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# INGERSOLL ANSWERED.

Bishop Spalding Exposes the Fallacies of Atheism.

God Above All-America is Preeminently a Christian Country-Passing Sketch of the Blessings Which Christianity Has Shed Upon Humanity.

In the April number of the Arena, Right Rev. John L. Spalding, Bishop of Peorls, Ill. replies to Rebert G. Iogersoll's previous argument against recognizing the existence argument against recognizing the existence of God in the American constitution. Starting out with the proposition that the founders of the colonies were a strongly religious people, and that the seed of reverence for people, and that the seed of reverence for things has been sown at the very sacred things has been sown at the very foundstion of our national system, Bishop Spalding argues that the framers of the constitution did not om t an acknowledgment of the divine guidance because they did not believe in it, but because they were conscious of its general acceptance by the people. What they assayed to do was to avoid religious differences in the debates, so that the main purpose of the convention—the establishment of a homogeneous nation-might not be menaced. The delegates were wise men and patricts; trey did not choose to becloud the great question by surrounding it with irritating and purplexing discussions. "It was prudence then and not seen their says Dr. Spalding, " which induced them to leave the question of religion to the several states. which led to the first constitutional amendment, t king from Congress the power to make laws 'respecting the ostablishment of religion or probibiting the free exercise thereof.' This amendment was made.

NOT FOR THE DESTRUCTION BUT FOR THE PRO TECTION OF RELIGION

by men who believed that religion, which alone gives to the moral character the glow of enthusiasm and the strength of abiding convictions, is the surest safeguard of free and healthful public life. Had our fathers been aceptice or anti-theirt, they would not have required the President and Vice-President, the sepators and representatives in Congress, and all executive and judicial officers of the United States to call God to withers that they intend to preform their duties under the constitution, like loyal cit-Izans." Real zing that the conditions exlating at the time of first constitutional been a government of athelete, it has existed convert on do not prevail now, Bishep only among the lowest savages; and as a recognition of God's sovereignity and providence by the nation. To this Colonel Ingersoll objects. The great agnostic buffon saye-" Intelligent people know that no one knows whether there is a Ged or not." This is a radical assertion. To know that no one. knows whither or not God is, one should have a thorough comprehensive and critical knowledge of the development and history of philosophic thought from Socrates to Kaut and Mr. Herbert Spencer and I venture to the American people to be ignorant and suthink there is not a dezen intelligent Americans who are willing to claim that they pos-sess such knowledge. Nearly all intelligent men, in every age, including our own, believed in God, and have held that they had rational grounds for such faith. What new informs. tion, what deep insight, what access of mental strength have the intelligent people of Colonel Ingersoll gained, that they know that no man knows whether Ged is ! Has any argument for God's existence, however it may have been medified, been invalidated or weakened even by the revelations of science? Kant's criticism of reason has, doubtless, affected theistic, as it has influenced a modern thought. He has shown that all our knowledge is a synthesis of contingent aglow, and the classics are still the best impressions and necessary conditions : and he and the agnostics maintain that we know only the conditioned; but they are bound to assume that we knew also the conditions of thought, and these conditions are and all his life the intimate friend of the unconditioned, since they are necessary. Priests; Bacon, a Protestant. Not only the

KNOWING THE ABSOLUTE, nor the phenomenal without knowing the noumenal. Modern agnostics, following the lead of Kant, deny the objective validity of the conditions of thought; but consciousness witnesses that the subjectivity of any true category is inconceivable. The proofs of God's existence which Kant's criticism ap- into quagmires where there is no solid ground parently weakened, have, during the last twenty-five years, stradily gained in the estimation of the best and most impartial thinkers. Stuart Mill, who had been gersell is too indignation. Indignation is a brought up an athelet, recegnizes their force in the essays published after his death.

