

cepts a rebuke with patience and humility, knowing it is given for her good.

As a teacher she cannot fail to command the deepest affection and reverence from those who have been entrusted to her care. She is firm and inexorable in the discharge of her duty, but withal kind and affable, filled with an earnest zeal for the promotion of the interests of her pupils, whom she loves equally well and devotedly.

From this imperfect sketch of a perfect woman—as far as the word can find its application in the world—it might be deduced that she is one who has always a prayer on her lips and can find no time for relaxation from duty. But this is a mistaken idea. On the contrary, it is her delight, at the proper time, to promote the pleasures of others. Her laugh is as gay, and her smile as cheerful as we could wish either to be, only there is none of this wanton levity or giddiness in her manner, a certain index to natural thoughtlessness if not to something more serious.

So long as the conversation or amusement is morally irreproachable it is sure to meet her earnest approbation and active participation, but she cannot listen to slanderous tongues or otherwise encourage dangerous pastimes.

She has no narrow views or unsympathetic ideas. Her heart is a slave to none of those petty jealousies or suspicions to which the majority of her sex is often subject; she envies those only whose virtues she admires and seeks to imitate.

The most admirable feature in the character of the truly virtuous woman is the utter unconsciousness of her own worth, and her constant efforts to attain a higher standard of moral excellence. If she compares her own life with the lives of those around her, it is but to see greater trials in theirs, or less forbearance in hers.

Her humility guards her from presumption, and she rarely allows herself to judge the conduct of others. How nobly she forgives an injury! She tries to remember that "could we but read the secret lives of our enemies we would find therein enough sorrow and suffering to disarm all our hostility."

If the moral standard of the ideal christian woman were more universally adopted, how much misery and sin would be spared to many a human heart, thirsting for a word of consolation or encouragement, but seeking in vain for one who will bestow it. Considering the powerful influence that woman wields over her fellow-creatures, is it not to be regretted that she oftentimes turns to a bad account the means given her of leading the hearts of those around her, hearts which, if her own were pure, might be bathed in its innocence, and thus acquire that spiritual beauty which virtue always imparts to its adherents.

THE MODERN MISSION OF AUSTRIA.

Great empires are often subjected to strange variations of fortune in the course of their existence, and oftentimes that which appears to be their fall is but a transformation necessary for their restoration to power. For three centuries the House of Austria ruled over the Western Empire. The sceptre of Charles V. either held in subjection or disturbed every nation of the West. It took two full centuries to reduce this formidable power. The kings of France succeeded little by little in weakening the influence of the imperial sway, and in later times down to 1866, there was not any general European complication that did not entail some loss on the Austrian empire. As emperor of Austria, the heir of the Hapsburgs, has now claim only to Bohemia, Tyrol and the patrimonial duchy.

The empire of the West has been, within a few years, revived and re-constituted but to be the inheritance of another race. With its revival and reconstitution the mission of the House of Austria seemed at an end. Not so, however, for by one of these singular phenomena accountable only through the wisdom and providence of God, it so happens that just when Austria ceases to be a power in the West it begins to assert predominance in the East. Have we not a parallel for this phenomenon in the history of Rome? When the empire of the Caesars became unable to bear the burden of its supremacy in the West, did not Constantine, leaving Rome to the mild sway of the Vicar of Christ, found at Byzantium a new empire that lived for ten centuries after the fall of the Western Roman empire.

The quiet and secure possession of Hungary, and the occupation of the provinces on the Eastern shores of the Adriatic, clearly indicate the course of victory that the future has in store for Austria. The Mussulman onslaught was met, arrested and broken at the gates of Vienna and the West saved by Sobieski. From this same Vienna shall go forth the strength that shall finally and forever drive back Islamism to the wilds of the East and restore to Catholicism the Greek provinces now under schismatic control. The fatal schism of the East preceded the fall of the empire founded by Constantine. But the new empire of the East shall be Catholic, and from its very beginnings the cross shall flash from the historic turrets of Saint Sophia. It does not require the eye prophetic to foresee the coming of these great events. The re-construction of a new Eastern empire, to be ruled by the House of Hapsburg, is the object to which all the recent events of a seemingly confused history have been directed. Neither Richelieu, nor Louis XIV., nor Napoleon, nor Bismarck after Sadova, foresaw this revival of Austrian power in the East. But these statesmen were all unconsciously working out the designs of God in their course towards Austria. And now, after many years, the results of their workings have become apparent, and point to one glorious fact, viz., that there is to be a great Catholic empire in the East with a Hapsburg for its sovereign.

