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## THE SOCIETY OF JESUS.

(Catholic Times.)

The death of Father Beckx has turned the eyes of the world once more upon the famous Order which has ruled for more than thirty It is believed that Father Beekx possessed, in a pre-eminent degree, that species of knowledge which is of all others most necessary in a anperior-the knowledge of his fellow-men. It is at least certain that the Society has lost nothing of its old influence and its old a source of danger. Is is undeniable ferrour daring his long period of govern that is, if the doctrines of the Church been credited with a large degree of infuence-with more, perhaps, than he really possessed. There are a great number of society. But it is also undertable that the Englishmen, of average intelligence in other suspiction and dislike felt towards the Order matters, who are ready to believe that the Order has its agents everywhere, that its influence is unbounded, and that its power is generally, if not always, exercised for malign mors of old calumnies. They forget he toils, purposes. Mr. Martin Tupper, if our the hardships, the aportolic simplicity and nemory does not deceive us, expressed n bis an objectaphy bis tolemn conviction that the Jesuits had been at the bottom of all the wars which have devastated Europe in recent times. It is not every one who has so robust a faculty of credulty; but we believe that a not inconsiderable section of our fellow-countrymen would admit that anything bad might be expected from the muchinations of the widespread and powerful society. It is as natural for men to fear as to admire what they do not understand. And even when we leave out of sight such opinions as those of Mr. Tupper, and those of the worthy people wno firmly believe that Ritualistic elergymen are all, or nearly all, "Jesuits in disguise," there remains to be accounted for a large amount o' distrust and hatred of the society, for which it is not easy at first sight to find a reason. The very name has come to be a synonym in English for craftiness and deceit. There are even some Catholics who regard the Order and its ways with a certa a distrust; and if a Protestant wishes to convince one of the malignant character of the Jesuits' organization, he points with triumph to the fact that there is hardly a State in Europe that has not, at some time

Much of this distrust and suspicion is, no denbt to be traced to the working of the old principle — Give a dog a bad name and hang him." Old presudices which are inhaled, as it were, with every breath one draws, die hard. Slanders which are so wide as to be impossible of refutation are believed by ninety-nine men out of a hundred, when they have been brought up to believe that the alandered person or corporation was in some way objectionable. And there is an indirect species of slander which is, perhaps, more potent than any other. For example, the are that Jesuits have constantly ished and proscribed is pointed to as a proof that they are wicked, or dangerous, or both. The tacit assumption is that no Government would banish good citizens-a principle which would not only make every exile a criminal, but one which claims for ruters something like intallibility. The true way to test the matter is to inquire what particular crime or crimes the exiled Jesuits have been a souged of. Have they been found rating sedition? or teaching immoral doctimes? or leading fligitious lives? No. But in the eyes of Protestants the name is enough. The Jesuits are, in popular estimation, a kind of criminal against whom it is -not necessary to prefer any specific charge. The tedious formalities of inquiry, indictment and trial may in their case be safely dis-pensed with. The easier and more satisfactory course is to condemn them at once for general wickedness.

et other, banished the Jesuits from its ter-

But there is also a solid reason for the batred and fear which the Society of Jusus has evoked. To men of the world the mere fact that the Society is a body of highly cultivated men, separated from those family ties which generally act as restructs, that they are spread throughout the world, and are united in obedience to one head, is enough to mark them out for suspicion. They are not a secret society, but they are regarded by statesmen, and by the world, as a secret society; and it is natural that Governments should fear and dislike a community which possesses power, which cannot be broken up, and which never knew a traitor. If the Society of Jesus were composed of men who were banded together for secular purposes, without any religious restraints, without any sacred mission, it would naturally and properly be an object of suspicion to the Governments of the world. But the cause of this widespread batred lies deeper than this. We know that there is of necessity a certain antagonism between the Church and the world. There are times when all men applaud Religion, periods when out-Wardly there is a peace, or at all events a truce, between the secular and the spiritual powers. But this is not the normal condition of things. The Roman emperors and proconsuls did not persecute the early Christians out of mere wanton cruelty. The charge was that the Christians were bad citizens, and in a sense they were bad citizens. They professed doctrines which were incompatible in the long run with much that the pagan world loved and admired. Roman statesmen clearly saw that the principle of implicit obedience to an unseen power was incompatiole with that obedience which the emperor demanded of his subjects. The triamph of the Church meant the downfall of the Empire. Times and conditions have changed. European states are Christian, not pagan; but the old antagonism cannot die. It can only cease here or there when Christianity has been stamped out, or when it has won over a whole nation to its side. While this warfare lasts, is it very surprising that that section of the Church, which has chosen the most difficult and the most honorable station

