

honor the relics of the saints, not because of any power inherent in them to hear our prayers, or to help us, but because the bodies of the saints have been temples of the Holy Ghost, and at the last day will be honored by Almighty God, before all mankind.

The honor of sacred relics is fully justified by Holy Scripture, and those who delight in speaking disrespectfully of them, as Mr. Durand has done, throw discredit upon the sacred volume of God's word. Almighty God thought it proper to honor the bones of the holy Eliseus by raising to life the dead man who was accidentally thrown into his tomb, and so touched the prophet's bones. Objects also which had touched the living body of St. Paul miraculously cured all manner of sickness. By these and many similar miracles God has testified that it is His will that sacred relics should be honored, and venerated. This is a sufficient answer to Mr. Durand and others who are so fond of representing the veneration of Catholics for sacred relics as an act of superstition or idolatry.

Mr. Durand attacks especially the authenticity of the Holy Coat of Treves, which is, on the best of evidence, asserted to be the garment worn by our Blessed Lord while on earth. He is very hard up for an argument on this subject when he is forced to maintain that, because there is also a garment of our Lord preserved in another place, that therefore both these relics must be spurious. This second garment is at Argenteuil, but it is not asserted that it belongs to the same period of our Lord's life as the one preserved at Treves. The Coat of Treves was that worn by our Lord when He was tried before the unjust judges who condemned him to death: that at Argenteuil belonged to Him in childhood.

These relics have been preserved through ages with the greatest of care, and their authenticity is attested by the strongest testimony, and by numerous miracles which have been wrought as the divine sanction for their veneration.

Mr. Durand maintains that because they are of cloth, they could not have been preserved so long. The fallacy of this argument will be apparent when it is borne in mind that the cloth garments of many Egyptian mummies have been preserved for nearly four thousand years: not indeed in a condition which would make it possible to wear them, but in such a form that their authenticity is indubitable. All that was needed was that they should be preserved carefully, and this care was taken of the two garments worn by our Blessed Lord, rendering their authenticity undoubted during all the ages which have elapsed since He dwelt on earth.

EDITORIAL NOTES.

CARDINAL RAMPOLLA has written the French Bishops regarding the fiscal law. He recommends union and action that may not lower the dignity of the episcopate.

THERE is every indication that the coming convention of the C. T. U. of America will mark an epoch in the history of temperance in this country. The secretary is devoting much time and labor to the perfecting of every arrangement that may conduce to the comfort of the delegates and facilitate the business of the convention, and they who are conversant with his ability and energy understand that his work will be well done.

CARDINAL VAUGHAN is determined to keep in touch with his people; and, despite the critics, it is becoming daily more evident that the mantle of the great Manning has fallen on worthy shoulders. The Cardinal is present at every meeting of any importance, and his addresses are scattered broadcast throughout England. Dowered with splendid abilities he has also much tact, which is an invaluable gift for anyone intrusted with the government of a large diocese.

PRESIDENT FURE of France is giving proof of much tact and executive capacity. At Perigueux he gave the decoration of the Cross of the Legion of Honor to Sister Josephine, an aged nun who during sixty-two years had ministered to the sick and outcast. The President, pinning the cross to her Habit, said: "My dear Sister, it is my custom to embrace the men whom I make Chevaliers of the Legion of Honor; allow me to embrace you." Imagine the confusion of the Sister, but the President bestowed the accolade, and led her to the door of the hospital so that the immense throng outside might see her.

THE *Canadian Magazine* for July is well up to its standard. C. W. R. Biggar, has a very readable article on "Rome Revisited." Mr. W. B. Wallace, LL. B., portrays the heroic deeds of Halifax priests and physicians during the cholera epidemic. "Two days in Weimar," by Ellen Ligid, is a most interesting study of several great Germans and their environments. The *Magazine* sustains its reputation, and we are glad to notice that it is enjoying a well-merited and ever-increasing popularity.

