

JESUIT PRINCIPLES.

THE SPIRITUAL EXERCISES OF ST. IGNATIUS.

Twenty-Sixth, Twenty-Seventh, Twenty-Eighth and Twenty-Ninth Meditations—Sufferings of Christ—The Crucifixion—Appearing to His Mother After Resurrection—Divine Love.

TWENTY-SIXTH MEDITATION—THE SUFFERINGS OF JESUS CHRIST DURING THE PASSION.

Imagine you behold the different spots on the Via Dolorosa.

First Point.—Consider the sufferings He underwent, hiding His Divinity and allowing His humanity to suffer. From the crown of His head to the soles of His feet He was one immense wound. His shoulders bared to the stripes of the flagellation; His head crowned with thorns; His mouth dry and thirsty; His palate bitter with gall and vinegar; His limbs violently stretched. In fine, the rigor of so many and such fearful sufferings take away His life. Can we not by this the grievousness of sin? Give me the grace to desire all carnal pleasures and delights. I will refrain my senses, love the beauty of chastity, and on every occasion embrace the holy exercises of penance and mortification.

Second Point.—To His inexpressible sufferings may be added His extreme poverty, which was the greatest any being ever felt; since He had neither bed to die upon, nor rag with which to cover His nakedness, nor a drink of water to quench His thirst, nor any source of comfort in the agony of death but gall and vinegar. However poor may be the man who dies, he has a right to a grave and a shed, or at least clothes which cover him at the hour of death. But Christ has not even this; for He is buried in another man's sepulchre, and wrapt in linen given to Him as an alms; the soldiers having deprived Him of His clothes to divide them amongst themselves.

With what poverty we behold the richness of heaven wrestling with human avarice. What a lesson to us who place all our faith and hope in wealth. I ask to appreciate henceforth, not as a hidden, but as a manifest treasure, the spirit and reality of poverty.

Third Point.—Now ask permission to be allowed to enter the most sacred retirement of His interior, and with deep feelings of compassion pause to contemplate the affliction of His soul. Not only the cruelty of His enemies, but the justice of His Father, Who, in order to save slaves, turns His anger against His Son and allows the punishment of our sins to fall upon His humanity. Consider the wonderful virtues He teaches in the midst of afflictions. The patience, humility, meekness and silence. The charity with which He offers Himself for us; the generosity with which He pardons; the fervor with which He prays for His persecutors; His filial love for His mother and obedience to His Father.

Grant me, O Saviour, to follow in Thy footsteps, that I may yet possess the Kingdom of Thy glory with Thee eternally. Amen.

TWENTY SEVENTH MEDITATION.—THE CRUCIFIXION.

Imagine Calvary—Recall the scene in "Ben Hur."

First Point.—The cruelty of the priests, scribes and pharisees, is not satisfied by all their victim has suffered. They add insult to the pain and suffering of the cross. "If Thou be the Son of God come down from the cross;" "if Thou be Christ, save Thyself and us." "He saves others, Himself He cannot save"—what is the revenge He takes upon His murderers? How does He reply? "Father forgive them, for they know not what they do."

Second Point.—The prayer of sacrifice is offered. Grace completes its victory in the heart of the good thief. "Lord remember me when Thou shalt come into Thy Kingdom." Jesus replies: "This day thou shalt be with me in Paradise." He commends His Mother to the care of the beloved disciple. "Woman behold thy Son;" and to St. John: "Son behold thy Mother." He thus gives what is most dear to Him, and in St. John, bestows His mother on the church. There is still a greater sacrifice. The

vision of His Father was veiled from His inferior will, and its beatitude ceased to overflow on His affections. He robbed death of its sting and left to His martyrs and saints the enjoyment of His great victory; "My God, my God, why hast Thou forsaken me?" "I thirst." This was not only a physical thirst. It was a thirst for justice. His food was to do the will of His Father. There was one word of prophecy which had to be accomplished: "In my thirst they gave me vinegar to drink." When this had been fulfilled all was finished—even to the last jot and tittle of the law. "Consummatum est." He has done all. The will of the Father is accomplished. Obedient unto death, He is now a conqueror. He breathes forth His soul. "Father, into Thy hands I commend my spirit." *Et inclinato capite tradidit spiritum.*

Third Point.—Consider the immediate consequences of the last victory of our Chief. The rocks are rent, the sun is darkened, and there was a great earthquake. The veil of the temple is rent, to signify that the old law of types and shadows had passed away. The moral effects are also great: the centurion confesses the Son of God and the hearts of the people are moved with sorrow. Thou hast said, O Lord, "and I, if I be lifted up, will draw all men unto me;" draw me to Thy cross and never let me leave it in life or death. *Iuxta crucem tecum stare, et me tibi sociare, in planctu, desidero.* Amen.