No believer, it is needless to say, claims that we have adequate knowledge of God, for this would be a denial of the necessity of faith. He alone can grasp His own infinite perfection, and we look to Him as to the sun with eyes blinded by the too great light. But is not all knowledge partial ignorance? So long as we walk contented through the doers, while skeptics and infidels have for the world of fact and appearance, our path is most part been content to drift on the infinite amouth and our progress secure; but when we attempt to look beneath and ask ourselves what anything is apart from its sensible presentation, we sink into boundless regions, where intellectual sight grows dim. Тбе mind is superior to whatever it comprehends, and hence the influite Adorable must forever clothe Himself in mystery. But our knewledge of the truth of science is not more certain or mere clear than our knewledge of think so, but God's being. We know that matter is, but THOSE WHO LOVE LIBERTY FORGET THE what it is we can only conjecture. United we are willing to accept the crude realism of the unedwoated, we cannot hold that matter institutions; and se sophists may held that the idea of the harmfulness all thought is chaotic.

man cannot know there is, but the human soul, in the midst of a transitory and shadowy world, cleaves to the Eternal, the source of life, and love, and hope. Americans believe in God, believe they know He is, and to assure them, as Colonel Ingersell civil and religious; they accept science as the does, that such faith is evidence of lack of naturel revelation of God and the friend of intelligence, will, I imagine, leave the fact nnchanged.

But, if we are, as a nation, to recognize there is a God, what God, asks Colonel Ingersoll, shall wecheese : the God of the Catholics, of the Presbyterians, of the Methodists, or the Baptists? This objection is childish, and it is enough to answer that, whatever doctrinal differences on other points may exist among them, Obristians and Jaws acknowledge one and the same Gad, as Republicans and Democrate have the same country, as men of science have fer the object of their investigations one and the same nature, however various and contradictory even their

in Geneva, under Calvin; in Scotland, under the Presbytarians; in New England, under the Puritons, and as Colonel Ingersoll holds, the result, in every case, was failure, cruelty and misery. But we are indebted to the government of God in Palestine for our moral exmestness and strength, our passion for justice and rightacueness.

THE INFLUENCE WHICH RADIATED FROM JERU-

SALEM has stimulated and invigorated every people which during the last 1900 years have risen to a higher, purer and more intelligent life. The middle age sprang from the chaos which resulted from the uin of pagan civilization and the incursions of the barbarlans. It brought order out of chaos, saved Europe from Mahomet anism, created parliaments, instituted trial by jury, invent d the printing press and guppowder, built the social structure upon the monogamic family, preserved the literatures of Greece and Rome, pro-duced the manifell and sturdy kind of life which made Shakespeare possible, and which he has made immortal, wrested the charter of popular rights from a tyrant's hands, and when it was about to fade away before the coming age, as the meon grows pale when the

"Tricks his beams, and with new spangled Flames in the forchead of the morning sky,"

it sent Columbus to open another world to human energy. The government of God has, indeed, been tried; but has the government of athelem or agconticism been tried? If there has ever system of thought, atheism gains acceptance

only in epochs of decadence. IT IS A CREED OF DESPAIR.

Replying to another of Ingersoll's flippant and senseless charges against the Ohristian religion. Bishep Spalding says: Te affirm there can be no room for God and man in the constitution or anywhere, if it have any meaning at all, is bald atheism. If to re-congnize God in the constitution would prove peratitions, to believe in God at all sevidence of lignorant superstition, and since Americans, as a matter of fact, with few exceptions, do believe in Him, Obland Ingersall must held that they are ignorant and superstiilous. To affirm there can be no such thing as a Christian nation is to be sophistical. Nation is an abstraction, and an abstraction cannot be Christian. but neither can it be free. and therefore there can be no such thing as a free nation. "The church has," says Colonel Ingersoll, "been the sworn enemy of investigation and intellectual development." The church preserved the literatures of Greece and Rome, and by the genius which forever burns there, the modern mind has been set school of the most perfective allectual culture. The authors of scientific investigation are Descartes and Bacon. Both were Uhristians; Descartes, a Catholic, educated by the Jesuits, and all his life the intimate friend of the WE CANNOT KNOW THE RELATIVE WITHOUT originators of modern science, but nearly all the great investigators of physical truth-Copernious, Kessler, Newton, Liebnitz, Ampere, Liebig, Freenel, Faraday, Mayer, Agas-