THE Rev. Father Zahm, of Notre Dame University, is meriting daily the respect and admiration of all who love fair-minded enunciation of scientific truth. His lectures and books have buried—let us hope, forever—the falsehood that the Catholic Church is antagonistic to true science. Legitimate scientists have learned that the utterances of the reverend professor of Notre Dame cannot be brushed aside, and the scientific guessers have been taught that it is prudent and conducive to their reputation to be modest and silent in his presence.

THE Government and the Manitoba School Question make a very interesting combination. Justice points out the only way of adjusting the question, but political expediency has led her from the right path. Instead of honest, outspoken utterances upon the subject, we have speeches *en masse* abounding in commonplaces and antiquities; and instead of legislators intent upon the dignified and just administration of our affairs, we have men disunited and divided, intent upon the preservation of power, be the cost what it may. The state of political affairs at present is enough to transform an ordinary citizen into what Carlyle calls "a very unthankful, ill-conditioned, bilious, wayward, heart-worn son of Adam."

THE celebration of the centenary of Maynooth College will be held on the 26th and 27th of July, and will be the occasion of the assembling of many notable men who have either been trained within its famed precincts or who have learned to appreciate its educational advantages. Maynooth has been, during the last hundred years, an honored name. Her sons are in every land the world over, and will hail with thanksgiving the commemoration of one hundred years of unbounded success. Amongst the prelates and dignitaries who will be present are Cardinal Logue, the Irish Archbishop and Bishops, Cardinals Gibbons and Vaughan, and many others.

THE news is telegraphed from London, England, that one hundred and eighteen seats in the British House of Commons will not be contested by Liberals at the elections which are now going on. This number is unprecedentedly large, but we strongly suspect that it is greatly exaggerated by Unionist reporters, who say also that the Unionists will contest all seats but twenty which are abandoned to the Liberals. The bulk of the Provincial elections took place on Saturday, and those of London on Monday. No doubt the Government took advantage of a moment when its members thought the Liberals would be least prepared for the contest, but short as was the time given for preparation, the Liberals are usually energetic, and it is difficult, almost impossible, to believe that they have allowed so many seats to be lost by default, as reported by cable. In a few days, however, the truth of the matter will be known.

MAURICE FRANCIS EGAN gives in an article "Literature as a Profession," published in the *Reading Circle Review*, many suggestions and much information. Literature is the reflection of life, and literature ought to be the crystallization of all knowledge. He says that hard work that produces thoroughness is the indispensable condition of success that means anything. The genial professor of Notre Dame has the sure faculty of imparting in pleasing vein information that cannot but be agreeable to many persons. His criticisms are gems of graceful diction, and are acknowledged as such by leading authorities. It is gratifying to note that a Catholic holds such a conspicuous place amongst the literary workers of America. Time was when Maurice Egan received scant recognition from the critics, but they cannot to-day ignore him. He has fought his way onward and upward to the place of honor he now occupies. Conscious ever of his responsibility, and true to his principles, he has earned our gratitude and merited his success.

MR. LAURIER'S motion to adjourn the House, which was intended as a vote of non-confidence in the administration, was offered for the purpose of testing whether the events of the last few days in reference to the Manitoba school question had weakened the Government with either friends or foes of the Catholic minority. Seven Quebec members who have hitherto voted with the Government, on this occasion went against them. Mr. McNeil and Mr. Denison declared that they will vote against remedial legislation whenever it may be brought up; nevertheless they supported the Government on the division. Mr. Lariviere was absent, and there is a suspicion that he absented himself on purpose to leave himself free to vote in future according to circumstances and to his future conviction whether or not the Government will adhere to its pledges. In addition to those who were paired, and leaving Mr. Lariviere out of the count, seven Conservatives were absent. As the Government had a majority of 31, with these 7 the total Government majority would have been 41 in a full House. A hundred and ninety-eight votes were recorded, the full House consisting of 215 members.