TWENTY-EIGHT MEDITATION—CHRIST APPEARS TO HIS MOTHER AFTER THE RESURRECTION.

Imagine Mary in Her room awaiting Her Son's appearance.

First Point.—Consider Him appearing to His Mother after the Resurrection. Who can picture the feelings of wonder, love and joy in the Mother's heart? From an abyss of grief to the extreme of felicity. He is no longer despised, disfigured, wounded; but clad in light, beauty, immortality and glory, accompanied by the souls of the patriarchs, kings and prophets whom He freed, by saints and angels. How richly, O Mother, does He not repay you for all your sorrow! You are worthy of the happiness you now enjoy. This is a propitious occasion to ask Him some favor for me. Ask Him to look on me with an eye of mercy. I wish to belong to Him and you, in time and in eternity.

Second Point.—See how His divinity, hidden during the passion, now is made manifest. See how He consoles and cherishes His favorite ones. The proofs of His omnipotence by triumphing over death. He had said: "I shall destroy this temple and in three days I will rebuild it." He fills His Mother with delight; imparts rays of consolation to His friends and companions, and leaves all filled with hope and confidence.

Animated with a similar hope, let us rejoice at His glorious resurrection, and following His footsteps as well as those of the saints in this valley of tears, let us be faithful in His divine service until the day arrive when we shall be allowed to see and bless Him in Heaven.

Third Point.—Lastly, consider in the resurrection of Jesus Christ a powerful motive for spiritual renovation, to which St. Paul encourages us when he says we should begin to lead a new life in imitation of Christ risen from the dead; to live, in future, a life of justice and sanctity, renewed in mind, and clad with the spirit of Christ, our God. Let all earthly affections depart from me and let none but heavenly ones fill me. He will be my model, king and chief; I have no longer any other object in view but the glory of God, the good of my neighbor and the salvation of my soul.

COL.—I will join myself to Mary and take part in the great joy which she experienced at the resurrection of her Son. I will ask of her to obtain for me a firm hope of a happy resurrection, patience, and fortitude in adversity, perseverance in the service of the Lord, and afterwards eternal life. Amen.

Our Father—*Regina Celi.*

TWENTY-NINTH MEDITATION—DIVINE LOVE. Love consists more in deeds than words; and in the mutual communion of good. Imagine yourself before God and His Angels.

First Point.—Recall the favors of creation, redemption and all other gifts from the liberality of God. This done you will see the promptitude with which you should offer yourself to His Divine Majesty. Take, O Lord, and receive my entire liberty, memory, understand-

ing and will and whatever else I possess. You have given them, they are yours, grant me only your love and grace.

Second Point.—See how God dwells in all His creatures for our love. To the elements He gives being; to the plants vegetation; to the animals feeling; to man intelligence and reason. See what He gave you: being, life, feeling, knowledge and reason, made you to His own image. Then excite similar affections as before, and proceed so in the following points.

Third Point.—God, by His universal act, concurs with all things, the heavens, elements, plants, fruits, animals, &c., and works in them and with them, not only by preserving their power, feeling, being, &c. but by directing them as their first cause and all this for your greater utility and advantage—thus manifesting His love.

What ought you to do for so much goodness? To offer yourself entirely to Him and forever.

Fourth Point.—Consider how all the realities and perfections in created things flow from Him, as water from its source. What ever capability you possess is an emanation of His infinite power; your justice proceeds from His, and so on, goodness, piety, mercy, &c. Let me ever ascend from the creature to the creator. Hence with more fervor than ever I shall ask of His Divine Majesty to kindle in any heart the sweet flame of his holy love, and also love on my part to correspond with Him; a firm, robust, patient love, detached so from all creatures as to be His entirely, and comply with all possible perfection of His will, that I may hereafter love, enjoy and glorify Him in Heaven. Amen.

NEW CLASSIC BOOKS.

We have just perused two recent works entitled "Exercices Methodiques de vers Latins," and "Mitrigue Latine"—by Rev. J. V. Bainvel, S.J. The first book is remarkable for its practical method in dealing with the subject-matter, and cannot fail to be highly appreciated by all professors who aim at teaching the classics after the most approved methods. Though written and annotated in French, the "exercices," with their numerous quotations, perfect analysis, versions and imitations, can be of great service to professors and students in any language. These exercises are divided into two parts, each forming a separate book—one for the master, the other for the student.

