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V. M. TAYLOR.

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THE LIVES OF THE SAINTS.

There we find an answer to all the great questions that concern us most.

There we learn to understand all the important mysteries of life. There we learn the practical lessons of how we are to conquer our own passions, how to achieve victory over our soul's enemies, how we are to atone for our sins, how we are to grow perfect in the practice of virtue—in a word, there we find a practical answer a word, there we find a practical answer to all the important questions that effect our eternity. But all this interest in the lives of the saints is increased a thousand-fold when we come upon a saint who represents the spirit of the age in which we live—a saint who was one of the master-spirits guiding the age—a saint who is perhaps the most powerful influence at work in the Church of God for many a work in the Church of God for many a day—a saint who is on every man's lips—a saint who is either loved and revered devotedly or else hated and reviled by reason of his honors and success—and such a saint is he whose deeds the Church to-loved-lated by the same transfer whose carrier daycelebrates in her sanctuaries upon earth and whose glory fills the heavens, and praises are hymned by the nine choirs of God's angelic spirits—St. Ignatius of

Loyola.

CONDITIONS OF THE AGE. The 15th century may be said to have closed with three most remarkable events. Just as it was expiring Christopher Columbus discovered the mighty continent of America and so opened up new worlds. In 1483 Martin Luther came into the world and in 1491 St. Ignatius was born world, and in 1491 St. Ignatius was born world, and in 1491 St. Ignatius was born in the castle of Loyola in northern Spain. We thus find the 16th century commencing its course in the light of those great events. The discovery of Columbus would have been sufficient to change the whole face of 'society. New worlds were opened up by it and men's minds were filled with the spirit of adventure and restlessness. But a far greater change was imminent. For the first time in the history of the Church a heresy was brewauthority and government—a heresy which was to seek to supplant authorita-

to study and prepare himself for the priest-hood, and so to qualify himself to act on the age and society in which he lived, and, through the medium of the Society which he was to found, on the world for all time. This resolve did not cause him to forego the practice of the austerities which had become habitual with him. It did not cause him to don finer garments did not cause him to don finer garments or feast on more sumptuous fare. The lesh; the hair cloth still clung to him. He did not lay aside the bloodstained discip-line; he did not take longer hours for repose; he only added to the sacrifices and anguish of a living martyr the humilia-tions of the student. Let them picture to themselves that grown man as he now ap-pears—the man who in his old soldiering days cared not to advance himself in the days cared not to advance infinest in the study of either languages or arts; he is now 33 years of age, but the goes to learn the first rudiments of the Latin tongue at a little boys' school. So accustomed was he to spend his time in prayer, so filled was his soul with the thought of God, that the very words of the grammar which he sought to master lifted him into an ecstacy of prayer and after a long time and great efforts he found he could learn nothing. After having studied at Barcelona the saint next went to the University of Alcala, whence

whence
HE JOURNEYED TO PARIS,
In whose great university we find him in
1528. Soon the aroma of his sanctity
spreads around, drawing around him the
best and proudest of his fellow-students,
but his includent was him. but bringing down upon himself persecu-tion. The professors, unable to under-stand how a man could exercise such influence over those who were his equals influence over those who were his equals and superiors, regarded him with suspicion, and at length decreed that he should be publicly degraded and scourged in the presence of the whole university. It was the strange fate of Ignatius, first to be suspected, then to be condemned unheard, then to be pupished and then to be prowas imminent. For the first time in the history of the Church a heresy was brewing which was to call in question, and as far as possible destroy, the Church's unity, authority and government—a heresy which was to seek to sweet — a heresy when the day of punishment came and the to be condemned unheard, then to be punished and then to be puni which was to seek to supplant authoritative teaching by the dictates and suggestions of individual and private judgment—a heresy which was to appeal to man's true servant of the Lord. This necessarily

Dr. WIN NOW.

