

sation: "*Non omnia omnes possumus*"—"Every body can not do everything."

The suite of rooms that compose the castle are large, and command a magnificent prospect. The city lies below, amidst green groves and gardens, with shining drive-ways and spacious fields between. The hills tower grandly beyond. It is a spectacle worthy of a king or emperor, or president—the worst of them all. No such panorama has any other palace in the world. Windsor, the next most beautiful, is tame to this. Schonbrunn, Potsdam, Fontainebleau, and all, are flat and cheap to this rare combination. But, then, one is apt to live longer in those palaces, and to die a more natural death, if one death is more natural than another, and that makes their occupants content with humbler luxuries. From Montezuma to Maximilian, the occupants of this hill palace have many of them made a violent exit from their troublous honors. Juarez dared not stay here after night-fall without a large body-guard; and it is abandoned to occasional state breakfasts, the heart of the city being judged a safer residence. Maximilian enjoyed the retreat, and filled the palace with his own pictures and the imperial symbols, the only remnants of which are a few pitchers and basins with his monogram upon them. This is pretty near the estate to which the first and imperial Cæsar sunk. If his clay was utilized to a chink filling, the crown of Maximilian turns into this clay of a wash-basin.

MANUEL AGUAS.

After the first election of Don Benito Juarez to the Presidency, and before the last civil war, that is between 1858 and 1863, some clergymen, called Constitutionalists, established a new worship like that which is to-day performed by the anti-Romanists. To these ministers the President gave the use of two of the confiscated churches, Mercy and the Most Holy Trinity.

When the French came in, the monarchical government, at the instigation of the priests, seized one of these ministers, and having scraped his hands, and the clerical tonsure on the top of his head, in order to degrade him of his priestly character, they led him out to execution. When about to be shot, seeing the rifles levelled at his breast, he cried out, just as they fired, "Viva Jesus! Viva Mexico!" (Long live Jesus! Long live Mexico!)

This vivid expression of devotion to the Lord Christ and his country is the inspiration of the whole movement. The scattering of the Bible resulted in the conversion of Rev. Francis Aguilar. After the expulsion of the French in 1867, he opened a hall for public worship in San Jose de Real, in the old convent of the Profesa. He was the first preacher of the true faith. His meetings were well attended. He also translated a book entitled "Man and the Bible," which had a large circulation. In a few months he became sick unto death, and in the last hour, taking his Bible, pressing it tenderly to his bosom, he said, "I find in this peace and happiness," and fell asleep in Jesus. The second

dying witness was as serene and triumphant as the first. "Jesus," "the Bible," were their several words of victory. Francisco Aguilar circulated the Scriptures with great zeal, and helped greatly to extend and establish the true faith.

On his death, his church, being without a pastor, sent a committee to the United States to seek aid from the Protestant Episcopal Church. This Church, through its bishop in New Orleans, gave them pecuniary help, but could not aid them farther. Rev. H. C. Riley, a native of Chili, born of English parents, but conversant with the language from his birth, was preaching at that time to a Spanish congregation in the city of New York. He listened to the cry, gave up his congregation, and in the spring of 1871 started for the country. The American and Foreign Christian Union supplied means for the furtherance of the cause, and his own purse, and his father's with the gifts of William E. Dodge and others, gave him the necessary sinews for the war upon which he was entering.

That war quickly broke out. Almost as soon as he had arrived and taken quarters at the Hotel Iturbide, there was a conspiracy formed for his murder in that very hotel. He saw the band meeting to plot against his life. He escaped to safer and less noticeable quarters. He fought fire with fire, bringing out pamphlet after pamphlet, the first of which was called "The True Liberty." He wrote and arranged many of the hymns and tunes that are still in use. He also prepared a book of worship, with Scripture readings and prayers, after the form of the Episcopalians.

The excitement grew, and the priests thundered against the new worship which had so speedily assumed form under the experience and energy of the new apostle. An American Spaniard, versed in their whole style of procedure, versed equally in the opposite and better style, with singing and Bible reading, and praying and preaching, and publishing, was making himself felt and feared throughout the city and surroundings.

This uproar drew attention of politicians and priests to the new man and his work. His friends at home seconded his zeal. Private persons gave largely for the purchase of two church edifices, that of San Francisco, and that of San Jose de Gracia. The latter was chiefly, if not solely, the gift of his own father. Rev. Dr. Butler, secretary of the Society, traversed our country, eloquently pleading for the new enterprise, and aiding its extension by liberal and especial gifts of many gentlemen. The Chapel of San Francisco and the Church of San Jose de Gracia were fitted up and occupied by large congregations. The latter is a comely church within, though possessed of but few external attractions. Among the worshippers at the latter place were President Juarez and his family.

Meantime the pamphlet and pulpit war went on. But Dr. Riley was not left alone on the field. Out of the eater came forth meat. The most popular preacher in the cathedral and large