Any one who has been as far as versification in our classic knows what drudgery every student has to go through to make even poor verses. A certain number of feet must be strung together however, the sense jars. When a foot is wanting to complete the tottering verse, a plug is taken from the grades and jammed in to fill out. These exercisebooks are destined to replace this useless and fastidious labor by intelligent work. The extracts which the author cites are varied, culled from the best authors and tastefully selected. His object is not to eliminate all material work, but to make this work more agreeable and useful. He wants the pupil to reason and reflect, to observe—take in—use his judgment, and thus little by little fully master the difficulties of the Latin, and be able to handle it with strength and delicacy.

THE MITRIQUE.—"Les Exercices" and "La Mitrigue" are the compliment of each other. One furnishes the theory—the other its application. In "La Mitrigue," the author tells us that his main object was to be practical and at the same time to clothe his precepts in the best possible form. He has succeeded. His plan is simplicity itself; his method, clear and precise, and the whole work awakens an interest not generally found in such arid subjects.

We are pleased to note that the author has drawn some of his finest quotations from our liturgical poetry. Many of these are gems unknown. Elegant and yet precise, exact and learned, these books place Father Bainvel in the foremost rank among the thorough classical scholars of the day. We trust that these books, over which so much labor has been expended, will be eagerly bought up and that they may soon be introduced into all our classical colleges, to fill the lacure so long felt in this branch of training. (Paris, Poussielgue, Editor.)

Soffradini's new opera, "Salvatorello," will shortly be performed in Paris.

FATHER NORMANDEAU'S WILL.

The controversy over the late Father Normandeau's estate has been revived by the publication of a letter in the *Catholic Sun* by the Rt. Rev. Bishop McQuaid, in which he severely criticises the action of Ward L. Normandeau, a nephew of the deceased priest, for delaying the erection of a monument to his memory. Father Normandeau died in September, 1892, and the greater portion of his property as specified in his will was left to the church and to his brother, Judge Stephen Normandeau, of Montreal. Later developments disclosed a state of affairs wholly unexpected by those who were pursuing the investigations. It was shown and proven where Father Normandeau had transferred to his nephew, Ward, property valued between \$20,000 to \$30,000, the transfer having been made in parcels deeded over to him at various times during the year preceding the late priest's death. Of course the family and immediate relatives of the fortunate nephew used every means to discredit the reports of the investigation so as not to incur the enmity of the other heirs, and to avert the possibility of an impending lawsuit. Now Bishop McQuaid states that he is witness to the fact that Ward Normandeau has in his possession the fund, amounting to \$2,500, which was intrusted with him for the purpose of erecting a monument to his uncle's memory, and requests that if he does not intend to use it for what it was originally created, that he turn it over to the proper authorities, who would become responsible for its future disposition. Great stress is laid on the propriety of leaving the execution of the plans in the first place to young Normandeau, whose reputation is not above reproach. Stories concerning his long estrangement from his uncle, and his wily scheming to regain his influence over his uncle through a reconciliation which eventually insured him the title over the bulk of the estate before his uncle's demise, are recounted by the bishop as grounds for apprehension regarding the nephew's integrity and moral fitness for the position in which he has been placed.

Judge Normandeau resides in a luxuriously appointed mansion on Sherbrooke St., and when interviewed on the subject said that he had made it a point not to meddle with any business outside of the duties imposed on him as executor of his brother's estate. Young Ward Normandeau resides in Plattsburgh, N.Y., and does not admit having received any property either before or after his uncle's death. The people of the diocese of Ogdensburg are anxiously waiting to see what steps are going to be taken towards erecting the proposed monument, and some legal proceedings should be adopted to compel young Normandeau to part with at least a small portion of his questionably gained fortune for that purpose.—*Cent*

The insurance companies of Chicago have advanced merchandise risks 25 per cent.

Ivan Kelly, a Russian sailor, who spoke English imperfectly, applied at the United States District Court on March 1, for citizenship papers. "Kelly is not a Russian name; how did you come by it?" queried the clerk. The sailor said his grandfather was an Irishman, who had emigrated to Russia.

Suffered for Twelve Years.

Orvide, (formerly Enterprise,) Taylor County, W. Va. WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N.Y. Gentlemen—A heart overflowing with gratitude prompts me, to write you.

Twelve long weary years I suffered greatly, from Uterine Derangement and at last was given up by my physician to die, besides spending almost all we had. After five months' treatment with your Doctor Pierce's Favorite Prescription, I now enjoy most excellent health. I would, to day, have been in my grave, and my little children motherless, had it not been for you and your medicine. I will recommend your medicine as long as I live. If any one doubts this, give my name and address.

Yours sincerely, Mrs. MALVINA WILSON.

