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The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt, Deo, --Matt 22: 21.

Vol. II

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Notes.

We are sorry to learn that Mr. John Gilmary Shea who fell and injured his knee a short time ago, is yet confined to bed at his home in Elizabeth, N. J., the nature of his injury being more serious than at first supposed.

The refusal of the Dominion Government to interfere with Mr. Mercier's Bill for the restoration to the Society of Jesus of the equivalent of its estates confiscated at the conquest, is no more than every thinking man expected. And the howl being raised by the Ministerial Associations and the Orange Lodges amounts only to so much "wind," a quality possessed in about equal measure by the two institutions.

The following letter addressed to L'Abbe Biron, who made a sensational speech last month before the St. Jean Baptiste Society of Worcester, Mass., will probably throw some light on the "undoubted authority" which the N. Y. *Freeman's Journal* professes to have for its contention that the French-Canadians are favourable to Annexation:

BISHOP'S PALACE, THREE RIVERS, Que.

"January 10, 1889.

"I received yesterday an extract from the *Travailleur*, of Worcester, which gives you as authority for an opinion expressed by me, concerning the annexation of Canada to the United States, which makes me speak contrary to what I think on the subject. I conclude that the *Travailleur* misunderstood what you said, and that it has been led into error by the telegram which it is said to have received from Three Rivers. Therefore I pray you to make the following correction: I have never expressed, nor have I made known either in Three Rivers or elsewhere, any annexation *penchant*, for the good reason that I have never had any such feeling. It

is true that I have said both here and in the United States, upon several occasions, that I have considered in common with Canadian clergy and our ablest public men, that the emigration of French-Canadians to the United States was a weakness to the province of Quebec; but I never said that I had ceased to regard this emigration as such, because I yet consider it one of the most alarming symptoms of our future nationality. It is also true that our statesmen and clergy have done all in their power to arrest and wipe out, if possible, this emigration of our compatriots towards a strange country, and as I had to admit our inability to stop it, I concluded that Providence had some wise mission whereby such emigration would be favourable later on to our people.

Then, touching annexation, I alluded to that question in quite a contrary sense to that given by the *Travailleur*. I said that it will not be Canada which will be annexed to the United States, but rather a portion of the United States which will be annexed to Canada. In support of the theory, I advanced the opinion of several eminent men in the United States and Canada that there would happen on the North American continent something analogous to that which took place in Europe at the time of the dismemberment of the Roman Empire. In the more or less distant future, and for causes already apparent, the American Republic will be divided into several independent states and it is not improbable that a portion of this last republic will seek annexation to Canada in order to form a great independent state.

Such is, in a few words, the idea which I expressed on the subject in order to show that the French-Canadians should guard with a jealous care their nationality; that is, their language, their faith and their morals, in order that these may, in turn, be imparted to their children. I never said, however, that the Canadian confederation was but a house of cards, that it would soon disappear and that the 800,000 French-Canadians who are in the United States would come to our aid and protection against Anglo-Saxon hate and prejudice. I protest against such an imputation, which is injurious to my country, disloyal to the mother country and unworthy of the proverbial loyalty of the French-Canadian people. Praying that these misrepresentations regarding my views of the annexation of Canada to the United States will be corrected.

I am your obd't servant in
Jesus Christ our Saviour,

†L. F.

BISHOP OF THREE RIVERS.

So much for *one* Bishop of French-Canada, and the *Freeman's Journal*, the *Milwaukee Catholic Citizen* and others of their way of thinking, may rest assured that Bishop Lefebvre voices the sentiments of his brethren in the episcopacy and of both the priests and laity of the Province of Quebec.

Church in Canada.

HISTORICAL NOTES.

THE PARISH OF SARMA.

The first priest who visited the mission of Sarma was Rev. L. J. Fluet, the curate of Sandwich, Essex Co. This is stated on the authority of an old resident, Mrs. Ignace (auslet, who was married by that reverend gentleman. Afterwards Father Fernet, who was stationed at St. Peter of Raleigh, on the river Thames, favoured this remote mission with a few ministerial visits. After him came Father Duranquet, a Jesuit, who built the first place of worship here, about 1840. He was followed by Father Montcoq, a young French missionary, who attended Sarma and the surrounding missions from the year 1854 till 1856, on the first of which after attending a sick call at Algonac, Michigan, on re-crossing the river St. Clair, he met with a watery grave. In August, 1856, the Rev. F. F. Kirwan came from London and was the first resident pastor of Sarma. He built a frame church, and used the old chapel as his residence. He left in September, 1864. He was succeeded by Father Kilroy, a graduate of the University of South Bend, Indiana. This reverend gentleman established Separate Schools. He also purchased a fine lot and house, which he gave over to the community of the Sisters of Jesus and Mary, of Montreal, and obtained a colony of said Sisters to start a convent in Sarma, and take charge of the girls' parochial school there. He left in January, 1869, and was succeeded by Father Beausang, who was removed in January, 1874. His successor was Rev. Father Boubat, who during his pastoral ministration built a school-house for the boys on an adjacent lot, which had been bought by his predecessor. He was removed in May, 1877, when the present pastor, Rev. Joseph Bayard, was appointed to take charge of the mission. During Father Bayard's incumbency a fine brick church has been built at a cost of \$18,000. It was completed and opened on February 1st, 1880.—*The Mnt.*

CARDINAL WELD.

The following is an extract from Cardinal Wiseman's funeral sermon over the remains of "the first Canadian Cardinal," a sketch of whose life was given in these columns some time ago. After stating that Bishop Macdonell, Vicar Apostolic of Upper Canada, had solicited and procured the nomination of Dr. Weld as his coadjutor, and that, consequently, he received the episcopal consecration on the sixth of August, 1826, Cardinal Wiseman proceeded:

In accepting this office, there could be certainly no room for ambition. It would lead him into a far country, where, for the rest of his days, an ocean would roll between him and all that was dear to him on earth. The field of his exertions would have been, in great measure, a district but lately colonized—very unsettled, and unprovided with many of those resources which long custom had rendered almost indispensable for his happiness. In fact, it was at the risk of life that he consented to accept his nomination: for already was his constitution enfeebled, and unequal to the unhealthy climate of so cold a latitude. The remonstrances of his domestic and medical advisers, and the business of his new district to be transacted in London, joined to other causes detained him three years in England; but though it delayed his departure from time to time, he never abandoned the intention of proceeding to America. In the meantime he was not unemployed. He could no longer discharge the public duties of the ecclesiastical state; but he found means of compensation by assuming a charge which enabled another to fill his place. He retired into the convent of Hammersmith, and devoted himself to the spiritual direction of edifying the community. But Providence now designed him for a higher dignity, and a more extensive circle of usefulness. The health of his beloved daughter required the experiment of a milder climate; and he took the opportunity of accompanying her, to visit, before leaving Europe, the tomb of the Apostles. He had not been long in Rome before he was invested by Pope Pius VIII., with the dignity of Cardinal. His nomination took place on fifteenth of March, 1880.