How many years may be required to bring this certainty to fruition it is not given us to know. One thing, we know, there is in store for Austria a grand future in the East. Till now the march of civilization seemed directed from East to West. Through the instrumentality of Austria counter current has been formed, and now there is a movement of civilizing forces directed from West to East. Already Bosnia and Herzegovina have been evangelized, old churches long in ruins shall soon spring from their ashes into new life and find new pastors for their flocks.

At this critical time, when Austria has decided upon extending its influence to bring back to the church countries that schism has torn from its rule, it is indeed a happy augury to see the government of that empire adopting every measure to tighten the bonds uniting it with the Holy See.

That government was the first amongst those of the Catholic nations of Europe to protest against the spoliation of Rome. Italy has not yet recovered equanimity since that protest.

The Austrian government is apparently deeply impressed with the fact that all great empires for fifteen hundred years were founded and flourished under the shadow of the Cross, and the protection of the Papacy. In the new partition of the European continent, evidently at hand, it is easy to see what shall be the role of Austria, what the role of the Papacy. We can see no place for Italy, as at present constituted, in the approaching redistribution of political power. It is quite clear that Italy has not yet entered on the true course of national greatness, and that its present condition is simply transitory. One thing is however certain, viz., that Italy, under revolutionary sway, cannot successfully oppose or impede the action of the Papacy in these great mutations, and that it must itself succumb before the force of events and of the purposes of the Almighty will.

The mission of Austria being to re-conquer for the benefit of Holy Church those provinces of Europe so long subject to Mussulman sway, the Papacy shall derive from its accomplishment a great increase of power and influence, while the political importance of Italy shall thereby seriously suffer.

The occupation of Rome by the Savoyard dynasty is but one of those many accidents to which the Papacy has, during its long life, been subjected. But this accident, transitory in character as all other accidents, shall cease to be, in the days near at hand, when the Papacy shall preside over the re-organization of Europe on a basis more solid than that of the Congress of Vienna or that of Berlin. Blind must he have been who saw not in the course of European politics a direct connection between the events proceeding from the Congress of Westphalia and leading to that of Vienna. Blind also must he be who sees not the fact that from the Congress of Berlin sprang an order of things entirely new.

THE RELIGION OF SHAKESPEARE.

In a late issue of that excellently conducted periodical, the Catholic World, Mr. John MacCarthy deals with the question of Shakespeare's Catholicity. Mr. MacCarthy, who is a very able, studious, and conclusive writer, maintains that if Elizabeth had any religion at all, it was doubtless the Catholic—but when Rome broke with her she broke with Rome, and in order to establish her own legitimacy and right to the crown, set up, but not without much hesitation, a church of her own. She soon learned to hate that church of which she had so long been, at least seemingly, a devout member, because its chief pastor had confirmed her own father's sentence declaring her illegitimate, and, therefore,

incompetent to succeed to the throne. Needless to say that the English public mind was very seriously affected by the rapid changes in church and state that occurred from the first rebellion of Henry VIII. against papal supremacy, on through the eventual period of Elizabeth's reign. Religion became a matter of party politics. That large portion of the general public which worshipped success in any and every form sided with whatever party was for the moment predominant in the government of the country. And in the days of Elizabeth the government spared no effort to procure for the reformed religion the support of every man prominent in war, letters, and statesmanship. In many instances these efforts were but too successful, but in others they egregiously failed. Amongst the latter must be, we believe, reckoned the case of Shakespeare. "All Shakespeare's inspiration," says Mr. MacCarthy, "is Catholic to the core. He speaks of Catholic days, of Catholic peoples and periods, of Catholic worship, of Catholic ceremonies, of Popes and prelates, priests and nuns, of all the sacraments of the church, of the pains of hell and of purgatory, of the redemption from sin through the merits of Christ, of God the Father, Son and Holy Ghost, of the Blessed and Immaculate Virgin Mother—everything that a Catholic believes and knows by heart is there. Even in his one play, Henry VIII., that touches on the opening of the 'Reform,' Rome and Rome's beneficent power are nobly vindicated. Shakespeare is steeped in Catholicity from cover to cover. To open him is like entering a great Catholic cathedral filled with a vast and motley throng of all ages and all nations, of divers grades in church and in society, and all united under the one head and all one in faith, in worship and in prayer. To argue about Shakespeare's Catholicity is sheer waste of time. *Tolle legs!* open the volume and read. His writings proclaim his religion on every page. Had he been a Protestant at a time when Protestantism was struggling to engrave itself on the heart of England, surely he would, with his supreme intellect, have given at least one utterance in countenance of the new belief, one argument in favor of it. Yet you may search all Shakespeare in vain for a single Protestant thought or expression."