Ignatius Loyela foretold that his sons should never be free from persecution. The mere fact that Jesuits are hated and distrusted is, therefore, to one who remembers these words, no resion for condemning them, but rather for enquiring whether this Society that is "everywhere apoken against" deemnot cary in this mark of shame one of the proofs of its apostleship. It is under able that the Order possesses an organization so perfect that if it were wielded by conspirators, instead of by a body of men who are indifferent to politics, it might be "The Black Popu" has always that if the doctrine taught by the Jesuits, were universally accepted, a marked change would come over the face of civil by many Protestants who have no desire to be unfair rests on no solid basis of fact. Their judgment is built on the vague ruthe hardships, the aroutolic simplicity and fervor of the Jesuit musionaries. They do not think of the fifteen hundred Jesuit martyrs The day will come when, in speaking o the Society of Jesus, Englishmen will take these things into account. The hostile verdict will be in some degree reversed; and many to whom the name of Jesus is now like smoke to the eyes will come to lock upon it as a title of honer. But it would be vain to expect that the suspicion and disl'ke with which the S ciety is regarded will ever quite die away. So long as that Society moves in the van of the Unurch's progress, so long as it trains priests, sends out missionaries, converts here a village and there a province, so long will it be hated and feared by those who would rather see the world Pagan than Catholic.

CARDINAL GIBBONS STRONGLY DE-FENDS THE KNIGHTS OF LABOR.

ROME. March 28.—The text of Cardinal Gib. bone' report on the Knights of Lobor, as published in the Monitour de Rome, a constitutions have been made to the report as originally published. Referring to the objections urged against the organization, the cardinal says: It is objected that in this kind of organization Catholics mix with Project ints to the part of their fath. Among the mixed mon the peril of thour fith. Among t a mixed pro-ple like ours separation of religious in civil affairs is not possible. To suppose that the faith of Catholics suffers shows in rance faith of Catholics suffers shows in rance of the Catholic workmen of America, who regard the Church as their Mother. They reliatelligent, instructed, devoted and rendy to give their bleed as they give their bleed as they give their hard carned gains for its support and protection." To the question whether it would not be better to have the regard tion conducted by priests under the direct influence of religing the Cardinal replies that the latter that the cardinal replies. even a heists, communists, an I anar h ste, the Cardinal said it was true, but that one proof of faith would not try American Catholica. such influences they we see extend every day and they knew them well and despited them. The leases of the Knights of Labor related how the evident aggressive elements structure. to cain authority in their connects or in innate poi on in the principles of the association; and also teld of the determination with which they were repelled. Danger would arise from a coldness between the Church and her children which nothing would more surely occasion than imprudent condemnations. Special stress being laid upon the violence, even to the shedding of blood, which has characterized several strikes inaugura'd by workensmon's as oc'a'ions, the Cardinal says: "I have three thin's to remark; 1, strikes are not the inven-tions of the Knights, but a universal, peractual means by which warkmen peotest against what is unjust and demand these rights; so ond, in such a struggle of the must turies of the poor against hard, obstinate monopoly, wiath and violence are often as inevita, le as they are regrettable; third, the laws and the principal authorities of the Knights, so far from encouraging violence, or occasions for violence, exercise a powerful influence traking to keep strikers within the limit of legitimate "An exar ination into the action. "An exat ination into the violent struggles between labor and capital has convinced me of the idjustice of attributing violence to the Knight. The principal authorities have prayed the fact that it is as unreas nable to attribute violence to the Knights as to attribute to the church the follies and c.im-s of her children, against which she protests." This thought is admirably developed protests." This thought is admirably developed by the cardinal. He says the part of Christian prudence is to attempt to bind the hearts of the multitude with ties of love, for the purpose of controlling them by the principles of faith, justice and charity, and to recognize the truth and justice of their cause. Removed from what is false and crimical there will converge in a legitimate, peaceful, beneficent struggle that which by repulsive severity might become for the masses of our people a volcanic abyss similar to that which society fears and which the church deplores in Europe.

