

ory the Great. As this does not matter the Church had time to use it for It was symbolical of the throne of the Old Law, and of the Church the preserved, as is prayer applied when from Psalm 140: "be directed as in- at." (P. Bible Ps. use of incense was the date of Gregory mentioned in the and by Tertullian; sides, no doubt that the Apocalypse or description of the worship: including offered in sacrifice, and candles, the souls which were seen under the relics of the still placed under the Catholic Church, and with which an angel altar "much incense the saints," which God from the hand

re, scriptural author- incense, as well as imitative usage.

tion that our Pro- correspondents ex- their disgust at Evangelical Church- other article which oned in the same effort is made to regard the Blessed

AL NOTES.

of the city of Lon- meeting assembled, by Mr. Essery, have expressing their affecting Venezuela, nitoba. In this con- claimed for them that ing timely topics, and may have some about a settle- ment disputes. The, omitted to make Britain's flying squad- perambulating the of the world to tread

ce was made in the open bible and the regard we cannot for dealing in fresh are very decided in on that there should but we think we astray were we to ermined not to open

was a regular old- July. Croppie lie equal rights for- meeting. Nor could se when Mr. Essery air. It was also a. Bro. Caleb B. on resolved

in the fact that we subjects of Her Most, Queen Victoria, h of the world."

would have been d he added after the

in the fact that we and seven senses."

meeting we hope the out a course of action or proves true that y have made a treaty nsive.

ers of National Edu- have by a large ma- a code of rules under s conducted by the s will be admitted as under certain stipulated Church of England and the Catholics and the Presbyter- ist members voted ly against them, be- nblems were not for- unding Committee of d of the Irish Church the matter at a and by a majority of formulated a protest rules, on the plea that ards have not been all minorities. The in their position, how- to the protest of the e has been published of the Archbishop of members of the Board, that the new rules

are an honest effort to solve the difficulties which have hitherto kept the Christian Brothers from putting their schools under control of the Board.

In reference to the self-gratulation of the Christian Endeavorers, of which we made mention in last week's issue, because of Col. Ingersoll's supposed conversion to Christianity through the Endeavorers' prayers, the colonel has been interviewed by a press reporter in New York on his return to that city from his lecturing tour. The colonel said, "I do not believe the prayers of the Christian Endeavorers have affected me. I believe I have as much sense, and I am as much opposed to orthodox savagery as before the prayers were made. I visited the People's church at Kalamazoo and was greatly pleased with it. It has no creed, and no belief is required in it. It makes no difference whether a man believes in God or not, or in the inspiration of the Bible. I believe there will be hundreds of churches like the People's Church all over this country." This confirms our statement in last week's issue that conversion to such Christianity as that of the Kalamazoo People's church would not be a cause for much self-gratulation on the part of the Endeavorers. At all events the Infidel lecturer has not joined even the People's Church. He only expressed admiration for its total repudiation of anything which could mark it as a Christian Church.

Another of those instances wherein thoughtless persons imagine that the Catholic Church violates the principle of the indissolubility of marriage occurred a few weeks ago in New York city, and we have been requested by a correspondent to explain the matter. Miss Mabel Wright, who was for some time Mrs. Ferdinand Yznaga, was married to Count Zichy in St. Stephen's Catholic church. Our correspondent mentions that Miss Wright was divorced from Mr. Yznaga who is still living, and he asks whether this is not inconsistent with the position taken by the Catholic Church that a divorce cannot be admitted. Our correspondent evidently does not understand the case entirely. Miss Wright was never the wife of Mr. Yznaga, according to the Catholic Church's view of the case, inasmuch as Mr. Yznaga was himself a divorced man whose wife was living when he made his supposed marriage with Miss Wright. It was therefore quite in accordance with the Catholic view of marriage to regard Miss Wright as an unmarried person, because the Church can never admit the divorce of a couple who have been really married. The marriage with Count Zichy was therefore Miss Wright's first and only marriage. The laws of the land were not violated either in this instance, because Miss Wright had been legally divorced from Mr. Yznaga.