These are, we think, very just and well sustained views on the much debated question of Shakespeare's religion. There seems to us little doubt that if Shakespeare had embraced the 'reformed' religion there would be in some portion of his writings some indication, however slight, as to his belief. The days in which he lived were days of the fiercest religious animosity. This animosity found frequent expression in the literature of the day. For writers of the surest paths to fame was abuse and misrepresentation of the ancient religion. Yet Shakespeare, whatever his life may have been, did not certainly write as a Protestant, or as one anxious to acquire influence and success by heaping calumny on the faith of his fathers.

FROM OTTAWA.

The great event of the week terminating on Saturday, was of course the polling for the election of members to the Legislature of Ontario, which occurred on Tuesday, the 27th ult. The contest was one of the keenest, if not the keenest known in the political history of the Province. From the close of the polls till a very advanced hour at night, the very greatest excitement prevailed in the Dominion Capital to know the result of the election. Eager crowds gathered at the Free Press and Citizen offices to ascertain the fate of the candidates on each side. In the Commons chamber the members showed undisguised anxiety to get the news. As the returns came in, they were eagerly scanned, and it was not till past midnight that it became certain that Mr. Mowat had scored another victory, but this time by a largely decreased majority. The result, as nearly as it can be ascertained, tallying the elections by acclamation, is as follows:

Table with 2 columns: Constituency and Name. Lists candidates for various constituencies like Addington, Brant, Brockville, Bruce, etc.

Table with 2 columns: Opposition and Name. Lists names of opposition members like Cardwell, Carleton, Cornwall, Dufferin, Dundas, Durham, Elgin, Essex, Frontenac, Grenville, Grey, Halton, Hastings, Kent, Kingston, Leeds & Grenville, Lennox, London, Middlesex, Northumberland, Perth, Peterboro, Simcoe, Stormont, Toronto, Victoria, York, etc.

Elections have not yet been held in Muskoka and Algoma, but assuming that each party will win one of these seats Mr. Mowat will have a clear working majority of twelve. The Conservatives have, taking the last general election as a basis, gained the following seats: Cardwell, Cornwall, Elgin East, Grey South, Halton, Hastings, Middlesex, Northumberland, Perth, Peterboro, Simcoe, Stormont, Toronto, Victoria, York, etc.

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British Columbia; and the company, on their part, have undertaken to construct within a specified time the line between Callander Station, their eastern terminus at the east end of Lake Nipissing, and Prince Arthur's Landing; also between Red River and Savona's Ferry—the whole line to be the property of the company, and to be maintained and operated by the said company.

Trunk Line—The following distances are calculated on a route running through the city of Winnipeg, and by the Kicking Horse Pass, if approved: From Callander (120 miles west from Pembroke) to Prince Arthur's Landing an estimated distance of 650 miles. From Prince Arthur's Landing to Winnipeg 433 miles. From Winnipeg, via Kicking Horse Pass, by Savona's Ferry (at the foot of Kamloops Lake) an estimated distance of 1,279 miles. From Savona's Ferry to Port Moody 215 miles. Approximate length of the trunk line between Callander and Port Moody on the Pacific 2,537 miles.

In addition to the line of the Canada Central Railway between Ottawa and Callander, a distance of 228 miles, which was acquired last year by the Canadian Pacific Railway Company, they have now purchased and operate the portion of the line of the Quebec, Montreal, Ottawa and Occidental Railway between Ottawa and Montreal, a distance of 119 miles; being an addition of 347 miles incorporated into their main line system, making the total approximate distance between Montreal and Port Moody 2,904 miles.

