other around Made line and Joseph Wells. The veins sometimes throw out a highly inflammable gas, which, with the danger of water, renders the work of the miners perilous indeed, and so much so that they never descend the shaft without engaging in prayer.

### HOW TO REACH THE POLE.

Captain H. W. Howgate, of the Signal Office, sees no grounds of discouragement in the failure of Nares's expedition to reach the North Pole. The seasons, he remarks, vary in the Arctic circle as markedly as in more temperate latitudes, and in a favorable year the ice of the so-called "Palæocystic Sea" might be broken up. Captain Howgate would have a party of at least twenty hardy, resolute, and experienced men, with provisions for three years, stationed at some point near the borders of the Polar Sea—for instance, where the *Discovery* wintered last year. These men would seize the occasion of the opening of the frozen sea to push on to the pole. At the end of three years the party should be visited, and, if unsuccessful in accomplishing the object, should be revictualled and left again to their work.

With a good, substantial building, such as could easily be carried on shipboard, they would be as comfortable and safe from atmospheric danger as the men of the Signal Service on the summit of Mount Washington. "A good supply of medicine," adds Captain Howgate, "a skillful surgeon, and such fresh provisions as could be found by hunting parties, would enable them to keep off scurvy, and to maintain as good a sanitary condition as the inhabitants of Godhaven in Greenland. Game was found in fair quantities by the *Polaris* and *Discovery* on the mainland to the west, especially in the vicinity of the last named vessel, where fifty-four musk-oxen were killed during the season, with quantities of other smaller game. A seam of good coal was also found by the *Discovery's* party, which would render the question of fuel a light one, and thus remove one of the greatest difficulties hitherto found by Arctic voyagers. Let an expedition be organized to start in the Spring of 1877, and I firmly believe that by 1880 the geography of the polar circle would be definitely settled, and that without loss of life."—*Popular Science Monthly.*

**PINS.**—The following is from a recent work on British industries: "A calculation made 40 years ago stated that for home use and export purposes 20,000,000 pins were required daily in England! The real quantity now produced daily is 50,000,000, of which Birmingham produce 37,000,000, leaving 13,000,000 as the production of London, Stroud, and Dublin where pins are also made. The weight of wire consumed annually in the pin manufacture of England is about 1,275½ tons, or 2,857,120 lbs., one-eighth of which is iron-wire, used in the manufacture of mourning and hair-pins. The brass wire consumed amounts to 2,500,000 lbs., which at 11d. per lb. in money value reaches the sum of £114,583. The iron-wire consumed is 314,800 lbs., its value £7,183 6s. 6d., and to be added to these amounts are the wages, paper and ornamental envelopes, boxes, wear and tear of machinery, manufacturers' profits, &c. Mourning, hair, entomological, and 'papered' pins—i. e., stuck in row—realize a larger profit than pins sold by weight. Taking it altogether, the pin manufacture of the United Kingdom is not over-estimated at the aggregate amount of £200,000."

—The bold statement is made that sixteen people put on their overcoats in one of the fashionable churches while the doxology was being sung. If whoever made it will count more carefully he may discover six times sixteen, almost any Sunday, in any large church. The time of singing a closing doxology is looked on as a pleasant intermission granted for the express purpose of putting on overcoats and other outer garments. Such garments as are not drawn on at this time are donned while the benediction is being pronounced. Then most of the people run as if there were an alarm of fire in the street.

A clergyman had just united in marriage a couple whose names were, respectfully, Benjamin and Ann, "How did they appear during the ceremony?" asked a friend. "They appeared both Annimated and Benefited," was the reply.