Errors of Mr. Wade's pamphlet issued to prove that the Catholic schools of Manitoba were inefficient, and that Messrs. Greenway and Sifton are therefore justified in refusing to restore the Separate school system of the Province, a Public school teacher writes to the Winnipeg Free Press severely criticising Chases' brand-new Geography which is used in Mr. Greenway's pet schools, and proving by numerous examples that it is full of inaccuracies, and that it gives as facts statements which were facts from ten to twenty years ago, but which are not so now. If such an old-fogy work were used as a text-book in Catholic schools, or were issued by any Catholic publisher for use in the Catholic schools, Mr. Wade would have had a telling chapter in his pamphlet on this evidence of Catholic ignorance and backwardness in educational matters.

#### CATHOLIC PRESS.

"If eight hundred Fenians landed at Queenstown on a filibustering raid, and fought a battle in which several of the Queen's troops were killed, what, asked a distinguished American naval officer last week, "would be done with the raiders if they were made prisoners?" The question answers itself. They would be hanged or sentenced to life imprisonment, every man of them. But when Jameson and his gang of freebooters were captured at Johannesburg, the English Government pleaded successfully for their pardon, although England and the South African Republic were wholly at peace when the piratical raid was attempted.—Boston Pilot.

"Is the tide turning?" asks the Literary Digest, and goes on to quote from various Protestant publications to the effect that there are "signs of a return of the world from doubt and agnosticism to religious faith." So it always "happens" near the end and the beginning of the centuries. The

world appears to trundle in a groove, and passes with the departing years through the phases of doubt, disbelief, indifference and scorn to a glimmer of the light of faith with the new century, and the practice of a piety that deepens in fervor with the new decades. It is as though the old story of Canute, the king, and his courtiers—were repeated every hundred years in heroic style. The waves of time roll in and in and up towards the foundations of truth itself. Those who are counted the giants of intellect, the royal among thinkers, set marks and bounds, enjoy their triumph and predict destruction to "the old" and limits to "the new." But always, at the right moment, the tide turns. The old truth remains steadfast, the new light upon it fades and departs, and the world believes again as little children, having found their Mother and their Father.—Philadelphia Standard and Times.

Speaking of the baleful effects of alcohol upon the system, the late Sir Andrew Clarke said: "I do not desire to make out a strong case. I am speaking solemnly and carefully in the presence of truth, and tell you that I am considerably within the mark when I say to you that, in the rounds of my hospital wards to-day, seven out of every ten owe their ill-health to alcohol." "Here," comments The Casket, "are the words of one of the most eminent medical authorities of this century. They furnish a motive for taking the total abstinence pledge at the beginning of the new year and keeping it. But there are yet stronger and higher motives. Science points out the physical evils that flow from alcohol, but who can estimate the depth and extent of the woes it brings upon society and the havoc wrought by it in the souls of men!" We have only to add that the numerous pledges taken no doubt within the past few weeks are likely to be kept only in those cases in which the pledge takers, wisely diffident of their own powers, seek in prayer and the reception of the sacraments the superabundant strength which God never fails to grant to all earnest solicitors thereof.—Ave Maria.

Frank G. Carpenter in last Sunday's Express quotes Dr. Talmage as saying this: "I tell you there is more religion in our kitchens than in our parlors, and you will find as much true Christianity among the Catholic servants as among the Protestant mistresses." Not only is there "more religion in our kitchens than in our parlors," but there is often more genuine refinement, and culture there, too. It is not infrequently happens that coarse and vulgar women get into the parlor by a chapter of accidents; and then, of course, the "beggar-on-horse-back" business is repeated with disgusting loudness. Whereas, on the contrary, many a well born girl is compelled by circumstances to earn an honest livelihood at domestic service. But the one is a lady in the kitchen, while the other is vulgar in the parlor, though ablaze with diamonds.—Buffalo Union and Times.