efz, Van Beneden, Pasteur-RELIGIOUS MEN HAVE BEEN THE DOERS. Colonel Ingersoll's love of outrageous assertion is a will-o'-the-wisp which leads him passion of which we soon weary, one which a good writer will rarely indulge, and his wrath at the ways of Ged and religious men, the sublime fury which the sight of priest or a preacher arouses within him, have ceased to be interesting. It is easy to find fault with those whose deeds have left an impress on the world's history, and belivers in God and in Christ have been ocean of talk and discussion. To insist upon the failure of religion and to ignore its success is to be unfair. Are the crimes and misdeeds, the murders and lynchings, the adulteries and prostitutions, the abortions and infanticider, the dishonesties and official venelities, the drunkeness and rowdyism, which is so common in our country, an argu; ment against popular government? Tyrants

and Brung are precise of the harmfulness of religion, but the wise and the judicious know that accidental wrengs leave the inover his fellow ore
that atheist and agnostic advance with finite good of faith in a divine order of spall his enemy's na
confidence to prove there is no God, or that things untouched. The 70,000 or 80,000 Somerville Journal.

Christian ministers in the United States today, Protestant and Catholic, are free from all theocratic pretensions; they would repel, if it could be made, any offer of union of church and state; they are lovers of liberty, man; they with their brethern are busy with every kind of work, which can comfort, console, strenghten, uplift, enlighten and purify the children of men. That here and there some should fail is insignificant. The great army still moves forward, bearing the banner of taith towards God and towards immortal We are a Christian people-why should we be ashamed to confess our faith? true American would not resent as an insult the imputation that ours is a godless nation? Both Houses of Congress epen their proceeding each day with prayer, the President appeints each year a day of thanksgiving and prayer, and, when occasion requires, a day of fasting and humiliation. Ohristianity, in fact, through no legally established, is under-

THE NATIONAL RELIGION.

stood to be

No political party is heatile to it, or to any pa ticular bedy of Christians. The churches are as popular as any of our other institu-Though the Puritan Sabbath is gone, the observance of Sunday is general. The interest in theological questions, however controversial methods may have charged, is still keen, and if now the wave of gnesticism seems to be rising, it will break and subside, like many another wave of unbelief in the past. Nearly all the works of active beneficence, in which no country surpasses the United States, are carried on by religious men and women. Our moral standerd is Christian and religious faith is the chief impulse to good. No people has ever become divilized without the guidance of religion; and if a race of men could be found who should think there is no God and that they are the highest beings in the universe, it is impossible to imagine that they should not sink to lower and lower planes of life.

A LUBBERLAND OF SENSUAL DELIGRT. Nay; is not the dream of heaven beiter han the trings we see and touch? Hither tofore, at all events, civilized society has rested on religion and free government has prespered only in religious nations; and, if we are wise, we shall not imagine that we are exempt from this law. A true statemen will look to the other things than questions of finance and the machinery of government. He will seek to keep the inner source of life strong and pure, and will know that nothing has such power to do this as true religion. What good reason, then, is there why we should not write God's holy name upon the title page of our organic law? The doing this would add to patriotic zasi something of the glow and fervor of religious faith. would be a recognition of the fact toat man's soul craves for infinity more than any govern ment can give; it would awak-n in us a deeper consciousness of the providential mistion, which, as a nation, we are called to fuliil; and it would infringe upon the rights of no human being.

# DENOUNCED BY THE POPE.

A Stirring Scene in St. Peters.