WE deeply regret to have to record a sad and terrible accident which occurred at 3.15 on the morning of the 9th inst. by the collision of two special excursion trains on the G. T. R. at Craig's Road Station, twenty miles west of Lewis, where both were due at 3.45. Each train had a party of between three and four hundred pilgrims on their way to St. Anne's of Beaupré. The first train, from Norton Mills and vicinity, was standing on the main line waiting for the Quebec mixed train to pass, when the second train, from Sherbrook and neighborhood, crashed into the rear of the first, demolishing its own engine, one Pullman, and three first class cars of the first, smashing them into splinters and dealing death and destruction. At first it was reported that twenty-five were killed, but later reports give the death list at thirteen. One priest is among the killed, the Rev. Father Mercier of Richmond, and two others are severely injured, Rev. Father Dignon and Rev. Father Desrosiers of Brampton. It is feared their injuries will prove fatal. Twenty-one others are more or less seriously injured, but nearly all are now expected to recover.

THE results of the British elections, which are now in progress, indicate that the Unionists will win by a larger majority than was anticipated even by the most sanguine partisans of the new Government. On Saturday night the returns showed the election of fifty-four Conservatives and Liberal Unionists, four Liberals, and three Parnellites without opposition. The Parnellites were elected for Dublin city, where Parnellites and Tories combined are numerous enough to carry the constituencies. In twenty-two contested elections the results are known, eight seats having been gained by the Conservatives. As in most instances the Liberals have also reduced majorities where they were successful, a general falling off in the Liberal vote is to be anticipated, though the large number of Tory successes in the uncontested seats would not be so positive an indication of this, as undoubtedly the Government brought on the first elections in the constituencies where the Liberals were least prepared. It may be taken almost as a foregone conclusion that the day for Home Rule for Ireland is indefinitely postponed, and that the postponement is chiefly due to the unfortunate dissensions of Irishmen themselves.

ARCHDIOCESE OF KINGSTON.

CIRCULAR TO THE CLERGY.

Dear Rev. Father—His Grace, the Archbishop, received a cablegram a fortnight ago, and subsequently an urgent letter, from Hon. Edward Blake, M. P., expressing an earnest hope that the friends of Ireland in Canada will come to the assistance of the Irish Parliamentary Party in this gravest and most critical day of fortune. The success or failure of the Home Rule movement will unquestionably depend upon the result of the elections that are expected to be held before the close of this current month. Mr. Blake's cry to us for help to bring the elections to a successful issue by supplying the means of contesting a large number of doubtful constituencies and crushing out of political existence the "nine traitors" who have been devouring the vitals of their country, is notoriously just and true; and it commends itself to the Irish race all the more because of his remarkable fidelity to the National cause, and his brave sacrifices he has made, and is still making, for the benefit of Ire-

land. His recent contribution of \$5,000 to the election fund is an act of noble generosity indicative of the ardor of his patriotism, which entitles him to our ready compliance with his appeal for assistance.

No one feels more intensely the necessities of Ireland in the present hour, nor is any one more willing to respond to Mr. Blake's appeal than our Archbishop. But His Grace could not think of ordering a diocesan collection this year, the times being unpropitious, and his people having sent a goodly sum of money for the maintenance of the Irish Party less than a year ago. At the same time he deems it right to afford an opportunity to his people everywhere to make an offering to Ireland of their own free will and spontaneous generosity without any demand from him or pressure of any kind. He has been informed, and is fully convinced, that there are numbers of persons in every part of his diocese eager to do something for the Irish cause, and desirous to have facility given them for handing their private subscriptions to some one in their locality authorized to receive their charitable and patriotic offering, and secure its transmission to the proper quarter in Ireland.

Accordingly His Grace bids me inform the clergy of his wish that they will read this circular to their congregations next Sunday, and announce that there will be no diocesan collection; but that every one who finds it in his heart to give little or much of his own bounty to the Irish Election Fund, may hand his donation to his own pastor, who will forward it to the Archbishop without delay, to be transmitted by him, together with the voluntary offerings of all the other parishes, to Hon. Edward Blake.