Protestants all have a longing for that word "Catholic," which they repudiated with such scorn a few centuries ago, but which apparently they would now willingly assume again if they could. Here is Bishop Vincent, of the Methodist Church, who, in addressing the students of the Boston University Theological school the other day said: "I never mean to forget that I belong to the Holy Catholic Church. When I see the other Churches—the Anglican, the Baptist, etc.—what they are doing, how they are growing and progressing, I feel proud to again reiterate," he went on to say, "that I belong to the Holy Catholic Church. I belong to the M. E. branch of the holy Catholic Church, which comes as near to the heart of it all as any. I am as much a denominationalist as I am for the sole purpose of helping the Holy Catholic Church." "Holy Catholic Church" is good. But which is the Holy Catholic Church? There is, and ever has been, but one, and we are quite sure that Bishop Vincent is mistaken and that he does not belong to it.—Baltimore Mirror.

Secular education and crime if they have not the relation of cause and effect, at least show a remarkable parallelism. In France the increase of crime amongst juveniles since the establishment of secular education, has become strikingly noticeable. In this country crime is increasing out of all proportion to population. An increase of 847 suicides for 95 over the preceding year and of 750 murders is a black record. Secular education was supposed to be a panacea for these ills.—Church Progress.

The annual meeting of the New York branch of the Catholic Club, which is composed of clergymen of the Protestant Episcopal Church of America, was held in this city on January 9. Reverend P. A. H. Brown presided. Reverend Arthur Richie made an address in favor of the maintenance of a clerical union for the defense of Catholic doctrines and practices in the Episcopalian denomination, and the Reverend Alfred Mortimer and the Reverend James O. S. Huntington spoke in advocacy of the practice of confession. In one way we sympathize with these gentlemen, trusting that they are sincere and that they have gone as far on the road to truth as the light as yet given to them has led them. But, in another way, we are earnestly opposed to them, for not having the power of the sacra-

ments, their "Holy Communions" are bogus and neither they nor the misled penitents who confess their sins to them are apt to be benefited by their imitation of penance. The cowl does not make the monk, neither does the assumption of the name of Father give participation in the sacrificial offering and sin-forgiving priesthood of Christ. We all know what happened to those unanointed, who, of old, in good faith, attempted to touch the Ark, even to steady it when they thought that it was about to topple over. The priest who sits in the confessional has full need of the grace of his office, and one who is not a priest is in deadly peril there.—N. Y. Catholic Review.

#### LEAGUE OF THE SACRED HEART.

General Intention for February.

THE REVIVAL OF THE CHRISTIAN SPIRIT.

Messenger of the Sacred Heart.

"Of all the gifts that the infinite bounty of God can bestow on men, the one He prizes most and the most necessary for us, is undoubtedly the gift of His own spirit. If, by the destruction of modern heathenism similar to that which followed the overthrow of idolatry of old, this miracle will be brought about only by a new outpouring of that Spirit which, coming down upon the apostles at Pentecost, made new beings of them, and enabled them to renew the face of the world. *Emittes Spiritum tuum et creabuntur, et renovabis faciem terre.*"

"But was not the sending of that Divine Spirit to the inmates of the Conaculum an act of the Saviour's love? The source whence that life-giving flood poured into the hearts of the apostles was the adorable Heart of Jesus; and if it is to flow again over this parched earth of ours, it can spring from no other fountain-head. Hence it is that from the Heart of Jesus we must ask this grace. Of all the prayers we can address Him there is none more in keeping with His own desires."

But what are we to understand by this *Christian Spirit* which is the object of this month's general intention? We meet frequently in ascetic authors with the expressions *the Christian Spirit*, *the Catholic Spirit*, *the Spirit of Faith* and others similar.