THE EMPRESS AND THE POPE. Berlin, March 28.—The Emperor being in

disposed, the Empress yesterday accorded a farewell audience to Mgr. Galimberti, the special envoy of the Pope. In receiving him she said: "It seems to me as if I had known you a long time, Monsiegneur, and I must request you to tell Pope Leo how great an interest we take in his person, and that we entertain the warmest wishes for his welfare." Mgr. Galimberti will take with him to Rome an autograph letter from the Emperor to the Pope. It is rumored that he will return to Berlin after Easter, when a better opportunity will be afforded for the settlement of political ques-

"Geography class, stand up." said a school-master. "What is a pyramid?" he asked. "A pile of men in a circus, one on top of the other," "Where's Egypt?" "Where it always was." "Where's Wales?" "All over the sea." "Very well," said the schoolmaster, "stay there till I show you a species of birch that grows all over

A hatter in Regent street, London, once asked Charles Matthews for an order for the in the field, should draw down upon itself the theatre. He gave it to him and the next day reproaches and calumnles of the energy? The Prince of Peace came to cast a sword upon bat. The hatter handed over the hat to the the earth. He forstold that His followers bears; but ever ster found it more economical should be hated of all mon, even as St. to pay for his seat when he went to the show.

THE LEAGUE TO BE SUPPRESSED AND PRISONERS TRIED IN ENGLAND.

SWEEPING COERCION.

The Discussion in the Commons on the Irish Crimes Bitl - Liberat-Unionists to Support it-John Dillon Threatens a Rebellion if the Bill Passes.

LONDON, March 28.—In the House of Communs, this evening, Mr. W. H. Smith, the Government leader, intimated that the Government had decided to ask the House to pass the second reading of the Irish criminal law arrendment hill before proposing the usual Easter heliday. foll before proposing the usual England Architecture (Che rs and counter chert. The Government, said Mr. Solith, disavowed soy intestion to imprice the House, but he wished the members to undersland that the measure was vital to order in Ironaud; that it was one upon which the Government daked their exist noe, and was more investment than holid was more important than holid ys.

THE CORRCION BILL.