THE RIGHT REV. JOHN NICHOLAS LEMMENS, BISHOP OF VANCOUVER ISLAND AND ALASKA.

Bishop Lemmens was born on June 3rd, 1850, at Schimmort in the province of Limburg, Holland. Feeling himself called to a missionary life, he entered the American College of Louvain, Belgium, in October, 1872, where he completed his theological studies with brilliant success.

He was ordained a priest on March 20th, 1875, at Brussels, by the Papal Nuncio Mgr. Catani, who has since been raised to the high dignity of a Cardinal. Before he completed his theological studies Mgr. Lemmens had selected for his portion the arduous missions of the diocese of Vancouver Island, and shortly after his ordination was preparing to start out for his future field of labour, but was stricken down with hemorrhage of the lungs and compelled to postpone his departure until the following year, 1876, when, in company with the Rev. Father Nicelaye, now also a devoted missionary among the Indians of the west coast of Vancouver Island, he landed at Victoria on August 21st.

He was first appointed to Nanaimo, visiting at the same time the various Indian tribes on the north of the Island. In 1882 he was appointed rector of the Cathedral at Victoria, and in 1888 was sent with Father Nicelaye to the north west coast of Vancouver Island, to engage in missionary work among the Indians.

When the painful necessity arose for choosing a successor to the lamented Archbishop Seghers, the clergy of the diocese were unanimous in their option for Father Lemmens. Archbishop Seghers himself on more than one occasion said that Father Lemmens should be his successor. The Bishop-elect is a profound theologian, upon whose decisions the clergy know they can rely; he is a splendid scholar; being acquainted with many of the ancient and modern languages, he is well qualified as an administrator, and is thoroughly conversant with the requirements of the Indian missions which form the greater part of this diocese. He is familiar with the languages of the various Indian tribes of Vancouver Island, and is well acquainted with their customs and practices. He is an eloquent speaker.

CANON KNOX-LITTLE.

Fifty years ago the Church of England was still the "Church of the Reformation," and made claim to no greater antiquity than the closing days of Henry VIII. The study of the early Fathers of the Church was almost unknown, even in her Universities. "But a change has since come over the spirit of her dream. The Oxford Movement began with the novel theory that the Anglican Church was a branch of the Church Catholic. This gave rise to Ritualism which has developed into the High church of to-day. Some of the eminent leaders of this Movement were among the most brilliant minds in England. They sought, in the writings of the ancient Fathers, a knowledge of the earliest teachings of Christianity. They were surprised to find that the doctrine of the Apostolic Church was to-day the doctrine of the Church of Rome. Many halted in their search after truth and would proceed no farther. The grace of God with "Kindly Light" led not a few of the noblest and most earnest among them, into the one true fold of Jesus Christ. Others, indeed, saw not the light, but, filled with the flattering idea of a branch Church, they sought to engraft on the dry limbs of Anglicanism, the very doctrines, which its founders, three hundred years before, had publicly and sacrilegiously rejected.

Rev. Canon Knox-Little is one of the most prominent leaders of the High church party, to-day. He seeks to give variety to his present vacation by preaching missions, during which he loves to dilate on the beauties of Anglicanism and the antiquity of her doctrines, or rather, what he would fain have all believe to be her doctrines. Among other things he discourses eloquently on Baptismal Regeneration, Confession, with the absolution of the priest, and the Real Presence of Christ in the Eucharist. The airing of these doctrines in the Protestant churches of Toronto has produced more than ordinary excitement among the Low and Broad church parties within the Anglican Communion. Many of them are holding up their hands in holy horror. We can almost hear them exclaim in the excess of their zeal? Are not these the

distinctive dogmas of the Church of Rome? Are not these the very doctrines which "the glorious Reformation" freed us from, and have we not dutifully abhorred them ever since?

The High church party bewails their ignorance, The learned Canon, who has diligently studied the holy Fathers of the Church, solemnly declares these particular doctrines to have ever been the teaching of the Catholic Church. As a branch of that Church he also tells us that the Church of England holds them. The question naturally arises, has the Church of England taught these doctrines? From all sides, from men of every shade of opinion, except from the High church alone comes the same answer, No!

If Baptismal Regeneration is a doctrine of the Church of England we should expect to find some authority for it. Not many years ago the question came before the highest tribunal. The Rev. Mr. Gorham, who had frequently and publicly declared his disbelief in Baptismal Regeneration was offered an incumbency by its lordly patron. The High church party objected because of his want of belief. It was then authoritatively (as far as there is authority in the Anglican Church) decreed that Baptismal Regeneration was a mere matter of opinion which might be believed or not; and the minister was confirmed in his appointment.

If Confession too and absolution by the priest have always been the teaching of the Anglican Church, as the erudite Canon wishes people to understand, where are her children who seek the forgiveness of their sins in the Confessional? Why have the Confessionals disappeared from the churches and cathedrals of England? Why does that Church deny in the 39 Articles that Penance is a sacrament, and on the other hand, declare that it is but "a corrupt following of the Apostles" not ordained by Christ? The Anglican manner of teaching, we are led to presume, is not to build up but to pull down.

If the Anglican Church teaches, as the Canon and his friends would like to assure us, that the Body and Blood of Christ are really present in the Blessed Eucharist, and that it is a holy sacrifice, why in the name of all that is sacred, did she pull down and destroy the altars erected in the days of Catholic Faith, when the people did believe truly in the Real Presence and in the Mass? A sacrifice presupposes an altar, and in Anglican churches there are but tables. The Rev. Canon finds it impossible to be definite in his statements concerning the Eucharist, for the one only word which truly expresses the nature of the Real Presence, and which has been consecrated by use in the Church for centuries, from the day when Borengarius first demed it to the present time, is forbidden him by the very articles of his faith. He can give no explanation of what he means by the Real Presence. The word *Transubstantiation* silences him, for in the 39 Articles it is written "Transubstantiation (or the change of the substance of the bread and wine) in the Lord's Supper, etc., is repugnant to the plain words of Scripture."