They all relate to the dispositions with which the Holy Ghost endows faithful souls, where, by sanctifying grace, He has taken up His abode. Never does He remain inactive in the soul of the Christian. Unceasingly does He work therein to fashion it to the likeness of Jesus Christ; to make it feel, desire and love whatever the Heart of Jesus desires, loves and feels. He creates in the soul, which is docile to His influence and to divine promptings, God-like faculties which enable it to perceive and have a liking for objects which are beyond the reach of the senses. These faculties and heavenly aspirations, taken in their complexity, go to make up what is called the *Christian Spirit*. St. Paul terms them simply the *Spirit* in those of recurring passages of his epistles, where he shows the spirit within us struggling against the flesh, and endeavoring to win the now man over at war with the old. The strength of these heavenly instincts alone is able to overcome the violence of the animal instincts from which no mortal is exempt.

The more pliant the soul is under the action of the Spirit of Jesus Christ, the more does the Christian Spirit develop and expand. If, on the contrary, the soul prefers to follow blindly the lead of carnal instincts and the lights of mere human wisdom, the influence of the Spirit of Jesus Christ will go on diminishing with it, and even before that divine Spirit has been driven forth by sin, the soul may be said to be gradually losing the use of it all as we must use every endeavor to determine the Divine Heart of our Lord to diffuse in abundance, proportionately to our wants, in our own hearts first, and then in the hearts of all Christians, that Spirit which will renew the strength of their souls and enable them to regenerate the world.

We must not deceive ourselves: there is no other efficacious remedy for the evil which is destroying society. It is not any given disorder that is bringing us to ruin, nor the ambition of any man however powerful, nor the pernicious influence of any depraved writer, nor the shortcomings of any political administration. These are all secondary causes, whose influence would not penetrate beyond the surface of the body politic if the body politic were not being eaten away at its vitals by a mortal evil, from which all these outward evils derive their power for harm. This great evil is the withering away of the Christian Spirit and this decline entails the destruction in modern society of every moral and religious sentiment.

No soldier is an honor to his uniform nor to his colors if the military spirit be not vigorously alive within him. The Christian spirit is just as necessary for the soldier of Jesus Christ; and we are all soldiers of Christ.

In the words of the holy man Job: *The life of man upon earth is a warfare.* That warfare begins with man's earthly career and ends only with his last breath. The enemies he has to encounter are the world, the devil and the flesh. It is for this reason that the Christian, when he is regenerated by the holy waters of baptism, renounces Satan and all his pomps and all his works, and chooses for his leader Jesus Christ. He is then, but a recruit, whose courage is yet untried, without experience, and who has

never undergone the hardships of active service.

But when at confirmation, the sign of the cross has been traced upon his brow with holy chrism, he becomes a perfect Christian and a soldier of Jesus Christ. Much now will be expected of him, for henceforth he is to fight under the banners of his spiritual Leader, Jesus Christ. He must bear the brunt of the battle and all the attendant trials of a soldier's life. "Wherefore," says the apostle, "take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice."

The world is the enemy of the Christian, and the soldier of Christ lays no claim to it as his country. His allegiance is with Christ, who has forewarned him: "If the world hate you; know that it hated me before you. If you had been of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." The spirit of the world is, in fact, so antagonistic to the spirit of the Christian that our Lord knew how useless it was to pray for its reformation: "I pray for them: I pray not for the world, but for them whom Thou hast given me, because they are Thine."

The flesh is the enemy of the Christian—an enemy ever present by which he will be confronted as long as the soul bears about with it this body of corruption. The victory over the flesh, with God's grace and at the price of incessant vigilance, will be a glorious one. "O how beautiful is the chaste generation with glory! for the memory thereof is immortal: because it is known both with God and with men. When it is present, they imitate it; and they desire it when it hath withdrawn itself: and it triumpheth crowned for ever, winning the reward of undivided conflicts."

But even when the spirit of the world is vanquished and the flesh subdued, there yet remains the arch-enemy of mankind: "For our weakness," says St. Paul, "is not against flesh and blood; but against principalities and powers; against the rulers of the world of this darkness; against the spirits of wickedness in the high places."