Mr. Balfour, chief secretary for Ireland, then

moved the first reading of the Irish riminal law amendment bill. In doing so ten ferred to the te ms of Mr. Pa nell's proposed amen ment to the bill in which the I lish l-ader claims that the house should obtain further into mation about the condition of Ireland. Mr. Ba four thought the Parnellites were sufficiently in the ught the Parnellites were sufficiently informed of the state of their country and should be enjoyed lish amerchy as an artificer reconnizes his own work. The Go enment did not the case on statistics of agrarian forme. They took the view that the amount of crime must be considered in conjunction with its causes and character. The am sun; was shown in the fact that at the present moment there were 498 persons in Mun-ster, 175 in Connaucht and 251 in Lousier un or police protection. The law had been set aside d the vacuum hed not been filled by the o dinary law. Here Mr. Balfour read a number of charges made by judges to grant jorie, showing that the number of personnect ally charged bore no relation to the amount of crime. Boycot ing and intimidation, he said, were ram; at in that part of the country most distarted. The mon who gave this testimory were not partisons. (Parnellite ornes of dissent.) The paralysis of courts of law was an evil need sary to be specially chicked. It arose form the difficulty of inducing intimidated witnesses to speak out. In 755 cases 422 injured parties were so terrified that they refused to a pear. When evidence was obtained juries decined, when evidence was obtained juries decined, of the Catholic workmen of America, who regard the Church as their Mother. They relited adding and ready to give their blood as they give their blood as reli d upon the secret seci ties, cyn mite and the dazger, the object of which was the bringing about of a state of anarchy by means of assassination. It was an about directly of the facts, he declared, to say that the League had any roumblinge to a trad a union. The in that nedley of the League was a combination for the plander of judividua's, with the dest uction of the constitution. The speaker then proce ded to give instances of b yeatting, but was repeatedly interrupted by demands from the Parnollites for the names of the persons bo cotted. He declined, however, to give names unless the persons were beyond the reach of members of the League. Mr. Bullour next read extracts from United Ireland disc osing the extent of the system of terror-He said the latest official returns sn wed that 836 persons were boye ted under orders from the largue. In many districts tonant right had become valueless because no selling of the right was possible unless sanctioned by the league. No tyranny, however cruel, could compare with the 'tyranny resulting from the existence of the league tribunal. Coming to the proposals of the bill, he stated that the Government had borrowed a provision from the Scotch system, giving magistratos power to examine witnesses on oath, even whe sons are charged with crime. To most the difficulty of getting verdicts they proposed to abolish the jury system altogether (cheers and counter cheers) for certain classes of crime, giving the magistrate jurisdiction, with power to impose a maximum penalty of six months' imprisonment, in cases of criminal conspiracy, boyoutting, rioting, offences under the Whiteboy acts, assault on officers of the law, forcible and unl wful rossession, and in cases of incitement of the foregoing offences. Cheers.) The Government did not propose to nterfere with the liberty of the press, but they hoped that by giving magistrates the power of summary conviction for inciting offences they would be able to prevent the press sharing in crimes. The bill also gave the Government power to change the venue of trial for graver offences. The Government felt the difficulty connected with the abolition of trial by jury in Ireland and, therefore, proceed that the atterpays general of England posed that the attorneys general of England and Ireland, in cases of grave crimes, should certify when a fairer trial could be had in Eng-land (cheers); when under the same conditions as in case of change of venue in Ireland the trial should be held in England. (Cries from the Parnellites, "What part of England?") Trish counsel, he added, were to be allowed to appear in English courts (Parnellite laughter),

and the state would provide the necessary funds

for the conveyance of both witnesses and law-yers. Purely political offences, such as treason,

treason-felony and seditions libel, were excluded

from the provisions of the bill. The crimes

triable in England were murder, attempt to murder, aggravated orimes of violence and

arson. In all cases the bill applied only to pro-claimed districts. The viceroy would have

further powers to proclaim dangerous societies found to be disturbing peace and order. A

proclamation directed against a society would

proclamation directed against a society would be submitted to Parliament within seven days after issuance, and if Parliament condemned is the proclamation would be dropped. The Government proposed that the pernanency of the bill should not be limited to a fixed time. (Cheers.) He concluded by declaring that it was in the cause of

liberty that the Rovernment asked the House to break the yoke under which Ireland was

land were capable of sanctioning the measuce he would give up for ever the hope of seeing the frish and the Envlish shake hands. The frish people would be slaves in seed if they subnitted to it. Either he w ulli leave a come ry where co ire-hman could live unless he lived I ke as ave, or if the people were will no, how uld be ground and happy to out them in b.t.l.. (Ch. ers.) The measure could only result in cateng iner as d disorgan-yzation and driving the neighblack to the horresoft mergers. (Chesa.) Erl Spen-cer, believing his 4ffe to be in danger, had the cer, believing its affect he in deliger, and the courage to face the people of Ireland like a main, but am ill credit was due to the present Government, who did not know the dangers they were facing (Coies of "On, oh!" and obens.) More miscrable excuses on which to found one con had never been beard. Mr Buffour had succeeded in proving nothing but his own is normance of the he quited office the bester for Ireland and him-

