

JESUIT PRINCIPLES.

THE SPIRITUAL EXERCISES OF ST. IGNATIUS.

Twenty-Third, Twenty-Fourth, and Twenty-Fifth Exercises—Three Degrees of Humility—The Public Life of Christ—The Prayer in the Garden.

TWENTY-THIRD MEDITATION—THREE DEGREES OF HUMILITY.

First.—The first degree of humility is that which is necessary for salvation, that I altogether subject myself to the observance of the law of God, and that nothing, offers or dangers, can make me violate any command which binds under the penalty of mortal sin. Let me have before my eyes: 1st. The grievousness of sin, by considering the malice of the offence, the baseness of the offender and the dignity of the offended. 2nd. The punishments it brought on Lucifer and our first parents, and 3rd. The eternity of torments awaiting it. 4th. How just and reasonable it is that we be subject to God and His law. 5th. The reward promised for the observance of His laws. 6th. The example of the saints, &c.

Second.—The second mode is more perfect than the first and consists of not being more inclined to poverty, &c., than to riches, &c., provided the service of God be equal; and provided I can save my soul both ways. We will persuade ourselves that we must renounce all temporal pleasures rather than commit a venial sin, if we reflect on the evil of that sin: 1st. Next to mortal sin, there is no greater malice. 2nd. God detests and abhors it. 3rd. It corrupts all acts of virtue, it lessens charity, leads to mortal sin and is severely punished by God.

Third.—The third mode is the most perfect and is this, that having attained already to the two former, although the glory and praise of God should be equal, yet for the sake of the glory of Christ, I choose rather with Him who was poor, despised and mocked, to embrace poverty, &c., than the contrary, away from Him. Let us reflect, 1st: That for our sake Christ chose for Himself poverty, signominy and suffering. He did not need it; He drank voluntarily of the cup. Can a faithful soldier find it difficult to show by facts that he wishes to follow his leader wherever he may go? 2nd. The heart generous enough to make such sacrifices for the love of Jesus will never consent to offend God, even by a venial sin; whereas he who seeks not the third degree, runs risk of been shaken in the first and second. For it is hard in the whirl of life to avoid such faults as may lead to mortal sin.

Moreover, as a help it would be well to use the three colloquies on the meditation on the Two Standards, asking to be brought to choose this third mode of humility through a desire of imitating our Lord, provided the glory and praise of God be equal or greater.

The third supposes the first and second, which must render us perfectly indifferent to created things. He would mistake who would not apply himself to the acquirement of the 1st and 2nd degrees, and still aspire to the third. The desire of imitating our Lord most perfectly is the purest act of love we can make.

TWENTY-FOURTH MEDITATION—THE PUBLIC LIFE OF JESUS CHRIST.

Let us imagine we are with Christ and His Apostles, visiting the different places of Palestine.

First Point.—Behold Him as a model and example of perfection, in the practice of our obligation to God. He could have dispensed with Himself in the observance of the Mosaic rites and ceremonies; but to give us an example of how we ought to obey God, He goes to pray in the Temple of Jerusalem, He sanctifies the Sabbath, He assists at the celebration of the Pasch, and teaches submission to the scribes and Pharisees. See the zeal with which he was animated for the glory of His Father, to restore His kingdom, to spread the Gospel Truths, familiar with sinners, to bring them to God. Not satisfied with words He confirms all by works, prayer, &c. Ask yourself how you comply with the divine Precepts; how your works evince that you love God; and what you do to propagate that love in others.

Second Point.—Consider Him as a model of man's obligations to Himself;

He says: "Learn of me that are meek and humble of heart." His careful use of all created things; He is so poor that He has not whereon to lay His head; He dresses simply; yet his smile and appearance draws multitudes; the world requites His favors with persecutions, calumnies, and threats of death; but He, in meekness, rectitude and tranquility proceeds inflamed with zeal for the glory of God, and the work of salvation. Learn, examine, propose.

Third Point.—Consider His behaviour towards His neighbour. It is true He preferred retirement and conversation with His Father; yet, because He had come into the world to teach and save souls, He gives Himself to preaching and sacrifice; He admits and embraces little children; He seeks and prefers the humblest, the poorest persons; He receives sinners most kindly; He heeds not the Pharisees. We have the Samaritan, Zachens, Magdalen, Matthew, the woman taken in adultery, and many others whom he cured in soul and body. In a word He went everywhere doing good, speaking of eternal life, and establishing His kingdom in the hearts of men. Happy if we take Him as a model.