The Christian spirit is the antithesis of the spirit of the world, of the spirit of hell, and of the spirit of the flesh. The soldier of Christ, to deserve his noble title, must be, before all, animated with the *Christian Spirit*, which inclines him habitually to think and to act like his Divine Leader and King.

That same Christian spirit, which is the ultimate perfecting of the intellect and of the will, must be acquired by societies or nations not otherwise than it is acquired by individuals, that is to say, by the constant practice of the virtues of Christianity. This spirit was the bulwark and glory of the primitive Church, of certain periods in the Middle Ages, of the famous *Reductions* of Paraguay and of every nation that ever chose Jesus Christ as its King.

The Reformation so-called, Voltaireanism, the Revolution and modern Rationalism have all in turn used every endeavor to stifle that divine flame kindled in the bosom of Catholic nations.

Alas! Satan has succeeded but too well. The Christian spirit finds no place in modern codes of law, nor in the constitutions or the body politic of nations. In the bosom of families it is to be met with at rare intervals, while from many a domestic circle it has wholly disappeared.

During this month of February all the associates of the League, throughout the world, are to unite in beseeching the Adorable Heart of Our Lord to send His Spirit upon all individual Christians, that they may direct their every-day actions and thoughts to the one great end of their eternal salvation; that they may consider all worldly advantages and disadvantages, in the light of Eternity, as a means to that end; that they may look upon the world itself as an exile, and on heaven as their home; that this life in their eyes, illumined by faith, may have no further attraction for them than the battle-field has for the soldier who loves his country and his king, who is eager to enter upon the struggle, and if needs be shed his blood for the glory of his father-land; who, in a word, is willing to await patiently the hour of the triumph when his Leader will reward him with an imperishable crown.

The associates are to pray, moreover, that the same Christian spirit, passing from the individual to the family, may impart to it a new life: that the relations between parents and children and all members of the Christian home may be modelled on those of the Holy Family upon earth; that the children's eternal welfare be not sacrificed to some transient worldly advantage, either in the matter of education or of a more desirable settlement in life; that children may bear in mind that their parents hold the place of God over them, and parents, on their side, that the brightest jewels in their crown in heaven will be the souls of their children saved.

They are finally to pray that there may be a renewal of the Christian spirit in the hearts of nations setting its imprint on their mutual relations as members of the great family of Christendom, that in their councils might may not usurp the place of right, that the weak may be protected and not oppressed by the strong, that righteous-

ness is the path to their true greatness, for justice exalteth a nation; but sin maketh nations miserable."

That in enacting their laws, while aiming at the temporal well being of citizens, States be not oblivious of their duty to facilitate the attaining to the supernatural end of individuals, instead of raising barriers between the creature and the Creator: this, likewise, should be our prayer; that laws sanctioning divorce be abolished, and man seek not to put asunder what God has joined; that tyrannous laws depriving the parent of his right of having his children receive a religious education while they are being instructed in secular science be rescinded; in fine, that the rulers of nations accomplish the mission confided to them, and respect the authority of God, so that theirs, in turn, may be respected by men.

If this, our fervent prayer, be not answered forthwith, let us not be discouraged but persevere. Neither let us be discouraged at the sight of all the evil that encompasses us on every side. There are now a-days many enemies of Jesus Christ, the timorous and indifferent Christians are even more numerous, but there are also valiant souls, animated by the old Christian spirit, who are ever in the van fighting for their Divine Leader.

Thanks to that spirit, they submit their intellects with joy and alacrity to the teachings of the infallible Church, they found admirable works which expand and flourish, works which scarcely find their counterpart in the most glorious of bygone ages.