ences to he tress means that the Governming will suppress prominent Nation list news, aper-A. confessor of Literal Unions's will be bell at Devo-shire house on Tou sday, to consider the foeroion bil. An e-change of vessional desired the foeroion bil. in the labes on the bill is losed the fac that several of the Unionists desprove the me sure, but the Unionists desprove the die a-ure, but the mass of the party consider the provisions, of too stringent. Let Harrington and Mr. Chamberlin will give a theroigh support to the whole proposes. The threatened defection of Unionists will probably not extend to ten votes, beaving the Government still with a rotent majority. with a potent maj rity.

## PARNELLITE OPINION.

The Parnellites held an into ind meeting. and united in denouncing what they termed to attretions character of the co-reion bill. The messure, they said, co-ceased under its provisions powers for the extinction of the lib roles. sions powers for the extinction of the lib ries to receive the chief canon for the kiss of of the press, public meetings, free specific all individual rights. The Punchlites away and the Carlinal was then read in Latin. It was of great length. To this Cardinal Gibundil the sc and reading of the bil. They say if the protract in of the sitting results in a test of physical endurance they will be ready for ment to me by he Holy Father of this lengthful

Lord Hartington is about to issue a maniful through a well-ionist poper. For a way we will we were confront dat the present in meat the more length of Irewi ha more acute form of the problem of Irian than has ever been presented in past times. The difficulties of the problem have idensified by the actor of the Librals, who, sud-dealy discarding every rimedy hitherto approved by the Librals, have made a change of front unparalleled in completeness and rapidity and adout d the policy of the avowed enemies of the integrity of the the courage and hops of the sepera is s. It is the duy of the Liberd Union sts now to e deavor to being back the Liberds to their faith in constitutional reform, res let ly ex-posing the delision that the abautonment of heir principles or the sacrifics of any class of their countrymen can be an act of courses or

# REFERRING TO THE CORROTON BILL,

he says :- " Not a single Unjonist believes in coercion as a policy, but all believe in the necessity of every civilized country asserting the supremacy of the Lay. The object of the separatists is to prove that the Government of Ireland as a part of the United Kugdom is an impossibility with or without reform. object of the Unionists must be to prove the union indissoluble while doing justice to Ireland." The whole tone of the manifesto Ireland. indicates that there will be no comprom se. Messrs. Caine and Chamberlain endorse the manifesto.

THE LATE GENERAL SUPERIOR OF

THE SISTERS OF CHARITY. Another eminent American religious has Another emment American religious has passed away in the person of Mother Euphemia, General Superior and Visitatrix of the Sisters of Charity in the United States. She was aged 72 years, 56 of which she had spent serving Christ in the person of the poor and the afflicted. A native of Dublin, Ireland, she came to this country in early girlhood entering the Sisterhood of Charity at Emmettaburg, Md., when but 16 years of age, Her rare virtues and talents, her solid judgement and full comprehension of the print of ment, and full comprehension of the spirit of her institute, marked her out for responsible offices. She became successively Superior of St. Mary's Asylum, Baltimore, or Mount Hope Retreat, near the same city, assistant at the Mother House, Emmettaburg, and finally, in 1865, General Superior. The Civil War was just ended-mindful of their aplendid services in hospitals and on batelenelds, the whole American people non-Catholic as well as Catholic, were full of grateful enthusiasm for the Sisters of Charity. They were wanted everywhere. During Mother Euphemia's twenty-two years' administration, she worked unceasingly to sup-ply the demand, founding new houses in every part of the country, and sending thither hely and devoted Sisters whom she herself had trained in the spirit of the great Apost'e of Charity, St. Vincent de Paul. She was widely known and as widely loved. In Boston, where there are four important houses of the Sisterhood, her name was a dear and a familiar one. The community in the United States number now nearly 1,400. The Sisters mourn for the loss of the most thoughtful and tender of friends—their example and encouragement in all good works. To the brothers of the lamented dead—the Rev. W. A. proaning.

