

THE DOMAIN OF WOMAN

"What do you think," remarked Kate one afternoon as she dropped in for a chat. "We are going to Quebec this summer, and I positively cannot speak a word of French."

"You ought to be able to speak very good French," I retorted, "after being educated by the Ursulines; why didn't you keep it up?"

"Its all very well for you to talk," said Kate, discursively, "its little French or anything else you would have been able to keep up if you had been the oldest of seven, with the boys' knocs and the girls' elbows, to say nothing of heels and toes, all looking to you for repairs. I've only just managed to get an hour for music every day, and even that was liable to constant interruptions. As for my Italian it has vanished as completely as though it had never existed."

"Well, surely you can soon pick up enough of your French to make yourself understood," said I. "Besides, you can understand it when its spoken."

"That is not really so much importance as being able to make other people understand yourself," said Kate. "I remember my horrible bewilderment when I first heard French 'as she is spoke.' It was the most absurd scene you can imagine. Aunt Esther, who had taken me over to Paris with her as an interpreter, had button-holed one of the garcons at the hotel and was trying to make him understand something when I came upon the scene. Aunt instantly made frantic signals to me, and upon my going to them, the garcon elevated his hands almost to his ears, and appealed to me, pouring out such a rapid torrent of colloquial French that it took my breath away. I couldn't understand a word he said, and there I stood, positively gapping at him, while the endless stream of blabbering flowed on, till in his efforts to make me comprehend, his short hair stood up all over his head and he gesticulated like a semaphore. However, I managed to make him understand what Aunt wanted, but when she asked what he had said I was obliged to confess that I didn't know."

"How is that?" she demanded severely. "If you can speak French you ought to understand it when its spoken," and I could not convince her that French is spoken by the natives of the lower classes in quite a different way to the manner in which we are accustomed to hearing it at school."

"Yes," said I. "The way some people pronounce it lends color to the assercion of the man mentioned by Miss Mowbray in David Copperfield, who learnt the French for 'good night,' and remarked that he wouldn't have thought French was so hard to learn, but he couldn't doubt it now, because 'Bob swore' was exactly like English."

"Well, some of it does sound like English when its spoken slowly, or, it can be twisted into English," said Kate, "but the worst of the Parisians is that they wont speak it slowly; they jabber it out in a rapid stream."

"The similarity in sound between some French words and English ones of a different meaning is the basis of the 'fool's famous joke' in 'Le Petit Français,' when the boarder upon politely asking to be supplied with a 'Bifteck au pomme de terre,' is met by the horrified exclamation: 'A beefsteak upon the steins! good heavens; he'll want a butcher chop on the roof next!'"

"If Chaucer's Abbot with her 'Stratford atte Bowe' accent had gone to the Paris of her day, I wonder whether she would have been understood," said Kate. "I don't suppose she would," I replied. "Well," said Kate with a sigh, "I shall have to do something to polish mine up, because father speaks French now and he expects me to do all the talking for the family."

"You will have to do the shopping I suppose," I remarked, as Kate rose to go. "Shopping my dear? Bless you yes, and everything else too, sewing, mending, foraging, cooking; [she cannot bear French cooking], I've and got girl's dresses to get ready as well and the boys things to look over; my situation is no insecure I can tell you; there won't be much holiday for me whatever there is for the others."

"And with this doleful lament Kate departed. The ladies of the Altar Society of St. Michael's Cathedral held a most pleasant social evening on May 11th in the basement of Massey Hall. All sorts and conditions of people were present and spent a most enjoyable evening, thanks to the generous hospitality of the presiding ladies. His Grace the Archbishop was present and graciously enjoyed the concert, when he is surrounded by his faithful children and sees them enjoying themselves in an innocent way; indeed I think if there were a similar social meeting two or three times a week he would go to all of them if his engagements permitted. The Archbishop spoke a few words in his usual kind manner; mentioning the great good the Altar Society was accomplishing, and saying that it gave him great pleasure to see his people meeting together in that social way. A good orchestra discoursed sweet music. The concert opened with a glee, "On the bank of the Wabash far away," by the St. Nicholas Glee Club. Mr. Fenwick gave several songs in his usual delightful style, and Miss Ruby Shes delighted the audience with her sweet singing "Flora" and "Daddy."