To show that the belief of the early Church was in Transubstantiation, I will merely quote the words of St. Cyprian, (A.D. 250), "The bread which the Lord handed to His disciples, being changed not in its appearance but in its nature, was made flesh by the omnipotence of His Word."

To the learned and to every student of history, it is becoming more evident, as new light is shed upon the past and the testimony of the first centuries is brought to view, that the doctrines assailed by "the Reformation," and still held by the Catholic Church, were believed in the early ages by all Christians, and therefore, that the promise of Christ has not departed from His Church:—"Behold, I am with you all days even unto the consummation of ages."

D. J. C.

MONTREAL GOSSIP.

This week has been, as the novels say, "fraught with incident" to all patriotic Montrealers. In the first place there was the formal taking over of the Drill Hall on Wednesday, which was made the occasion of a magnificent demonstration in honour of Sir Hector Langevin. The Minister of Public Works has always been trusted and admired by Montrealers, but in these latter times he seems to have taken a sudden leap into popularity as well. The happy issue of the deepening operations in the channel, and

the completion of the Drill Hall, are facts of to-day which, entwined with the far off memories of Sir Hector's having laid the foundation stone of our post office, link the strong leader of the Canadians indissolubly to old Ville Marie. Sir Hector was the recipient of an address couched in terms of unaffected warmth, and of an exquisite bronze statue of himself, modelled by the distinguished Canadian sculptor, Hebert. To this expression of gratitude and good will the knight replied in worthy terms, referring to the statue he said. "It will remain an heirloom in my family, and long after I have gone and those whom I love and cherish have also passed away, I hope that if anyone asks whose likeness this statue is, it may be said that of a statesman, who, though a French Canadian, never forgot that he had to do good and justice to all, without distinction of race, religion or nationality."

Speaking of the Montreal Post Office reminds me that an announcement has been made to the effect that that somewhat depressing building is too small for the requirements of the town. This is not a subject for unmitigated lamentation. The Post Office has not become too small for the town, the town has become too large for the Post Office.

The banquet given by the Board of Trade on Wednesday night was in every respect a brilliant success. The presence of our already popular Governor General, of the Premier, and of a large contingent of the Ministers, contributed much to the eclat of the affair, but it must also be admitted that the material splendour of the banquet would be difficult to surpass in Canada, and that the decorations were so rich and so artistic as to be worthy of the gentleman who undertook to design them, Mr. Swett, the inimitable manager of the Windsor.

During his stay in Montreal Sir John took occasion to call upon his old friend, Father Dowd, with whom he had, as he expressed it, "a chat about old times." The Premier finds that Montreal has made immense strides on the path of progress since he was last here. While her husband was viewing the city, Lady Macdonald drove out to the Sacred Heart Convent at Sault-au-Recollet to visit the little daughter of Sir John's son, Mr. Hugh Macdonald, who is being educated by the Ladies of the Sacred Heart. Her Ladyship was most favourably impressed with the chaste beauty and marked simplicity which characterizes this celebrated educational establishment. The good *habitants* of Sault-au-Recollet are getting quite familiar with the sight of political "*gras bonnets*" in these days as Sir John Thompson is a frequent visitor to his daughters, who are being educated at the convent as is also the Premier of Prince Edward Island, to his, although probably the Misses Sullivan do not see their father quite so often as they will when the much talked of *subway* is *un fait accompli*.

Talking of the Convent at Sault au-Recollet brings me to Albani, our queen of song for she too was a pupil of the Sacred Heart, and it does not seem so *very* long ago to those who remember clearly since the days when the Sunday visitors were wont to beg to be allowed to remain for Benediction that they might hear little Emma Lajeunesse sing. How that glorious voice used to echo through the arched nave of the exquisite chapel the chapel that was, by the way, built by another distinguished pupil of the house Clara, Marchioness de Bassano.

From the sailing of the *Servia* on the 12th up to her arrival at New York, the Canadian people have been waiting to welcome their countrywoman, Madame Albani, and give the welcome, which if less noisily demonstrative than that accorded her in 1883, was none the less hearty and sincere. The news of her arrival, of her every movement seems to have permeated to the remotest parts of her native Province, and some small and by no means wealthy country towns have made wonderful sacrifices in the matter of subscribing to raise a sufficient sum to enable them to bring the *prima donna* to sit on their music stages. These sacrifices, alas! have been made in vain, for Albani's every day in Canada is taken up. There is something very touching in the great singer's

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 Malmesbury 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

in the hands of distillers the manufacture of these drinks and imposed licenses upon it, the people got their drinks only when they went to the markets, and at those times they took too much liquor. That was the real beginning of intemperance in Ireland. Intemperance went into Ireland with foreign rule and prohibition. The law of man sent intemperance among the Irish; and you are trying to take it out of them by a higher law than that of man, by the law of God.

Again, when they came to this country with all their homelands broken, with no money in many instances, strangers in uncongenial communities, the desire of the Irish for fraternity, for meeting their kindred and friends when they could, furnished the great opportunity for the liquor seller; his saloon became the accustomed place of meeting. You will find (and I say it as an outsider who has given the subject some consideration) that the saloon-keeper among the Irish people in this country is nearly always an emigrant. There are very few Irish-Americans born in this country who have gone into the liquor trade. The people coming here from Ireland were unskilled. The thousands or ten thousand industries which enter into the life of a prosperous nation were taken away from Ireland—the ship-building, the mining, the iron works, the carriage building, the potteries, the mills and the weaving, all those industries that Ireland had, even up to one hundred years ago, were swept away and the manual skill of the people was deliberately stolen from them. They were left with no opportunities whatever of acquiring knowledge other than that which pertained to the servile work of tilling the land, while the land was held by strangers. In Ireland a man with seven sons had seven farm labourers in his house; in Boston, for instance, the same man would have seven sons at useful and perhaps different occupations. That is the reason why many of the men coming from Ireland, notwithstanding they were provident, thrifty and ambitious, were tempted to go into the liquor business as a means of acquiring money rapidly. That is one of the considerations which I think ought to be remembered by your organization as a reason for dealing leniently with men in that traffic. But I believe that, of all the classes affected by it, the first to relieve itself from the influence of the saloon, is going to be the Irish-American class. [applause] because of those two facts: that we are not drunkards, that we come from no degraded or immoral stock; and because we are learning all the manifold industries and means of making an honourable living which are open to us in our American business centres. I thank you most sincerely for the attention you have given to my desultory remarks.

ROME, LONDON, CARTHAGE.