Societies for the evangelizing of the heathen, charitable associations, a thoroughly Catholic press—such are a few of the grand works which have been called into existence or improved upon by Catholics of the nineteenth century; and all orders in the Church, Bishops, priests, religious, laymen, under the guidance of Pontiffs, such as Gregory XVI., Pius IX. and Leo XIII., have had a share in the bringing about of so much good.

Many Catholics lose heart when they contrast the great army of the wicked with the mere handful of earnest souls. But there is really no cause for despondency. Quite the contrary: the spectacle witnessed during the last fifty years should revive our hopes. But a few thousand souls, impelled by the Christian spirit, have sufficed to work so many wonders. Let us continue to strive for the good cause, to suffer and to pray, and we shall succeed in bringing back to our Divine King, Jesus Christ, whole peoples who have sought for saviours from amongst men, and who keenly feel the want of truth, charity and peace.

#### PRAYER.

O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer: in particular that the Christian Spirit may again hold sway over our families, and may once more permeate the laws of Christian nations. Amen.

- Regne Social, p. 48.
- Regne Social, p. 121.
- Job, viii, 13-14.
- St. John, xvi, 18-19.
- St. John, xvi, 20.
- Wisdom, iv, 12.
- Ephes, vi, 12.
- Prov., xiv, 34.

#### LEO THE EDITOR.

The Pope a Careful Reviser. With the Head of a Healthy Journalist.

According to the rumors from Rome the Pope is now finishing a new Pontifical document addressed to the dissenting churches, and claiming the supreme authority of the Holy See from the time of St. Peter.

And just here it may be interesting to note how the Pope gets out his encyclicals. Leo XIII. at first studies his subject. When he forms the outlines of it in his head, he sends for one of the Cardinals or prelates who are in his confidence, explains his general plan to him and requests him to develop it. This Cardinal or prelate whom the Pope selects for his collaborator is always a most eminent theologian. He works out and amplifies the rough draught which the Pope confides to him. When this is done he brings it to his Holiness, who gives it the first revision, adding to it, correcting it or making excisions, as his judgment dictates.

When the Pope is satisfied with this first study he turns the matter over to his "Secretary of the Latin Letters," whose function it is to translate the Pontifical documents into Latin. This prelate is a distinguished Latinist. When he receives the first text of the encyclical, which is always in Italian, he stretches it out in long and elegant Latin periods. This done, the document is printed in the printing establishment of the Vatican. The Pope then gets the proofs of it, and immediately begins to revise and correct it. Leo XIII. is hard to please in this matter. He is very particular, and often passes sleepless nights meditating over the cadence of a period. It is not the perfection of style alone that he aims at; he takes the greatest care to present his thoughts in all their shades and shapes, fearing to let a single word go beyond his idea and thereby leave room for false interpretations. Sometimes the Pope sends the encyclicals to Cardinals and other high ecclesiastics with the request for their opinions. These learned men read carefully the Latin text and return it to the Pope with their observations.

The Pope's proof, loaded with notes, additions and excisions, is finally sent to the Vatican printers, who return it

to his Holiness in its final form. At last the Pope has his encyclical in proper shape; but it frequently happens that Leo XIII. keeps it locked up for months before giving it publicity. He watches the current of public opinion, and waits for a favorable chance to bring out the carefully prepared document, because an encyclical presented at an unfavorable moment creates little or no impression. That is just what happened to the first encyclical of Leo XIII. upon the Union of the Churches, addressed to "Princes and Peoples." It came out on the very day that President Carnot was assassinated, and the newspapers were hardly able to give it more than a couple of lines.

Up to the time of Leo XIII. the encyclicals were almost always addressed "To the Bishops and Faithful in Communion with the Holy See," but the coming encyclical will be "To All Christians;" and in reality it will be addressed to dissenters rather than to Catholics, because it is the former that the Pope wishes to reach with the view of converting them.—*Courier des Eats Unis.*

#### BRINGING PROTESTANTS TO CHURCH.

It is certainly ill judged, says the *Catholic Citizen* of Milwaukee, to invite Protestants to visit Catholic services for the gratification of their mere idle curiosity. And it is doubtful whether the viewing of Catholic ceremonies without any previous knowledge or intuition of their meaning favorably. Not understanding the words or the movements of the priest at the altar, they are apt, in the conceit of ignorance, to have their prejudice respecting the idolatry and superstition of the Catholic Church confirmed.