ROME, April 21.-The Pope made a stirring speech yesterday to five thousand Italian pil-grims in the hall over the restibule of St. Peter's welve cardinals and twenty archbishops and bishops were present, besides many of the Roman nobility. As the fope, arrayed in flow-ing white ropes, denounced his enemies the building rang with cheers and shouts of "Long live the Pope." It was an exciting scene. After the pilgrims had laid their address at his feet Leo XIII. stood up and began his indictment of the Italian Government. He said: "Among the grave solicitudes of the apostolic ministry which we exercise, one of the bitterest and most poignant is that which concerns the condition of the Church in Italy and the faith of the Italian people. If we have always to signalize the dangers that menace us this time we have a motive more just to do so, as for some time now these perils have pecome muse parties. The war that the satanic hatred of parties openly suswages against the Catholics is openly sus-tained here by the authorities, who have declared in favor of these parties. The laws and acts which directly or indirectly concern the church and religion are in Italy made under the direct inspiration of these parties, which all obey. There is in fact tangible evidence that the action of the authorities in ecclesisatical matters fully responds to their sectarian aspirations and to their culpable designs which henceforth are no mysteries to any one. It is sufficient to record the articles of the new penal code against the clergy, the standards of June last, the discourse in Palermo, the proposed law on church affairs and others which are in course of preparation. It is a continuation of the war which was commenced by the destruction of the so vereignity of the pontiffs, and which all along its course manifests itself more and more in the intentions of the agreetors—that is to say in war a l'outrance, made without truce against religion and against the Church of Jesus Christ.
In presence of this state of things the duty imn presence of this space of things the duby imposes itself on I talian Catholics of showing what they are, with a bold front and uncovered visage, in order to preserve the inestimable treasure of faith. There can be to day only two camps clearly defined-the Catholic camp resolved to remain always united at any price to their bishops and to the Pope and the camp of the enemy who fights against them. Those who, though cowardice, fear to show themselves and who wish to remain between the two camps only to swell the ranks of the foe, as the Divine Word tells us. We cannot do less, beloved sons, than congratulate ourselves on the sincerity of your open profession of faith and to appreciate your homage and the protestation of your perfeet union with as."

His Holiness, in conclusion, urged the Italians to unite themselves more and more to the Church and the Pope.

"Do editors make fun of the poems they "Oh, bless you, no-they make fires."-Light.

The newspaper man has one advantage over his fellow creatures. He can always our singular comfort in His absence. spell his enemy's name wrong, if he likes,-

# ROME

## The Centre of Christian Unity.

BY PHILIP O'NEILL.

(Concluded.)

Our Saviour, as St. Paul tells the Ephelans (chap. 5), "loved the Church and gave Himself up for it, that He might sanctify it, cleansing it by the laver of water in the word of life; that He might present it to Himself a glorious Church, not having spot or wrinkle, nor any such thing; but that it should be hely and without blemish" (ver. 25 27). St. Paul adds (ver. 30): "For we are members of His body, of His flesh, and of His bones." The sainthood of the faithful is never lost sight of by St. Paul. In his epistle to the Philippians he writes: "To all the saints in Christ Jesus who are at Philippi."

We are members of Christ's mystles I body. It is this virgin flesh of Christ that has made so many virgins, that has made saintship possible amid temptation, and raised so many to the perfections of the higher spiritual life in the Church.

Our Saviour said: "Ye are the light of the world." "St. Paul, who was raised to the third heaven and enlightened by the divine mind, asks (1 Cor., iii, 16): "Know ye not that ye are the tample of God and that the spirit of God dwelleth in you?" And again (1 Cor. vi, 19, 20): "Know ye not that your members are the temple of the Holy Ghest who is in you."

St. Paul tells us: "We are come to

Mount Sion, and to the city of the livin God, the heavenly Jerus lem, and to the company of many thousands of angels, and to the Church of the first-born who are written in heaven, and to God, the Judge of all, and to the spirits of the just made perfect." St. Peter says: "You are a chesen genera-tion, a royal priesthood, a boly nation, a pur-

chased people, that you may declare His virtues, who hath called you out of darkness into his admirable light." "The kingdom of God is within you," said our Lord. "You are God's and all of you the sons of the Most High," said the Psalmist. "The soul of the jut is the throne of

of God," said St. Augustine.

Jesus said to the Jews: "Is it not written in your law: I said you are God's?" (St. John, x, 34)—Ps. S16 (Heb. S26). With Christ we have become the sons of God by partaking of His flesh and being baptized in His blood, St John says (1 Epist., iii, 2): "Dearly beloved, we are now the sons of

God.' BAPTISM WITH THE HOLY GHOST.

dispensable function in producing Christian the same sacraments, and again in our obe unity. St. Paul says (Gal, ill, 27): "For dience to the same form of Church govern as many of you as have been baptized in Christ have not on Christ." Again he says and are esteemed as the hely chain uniting (1 Cor., xii, 13): "For in one spirit were we the family of Christ. There is no unity so all baptized into one body." Again (1 Cor. xil, 27): " Now you are the body of Christ | vades the entire congregat on when the Holy and members of member."