DILLON ACCEPTS THE CHALLENGE.

Mr. Dillon followed Mr. Balfour. He asid this bil would never pass into law. (Irish cheers.) If he believed the people of Eng-

# THE TITULAR CHURCH.

Cardinal Cibbons Takes Possession With Mach Imposing Ceremony -- He De-Hyers an Elequent Address from the Steps of the Altar.

Rome, March 25 .- It was just half-past ten

from the first section of the desired from the street from the first day of the Annu ciation, when Cudical James Cibbons, Archbishop of Baltimore, prived at the iron gates of the puriou of the Basilica of Seuta Maria in Trastevere, for the purpose of taking passession of it as his titular He was arrayed in the robes of a cardisul-wearing a white for cape, crimson silk mantle and long train. When he cached the door of the church he kielt upon a cushion placed their on a strip of carpet. The choins belonging to the church and the tudents of the American College in Rome wear'ng surplice, were waiting for the archoist op. Bishops K ane, of Kichmond he quitted office the bester to Ireland and himself. The Government were passible to root them out like slaves. They sought to root them out like vermin. The Government offered than the propect of a faverable lad purchase bill. If this course in bill possed neither a land purchase bill nor any other Irish measure would live to be accepted at the hands of an English Uarlianest.

PROSPECTS OF THE THEL.

London, March 28.—Mr. Parcel considers the Lish Crim and Law Amendment bill of of the strong's correive measures expressed in Parliamett. The bill, he saye, ever creates new offences. He this k Mr. Billoud's references to he trees means that the Government. with the sign of the criss. Then, replicing the brette, he appropriate the peope present with holy water, after which he again removed his heretty and was three incensed by the canon, her-thi and was three incessed by the canon, the choir meanwhilesing ing the antiphon 'Eccasacerdos magnus.' The profession them mixed to the allar, followed by the cardinal, who ble sed the people as howert. At the altar the blussed secrament was administered and all knot for a short time in prayer. At the high altar the cardinal knot, and the canon recited the Poter Nester and other pr yers. In the spee a throne with white back and crimson canopy had been placed. The Cardinal s ated homself on the throne the inshops and priests in attendance being seated about him. The prothenotary then read in Latin the Pap I bull assigning the Church Santa Meria, in Tradevers, to Cardinal Gibhons as his titular church. After the reading of the bull the canous went forward to the throne and all but the choof grown but head throng, and all but the chief cason kin hand k's of the Cardinal's hand, the Cardinal rising to receive the chief cason for the kies of cat combs. Its fund tioc was lad by Pape Calictus, in the year of Our Lo d 224. It was re tor-d by Pope du us in the fourth century and reported by another supreme Pen iff in the twelfth. That never ceasing so iclude which the Sovereign For iffs have exhibited is

e ecting these in terral temples which are the

glo y of this c ty, they have also manifested on a larger scale in rearing spiritual walls to Zion

throughou. Christeadom every age." After re-

THE GROWTH OF THE CHURCH IN AMERICA.