The several lines operated and maintained by the government during the past fiscal year were: The Intercolonial 830 miles. Prince Edward Island 199 miles. Windsor Branch (maintained only) 32 miles. Total mileage 1,071 miles. The readers of the RECORD will learn with pleasure of the fact that a delegation consisting of about twenty members of Parliament, representing all the different provinces of the Dominion, and headed by Dr. Fortin, waited upon the Minister of Finance on Wednesday, the 28th ult., with reference to the scheme for extending the trade of the Dominion with Brazil, which has been lately agitated by the Brazilian Consul in Montreal. Dr. Fortin represented that in 1865 the Canadian Government took steps, with the approval of the British Government, to open negotiations for the extension of our trade with Brazil and other South American countries, but nothing came of it, Confederation taking place in the meantime, and the scheme was lost sight of. After stating the great advantages that would accrue to this country by opening up trade with South America, he induced those countries to grant a free entry or at very reduced tariff the raw products of the Dominion, such as lumber, fish, coal, etc., as a compensation for which Canada could admit their molasses and coarse grades of sugar free of duty; and he considered this an opportune time, in view of the large surplus in the treasury. He represented that it would also greatly improve the shipping business of Canada, and Halifax would be specially benefited as it is 400 miles nearer to Brazil than Liverpool, and 20 miles nearer than the city of New York. Messrs. Curran, Burns (Gloucester) and Valin (Montreal) and other members also joined in the discussion.

Sir Leonard replied that he was perfectly in harmony with the object of the deputation and that all along for the past five years the Government had endeavored to further this object, but their efforts were met with one-sided views on the part of these countries, which represented that their finances would not allow them to reduce their tariff, although the Dominion Government was prepared to open a Canadian market for the free reception of certain of their products. They would still lose no opportunity to advance the project. On Tuesday, the 27th, in the House of Commons, on the motion of Sir L. Tilley, a Bill to authorize the raising by way of loan of certain sums of money required for the public service, was read a second time. Hon. Mr. Mitchell asked whether any correspondence has passed of which the government have any intimation between the government of the United States and the British Minister at Washington, or between the government of the United States and the British Government, in relation to a notice of termination of the Fishery clauses of the Washington Treaty, or having any bearing thereon? Hon. Mr. McLellan said the Canadian Government had asked the United States Government for copies of all resolutions introduced into Congress which relate to the question. Mr. Fortin moved for and obtained an order for copies of correspondence between any members of this House or other persons and the Government, in relation to the Hydrographical Survey of the great lakes, the river and gulf of St. Lawrence and the other maritime coasts of Canada. On Wednesday, the 28th, Mr. Yeo asked whether the Minister of Railways has had his attention called to the dangerous situation of the railway station in Summer-side, Prince Edward Island; and whether it is his intention, this summer, to have the necessary alterations made to relieve the travelling public from the dangers they are daily subject to arising from the situation of this station house? Sir C. Tupper said his attention had been called to the subject. He had learned that the land was at one time expropriated by the Local Government for an overhead bridge, which land has since been surrendered to private parties; and the Government would have erected an overhead bridge as intended, had the land not been sold. Hon. Mr. Blake asked for a statement for the fiscal years 1880-81 and 1881-82, and for the current year to date, as to persons employed in any of the departments whose remuneration is charged to public works in connection with which they are employed. Carried. Mr. Watson asked for copies of the Order-in-Council setting apart lands to be granted to the Qu'Appelle Valley Farming Company and containing the conditions of such grant. Carried. Mr. Burpee (Sanbury) asked for a return of immigration agents and employees who received pay from government during the calendar years 1881 and 1882. Carried.

One of the events of last week in the Capital was the meeting held on Monday, the 26th, to take preliminary steps for the organization of a Historical Society. For information as to the proceedings at the meeting your correspondent is indebted to the Free Press report. Among those present were Rev. Father Dawson, L'Abbe Tanguay, Dr. Thorburn, Rev. Mr. Marcoux (Laval University), Col. W. White, Principal MacCabe, Rev. F. W. Farrier, Senator Power, Dr. Bapty, B. Sulte, Mr. Collingwood Schreiber, W. D. DeCelles, Dr. Wickstead, James Fletcher, Pascal Poirier, Rev. Father Filiatre, A. Lusignan, T. Ridout, Dr. Bell, Mr. Scott, T. Rose, Carroll Ryan, George Johnston and others. Dr. Thorburn was appointed chairman. Mr. Bulmer addressed the meeting, and in an excellent speech gave many reasons in favor of the establishment in the Capital of such a society. Dr. Thorburn expressed some doubts as to the propriety of starting a new society and advocated the fusion of the proposed historical society with some existing organization.