We read (St. Matt., iii, 11) the declaration I, whose shoes I am not worthy to carry; He shall baptize you with the Holy Ghost and with fire." This baptism of the Hely Ghost by Christ is declared in the four Gospels.

This reception of the Holy Ghost prepares and fills us with the graces necessary to receive the sacred body and blood of Christ. Without this we cannot receive. Our Saviour names the Holy Ghost the Spirit of Truth - thick you he will descend at the bartism of the ministers of three hundred and seven Christian sects, these all protesting against the one that is true? Some of the sects believe that baptism is

morely formal-no change taking place in the applicant. Will the Holy Ghest descend in this instince? Some whole sects have no valid orders, having been founded by laymen. Will the Hely Ghost descend at their ministers' call? Some of the sects are founded on opinions invented sixteen or eighteen centuries after Christ, Is it reasonable to believe that the Spirit of Truth will bless their haptlam? At least three hundred and six of the sects are opposed to and protest against the remaining sect; will the floly Ghost make no distinction? Not a single one of the sect, even if they have valid orders, have valid jurisdiction, because they were not sent. No divinely appointed person of authority said go and teach all nations." Think you the Holy Ghost, the Spirit of Truth, will descend at the beheat of such? As this kind of baptism has produced no recognized saints, it may be looked upon with anspicion byany one anxious for salvation.

UNITY IN THE HOLY SAGRAMENT. The Holy Eucharist is the most wonderful miracle of the omnipotence of God, and is a perpetuation of the Incarnation among us. This secrement of the alter, while being are only member of the Reichstag in whom markable evidence of divine wisdom, is also an extraordinary manifestation of the jot his steel. Nothing is more strange than Savieur's love. As the body and blood of the contrast between the two men.

Christ on the altar, after the ceremony of "The one a burly giant in statu consecration, is there in its glorified state, it is perfect under each species, and the sacred humanity of Christ which reigns at the right hand of the Father in heaven is reproduced. though veiled under the form and appearance of bread and wine. The soul of Christ is present and by concomitance His divinity, that is the Second Person of the Blessed Trinity, also by circuminsession the other two divine persons.

And this is Cathelic dogma maintained from the first and taught and believed with-

race, all the patron saints of every nation held the belief as stated above. council declared it from the first to the last Christ did not institute this sacrament until after he had changed water into wine, and fed five thousand people with five leaves, and performed other miracles; thus

He prepared the disciples for belief in the

mystery.

This apiritual union of the soul with Christ is a permanent grace received from the sacrament, but is lost by mortal sin. This destrine is contained in all the manuals of the faith, whether Latin, Greek or Oriental. All the Fathers taught it, the martyrs died for it and the saints revered it. The Eucharist is the extension and perfection of the Incarnation, and makes our Lord personally accessible to every human being. We become united to Him and sharers of all his merits, and through Him beloved by the Father, and the Holy Spirit, and admired by the angels, whom we are raised above this miraculous union. It equalizes all the human race ; the Pope and the laymen, the king and the peasant, the rich and the poor, all sit at the same table, all partake of the same banquet. Our Saviour has instituted the sacrament under the form of bread and wine, to intimate that we should receive it often. The Holy Eucharist ought to be the ordinary nourishment of the soul, as bread and wine are of the body. "Come, eat My bread and drink the wind which I have mingled for you." (Proverbs, ix). In the past ages of Christianity the faithful regarded the Eucharist as the daily bread of the Lord's Prayer, and they

partook of it every day. (A.ts, ii, 48).

"And continuing daily with one accord in the temple, and breaking bread from house."

The next verse adds: "Praising God together., How remarkable it is, that the heading of bread is continued (with the this breaking of bread is continued daily to this day, but only in the Church of the Real Presence, In others the devotional instinct is satisfied with divine service one day in

Knowing that some will quibble as to the breaking of bread, let St. Paul explain (1 Cor., x, 16 17(: "The challes of benediction which we break, is it not the partaking of the body of the Lord?" During slmost nineteen centuries a daily service and the breaking of bread is a sign of unity of faith and practice in the one Church—unity as to time, as to place, and as to belief. The altar upon which the Hely Sacrament is offered every day is also a sign of unity as to time and place and belief. St. Paul tells us (Heb., xiti, 10): "We have an alter whereof they have no power to cat who serve the tabernacle." It is the same to day; no outsider can partake of the living bread from our altars. This unity of practice reaches back eighteen hundred and thirty-three years to the days of the eaintly Paul, fifteen hundred and twenty years before any Referm sect was born.