The beautiful letter in which the Cardinal Archbishop of Carthage addresses himself to the Cardinal Archbishop of Westminster is not less happy in its terms than in the occasion which calls it forth. Though there is what may be called a national and approved method of celebrating the approaching Silver Jubilee of His Eminence's Archiepiscopate—the freeing of his Pro-Cathedral from debt—many a minor gift will be laid at his feet. His virtues and his amazing mental activities have made him a conspicuous figure to all the world; and it is particularly fitting that the offerings now in progress should be inaugurated by the gift of the Father of the Faithful. The venerable Pontiff has no more devoted son than he who holds the mitre of Westminster—no more conspicuous brother among Bishops and Cardinals. His Holiness, by the gift of his medal, links together the Silver Jubilee of the Westminster Episcopate with the Golden Jubilee of his own Priesthood—an anniversary which could hardly recur in the case of the Cardinal Archbishop, who was an Anglican clergyman till after Joachim Pecci had been a priest for fourteen years and an Archbishop for eight years. Henry Edward Manning was exceptionally quickly raised to the purple, for he had been only fourteen years a Catholic, though nearly as long a priest, when he was appointed Archbishop by Pius IX., a Pope who loved him, and who recognized in him, immediately he saw him, the great qualities which were afterwards made patent to all the world. But Leo XIII., though a younger man than our Archbishop, is an older priest by fourteen years, and an older Bishop by twenty-two. It may be interesting to add

that the Cardinal Archbishop of Carthage, who completes the singularly interesting and historic trio, though still in the sixties, has already celebrated his Episcopal Silver Jubilee. During his stay in London last year he was called “a young man” by one who visited him, and who quoted the Cardinal Archbishop of Westminster as responsible for the phrase. “Younger than he as a man maybe,” deprecatingly exclaimed the Apostle of Anti-Slavery, unwilling to have even a conventional advantage, “but I am an older Bishop—tell him that.”

Rome, Carthage, Westminster three Sees filled by figures which lend fresh history to the Sees in return for the history afforded by such Sees to their occupants—what memories of the past do the three names conjure up, what hopes for the future! The letter of Cardinal Lavigerio intensifies those memories and redoubles those hopes. “I seem to listen to St. Augustine,” says Cardinal Lavigerio, in listening to Cardinal Manning. The sincere compliment may be as sincerely returned, and not merely on account of the locality which is common to the Samt of Hippo and to the Archbishop of Carthage. Nay, more, in listening to Cardinal Lavigerio we are listening to Pope Leo XIII., whose commission he has to speak. “I cannot now repeat to you without offending your modesty, all the assurances of confidence and esteem with which the Vicar of Jesus Christ was pleased to accompany this mark of his paternal affection.” Welcome words, indeed, to the multitudes who love our chief pastor and look to him as the great guide and exemplar of Catholics everywhere; and welcome words as preludes to what follows: “How I wish,” exclaims His Eminence of Carthage, “again to see the people of England, Catholics and Protestants; for the Protestants whom I came to know, and whom you taught me to esteem, appeal no less to my sympathy. It is impossible to doubt their good faith, listening to them and listening to yourself, I remember what you told me, how, for half-a-century, you lived out of the Catholic Church without ever a single doubt as to the truth of your belief, and how eagerly you turned to the truth, once you perceived it, to study it closer, to acknowledge it, to embrace it, I shall never forget, my Lord Cardinal, how you spoke of your former brethren, and with what charity.” This tenderness, so long evinced towards the possessors of a “fragmentary Christianity,” strikes the heart of the foreign beholder, who finds, on the other hand, that these “fragmentary Christians” are by no means the Freemasons of Italy or France or Spain—the open foes of the Lord. “Your English Protestants,” he goes on, “quite different from the rationalists of other countries, have preserved the Faith of their fathers in all the great doctrines of Christianity; they believe in the Holy Trinity, in our Lord's Incarnation, in his Redemption. They love and respect the law of God. Prejudices alone keep them apart from the ancient Church, which is ever mourning for them, and ever opens to them her maternal arms.” It is an invitation to unity from the Chair of St. Peter, made by a worthy mouthpiece, and on an occasion memorable to Catholics and Protestants alike—a great era in the life of one of the first of Englishmen. Sending the message of peace upon its way, we wish it with all our hearts God-speed.—*Weekly Register*.

Mr. Burnand, in his article in *The Fortnightly Review* on “Acting as a Profession,” gives a description of the morals of the stage which ought to frighten every careful father from the idea of having his daughter enter the profession. Mr. Burnand says that any well brought-up girl who goes on the stage in a minor capacity will be disgusted and leave it, or have her moral perceptions blunted. Mr. Burnand, the editor of the London *Punch*, who writes this, is a friend of Cardinal Manning and a devout Catholic.

The son of Justin McCarthy, M.P., of the same name and also a Home Rule M.P., and a brilliant literary worker, has met with a severe affliction and has broken down in health. He was engaged to be married to a lovely girl, the daughter of Mr. Toole, the famous comedian. A short time ago, Miss Toole contracted typhoid fever, and after a short illness died. The shock was so terrible to young Justin that he was prostrated, and his health seems to be completely shattered. His sister has taken him to Algeria, where their father will soon join them.

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LETTER FROM HIS GRACE THE ARCHBISHOP OF TORONTO.

St. MICHAEL'S PALACE, Toronto, 29th Dec., 1880.

GENTLEMEN,—

I have singular pleasure indeed in saying God-speed to your intended journal, THE CATHOLIC WEEKLY REVIEW. The Church, contradicted on all sides as her Divine Founder was, hails with peculiar pleasure the assistance of her my children in dispelling ignorance and prejudice. They can do this nobly by public journalism, and as the press now appears to be an universal instructor for either evil or good, and since it is frequently used for evil in disseminating false doctrines and attributing them to the Catholic Church your journal will do a very great service to Truth and Religion by its publication. Wishing you all success and many blessings on your enterprise.

I am, faithfully yours,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

FROM THE ARCHBISHOP OF HALIFAX.

HALIFAX, July 11, 1868.

DEAR MR. FITZGERALD,—

I have been very much pleased with the matter and form of THE CATHOLIC WEEKLY REVIEW. The high moral Catholic tone, the fine literary taste displayed make your paper a model of Catholic journalism. May it prosper much so long as it keeps to its present line.

Yours very truly,

C. O'BRIEN,
Archbishop of Halifax.

FROM THE LATE BISHOP OF HAMILTON.

HAMILTON, March 17, 1867.