Mr. Sulte thought that the wants of the country in this respect could only be met by an independent society. We had ample materials at hand and only needed to make a beginning. To commence at first with an elaborate programme was out of the question. Let the progress of the society in some sense determine what should be attempted. He concluded by paying an eloquent tribute to Father Tanguay, and urging the formation of the society. Mr. MacCabe heartily supported the project, and gave it as his opinion that an institution of this kind was greatly needed in Ottawa. Rev. Father Dawson said it would be impossible to attach this movement to any society exclusively to work of this kind devoted exclusively to do without attempting to mix things which would not mix. He, like the speakers who preceded him, urged the formation of the society. Mr. Poirier said that evidently the meeting was almost a unit for an organization and on an independent basis. He had visited Nova Scotia and could bear testimony to the extraordinary work done in that province, as their collection of records in extent and magnitude surpassed any other collection in Canada. They had over 1,000 volumes bound up and a great mass unbound. Only last year they saved some 200 volumes from pulp mill. Mr. DeCelles made an exceedingly cautious and careful speech. He said that no man in the room had more veneration for a work of this kind than himself. So much was this the case that sooner than see the society die or drag out a miserable existence he would prefer that it should never be formed. He gave a number of reasons why collections of the kind mentioned had not been made before. He heartily approved of the project and trusted that one and all would enter it with becoming ideas of the importance, both of the organization and the work it had in view. After addresses from Dr. Wickstead, Hon. Senator Power, Rev. Mr. Farrier, and others, in support of the movement, Rev. Father Marcoux, of Laval University, was called on. He spoke in French, and in common with those who preceded him, said that the movement had all his sympathies. He believed that Laval would support it in common with other universities throughout Canada. The first resolution was moved by Rev. Father Dawson, and seconded by Mr. Poirier. It was: "That in the opinion of this meeting it is advisable to form a Historical Society in the City of Ottawa."

It was then moved that a committee of eight, with an equal number of representatives from the two nationalities, should be chosen by ballot to increase the membership and prepare a constitution. The ballot resulted in the following choice: Dr. Thorburn, Principal MacCabe, Col. White, Dr. Wickstead, L'Abbe Tanguay, B. Sulte, A. D. DeCelles, Pascal Poirier. It will thus be seen that the Historical Society of Ottawa is on a fair way not only to successful organization, but to long and active life of usefulness. The Society has before it the accomplishment of a task that will require of course earnest co-operation on the part of all its members, but which with that co-operation can be easily fulfilled. Its fulfillment will prove a benefit to the country at large and reflect lasting credit on the founders of the Society. F. C.

What the Price of a Book Means. There are frequently many questions asked why a book should cost this or that, when the print and paper and binding cost not half of it. Our readers may like to have one or two of these questions briefly answered. The price of a book must pay for the writing of it, for the risk in publishing it, for the cost of manufacture, for advertising and sending, and for the expenses of keeping it in stock and selling it. The author usually gets ten cents on the dollar of the retail price for each copy sold, whether the publisher and bookseller make money on it or not. The publisher takes this risk, and frequently, even with sagacious publishers, as one said to us recently of his spring books, five do not pay, and the loss must be made up on the sixth that does. And it costs a good deal to make a book nowadays, for, though paper has gone down since the war, labor is the chief cost, and is not much lower, while the public taste demands more and more costly ornamentation. Then, to get the book to the public, the newspaper and express bills must be paid. Then it costs the bookseller a great deal to keep up such a store as a bookstore should be, probably more in proportion than in any other branch of business, and, to keep a full supply, he must buy many books which the public may not like, and which have to go over into his "loss" account and be paid for out of the books he does sell before he can earn his bread and butter. That is why! Add all this up, and it comes to something.

Cardinal Haasoun has bought ground in Rome with a view to the erection of a seminary for the education of Armenian candidates for the priesthood.