Besides a unity of doctrine and of creed, The b-tilsm of the Holy Ghost has an in- | we have also a unity in the participation of ment. The encraments are seven everywhere, distinct as that oneness of feeling that pre-Secramentia elevated upon the plar. The divisions which rank and worldly pridesome of St. John the Baptisi, viz.: "I indeed times cause is obliterated here, and all are baptize you with water unto penance, but made as one in the Catholic Church. The He who is to come after me is atronger than confession is a common ground for the prince and the beggar, the saint and the sinner to meet on.

Christ in the Church is its life and its es sential unity, because Christ cannot be divided. The means to retain this life in the Church have been rejected by the sects, viz. the sacraments, such as penance, and especi-ally communion, by which Christ is taken into the blood of every member of the Church, You reject the Real Presence; therefore you reject the life, and consequently the unity of a spirit which is the soul of the Oburch.

Did not Christ say (St. John, vi, 51 52): "I am the living bread which came down from Heaven. If any man eat of this bread he shall live forever; and the bread which I will give is My flesh for the life of the world. The body and blood of Christ, which are both present in the consecrated bread or wine, is taken in by every member of he Church; thus the whole Church becomes the body of Ohrlet, He being the head and the life, holding the primacy, and we the mem hers. This alone is Christian unity, when Christ and the Church are one. In Christ's prayer we read (St. John, xvii, 21): "That they all may be one, as thou Father in Me, and I in Thee; that they also may be one in This is the Christian unity that Catholios enjoy, and that all the sects continu-ally pine for, as is indexed by their dreams of unity in variety which is a snare and a delusion.

## Herr Windthorst.

The N. Y. Tribune gives this lively description of Germany's Catholic leader: Preparations are being made among the clerical opposition to celebrate in a suitable manner the 78th birthday of Herr Windthorat, the Prince Bismarck recogn zed a foeman worthy

"The one a burly giant in stature, with a big, loud voice and a he vy treated, always arrayed in his uniform of a cavalry general with boots and spurs complete; the other a little old dwarf, slonest hunchbacked, with a sigularly ugly yet clever faco, watery eyes, that are hidden behind a huge pair of blue spectacles, a monstrous tooti less menth, from which issues a thin, piping, woodenkind of voice, and clear shaven cheeks, in every fold and wrinkle of which there seem to lock a sarcasm or an irony in store for the

to-day. St. Thomas calls the Eucharist "the greatest to distribute of the Pope in the Greatest to despote leader of the Catholic party in German pelition—a party of the most heterogenements and lords, of prelates to occur in Strabe.

Strabe in the Grotta Ferrata Library in which he has found passages hitherto unknown. In one of these detached leaves, belonging to the the German perpetual pledge of our Saviour's passion, despote leader of the Catholic party in German pelition—a party of the most heterogenement of the Esland of Clauda (Yulg., Cauda; of which mention; is made in the Acts of the Apostes (xxvii. 16). The name is now for the first times feudal princes and lords, of prelates chancellor.
"It is this ugly little dwarf, however, who

and priests, of landed preprieters, Poles, Hanoverians, and even a sprinkling of socialists.

"All these are ranged under the banner of the little old man, who was formerly prime minister to King George of Hanover, who succeeded in blending his loyalty to the overthrown Guelpu dynasty with the most unquestioned patrictism towards the great German empire, and who, sitnough three years older than Prince Biamarck, seems destined to survive him. The chancellor treats with him as from power to power and at the parliamentary receptions at which Here Windthorst is his guest makes a point of giving him the palace of honer at his right."

#### OHOOSING A BISHOP.

The Conclave at Kingston and its Objects.