MY DEAR MR. FITZGERALD,—

You have well kept your word as to the matter, style, form and quality of the REVIEW, and I do hope it will become a splendid success. Believe me, yours faithfully,

JAMES J. CARPENTY,
Bishop of Hamilton.

TORONTO, SATURDAY, FEB. 2, 1880.

They do say we are to have another No-Popery campaign. It is strange how much hard-earned experience people can forget in two years.

The *Mail* declares that it shrewdly suspects that Orangeism is a contrivance for tying the hands of Protestantism behind its back. The *Mail* is the antipodes of a certain Quebec paper which, they say, wants to be more Catholic than the Pope, and is having a hard time of it. The *Mail* would be more Orange than the Orangemen.

Of all the diatribes against the Jesuits which have yet appeared in the *Mail*, that of Saturday last is possibly the most recklessly villainous. If some one wanted a model of a tissue of improved premises, rankly-drawn conclusions, perverted history and good round falsity, he could not, in a year's reading, find a better than the article referred to.

The *Globe* believes Canada is to be congratulated on her happy situation. The fates before her are not stern, nor is it necessary that Canada's choice be made for some time yet, wherefore the *Globe* thinks Canadians should not be at all alarmed by any amount of Annexationist talk. All this is only the healthy development of public sentiment and is to be encouraged.

What one of the daily papers calls "a crying shame" was exposed in the Police Court the other day. It appeared in evidence that lads of 12 and 18 are freely supplied with liquor by some scoundrels. If the scoundrels alluded to can be proved to be licensees they should suffer the full penalty of the law and perpetual disqualification.

One of the city preachers, in trying to account for the immense diversity of religious opinion which is consistent with Protestantism, says: "distinct as the waves but one as the sea expresses the position of the sects." It would express their position if each wave were of different material, and, indeed, with different motion from that of its neighbour.

The seemingly unfortunate utterances of Mr. Edward Stanhope, regarding the European war-cloud, have set the daily papers asking conundrums about that very interesting article. The conundrums vary in size and density, and the answers have a very high limit of interpretability. One can figure from them nearly everything he fancies. One form, however, seems very concise, and the answer so terse and clear that we should not be surprised if it came near the truth.

Q. Is it to be peace or war?

A. It is.

THE ANNEXATION QUESTION.

A short time ago, when His Grace the Archbishop of Halifax returned from a visit to the United States, he expressed his astonishment at the general lack of information respecting the government and public life of Canada which prevailed in otherwise well-informed circles in the neighbouring Republic. It did not appear, however, from the published reports, that His Grace intended it to be understood that, in the circles referred to, he had met with any of our highly gifted brethren of the "fourth estate," though our columns last week gave indubitable evidence of the fact that our respected contemporary, the *N. Y. Freeman's Journal*, might, without injustice, have been counted in, and to-day it is our duty to present the claims of the *Milwaukee Catholic Citizen* for distinguished notice in the same category. There is no doubt some excuse for the ignorance of the American people concerning the institutions and the political system of their nearest neighbours. So long as their journalists entertain and gravely promulgate absurdly erroneous views of the state of opinion in Canada on the annexation question, so long the delusion that this country is only waiting a favourable opportunity to join the Republic will be the prevailing belief with the average citizen of the United States, despite the earnestness and the unanimity of Canadian protests to the contrary.

In the full light of this delusion the *Milwaukee Citizen* sizes up our country, measures off its component parts and happily disposes of its destiny in the brief compass of a twenty-line paragraph! "The opposition in Canada to annexation," say our contemporary, "may come from three sources: (1) England, (2) Orangeism, (3) the retrogressive element of French-Canadians." Mark the three operative forces upon which hangs the destiny of our country, and admire the wisdom of our mentor. But before the advancing tread of our brotherly invaders two of these forces ignominiously vanish, for in the next sentence we read that "the only element we would have to fight in securing a forcible annexation would be England." The soundness of this proposition is fully sustained by the profound reflection that

"once let an American army cross the boundaries and such Canadian opposition as there is would disappear." A slight dip into border history would teach our contemporary that such a procedure would be entirely without precedent. Heretofore, when an American army has crossed the boundaries it has not been the opposition in Canada, but the American army that has disappeared, and that, too, with more alacrity than dignity; and should "a forcible annexation" be attempted on such lines the *Citizen* may depend upon it that, true to its philosophy, history will repent itself.

We pass by the *Citizen's* exhibition of irritation at this journal for having mildly drawn its attention the other week to the incongruity of championing Home Rule for Ireland and advocating the forcible suppression of Home Rule in Canada. It has rather pleased us to observe that our contemporary is no exception to the generally received opinion that when one howls he must have been hit, and our feelings rise to the dignity of admiration when we read his calm and philosophical reflection that "there is a great difference between English rule in Ireland and the fraternal unity satisfied by a union of Canada and the United States!" Yes! We shall all admire that spirit of "fraternal unity," which would make war upon an unoffending neighbour, without even the formality of seeking a cause of quarrel, so soon as we have faith in the eternal principles of honour and justice, as well between nations as between men. Until then the *Milwaukee Citizen* must bear with our persistence in what it is pleased to call "An exemplary horror of Americanization," and perhaps submit to an occasional exposure of its own erratic notions and absurd misconceptions both as regards the relations of the United States to Canada, and of Canada towards England and the United States.

A funny feature of the Jesuit Bill discussion is to be found in a memorandum from the Montreal Ministerial Association calling on the Dominion Government to disallow the bill because its passage "constitutes a grave impeachment of the honour and even honesty of a deliberate decision of the British Crown." People have grown accustomed to hearing both the honour and the honesty of British Crown decisions challenged, and will not think the Crown unfortunate in having had its fortunes, in this instance, pass into the hands of men who are brave enough to be honest, even though the dishonesty they repair be a century old.

Boulanger, whose phenomenal success makes him at the moment the most remarked man in Europe, is denounced by his adversaries as "a mutinous soldier backed by priests and foreign capitalists." Meantime the Comte de Paris is full of hope and firmly convinced "that he will save France," and Boulanger declares that the present is "a bastard regime, in which all the institutions are those of a Monarchy, and which has nothing Republican about it except its name." Which looks as little as possible like favouring Monarchy. Yet public people so seldom say what they mean that he may yet land very near the Royalists lines for all his Republicanism. But the man who is "to save France" will be a miracle of moral courage and prudence.