Col.—You have said, O, my Saviour, that the servant should not be above the master, nor the disciple above his teacher. From this day I shall deem it a great happiness to be your servant, and shall consider it my greatest glory to imitate you. Grant me as a special favor to be enabled to follow your footsteps with fidelity and constancy. For I am persuaded that by having your Holy life ever present before my mind I shall be truly happy in this life, and obtain a never fading treasure in the next. Amen.

TWENTY-FIFTH MEDITATION—THE PRAYER IN THE GARDEN.

To follow Christ from the Garden of Olives to Calvary, we must begin by seeing Him in the act of going from the Cenacle to the Garden of Gethsemane; then His prayer, agony and bloody sweat.

First Point.—Behold Him, as a father amongst children, going with His Disciples to the Garden of Olives. It was His accustomed place of prayer; Judas knew it; He knew Judas would expect Him there, yet He went, through obedience to His Father and love for men. Arrived at the foot of the mountain He leaves eight of His Apostles there, enjoining them to watch and pray, and having entered with Peter, John and James, He permits that from that moment a tempest of tribulation and bitterness should enter His soul, and begins to experience great fear, disgust, sorrow and suffering. Fear on account of the greatness of His future sufferings, scoffs, blows, contempt, crown of thorns, cross and all. Disgust for all the things of the world and man's ingratitude; sadness for the iniquities and offences against God; persecutions to come, &c.; sorrow of soul at the scandal His disciples would give that night, the treason and unhappy end of Judas, love and compassion for His mother, whose agony was vivid to His mind.

Second Point.—Leaving His three beloved Apostles, He goes a little distance and, prostrate on the ground, prays, "Father, if it be possible, let this chalice pass from me; but not my will but Thine be done." He naturally fears His passion and death, but bows to the Divine will. He repeats the prayer thrice and then generously offers to drink the chalice to the dregs. An angel comes to comfort Him. The angel, with great respect and veneration, represents to Him the will and glory of God, the redemption of the world, the propagation of faith, the salvation of souls. The Saviour knows all this, yet the angel is an envoy of the Eternal Father, and He listens with all humility to his words. Such an example!

Third Point.—The will of the Father being thus declared, the fear of reproach and suffering increases, but continuing in fervent prayer and armed with infinite zeal for the honour of God and salvation of men, He renews with greater force the interior struggle, which is so violent that it throws Him to the ground in an agony of death, and causes blood to issue from all His limbs and pored in such quantities as to moisten the ground around him.

Allow, O Redeemer of my soul, that bathed in your precious blood, I may weep most bitterly for having offended Thee. Let love and compassion also

draw tears from my eyes. By your sufferings and by the blood which you have shed for me, I ask a thousand times pardon for my sins, strength to overcome, all contradictions and difficulties, with which I may meet in your service, and the happiness of imitating and following you in the way, which you point out to me, that I may please you in this world and enjoy you forever in the next.

AN APPEAL TO SALOON-KEEPERS.

The following has been sent out to the saloon-keepers, and advertised through the daily papers of the city by the literary committee of the Catholic Total Abstinence Union of Pittsburg:

Our license application list just published, shows a decrease of forty from that of last year, but we cannot lay the flattering unction to our souls that the proportion of Catholics, so-called, is any less than before. Ours, then, the privilege, nay, duty, of applying the lash in the shape of such documents as this. How richly repaid would we feel did but one Catholic name come down from above a saloon door, as the result of our labors. God in His own time, and His own way, may see fit to work for this almost miracle.

For the following reasons we appeal to you to get out of the saloon business:

Because the signs of the times are that it is un-American to sell liquor.

Because your family suffers most keenly on account of your business; respectable people look with pity upon your grown up sons and daughters.

Because no matter how carefully you think you handle the business, drunkenness, misery and crime are the outcome of it.

Because public opinion is now on the side of temperance, and coming to regard saloon keeping as an unsavory business.

Because, if you are a Catholic, your Church has declared against saloon-keeping, has called it a dangerous business and advises all Catholics to get out of it.

Because the greatest minds in the Church to-day declare that your business is doing more to injure the Church than all other evils, and until intemperance is wiped out, religion can make but slow progress in America.

Because the late Catholic Congress held in Chicago, composed of representative laymen from all over the country, declared, "we urge Catholics everywhere to get out of, and keep out of the saloon business."

Because health, family, society, life and the soul itself are endangered through you.

Because you would be loth to see your son the patron of a bar-room. Then heed well how many sons you ruin.

In God's name, turn to some other business. What if your income is less. It will be free from the curses of widows and orphans, mothers, and wives. Think before you enter upon another year of this detestable work. Make the effort to get out of it, God will bless you. For humanity's sake stop selling liquor.