After the concert refreshments were served and the ladies were busy talking about their tea, coffee and cake. Small parties congregated together, chairs were made to do duty as tables, and the talk flowed merrily.

THE HAND THAT ROCKS THE CRADLE

The cry of humanity lately raised in America as a motive for this war with Spain is the vilest hypocrisy. If the Americans had really desired nothing more than a peace established in Cuba and a system of autonomous government granted to the island, why did they not accept the mediation of the Pope, who could have settled the question without wounding the feelings of either country, and obtained liberty for Cuba without the shedding of a drop of innocent blood. But after all it seems useless to blame the Yankee Government, they are not responsible for the insane yoke of the millenary war, nor for anything else the real cause of the war. President McKinley behaved with calmness and dignity, and had the matter rested with him the dispute would undoubtedly have been settled without recourse to arms. It is only now that the fighting is going on, men are dying or being killed like flies, and the women are sitting at home with the cold hand of sorrow clutching their hearts, the poor people's bread is getting scarce and dearer, and famine is staring more countries than poor patient Ireland in the face. And all for what? Not for honor, for there is no honor for the United States in the war; not for glory for there is no glory in war without conquest of territory, and they don't want Cuba.

Said one old "darky" to another, "It am berry singler, but dar am de Christians in de States prayin' fo' victory, an' de Christians in Spain prayin' fo' victory; which yo' think de Lord am deend to hear; dem cat praye de hardes'."

"Go long!" retorted the other. "Ob cose not, he'll hear dem dat hits de hardes'!"

A can of lobster being quired one day I called forth in quest of it. The shopman recommended a particular brand so I took it. Upon proceeding to open it a paper covered with what appeared to be molasses was discovered wrapped around it, but on examination the proved to be a miscellany of a series of texts of Scripture, together with various pieces of good advice relative to the establishment of the millennium. There was also an interesting picture portraying the lobster after the fashion of the can after the two gentlemen after N-s brand (i.e. the can) and the devil after him, but whether the last named gentleman was in pursuit of them because they were after that particular brand of lobster I cannot say. Above was the legend: "The righteous Lord provides that the Devil evil catches those who, after trial, confirm themselves in the love of evil and falses." (?) Exactly so, but what has that got to do with buying lobsters? Of course the party who put them up is a religious crank, but he certainly puts his principles into practice for I never lasted better canned lobster.

I will be a new departure in business when we get hold of ourselves with our bread, morals with our milk, and religion with our roast, but I suppose that is what we must expect during the millennium, which some infallible prophet has foretold as soon as two gentlemen after N-s brand had a general set to, somewhere about next year, or the year after.

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At the concert which was held in St. Vincent's hall in aid of the Syrian priest, the following address was read by an interpreter on the behalf of Father Macarios Nsar, who was unable to speak English:—I desired to speak to you a few words in English and as I am not able to do so, for which I am sorry, I would ask you to pardon me for writing to you the few words through an interpreter, expressing my gratitude and thankfulness to you all. I begin by saying that when I was in the east, at the return of the Syrian from America, I have always had the privilege to ask them about this Occidental part of the world, about its people and their varied customs in their different countries. In their answers to me I have always noticed most the civilized new continent, which meant especially their unceasing praise to Canada and its people, proving to me their gentleness and kindness, their loving hospitality to strangers and their love to do good, and charity united with both piety and true worship to God. Then I was always thinking of the great number of Syrians living in Canada and of their great need for a priest of their own nationality, who could speak their own language, in order to give them a full opportunity and a sacred privilege to confess and receive the Holy Sacrament, and to direct them to all good pertaining to the salvation of their souls, and to prevent them from leaving the right path of true religion as shepherd's sheep, and following Satan's directions the enemy of humanity. I could not but think especially of their ignorance of the English language, not being able to confess to this country's Fathers. And then it came more and more upon my heart. In the meanwhile, several petitions were offered to our Patriarch from the Syrians of Canada, asking him to send able priests to serve their souls and help them in their spiritual affairs.