We think the Evangelical papers are dealing too hardly with Knox-Little. He has really shown a great deal of self control in not having declared himself Pope to take the place

of the old article which was thrown overboard at the time of the lamented disturbances in the seventeenth century. His self-denial here is admirable. He might as well have done it. A lamentable defect in his system, as preached here in Toronto, is the want of some such teaching head for his church. We notice, also, that he had not the courage to say that confession is the ordinary means of obtaining absolution. He appears once or twice to be on the point of saying it and then drops off into innocuous counsel. He tells Anglicans: "You are bound under pain of eternal damnation to confess your sins, if you like," which reminds us of the declaration of principles made by a western politician, "There's my principles, the principles of a loyal citizen and an honest man, but, fellow-citizens, if they don't suit they can be altered."

The *Mail* is afraid it will lose the credit of smashing the Papacy in Canada and draws on Macaulay for the following description of the vitality of that institution.

"The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigour. The Catholic Church is still sending forth to the farthest ends of the world, missionaries as zealous as those who lauded in Kent with Augustine, and still confronting hostile kings with the same spirit with which she confronted Atilla. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all."

Parties who are interested in archæology might cut this description out and save it, for is there not reason to apprehend that by the time the *Mail* has got through with the Papacy, samples of the old article will be hard to get?

The organizers of the Toronto Branch of the Dominion Evangelical Alliance are having a hard time. At their first meeting here, last Monday, some of the more reckless were for saying outright that it was to be a No-Popery organization, others thought that would be imprudent; some thought Hon. Mr. Mowat, who, it appears, has said smooth things to the organizer, should be put up head at once; and others thought Mr. Mowat's room was quite as good as his company; and altogether they had a lively meeting. The Chairman, Hon. Senator Macdonald was down on hostility to Rome and did not want it to go abroad that this was a political organization. It was not to be simply a machine to fight Rome; whereupon Rev. Mr. Milligan said that was precisely what it was to be. Mr. Mowat's nominator thought it very unfortunate that this discussion had arisen. Mr. Mowat's friends may differ from this view and think it a very lucky thing that the true animus of the Alliance has come to the surface so early in its existence. Both Mr. Mowat's friends and Mr. Mowat's enemies will observe very carefully the absence or presence of Mr. Mowat's name from the list of officers when published.

Catholic Weekly Review offices are now at 64 Adelaide Street East, having removed from 32½ Church St.

Correspondence.

CONVENT OF OUR LADY OF CHARITY.

To the Editor of the CATHOLIC WEEKLY REVIEW.

SIR,—Allow me to call the attention of your readers to the following, which cannot fail to interest the charitably disposed.

During last summer, in order the better to meet the demands made upon them the Sisters of the Good Shepherd added considerable new machinery to their already extensive laundry. The delay caused by putting this machinery in interfered for a short time with their regular work, great satisfaction being thereupon expressed by their customers, many of whom withdrew their work altogether. This has had the effect of putting the good nuns to no little inconvenience, and has interfered materially with the great work to which they have given their lives, i. e. the reclamation of fallen women. This state of affairs having come to my knowledge, I take this means of informing those who formerly sent their work to this laundry but have, for the reason named withdrawn it, and all others who may be willing to co-operate in the noble work of the nuns, that they are now in a position to undertake a large amount of laundry work, both family washing and shop work, special attention being given to shirts, collars and cuffs, and also to ladies' fine work. They have one of the largest and most complete laundries in the city, with the newest and most improved machinery and can compete with any as to quality of work and terms. Those, therefore, who send their work to the Good Shepherd Convent will not only have it done in the best style but at the same time will be furthering the most religious and charitable object which the nuns have in view. They, on their part, have sacrificed all the goods of this life and consecrated their lives to the sustaining of the weak and the succouring of the fallen, being content for their reward to have the consolation of knowing that they are doing a work particularly pleasing to Almighty God. Almost the only revenue they have to keep pace with their ever widening sphere of labour is derived from the laundry, and they should not be allowed to suffer through any coldness or apathy on the part of the outside world. Catholics, especially should give substantial evidence that the self-sacrifice of the nuns is not unappreciated.

Yours etc.,

A MEMBER OF THE ST. VINCENT DE PAUL SOCIETY.

Toronto, Jan. 29th, 1889.

MARY STUART A TRUE MARTYR.

BY EDWARD PEACOCK.

It would be unbecoming in me, at the present time, to give an opinion on this question. It may, however, not be useless to direct attention to a fact which, although it does not directly touch on the question of martyrdom, has an important bearing on the character of Elizabeth's victim. There can be no doubt that there have been persons, the earlier part of whose lives have been stained with gross sins, who have afterwards become saints and closed their earthly career by dying for their Lord. When, however, falsehoods are manufactured about persons of this kind, it becomes a duty to expose them. Moral feeling is very lax on the subject of biography. There are many who seem to have persuaded themselves that while the characters of living people are sacred, and must on no account be aspersed without absolute proof being given, the same law does not apply to the dead, but, on the contrary, their lives, thoughts, and feelings are fair game, and that the essayist or romance writer may add to the picturesqueness of his pages by attributing to them any enormity. I have heard conduct such as this openly defended, and there are many who act on it who would shrink from upholding it in express terms. To me it seems especially wanton to dress up for the sake of literary effect the characters of historical people in garments they would never have worn in life. All of us, the dead as well as the living, the bad no less than the good, have a right to justice. This conduct is especially shameful in the

case of Mary Stuart, because a number of religious and political questions are mingled with the chronicle of her life. Many persons have been glad to believe her to have been a modern Valeria Messalina because her career can then be used as an effective missile in theological controversy, and turned into a powerful argument against the moral teaching of the Church. If Mary were indeed guilty of even some of the more dramatic crimes with which she has been charged, a telling point is made by saying: "See this wretched creature who lived utterly regardless of those natural virtues which have become almost instinctive in civilized women, she is yet, because she professed a certain 'superstition' held up as an example to be followed by those who still believe as she did. What must the moral teaching of a religion have become which condones abominations such as these in persons who cling to the faith?" The divorce between morality and faith in the Catholic Church is an argument always kept in stock by controversialists of a certain sort, and garbled extracts from our writers on morals are constantly produced as proofs of the calumny. No more effective historical illustration of the "Romish system" has ever been found than the romance which does duty as a life of Mary of Scotland.