Catholic Total Abstinence Union of the Diocese of Pittsburg, Pa.

Rev. J. J. Brown, a priest of the Diocese of Mobile, died on Wednesday of last week while visiting in Chicago. He was well known in Alabama and Wisconsin.

PIERCE'S GUARANTEED CURE OR MONEY RETURNED.

For over a quarter of a century, Dr. Pierce's Golden Medical Discovery has been effecting cures of Bronchial, Throat and Lung affections. The makers have such confidence in the "Discovery" for curing Asthma, Bronchitis, and incipient Consumption, that they can afford to guarantee it.

Mr. ISAAC LOTMAN, of Thurston, Delaware Co., Pa., writes as follows:



Dr. R. V. PIERCE, Buffalo, N. Y.: "Dear Sir— I wish to write you of my brother, Harry O. Troup, who has been sick for ten years with asthma. He has been treated by ten different physicians, who have said he could not be cured. He had to sit up at night, he got so short of breath; he suffered with fearful headaches and had a bad cough. After taking Doctor Pierce's Golden Medical Discovery and Pleasant Pellets, he did not get short of breath, and can sleep all night."

RELIGIOUS FREEDOM.

In these days when so many orators, both laymen and preachers, with a woful lack of the proper information, ring out their doleful and insipid charges of the danger to our free institutions from the Roman Catholic Church, it is well occasionally to present some stubborn facts which refute the whole category of such charges.

One of the great facts so little understood by Protestants at large, and so studiously ignored even where known, is the glorious stand taken by the Catholic Colony of Maryland in favor of complete religious freedom—a stand which left the Pilgrim Fathers of New England far in the rear.

There is in possession of the Historical Society of Maryland the instructions of Lord Baltimore, in his own handwriting, to the first colonists. The date was November, 1633. We give the first paragraph of this interesting document:

"I. Imprimis: His Lordship requires his said Governor and Commissioners that in their voyage to Mary Land, they be very careful to preserve the unity and peace amongst all the passengers on Shipp-board, and that they suffer no scandal nor offence to be given to the Protestants, whereby any just complaint may hereafter be made, by them, in Virginia or in England, and that for that end they cause all Acts of Romane Catholique Religion to be done as privately as may be, and that they instruct all the Romane Catholiques to be silent upon all occasions of discourse concerning matters of religion, and that the said Governor and Commissioners treat the Protestants with as much mildness and favor as Justice will permit. And this to be observed at Land as well as at Sea."

ROMAN NEWS.

(Gleaned from different sources.)

The new church of St. Joachina, in the Prati di Castello, was delivered to the care of the Cardinal-Vicar on February 16th.

The Holy Father has presented a hundred copies of a work containing his Latin and Italian poems to the Archiepiscopal Seminary of Sienna.

The consistory has been deferred to March. No belief is to be placed in the various rumors about the new Cardinals to be created on that occasion.

The Congregation of Rites has expressly prohibited the liturgical celebration of the birth-day of any saint except of the Blessed Virgin and St. John the Baptist.

It is said that the number of Spanish pilgrims who intend visiting Rome next April already amounts to 1,200, and it is hoped that this will be increased to 3,000 by the time of departure.

Leo XIII. is a man of grand ideas and plans, one of the latest is that of uniting the Eastern and Western Churches. In an audience granted on June 22nd of the past year to the pupils of the new Benedictine college in Rome, he proposed this to them as one of their future duties. Leo knows that it was the grand old Benedictine family that civilized Europe, and he wants to make use of it for the regeneration of Society.

Father Antony Martin y Bienes, General of the Calced Trinitarians, died at the Convent of the Holy Trinity in the Via Condotti, at the age of eighty-eight. He received the blessing of the Holy Father on his death-bed. The deceased was a consultor of various congregations and had rendered important service to the Holy See. His funeral service in the adjoining church was largely attended by the Spanish colony, including the ambassador to the Holy See with the secretaries and attaches.

The feast of St. Alfonso, King of Spain, and patron of Alfonso XIII., was celebrated in Rome, in the National Church of the Spaniards. In the evening a banquet was given at the Spanish embassy, at which were present the Cardinals Rampolla, di Pietro, and Serafino Vanutelli, the minister of Prussia and Miss Von Bulow, the Princes and Princesses Antioi-Mattei, Bondini and Aldberandini; the Count and Countess Moroni, Madame Royas Diez Martins, Mgr. Einaldini, Mgr. Azzocchi, and Mgr. Merry del Val, son of the Spanish Ambassador.

A mass meeting in Trafalgar Square London, condemned the House of Lords as a useless institution.