It is requested that the names of the subscribers in each parish shall also be sent to the Archbishop. As the Parliamentary elections will take place very soon, it behooves the friends of Ireland to make their offering without delay, if possible next week, lest our contributions should arrive too late.

His Grace prays God's blessing on all his priests and people, and on poor, struggling Ireland.

THOMAS KELLY (Archdeacon),
Secretary.
Archbishop's Palace, Kingston,
9th July, 1895.

P. S.—The Archbishop requests the clergy to ascertain as nearly possible the number of their parishioners who intend joining in the pilgrimage to the shrine of St. Anne on the 30th inst., and to notify it to His Grace before the 20th inst. By this means the officials of the C. R. railway will be able to calculate the number of cars and the accommodation required by day and by night for the pilgrims, so that there will be no crushing or inconvenience of any kind, and the journey may be made without discomfort or disappointment to anyone.

It is the Archbishop's ardent wish and intention to accompany his priests and people in this holy pilgrimage, and join with them in devout homage to "good Saint Anne," and supplications to her and her Royal Daughter not to forget him and the venerable Diocese of Kingston at the Throne of Mercy. He will celebrate Holy Mass in the cathedral on the morning of the 30th, invoking the special blessing of heaven upon the pilgrims and their journey. He expects the Catholics of Kingston will assist at this Mass in full congregation uniting their petitions with his, that the prayer of the Catholic Church in the *Itinerarium* may be accomplished in this great diocesan pilgrimage, viz.: "that the Almighty and Merciful Lord may direct the travellers in the way of peace and prosperity; and the angel Raphael may be their companion on the road, that they may return to their homes in peace, and health and joy."

His Grace will be at Kingston depot at 11:30 o'clock, and will solemnly bestow his Archiepiscopal benediction upon the pilgrimage and the pilgrims at the moment of departure.

T. KELLY.

GREAT DIOCESAN PILGRIMAGE.

As the time approaches for the grand pilgrimage to the wonderful shrine of St. Anne de Beaupré, just twenty miles below the ancient capital of Canada, the quaint old city of Quebec, we are desirous of using our utmost influence to attract the attention of our readers to its specially advantageous features. Our readers will not be without knowing that this pilgrimage is diocesan in its character, and is approved of by His Grace the Archbishop, who is always anxious to encourage piety and the discipline of prayer amongst his people. It is not for us to speak of the many spiritual benefits to be derived from such an excursion, if it be undertaken in the sincere spirit which the Church strives to infuse into journeys of this kind. Suffice it to say that, whilst our devotions are oftentimes misunderstood by non-Catholics, yet pilgrimages to some privileged shrine of God's saints have always produced in earnest and pious souls unspeakable advantage, and have always been encouraged and approved by the Church.

The shrine of Canada is at St. Anne de Beaupré, an unpretending little village on the banks of the St. Lawrence just below Quebec. For generations it has been the theatre of signal favors, sometimes of open and miraculous temporal benefits, but most frequently of spiritual and interior consolation. Those who visit the holy shrine of the good St. Anne have always returned with faith increased and the fervor of Catholic life revived and strengthened.

The greatness of this year's pilgrin-

age may, perhaps, awaken misgiving in the minds of some that discomfort and disappointment would be the portion of those who would join an excursion of such vast proportions. But we would remind our readers that Father Stanton has made every preparation, has seen the leading men of all the railway companies personally, and has so perfected the programme that the utmost security and comfort is guaranteed. As we have stated already, the route is the best available method of reaching the shrine; it is all rail and the only all rail route. There will, therefore, be no trouble some changing of cars nor any crossing of the river in boats. Being under the management of a single company, there is no danger of misunderstanding or mischances in going or returning. Refreshment cars will accompany the train, and every means has been taken to render the route a pleasant and enjoyable instead of a wearisome and anxious journey.

