

love for her own land, in her vivid recollections, in the midst of all her triumphs, of the little home in Chambly. And there is something very gratifying for Canadians in the fact that she, their Canadian nightingale, the world renowned *prima donna*—has trod the boards and faced the footlights unharmed, and that in these degenerate days of easy morality, she sets the example of a devoted wife, a fond mother and a good Christian. Not less gratifying is the Queen's friendship for Albani. "I sometimes think," she says, "it is because I am a Canadian that Her Majesty has always treated me so well, for the Queen is possessed of great love and affection for Canada, more than people imagine." They are pretty peeps, those which the great singer gives us into the royal castles, the *tableaux vivants* at Balmoral with all the young Princes and Princesses, and the musical hours in the drawing-room, where she sang ballads to the Queen and to the sad, sweet Empress Eugenie—who is, by-the-by, another old pupil of the Ladies of the Sacred Heart. "The Empress often speaks of her son," says Albani, "and she has grown old, so old her hair is white now, and her figure is stooped, and her face all wrinkled." On one occasion Albani had sung several songs, and turning over a page came to "*Rends moi ma Patrie*." She asked the Queen if Her Majesty would like that sung. The Queen approached the piano and whispered: "Yes, for me; but do not sing it now in the presence of the poor Empress. She has lost her country you know." Among Albani's pleasant reminiscences of the charming curial retreat which she and Mr. Gye possess in the Highlands is that of having entertained Her Majesty at tea.

Sir John and Lady Macdonald called upon the *diva* soon after her arrival on Thursday morning, and invited her to be their guest at Ernscliffe during her stay in Ottawa, an invitation which Madame Albani has accepted. Some people here are wondering how the Ottawa Club, which has just made itself so celebrated, will regard this matter—as among its exclusive members are certain individuals who are in the way of meeting the Premier's guests—and A. J. S. father having taught music for a living, and Albani herself, being indisputably a "self made woman," may place her without the pale of their recognition. However, some great minds are illogical—and there is just a possibility that after seeing the album and the autograph letter sent by the Queen to Madame Alban Gye, the Ottawa Club may make an exception in the *prima donna's* favour, and may possibly bestow upon her their own photographs as those of the founders of a Canadian aristocracy of ten years growth. "*La jeunesse doree a la belle Lajeunesse*."

Officers in the Royal Navy who are of Canadian birth are not yet so numerous but that we follow their movements with interest. It is therefore with feelings of genuine pleasure that his many friends in Canada will learn of the promotion to be commander of H. M. S. "Forward," of Lieutenant Scott Gray, the son of Hon. Judge Gray, of British Columbia, one of the "Fathers of Confederation," and the nephew of Mr. Harry St. Alban Ormond, the popular representative in Montreal of the Department of Marine.

OLD MORTALITY.

WHAT IS A "VISIT AD LIMINA"?

For the Review.

This *Visit*, as it is called, to the Threshold of the Apostles, means to the Churches of SS. Peter and Paul in Rome, where the bodies of the Holy Apostles rest. The *Visit* received the name of *ad limina* because those who came to visit from all parts of the world, kings, princes and nobles, as well as poor unknown pilgrims, were accustomed to pause awhile at the entrance and prostrating themselves, reverently kiss the threshold before entering. In William of Malmsbury we have an account of the visit of King Canute to the Threshold of the Apostles in 1027. Charlemagne went there four times, and was crowned there by Leo III.

The obligation of bishops to visit the sacred *limina* can be traced back to the earliest times, and it is supposed to have originated with the immediate successors of the Apostles. The earliest decree we have on the subject is from Pope St.

Zacharias. A.D. 748, but the very wording of it shows clearly that it was already an old established custom "*juxta sanctorum patrum et canonum statuta*." The origin of the custom is attributed by some to Pope St. Anacletus, the fourth successor of St. Peter, who completed the oratory over the Sepulchre of the Apostles.

According to the decree of Pope St. Zacharias all bishops were obliged to come to Rome once every year on the ides (17th) of May, or at the feast of SS. Peter and Paul (20th June).

Pope Sixtus V. by the Bull, *Romanus Pontifex* published the 20th Dec., 1585, greatly modifies this obligation. He ordained that the bishops of Italy should come to Rome every three years. Those of the rest of Europe and the shores of Africa every five years, and those of the New World every ten years. He inserted this clause in the consecration oath of bishops and renewed the *chirographum* or signing with his (the new bishop's) own hand the oath aforesaid. He also extended the obligation to all prelates, priors, abbots, delegates and prefects having quasi episcopal jurisdiction. The visit *ad limina* comprises also a complete exposition of the state of the diocese or district, and a full account of all concerning the spiritual welfare of souls. This is to be made out according to a formula prescribed by Benedict XIV. in 1740. It is presented for examination to the Sacred Congregation of the Council by whom it is presented to the Pope.

M. F. HOWLEY.

JOHN BOYLE O'REILLY ON "THE SALOON."

The following address was delivered at the last convention of the Catholic Total Abstinence Union of America. They are the words of a sound Catholic, a patriotic Irishman, and a foremost American man of letters. As such they merit the earnest consideration of every Catholic and every lover of his country:

"I cannot find words in which to thank you for the manner in which you have received my name. I have observed to-night that it does not need wine to give eloquence to your speakers or enthusiasm to their audience.

I was asked to respond to a toast to the Catholic total abstinence press of America, and I regretted the limitation upon the toast because, although you have in your body and in your own special press a better exponent of your principles than I am, still there is no press in America to-day, Catholic or Protestant, that is not wholly yours. No American, Catholic or Protestant, has any adverse criticism of your convention to offer. Before you, prejudice, class and all the minor divisions of men drop their arms. Even the men of the three R's could find no fault with your 'Rum and Romanism' to-night, and as to your 'Rebellion,' you are rebels only against the government of want, woe and wickedness. A man falls into alliteration naturally in talking about Burchard. As one of the speakers this evening has said,—I think it was my wise and honoured friend, Father William Byrne, the Vicar-General of Boston,—I repeat that to your moral example and influence is due confessedly greater temperance than is enforced by your organic body. To Americans of Irish extraction particularly, your organization is a source of pride and pleasure, for those who are of Irish extraction or birth and who are American citizens, know that your mission is necessarily largely directed to their people. Yet they come from no dissipated or immoral stock. They come from a country whose morals compare favourably with those of any country in the world.

Why is it that the slur of intemperance should be so constantly cast on the expatriated or emigrated Irish is a question of deep interest to men outside of your body. In the times of freedom in their own country they were never a drunken people. No missionary to Ireland, until comparatively recent times, has reported them as being a drunken or intemperate people. And yet, because of their hospitable and warm-hearted natures, they may have been open to that charge.

But in the days of their freedom, when they made their mead, ale and whiskey, the Irish people were a sober people. When the government took away from the people and placed