So intelligent an observer as Macaulay, on his first visit to a Catholic Church during Mass, describes the services as "mummeries." Subsequently, while in Rome, he seems to have informed himself as to the meaning of the ceremony, and, as a result, his diary exhibits more liberality and teachableness. He notes his attendance for some mornings at the sacrifice of the Mass, and chronicles that he is "now pretty well able to follow the service" in a prayer book.

There are some Protestants who are Catholic in feeling and instinct. To such the services of the Church are an attraction and an incentive to investigation. Burnett, author of the "Path Which Led a Protestant Lawyer to the Catholic Church," was decisively impressed by a midnight Mass at Christmas. But he had previously devoted much time to reading religious and controversial works, and was, perhaps, already intellectually convinced.

There is a solemnity and religious awe about the Divine Sacrifice that will not fail to impress a certain class of minds; but those minds are very rare among Protestants. It is usually apathy, callousness, idle curiosity and worldliness that are willing to witness the Catholic ceremonies. Instances of sudden conversions upon beholding the lighted candles, the incense and the imposing ceremonies of the altar, are chiefly confined to works of fiction.

#### Another Forgery.

Bishop Montgomery has taken the trouble to write to Rt. Hon. W. E. Gladstone as to the authenticity of a statement attributed to him by the "patriotic" forgers. It ran as follows:

"No more cunning plot was ever devised against the intelligence, the freedom, the happiness and virtue of mankind than Romanism." Mr. Gladstone replied: "Right Rev. and Dear Bishop: I think it a duty at once to answer your inquiry. It is hard to answer for a period of sixty years in active life, but to the best of my knowledge and belief I never wrote and never could have written the words which you cite. I disapprove of them highly. With my best respects, your obedient and faithful servant, W. E. Gladstone."

"Hawarden, Dec. 16, '95." This is only one of an innumerable brood of A. P. A. forgeries.

#### DIOCESE OF HAMILTON.

Special musical Vespers Sunday evening in St. Mary's Cathedral attracted an immense congregation. So great was the crowd that numbers of people were unable to get inside the edifice. The leading attraction was Miss Adele Strauss, the celebrated soprano of New York. Although she sang but one number, the Gounod "Ave Maria," it was easily the best of the evening. She possesses a very powerful as well as clear soprano, and it is evidently cultivated to the highest point of vocal art. Had applause been allowable in the cathedral, Miss Strauss would have been given an ovation. Mr. J. W. Hamann played a very sympathetic violin obligato for the solo.

Mrs. Mackelcan and Mr. W. A. Spratt sang Gounod's "O Salutaris" with good effect, and Miss Rose Young, late of Chicago, made her first appearance here as a vocalist in a trio "Sancta Maria" (Oven), in which Mr. J. P. Egan and Mr. James McPherson also took part. Evident lack of practice detracted in a measure from the beauty of this number. Miss Young is the possessor of a sweet, silver soprano of great flexibility, which is heard to advantage in floral passages. The choir sang several selections from Gounod's "Messe Solenne" in a way that showed careful training and a capital arrangement of voices. Mr. D. J. O'Brien presided at the organ with all his usual judgment and ability. He was assisted in the music by a small but effective orchestra consisting of W. Anderson, L. Lomas, W. Oatler and Thos. Steele, 1st violins; Bates, D. Anderson and Jos. Chertier; violoncello; W. Bartmann; bass; J. Locke; clarinet; W. Howard.

The collection was in aid of the choir fund.

When we give ourselves up to our passions we plant thorns round our heart.

Vocal prayer is the chaff, while mental prayer is the grain.