forring to

the Cardinal continued: "For this great progress we are indebted under God and the fest ring care of the Holy See to the civil I berty we are just in our enlightened republic. Our Holy Father, Leo XIII., in his luminous encic icas on the constitution of Christia states decines that the church is not committed to say pasticular form of civil government. She adep's herself to all. She leavens all with the sacid leaven of the gostel. She has lived under absolute empires, under c natitutional from cities and in five republics, and every-where she grows and expinds. She has often, ind of, been hamper d in her divine mission. She has even been forced to a ruggle for existence who rever desp tism has cost its dark s' adow, line a plant shut out from the blessed s night of heaven. But in the gineral atmos-there of liberty she bloss malike the rose. For mys if, as a citiz n of the United States, and without closing my eyes to our shortcomings as a nation, I say with a deep sense of pride and gratitude, that I belong to a country where the civil government holds over us the Alis of its protection, over us the Acis of its protection, without interfering with us in the legitimate exercise of our sublime mission as ministers of the gospel of Christ. Our country has liberty without license and authority without desput ism. She rears no wall to exclude the stranger from coming among us. She has few frowning fortifications to repel the invader, for she is at peace with all the world. She rests accure in the consciousness of her strength, and her good will toward all. Her harbors are open to come the honest emigrant who comes to advance his temporal interests and find a peaceful home But while we are acknowledged to have a free government, perhaps wedo not receive the credit that belongs to us for having also a strong gov-ernment. Yes, our nation is strong and her attempth lies under the ever raling guidance of Providence in the majesty and supremacy of the law, in the loyalty of her citizens, and in the affection of her people for her free institu-tions. There are, indeed, grave social problems now engaging the earnest attention of the citizens of the United States, but I have no doubt, that with God's blessing, these problems will be solved by the calm judgment and sound sense of the American people, without violence or revolution or any injury to good will for the great republic in the West and as a mark of his appreciation of the venerable hierarchy of the United States and as an expression of his kind consideration for the ancient See of Baltimore, our Holy Father has been graciously pleased to elevate its present incumbent, in my humble person, to the dignity of the purple. For this mark of his exalted favor I beg to tender the Holy Father my profound thanks in my own name and in the name of my clergy and faithful. I venture to thank him also in the name of my venerable colleagues, the bishops, as well as the clergy and Catholic laity of the United States. I presume to also thank

in the name of our separated brethern in America, who, though, not sharing our faith have shown that they are not insensible indeed, that they are deeply sensible of the

admination for the culialitened statementhing and appetolic virtues and benevolent character of the illustrious Pontiff who now site in the of the mustrous round who now site in the chair of St. Peter." The Cardinal's voice was strong and ringing, Each word he raid was distinctly heard, although he spoke under the disadvantage of being seared be hind an alter. His voice rose to wards the conclusion of his address which was prenounced magnificent. The choir ang the Te Deum, after which the earling went forward to the alter and a Papel in dulgence of one hundred days was read in Luin. The cardinal then blessed the people as embled. The church was filled begely by Americans and distinguished visit as to Read during the investiture commonies. A recoption followed in the sacristy and all present went forward, one after another, kne't before the cardinal and kissed his viog. Each spoke a few words, which were kindly r spone ed to by the cardinal. Even little children from the neighbors. boring streets were admitted.

The scene was remarkable in many

The assemblage was the most vair deverse in the church. Number of the poor of Tea vere, claiming the church by first right as the home and refuge for prever, mis giet with many Americans and distinguished si from European countries. Promisent and we members of religious and at. Francisca se their brown robes, Augustinance in black groups of meanonaries who had assemb Rome prior to their deptrure for foreign Americans were especially gratified at t est shown in seeing the second La. ricas Cardinal take possession of his titular church.

# "THE SPIRIT OF DARKNESS."

"Remindful therefore from whence then art fation and do pennace, and do the first works; or eight come a these and will now thy condimited out of the place, except thee do paramete "--Apin, it, v. oth.

To the Editor of THE POST: Sig.—The above text contains a terrible was ing from the Lori, aware as we ere of what has happened to the churches which have been cut off from the shining light of the Holy Ghost. Cardinal Newman's remark that Prete tent am is a holf-way home to paganism, and liber li-m text of the other talf, re mate be votified to-day by the remarkable progress of infidelity among Protestants all over the world infidelity among Protestants all over the world.

