

any demonstration, be it religious or patriotic, he places himself in the hands of its organizers and goes into his part with a spirit and dash seldom witnessed in a man of his years.

He cannot be styled an orator; but he never attempts to speak without having something to say worth hearing, his diction being simple and correct.

His style is remarkably pure. He writes without pedantry or ostentation, but with taste and an intimate knowledge of his mother tongue. These remarks are particularly applicable to several of his excellent mandements and pastoral letters.

But it is virtue alone that strengthens the hands of our clergy; and if statesmen would only cultivate this quality more, they would have less faith in the power of money and intrigue. Laymen are seldom impressed with the value of virtue. Not so holy king David. His intimate knowledge of affairs, human and divine, qualified him to judge of the virtue which he has embalmed in the psalm of great beauty:

' *Quis ascendet in montem Domini?* Who shall climb the mountain of the Lord?" he asked himself. And he replied: "*Innocens manibus et mundo corde.* He whose hands are clean and whose heart is pure." Further on, the holy prophet adds: "Such is the generation of men who seek the Lord God. . . . Raise ye your gates, oh princes! and you, ye eternal gates, rise and the King of glory shall enter. *Attollite portas, principes, vestras, et elevamini, porte eterneles: et introibit Rex gloriæ.*" But the eternal gates shall only be raised when this King of glory proclaims his titles; and angels' voices and the voices no doubt that ask: "*Quis est iste Rex gloriæ?* Who is this King of glory?" Other angel voices answer: "*Dominus fortis et potens; Dominus potens in prælio.* He is the all-powerful Lord, the Lord strong in battle. Raise ye your gates, oh princes! and you, ye eternal gates! rise and the King of glory shall enter."

But the eternal gates do not open yet, whilst the voices are again heard to ask: "Who is this King of glory?" The voices seem to say that it is not enough to by the all-powerful Lord, that another title is wanted ere the eternal gates shall rise before him.

Thereupon mysterious voices answer: "This King of glory is the Lord of virtues: "*Dominus virtutum, ipse est Rex gloriæ.*"

Virtue! it is this alone that entitles us to glory, that wins our