Kingston, April 18.-The secret conclave at the Archiepiscopal palace here is at an end, and the Archiehop of Toronto and the Bishops of Hamilton and Peterborough have left for their respective dioceses. Various reasons are given respective dioceses. Various reasons are given for the calling together of these church dignitaries, the two chief of which are:—First, that of choosing a bishop for the diocese of Alexandria as well as the formulating of an address to the Catholic laity pertaining to sequrate school matters; and second, the bringing into line of Archiehop Clerry who, it is said account. is said, comes out at times rather too strongly to suit even the other prelates themselves. This latter reason, however, which had its birth in Toronto, is credited very little here for the reason that Moneignor Cleary himself invited his confreres to visit Kingston, and it is hardly probable that he would ask them to come here for the express purpose of censuring himself, nor is it likely that they would wish to insult their host. The first reason is quite likely the true one. In connection with the vacant bishopric three names are mentioned viz, Dean Gauthier, Vicar General Mactonnell and Father Murray, of Trenton, formerly of Cornwall. These names, it is understood, will be submitted to the Pope by Father Kelly, Archbishop Cleary's private secretary, who ideaes for Europe in May, and that ecclesiastic will decide which of the three named gentlemen will fill the vacancy.

## The Catholic Teachers' Association of Montreal.

At the monthly meeting of the above Asso-Mr. A D. Lacroix, seconded by Mr. T. M. Reynolds, and unmimously resolved—

1sb. Than the Catholic teachers of Montreal

have learned with regret of the death of the Hon. P. J. O. Chauveau, ex Superintendent of Public Instruction, and one of the most dis-

binguished men of our country.
In his death the Church loses a fervent and exemplary Christian; the State, an eminent citizen; the Province of Quebec, a sterling patriot : Education, an intelligent, enlightened and zealous promoter; the Rostrum, a brilliant orator; Literature, a distinguished writer; and the Teachers' Association, which he himself had organized, a sincere and devoted friend.

2nd. That a copy of this resolution be sent to the family of the deceased. By order,

F. X. P. DEMERS, President. Jos. B. CUROTTE, Secretary.

## The Cardinal's Dream.

A Baltimore dispatch of March 28 says : Mother Mary Joseph O'Leary, superioress of the House of the Good Snepherd, was lucied to-day in the convent grounds. The black and white robed sisters of the Magdalen order were present and the services were at lotly private. Rav. T. J. Broydrick, preeident of the House of the Good Shepherd. said low Mass. Then Cardinal Gibbons made an address, during which he paid high tribute to the deceased, and concluded by relating the following remarkable coincidence in regard to her death. He said he was sitting in his room the other night, and fell asleep. He dreamed that both the late Bishop Thomas Felsy of Chicago and the bishop of Detriot appeared before him. The cardinal greeted them, and asked how Mother Mary Joseph was. Both the bishops replied, "She has passed away." Cardinal Gibbons thought no more of the dream until next morning. when he received a message saying that the mother superieress had died the night before. I'ne sisters were moved to tears during the simple but solemn service. At the conclusion Cardinal Gibbons gave the absolution, and the six of the sisters, clothed in white, carried the casket to the convent grounds.

## Didn't Know Their Ruler.

Paris, April 21.—An accident occurred during President Carnot's visit to Toulon at which all France is laughing. The President's personal servant has a black beard and is something like his master in appearance. On the arrival of the train the servant conveyed President Carnot's luggage by mistake to the special dent Carnot's luggage by mistake to the special landau which was in waiting to drive the President to the prefecture, and while his master was being welcomed by the officials inside the station he was driven off. The general commanding the troops at the gate, believing the servant to be Carnot, saluted and then struck up the Marseillaise. The guard of honor then formed and followed the carriage, the crowd shouting "Vive Carnot," drowning the servant's protests. On the made arrival at the prefecture a salute was fired before the error was discovered. During all this time the President was left at the station without an escort, and upon the discovery of the mistake escort, and upon the discovery of the mistake the officials were overwhelmed with dismay.

## A Monk's Discovery.

The Bazillian monk and savant, Father Oozza, while engaged on his forthcoming edition of the New Testament from unpublished Vatican codices with phototype facaimiles, has had occasion to consult some neglected leaves of Strabe in the Grotta Ferrata Library in which