1. A process of the control of the co King of England, was led into crime by those who were anxious to govern him through his passions, and admits that it was the Jesuits, those unsafe religious guides who were ready to accommodate themselves to the sins of the great—who stood forward to rebuke the king. The enemies of the Church may indulge in executive account the leaves sweeping accusations against the Jesuits, but when they come to speak of the part played by the order in particular instances, in other words, when they come to arrate facts, their own theories are completly answered. HARD WORK, GREAT SUCCESS, TERRIBLE

PERSECUTION.

In 1773, such was the pressure put on
the Sovereign Pontiff, that he signed a
decree suppressing the Jesuits. Clement
XIV. did so with a heavy heart; his eyes

were blinded with tears; he was never known to smile again, and he died bro-ken-hearted within twelve-months. But ken-hearted within twelve-months. the Jesuits obeyed the Pope, and died without a murmur.

A war of infidelity passed over the land, and Ignatius lay in his grave, not dead but sleeping. Pius VI., a Pontiff glomous by reason of his sufferings, re-

TO RAISE UP THE GREAT DEPARTED. He gave lite to Ignatius. The links of the silver chain were not yet broken, some threads of the golden fillet still remained. Some old men were yet alive who had been trained in the great Order, and now returned to work in it with redoubled energy. Christ, risen from the dead, dieth no more. Ignatius, risen from the grave, lives a glorified life—yes; Ignatius is immortal.

IT IS WORTH A TRIAL.

'I was troubled for many years with Kidney Complaint, Gravel, &c.; my blood became thin; I was dull and inactive; became thin; I was dull and mactive; could hardly crawl about, and was an old worn out man all over, and could get nothing to help me, until I got Hop Bitters, and now I am a boy again. My blood and kidneys are all right, and I am as active as a man of 30 although I am 73 and I as a man of 30, although I am 72, and I have no doubt it will do as well for others of my age. It is worth the trial .- (FATHER.)

- .---The Royal beauties of Europe owe other it let loose his passions, removed the restraints of the sacraments, and sought to abolish that beautiful idea of a united true servant of the Lord. This necessarily much of their personal attractiveness to used for the greater glory of God. The young men noted for their ability and the hair fresh and bright.

our life; that we have reason by which to know it in its dictates of truth and of morals; that this law binds us in duties to Him. to courselves and to all men; that this law is the sanction of all personal, domestic, social, civil and political life—in a word, without God there is no society of man, political, social, domestic. Society springs from God, and lives by his pervading will. Deny the existance of God, and nine thousand affirmations are no more than nineteen or ninety thousand words. Without God there is no lawgiver above the human will, and therefore no above the human will, and therefore no law; for no will, by human authority, can bind another. All authority of parents, husbands, masters, rulers, is of God. This is not all

F THERE BE NO GOD, THERE IS NO ETER-

IF THERE BE NO GOD, THERE IS NO ETERNAL DISTINCTION OF RIGHT AND WRONG,
and if not, then no morals; truth, purity,
chastity, justice, temperance, are names,
conventions and impostures.

There are two conditions possible to
men and empires. The one is the order
of nature, with its recognition of God, with
its lights of reason and conscience, its laws
and morality, its dictates of conscience and
of duty its oaths, and sanctions of fidelity
and truth. On this rested the great emnires of the old world. It is the order of pires of the old world. It is the order of nature, but is also divine. There is an-other condition possible to individual men, and therefore, though hardly, to multi-tudes; that is, the state in which God and morality have passed out of the life and soul of man. This condition is not divine, nor is it natural, nor is it human. I read its description in an inspired writer, and he says that such men are as the irrational creatures, the aloga who in the things they know naturally in these they corrupt them-

But this is not the order of nature as God made it. In creating man, He created human society from its first outlines of

feared to offend.

But let no man tell me that this respectful confidence is to be claimed by our Ag-

nostics.