After sending from Keine, the Reformers, as a flat fruit of their departure from God, gradually lost their authority over the people who heretofore bowed then selve a chansively to their clergy, as long as they recognized in them that dignity and cancity which is insepartible from the hyperpate of the true Church, but when this Divine seal of Infallibity facked to appear in the Reformed Church, in vain did to make frantic nursely to its barder of thekers in ranke frantic appeals to its harder of flocks; in vain were millions speak in scattering tracks, periodicals and the B b e; the "Kingdom got divided acarest itself," the complex tractions of which owe their ori-t nest today principally to John Bull and Bamarck's guns; leather power vanish and Protestenti in will soon become

thing of the past.

Latterly, the Fpisc qualians, more and more alarmed at the in reusing development of agnos tiesen, have eagerly sought for a union of churches as the only remedy against the prevalent distressing evil, but the scheme has proven a failure. The Prot stant churches in many places, repressly in the United States. can now boast of enjoying the spectacle of an intities mumber of blinded sheep turning a deal car to the voice of their past is to follow after the "spirit of darkness," woo, through the fay cination of "liberty of conscionce" that is formal gift obtained by the band of Luther. drives them swiftly to heathenism.

Reverend M. Doudlet's grand rainfow of multicolor creeds has tursed to a dark cloud of dismay, under which, slass! many unfortuness Catholic nations are suffering or mention, the horrors of which, with some, surpress in atrocky that of the middle agos. Go is chosen people, however, have, from the b giving, been an join to oppression; for several hundred years the Hebrews ground under the lashes of Pharosis, but at the hear of deliverance the moster was swallowed up in the Red Sea. Later on for a similar remod God's fithful critter's descad ants, by hundreds of the soids, for confessing their faith, suffered must set must the hand of pagan Rome ; but, under the Armighty's crushing power, the eruel tyres a fell at last, and muon the pround parities so the blood of the martyrs, was erected the glosium monument (St. Poter's church), it is not up to posteriby the triumph of light of the kines are omplished by the great and notify C or ch which has a vil ized and christanized the world, giving full evidence of her divine commission, and that the gates of hell can never prevail against her, thanks be to our Heavenly Father Modern autocrats, like their predecessors, cannot escape Heaven's vengeance. The present was cloud which threatens the world ought to be a sufficient warning, were not despots so stubbore in their b induess. Let us pray, how ever, that when the day of retribution conc-God in Ilisinfinite mercy may spare the blood of the inneceent.

### LUDGER BLANCIER Ottawa, March 28, 1887.

On a certain occasion at Indore, in Central India, a triumphal arch was put up. On one side were the words, "The Governor is Coming," on the other side, "Heaven Hep Us!" ing," on the other side, " reason to prove while at a certain station in the Lerurs, over while at a certain station in the Lerurs, over the entrance of a cometery, an arch was creeted, on which was emblazoned for the edification of the expected magnate, "Welcome!"

"Do you keep nails here!" asked a sleepy looking lad, walking into a hardware shop the other day. "Yes," replied the gentlemanly proprietor, "we keep all kieds of nails. What kind will you have, sir, and how many. "Well," said the boy, sliding toward the door, "I'll take a pound of finger nails and about a pound and about of the mails and about a pound and half of toe nails."

Pater familias (who has invited his daughter'. beau to have a little refreshment): What'll you have, John? A little ham, cold reast beet, old chicken of --- ! John is true Boston ian]: Ain't those baked beans in that dieh P.: They are. Have some? Daughter's little brother (who has been permitted to sit up 2 brother (who has been permitted to sit up a little while longer than usual): Ha, Jennie, I've caught you. I thought you were telling me a lie at the time. Jennie: What do you mean, Johnnie? Johnnie: He picked 'em out in a jiffy. Jennie: Picked out what? Who! Johnnie: Your beau. Ho picked out the bean himself, and you told me he didn't know be used in a voice of thunder): Johnnie, go to bed! Johnnie (bursting into tears): She did, pa, she did. She said he didn't know beans or he would have proposed long.

I den't like that cat; it's got splinters in honor conferred upon our common country, and it's feet!" was the excuse of a little four-year-have again and again expressed their warm old for throwing away a kitten.