A few points must, however, be emphasized so as to make everything entirely satisfactory. First it is necessary for those who intend securing sleeping berths to send an early notification to the C. P. R. agents—to F. Conway, Kingston; to F. A. Bamford, Peterborough, or R. A. Bennett, Smith's Falls. Also, it will be important to notify the priest of each parish how many persons in the district intend joining, so that the companies may have every accommodation for all the travellers. By attending to these two particulars, which cost nothing, immense advantages will be secured to the excursionists. The train will leave the Kingston station, opposite the City Hall, on Tuesday, July 30, at 11:30 a. m. sharp, calling at all way stations, and is due to arrive at St. Anne's on Wednesday morning at 7 o'clock.

Let us hope that all will take in this magnificent diocesan pilgrimage, the finest of the season, which will embrace all Western Ontario, besides numerous contingents from the Western States. Father Stanton has travelled extensively to secure by personal appeal and explanation a large patronage from the West. Wherever he appeared he was well received by priests and people, and notably was encouraged by the zealous pastors of Woodstock and St. Thomas, the well known priests, Father Brady and Dr. Flannery, who entered heartily into the scheme of organization. Our own people will second these earnest workers and throw themselves fervently into the grateful task of making this pilgrimage the most successful and the largest which yet entered the quiet village of St. Anne de Beaupré.

Three special trains, capable of carrying over three thousand persons, have been engaged to convey the excursionists to St. Anne's. A special train will leave Pembroke at 9 a. m. on the morning of the 30th, and arrive at Smith's Falls at 12:30 p. m., and will leave for St. Anne's at 2:30 p. m. Another special will leave Peterborough at 9:45 a. m., and arrive at Kingston at 3:30 p. m., leaving at 4:15 for St. Anne's. The third special will be made up and will leave at 4:30 p. m. Father Stanton has forgotten nothing that will add to the pleasure and convenience of those who go. The trains will be made up of first class coaches, and first class sleepers. A refreshment car will accompany each train, and, in fact, the accommodation throughout will even excel that which travellers enjoy on the regular express trains.

Father Doyle, of the Paulists, on Church Unity.

The plan proposed by the "League of Catholic Unity," a company of prominent clergymen of the principal Protestant denominations, to unite a divided Christendom upon a basis of the four articles adopted by the Lambeth Conference in 1888, has attracted the attention of the Catholic as well as the Protestant clergy throughout the land. In speaking of the new movement toward Christian unity on June 29, Father Alexander P. Doyle, of the Paulist Fathers, said, "I deem the movement a most significant one, and when I read the account of the last meeting of the League of Catholic Unity, and saw who the men are who have identified themselves with it, and remember their reputation for earnestness, the importance of the movement can scarcely be overestimated. The least aspect of it is that it shows how the heaven has been quietly and silently working in every Christian denomination. The leaders have had the matter at heart and have been praying and thinking over it, and, as a consequence, will ultimately work out a *modus vivendi* of Christian unity."

"The days of theological scalpings have gone by. The policy to-day is not to emphasize our differences, but to reaffirm more and more our agreements. The points on which many Christian denominations agree are very many, and those wherein we differ are, after all, but a few, and the less notice taken of those few the closer we shall come together. After all, most of our religious antipathies come from not knowing each other. If we were personal friends, meeting frequently, entering into some good work, for civic purity or anything else, we would appreciate each other's motives better and have a higher respect for each other's religious life. The sentiment in favor of Christian unity is growing stronger as we near the end of the century. The dawning of the twentieth century will see a reunited Christendom, if not a reunited one."

"Of course, I, as a Catholic, cannot think a great deal of any platform which leaves out the mother Church,

but, as I understand it, that of the League of Catholic Unity is designed to unite the Protestant denomination. The union of the Protestant denominations is but a step to their union with the mother Church. The appeal of the Holy Father is ringing throughout the Christian Churches, and it will not be listened to in vain."

MR. HUXLEY.