The number of books that have been produced relating to Mary is very great. I cannot profess to have read all or nearly all of them. The greater part indeed serve no useful purpose, as Robert Burton said of the pamphlets of his own time, except "to put under pies, to lappo spice in, and keepe roast meat from burning." Some few are of a high character, showing a conscientious desire to reach the truth, and an intelligent knowledge of where to look for it. Prominent among these is a work published by the late Mr. John Hosack in 1869 and 1874, entitled "Mary Queen of Scots and her accusers." Mr. Hosack was, I think, a Protestant. He was a barrister, and he approached his subject in the manner of a carefully trained lawyer. As far as I can tell he had no sympathies one way or the other, but dealt with his facts as he would have done with the dullest piece of legal business with which he might be entrusted. Mr. Hosack died a little more than a year ago. He left at the time of his death an unfinished manuscript of a work in which it seems to have been his intention to review the whole case and present the results in a popular form. Though unfinished, the author's representatives have published the little book, but it does not seem to have attracted much attention. On its publication a copy was given me for review. A hasty glance led me to think there was nothing very noteworthy in it, and that half a dozen lines would be a sufficient account of it. On careful reading I came to a different conclusion. The greater part, it is true, is the old story over again, well told, but with no access of light, but there is one remarkable exception which at the present time cannot be too strongly dwelt upon. I will endeavour in as few words as possible to make clear what it is. There are a certain series of documents known as the "Casket Letters." A bitter controversy has raged all along as to the genuineness of these papers. Had it not been a case in which sectarian hate has blinded the judgment, I believe that everyone would long ago have admitted them to be forgeries. As it is, however, they have still strenuous defenders. If they were genuine documents, and had not been tampered with, those of us who believe in the Queen's innocence of at least great crimes would be in an entirely false position. The internal evidence against them has always been very strong, but it seemed incredible that the Protestant party should have had recourse to wholesale forgery to carry out their ends. Though I had never a doubt as to their spuriousness, it must be admitted that there was a good deal to be said on the other side, until Mr. Hosack discovered a fact which must for the future render every assertion of Mary's Scottish enemies absolutely worthless as evidence, not against her only, but on any subject whatsoever. I will tell what Mr. Hosack had to say in his own words: "On his return to Scotland, Murray was appointed Regent, and the first judicial account of the evidence against the Queen is contained in a pretended copy of an Act of the Privy Council of Scotland, dated December 4th, 1567. It is printed by Haynes. (p. 459) from the collections at Hatfield, and was no doubt sent to Cecil by Murray to justify the deposition and

imprisonment of the Queen. This paper states, among other matters, that 'by divers her privie letters, written and subscribed with her own hand, it is most certain that the Queen was privie to the murder of the King.' . . . This pretended Act in Council is signed by Murray, Morton, Glencairn, and 27 other members of the Council." It has always seemed to me, and I believe, to everyone else who has investigated the subject before, that the Scottish Council must have had very strong evidence of the Queen's guilt before them. I did not believe her really guilty of the more shameful part of the charges, but that there were no letters laid on the Council table which could be read so as to make them seem not incredible, never occurred to me. There were but two ways out of the difficulty. The documents might be forgeries. This was the more probable solution. It was possible, however, that they might be genuine, and that the passions of the hour might have led the Privy Council to affix an entirely false meaning upon them. The true explanation never occurred to me. Mr. Hosack was an investigator who never hesitated to take trouble. He had undertaken to write a history of certain events, and he did his work thoroughly. What took place he shall tell himself. "There has been a vast amount of discussion about this pretended Act of Council, for it states that the Queen's letters were not only written but signed by her, whereas her alleged letters produced at York and Westminster bore no signature. Humie attempts to get over the difficulty by saying it was a mere blunder of the clerk, and Malcolm Laing denounces the objection as a despicable quibble. But it is truly surprising that not one of the many eminent persons who have discussed the point, has taken the trouble to examine for himself the Book of the Privy Council, which is still to be found in the Register House at Edinburgh, and is in perfect preservation. The book in question contains no such Act as that printed by Haynes, and stated to be a true copy of the original. No original exists, and no original ever existed; there is not the remotest reference to be found in the Register Book relating to the alleged letters of the Queen, and the inevitable conclusion is that no such letters ever were produced in Scotland at all. The imposition thus practiced by Murray and his associates upon the English Government by pretending to furnish a judicial declaration of the Queen's guilt, is one of the most remarkable incidents in the Marian Controversy. We cannot doubt that if they had possessed any such evidence at this time they would have produced it." It is indeed "one of the most remarkable incidents," not only in what Mr. Hosack called the Marian Controversy, but in the whole history of the 16th century conspiracy against the Church of God. I was prepared to believe much evil of the lords of the congregation, and others who carried on the work of destruction in Scotland, but it never entered into my head to attribute to them a crime of this peculiarly base nature. When I read it I could not at first bring myself into a state of belief. Mr. Hosack was a thoroughly honest man and a most careful investigator, but a discovery so surprising, and of a nature so damning to the conspirators, ought not to be accepted if there were any way of escape. Mr. Hosack had never revised his work. It seemed possible that had he done so he might have modified what he had said, or furnished other information which would have helped to explain away the guilt of these men. It was not likely that he would have blundered on a point of such grave import, but because the question was so vital it was important that all care should be taken. I do not remember that I had ever examined the Scotch Privy Council Book for the year 1567, but I was familiar with others of the series; and from the way the volumes have been made I felt sure sheets could not have been torn out and left no trace of the mutilation. Had circumstances permitted it, I should have gone to Edinburgh to have examined the book with my own eyes. As this could not be, I wrote to a learned antiquary in that city to give me his report. He replied that Mr. Hosack was correct, that the minuta printed by Haynes is not in the Register. This has, as no one can fail to see, a far wider significance than its bearing on the character of the Scottish Queen. It shatters, of course, the whole structure based on it as to Mary's intrigue with Bothwell, and complicity in the murder of Darnley, but it does far more than this, unless it can be explained away, which does not seem possible, it destroys

our faith in every other historical record that these wretched plotters have left. If they would forge this Privy Council Minute for the sake of bringing about the destruction of their Catholic Queen, what may not their dealings have been with regard to men and women of humbler position, who were from the first more entirely at their mercy?

No one has ever written with more determined hatred to the memory of the Scottish Queen than Mr. Froude. It is, however, worthy of remark that he realizes the fact that it was her religion which brought about her murder. "It was true that it was on account of her creed that the English Protestants insisted so fiercely on her punishment" (vol. xii. p. 228, ed. 1870). I have seen no evidence that any one was anxious for her "punishment" except those who were under the influence of the Court.—*Tablet*.

Current Catholic Thought.

THE MINISTERS.