Much less by those, if such there be, who, sinking by the inevitable law of the human mind below the shallowness and timidity of agnosticism, plunge into the great deep

of agnosticism, plunge into the great deep of human pride,
where the light of Reason goes out, and the outer darkness hides God, His perfections and His laws. No law of England has entrusted the powers of legislation to such men. Parliament has never yet weighed and voted the following resolution: "That the British Empire, having ceased to be Catholic, ceased to be Christian and ceased even to be theistic, has descended below the level of the order of nature and the political civilization of the culture and imperial races of the pagan world." We Englishmen still believe that it rests upon a level which the whole world in all its demoralization never reached. The French a level which the whole world in all its de-moralization never reached. The French pantomime of the last century voted out and voted in the Supreme Being. Delicta majorum immeritus lues. The French peo-ple of to-day have no tradition and no basis. It was one of their own wisest sons who said Sans Dieu point do societe. Where God and the unity of His Divine law cease to reign, there early be the society of the

God and the unity of His Divine law cease to reign, there can be no commonwealth.

But Parliament has never yet made such a law. There still stands on our statute-book a law which says that to undermine the principles of moral obligation is punishable by forfeiture of all places of trust; but there is no law which says that

A MAN WHO PUBLICLY DENIES THE EXIS-

a MAN WHO PUBLICLY DEXIES THE EXISTENCE OF GOD
is a fit and proper person to sit in Parliament, or a man who denies the first laws of morals is eligible to make laws for the homes and domestic life of England, Scotland and Ireland. A by-note like that which shut the door of the House of Comed human society from its first outlines of domestic life to its full imperial grandeur, as the world has seen it in Rome, and we see it now in the Greater Britain. Where the lights and the laws of nature and conscience and morals are lost, men become herds or hordes, but are civilized men no longer.

Sir William Blackstone, after quoting Sir Edward Coke as saying, "The power and jurisdiction of Parliament is so transcendent and absolute that it cannot be conscienced."

And yet it has been heard, and I trust that there is still left in our statesmen at least the probity and the courage of Rome. Sir Edward Coke as saying, "The power and jurisdiction of Parliament is so transcendent and absolute that it cannot be confined, either for causes or persons, within any bounds," goes on to say, "It can transcend the ordinary course of laws; it can transcend the ordinary course of laws; it can basis of the British empire. The

not over \$200 two years ago who are now worth at least \$3,000. Every man is bound to get rich, because he has no rent or taxes to meet, and living is cheap. Here a man can get 160 acres of land, the best you ever saw, for nothing, and by industry

on become rich in a very few years.

"The rush the past year for this place has been so great that there is not an acre of land to be had within thirty miles. The St. Paul and Minneapolis Railroad Comst. Faur and Minneapous Railroad Company is now making a new line sixty miles further west, opening up a new country, giving plenty of room for all. I wish some of our countrymen living in poverty in Ireland only knew of this country, and had the courage to come and try, and had the courage to come out here. Any man with \$500 can get along here and leave his family independent for-

ever.
"To give you an idea what a man can do I will quote myself. When I came here this time last year my means were very small. I have now over 500 acres of land, three horses, a pony, two cows, a farm-house and implements, and seventy acres of this land is a homestead, which I got for nothing. The remainder is railroad land, which I bought for \$5 an acre. I have thirty years to pay it off, and I hope in a short time to give up railroading and go to live permanently on my

tarm.
"Now, in the old country no living man under any circumstances could get anything like this, and I do not see any difficulty in others doing as I have done."

If a painter would produce a perfect representation of nature he is obliged to em-bellish her. Since he cannot impart to canvas the velvet softness of the skin, the freshness of coloring, and the grace of na-ture, he must supply their lack by giving ture, he must supply their lack by giving too much in some direction, that he succeeds in giving enough. Morally speaking, we are painters of those on whom we pass judgment; and having no exact measure of the good qualities which we perceive, let us at least palliate the defects.

There is no greater mistake than for a parent to interfere too much between her child and God. The effect is often to inter-

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