The death of Huxley removes one of the great lights of atheistic science. Darwin, Tyndall, Huxley, Romanes, are gone, and Spencer, one of the five most conspicuous leaders of the modern anti-Christian school, alone remains. Huxley lived long enough to witness a reaction against their speculation. These men wielded a great power in their day, and their influence will be long felt, but aside from their labors in the purely physical sciences it will not be permanent.

We have used the phrase "anti-Christian school" in reference to these men designedly, for, though they did not attack Christianity with the directness and bitterness of Voltaire, Paine and others of that class, they yet attacked it indirectly and insidiously; and if their theories were once accepted as truths the result would be the same—the overthrow of the Christian religion.

While they assumed the name "agnostic" to indicate their impartial unassertive attitude of mind, they were, with the possible exception of Darwin, the most dogmatic of dogmatists. This is especially true of Huxley, who was irritable and intolerant in the face of opposition. In all of them there was assumption of humble superiority to the great minds of Christendom. They may have been unconscious of it, but it was there nevertheless. That they were able men cannot be denied. But that they were superior, or even equal, in the domain of philosophy, to St. Augustine, St. Thomas of Aquin, Descartes, Leibnitz, Newton, Brownson and other master minds of Christendom, cannot be admitted for a moment.

The chronic attitude of Huxley toward religion is thus set forth by himself: "I have subordinated any reasonable or unreasoned ambition for scientific fame which I may have permitted myself to entertain to other ends: to the popularization of science; to untiring opposition to that ecclesiastical spirit, which, in England, as everywhere else, to whatever denomination it may belong, is the deadly enemy of science."

Here he is frank, but not agnostic; he is the dogmatist; he has spoken; *causa finita est*. And yet what he said is not true. It may appear irreverent to say this of any dictum of the mighty dead, but it must be said. Mr. Huxley, as the Knight of Science, expended his energies on an imaginary enemy. Clericalism—by which he means Christianity—is not opposed to science; and true science is not opposed to religion. The scientist, like the poet, when once he becomes known to fame, is prone to fall under the delusion that he is a prophet as well; and by adulation his admirers are apt to augment the delusion indefinitely. While he denies the incarnation of the Eternal Word, he is ready to admit the incarnation of science in himself. When he arrives at this stage of his monomania he is in a position to speak with authority; what he thinks is the thought of science, his conclusions are the conclusions of science, and science is infallible. Contradiction is *ipso facto* error, and opposition *ipso facto* clerical stupidity or deadly inimicity to science. Extremes in poetry, fiction and the other arts are attributed by Nordean to degeneration. Why may we not attribute abnormal scientific egotism to the same source, and take the scientist from his pedestal and make him the subject of scientific investigation? The death of the famous agnostic recalls to mind the exclamation of Edmund Burke, on being informed of the death of his political opponent, "What shadows we are, and what shadows we pursue!"—N. Y. Freeman's Journal.

A Catholic by Desire.

A fact of much interest in connection with the recent death of Mrs. Brown, wife of the Governor of Maryland, is that the lady, having lived a Protestant, died practically a Catholic. The *Catholic Mirror* says that a short time before her death circumstances occurred that led to the impression that Mrs. Brown had become interested in the Catholic faith, and a few days before she passed away, she sent for His Eminence Cardinal Gibbons.

The Cardinal was away and the call was responded to by a priest, who instructed Mrs. Brown in the doctrines of the Church and prepared her for death. It was intended that the last rites of the Church were to be administered on the following day, as death seemed near; but Governor Brown, who is not a Catholic, objected to the ministrations of the priest and he was not again permitted to see her.

Mrs. Brown, however, died a Catholic, for in the Church baptism is of three forms: by water, by blood, and by desire, or when there is a wish to die in the Church and circumstances prevent.

Chinaman Dies a Catholic.

Sam Kee, a wealthy Chinaman, was buried with a Requiem High Mass from St. Mary's church, Wilkesbarre, Pa., Friday morning. He was a member of the Roman Catholic colony recently discovered in the interior of China, the members of which are said to have kept the faith imparted to their ancestors by the Jesuits three hundred years ago.