"There are clergymen," says the *Tribune*, "of every denomination hanging around in this city, vainly trying to secure a city or suburban church, and eking out a miserable and beggarly existence by supply duty." Ask these men to go to Texas, Colorado, Montana, or Dakota, to take charge of a promising church in a growing town, and "they will indignantly refuse it." Have such men the true spirit of the priesthood? They prefer to "compromise their dignity, lower their manhood, and subject themselves to snubs and slights in a hopeless attempt to drop into a snug thing in the city."

In Illinois alone, according to the *Tribune*, "there are at the present moment fifty churches seeking in vain for pastors, and in the same State more than half a million people without religious instruction of any kind. In the centre of the State there is a district comprising seven large villages with not a Protestant church nor a Protestant service in the whole district." Yet there are enough clergymen in this city alone, "absolutely idle, to supply the religious needs of this half million people."

Well, gentlemen, we leave you to fight out your own quarrels and face your own difficulties and dangers. When materialism enters a church or a communion the devil enters with it, and all spirituality flies out. When the Protestant ministry has come to be regarded mainly as a way to a comfortable living and opportunity for money getting, that ministry may just as well set up stocks or stones in its temples and bid the people worship them. No wonder that the people turn away when they behold in their ministers buyers and sellers in what they preach to be the temple of the Most High.—*Catholic Review*, N. Y.

MEN AND THINGS.

Mr. Irving has made another attempt at representing "Macbeth." Shakespeare's famous tragedy is now on the boards of the Lyceum Theatre. The revival is chiefly interesting because of Miss Terry's interpretation of the character of Lady Macbeth. She represents her as an amiable wife, full of sensibility, and the very reverse of the ordinary conception. It is the general verdict that the presentation does not fit. Nor is Mr. Irving's Macbeth quite the Shakespearian. All are agreed that the play was never more magnificently mounted, and that the acting was never up to such a general high level. But all seem to be equally agreed that it is not Shakespeare.

The *Universe* of London says that Cardinal Newman is enjoying as good health under God as can be expected in this inclement weather at his advanced age. His intellectual faculties are as luminous as ever. One great reason of this is to be sought in his regular, frugal, and temperate habits. Indeed, he is one of the most conspicuous examples of the truth of the adage that plain living and high thinking go hand in hand. After he had turned his eightieth year the illustrious prelate continued to rise at five and to work until late at night. Young men, take this pattern to yourselves.

FATHER HAROLD HONOURED.

The priests of the Archdiocese of Toronto tendered Father Harold a farewell banquet on the evening of the 25th inst., at the home of Rev. Jas. Kiloullen, Port Colborne, together with an address and a well-filled purse. Following is the address:

DEAR FATHER HAROLD,—We, the priests of the Archdiocese of Toronto, wish to testify to you our feelings of deep regret on the eve of your departure from amongst us. We know it must have cost you many a pang of sincere sorrow to be obliged to sunder the ties that link you so strongly to the archdiocese where you have spent the better part of your life. We can well understand that no trivial motives could induce you to sever a connexion so tender and sacred. We trust, however, that a short sojourn in the genial southern clime will entirely restore your impaired health; and that our separation will be but of short duration.

Many of us have known you from boyhood, and our anticipations and hopes in you have been more than realized; for in you the intelligent child has grown into the ripe, sound and general scholar, whose rare and varied erudition as a priest would reflect honour on any diocese.

We remember the zeal and energy with which, even in the earlier years of your priesthood, you defended the doctrines of the Church; ever wielding your facile pen in putting to flight the historic errors with which her enemies essayed to cloud the fair face of the Spouse of Christ.

You became, yet in your youth, an author of high distinction, and your "Irene of Corinth" has given the public, in

a charming form, a knowledge of the trials and struggles of the early Church, which many would not, in all probability, have otherwise acquired.

It is unnecessary here to advert to your other good qualities of head and heart—it might look like flattery on our part. Yet we earnestly hope that you will in the future, as in the past, impart to those confided to your care the knowledge with which God has blessed you.

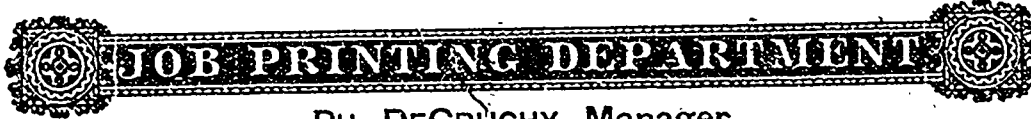
We have always found you kind and considerate towards your juniors in the priesthood, courteous and urbane towards your seniors, gentle and affable with your contemporaries. In conclusion we ask you to accept the accompanying gift as a souvenir of the esteem and affection in which you are held by your brother priests of the Archdiocese of Toronto.

Port Colborne, Ont., January 28.

Signed, R. A. O'Conner, P.P., Dean of Barrie; W. R. Harris, P.P., St. Cathrines, Dean of Niagara; J. J. McCann, P.P., chancellor, Toronto; T. J. Sullivan, P.P., Thorold; James Kilcullen, P.P., Port Colborne; Wm. Bergin, P.P., Newmarket; C. J. Freehan, O.C.C., Niagara Falls; M. J. Geary, P.P., Floss; J. J. McBride, P.P., St. John's, Toronto; J. J. Egan, P.P., Thornhill; J. J. McEntee, P.P., Oshawa; C. J. O'Hagarty, P.P., St. Mary's, St. Catharines; J. M. Shanahan, P.P., Niagara; J. M. Trayling, P.P., Fort Erie; P. J. McCabe, A.R., Apto; D. Morris, Adm., St. Paul's, Toronto; J. Lynch, A.R., St. Paul's, Toronto; F. Smith, A.R., St. Catharines; J. E. Crinnion, P.P., Dunville, Hamilton.

An eloquent and touching reply was made by the rev. gentle man who was thus honoured by the clergy of the archdiocese.

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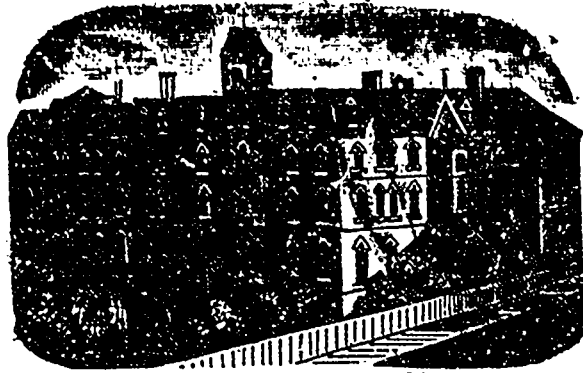
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