And as I was his assistant in the city of Damascus, he showed me all those petitions and also asked me if I could point him to some priest suitable for that demand who could undertake that great missionary work. Then suddenly I replied to him saying that I was willing to go under that duty of saving souls, obeying the command of my Master and Lord Jesus Christ, glorifying my heavenly Father. And so my Patriarch asked me to come to Canada, and accompanied me with a Patriarchal permission in which he states that I am a true priest, asking the archbishops and bishops to look upon me with a helping hand and a loving attention. And according to the will of God I came to Canada, and have made Toronto my home, where His Grace Archbishop Walsh and all the most respectable have received me joyfully and with fatherly tenderness. He appointed me to a place where the holy Mass is to be held to the Syrian people, in which the oriental holy ceremonies are to be celebrated. Ever since that time I always testify to his gracefulness and to his kindness to me in a special manner, and thus I offer my prayers and supplications to the Holy Trinity that his dear life might be preserved and kept safe, guarded by the angels. And also I would like to testify of the gentleness and kindness of the Fathers, the priests of Toronto, to whom I am very grateful indeed; and I have also received from the members of this blessed society and its beloved president a great help and a generous attention, which make me unceasingly thankful to them, praying for the success of the society and each one of its members and officers. But I am none the less thankful to Mrs. Donner and Mr. Kelly for their kind interest in this Christian work. Beloved friends I am greatly astonished at the extraordinary gentleness and kindness of the Canadian people; and to me it seems to be a special gift bestowed upon them, because as far as I have seen, they are generally framed with humility and the love of doing good, a sign of being Christians, not simply in name but in the very deed. Yes, it is the priests and inhabitants of the East do Christian charity, such as feeding the hungry ones, and clothing the needy ones, and receiving the strangers and so on. In that land the priests in their convents have special rooms to entertain strangers and people who come from all distances to visit the convent, and also their meals are provided for a whole week, and if a calling priest was to visit any convent there he is received gladly and ease at the priest table and the aim of his Mass is paid to him daily as long as he stays in that convent. As the Christians of the East are greatly interested in aid societies whose presidents are always priests, and as they have no members appointed for such work in the town to visit and find out in a very proper way those who really need help; thus whatever money they have in the treasury is secretly distributed to such, who are made known to no person except to the members of the society; and many a time the two representatives of any society do carry on their backs sacks of wheat and flour and distribute them to the helpless ones after midnight. Amongst the eastern Christian aid societies, there is one which I should mention something about to you. It is the benevolent society of St. Vincent de Paul, and about its vice-president (a very wealthy man) Mr. Barbara Kirby who as a member of it pays \$1000 every year. And by telling you about some of the Eastern customs I do not expect any self praise; and so I ask you to pardon me for this personal reference, which I have mentioned simply to illustrate to you my present experience, that is, coming to this dear land, fair Canada. And with my very short experience in it, I have heard of and seen both customs and habits similar to those in the East. Perhaps they differ in the ways of doing, yet they are greater and more beautiful. And now I do truly realize that even our churches in the East are built through the generosity of this country's people, and when I see it manifested in many different ways, by their loving the poor and the stranger, I could not but testify to their loving charity and Christian zeal, and, especially to the kindness and sympathy of those consecrated men and women, shown unto me, and for which I thank my God and Master, Jesus Christ. Now I close by praying that God's blessings may rest upon Canada, and also that a long life and many blessings may be given to His Grace Archbishop Walsh and the clergy and all the Canadian people.

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