

JESUIT PRINCIPLES.

THE SPIRITUAL EXERCISES OF ST. IGNATIUS.

Nineteenth, Twentieth, Twenty-first and Twenty-second Meditations—Private Life of Our Lord; Our Saviour in the Temple; The Two Standards; and the Three Classes of Men.

NINETEENTH MEDITATION—THE PRIVATE LIFE OF OUR LORD.

*First Point.*—Contrast the happiness of the rich and great with that of the Holy Family, poor and unknown. In our Lord virtues did not increase with years, nor could they increase in His pure soul, for being the essence of holiness he was perfect from the beginning. Yet in His exterior he daily allowed himself to shine forth in brighter lustre, thus apparently increasing in grace, virtue and sanctity.

Compare yourself with this model and you will find the reverse. Have you not gone from worse to worse, and accumulated, for your last hour, abundant matter for never-ceasing tears? Alas! My God! Such was my manner of proceeding. Pardon me and allow me to resume your service and to preserve it till death.

*Second Point.*—See how the Holy Family converses with God, what recollection and fervour in their prayers! How delicate and kind their intercourse with each other! How genuine their charity! On the other hand in a worldly family, little or no intercourse with God! Anger and harshness intervene. They treat their neighbours with pride and contempt; and back-bite them.

He would wish to be baptized in his baptism of blood, but since His Eternal Father wished Him to lead a hidden life so as to give us a model, He said, in this as in all other things, "Thy will be done."

Let us give ourselves entirely to the ruling of Divine Providence, and at once all complaints, disquietudes and false pretences will cease; and if to this we join a charitable and edifying intercourse with our neighbor, we shall steadily progress in virtue before God and men.

*Third Point.*—Consider the Holy Virgin engaged diligently in taking care of her household, St. Joseph gaining his bread by the sweat of his brow, and Jesus employed in the humblest and lowest offices of the house, helping St. Joseph at work and promptly obeying his every command. How excellent must be the virtue of obedience, since the Evangelist reduces the whole private and hidden life of the Son of God to those words "He was subject to them." But why so obey? Because in them He saw His Father's authority. Thus He teaches us to be subject to our superiors, to spend our lives in useful employment, to despise human greatness, to prize retirement and recollection, and to have no object in view except to please God.

Now, filled with confusion, compare your conduct with the amiable conduct of the Saviour, His Mother and St. Joseph, and reflect what you ought to do for the future.

It should be directed to the Holy Ghost, humbly and earnestly begging His Divine grace, together with the virtues of charity, humility, meekness, and especially obedience, that you may in some way imitate the examples of our Divine Saviour.

TWENTIETH MEDITATION—OUR SAVIOUR'S GOING UP TO THE TEMPLE.

*First Point.*—Jesus, Mary and Joseph repair to the Temple of Jerusalem. Joseph desires to comply with the divine precept, Mary to offer her most holy son for our salvation, Jesus to comply more fully with the will of His Father.

They enter the Temple and each presents his or her gifts. See the obedience and love wherewith Jesus offers Himself to His Father, a victim for our sins, to reconcile you with Him, to save your soul, to draw you to Him by the sweet bonds of charity. To whom then have you to give your heart? To whom has it belonged until now? Pardon me, O Saviour of my soul, and now that you behold me undeceived, vouchsafe to receive that portion of life which I still enjoy; I will belong to you till the hour of death, that hereafter I may belong to you forever.

*Second Point.*—Consider the grief of Mary and Joseph when they perceived

that they had lost Jesus. (Father Faber says that those three days of agony were the days of Mary's greatest suffering in life.) Jesus knew what her agony would be; yet He leaves Her without saying a word, because His Eternal Father willed it; it was time for Him to show a ray of His Divinity to the Doctors of the Law; besides He wished to, at that age, teach us what He afterwards taught: "He that loves his father and mother more than me is not worthy of me." Why are we so long in reforming our conduct? Why turn a deaf ear to His appeals? Why not go to Him when He asks us?

*Third Point.*—Listen to the tender complaint of the loving Mother: "Son, why hast thou done so to us? Behold, thy father and I have sought thee sorrowing." This was one of the greatest sufferings of the afflicted Mother. Listen to His answer: "Do you not know that I must be about my Father's business?" The Mother spoke of His foster-father; the child tells her who His true father is, and clearly teaches us that no one ever should be but there where God his father wishes him to be.

Perhaps you, too, have felt some holy impulse, some interior movement to good, but human respect or false worldly pride made you shrink from the good motion. Are you not ashamed? There is still a remedy left. Repeat with pure resolution the words of Eternal Truth: "I must be about my Father's business."

Grant me, O, God! fervour and strength to put this into execution, and faithfully follow in your footsteps. By thus following your person in life, as closely as possible I hope to be with you forever in eternity. Amen.

TWENTY-FIRST MEDITATION—THE TWO STANDARDS.

The saint pictures to us Christ, the Leader of the army of the just, and Satan, leader of the army of rebellion; each striving to enlist us in his array. There are two parts—divided into three points each.

FIRST PART.

*First Point.*—Imagine that you see the chieftain of the enemy, with a dreadful and terrible aspect, seated on a chair of fire and smoke, on the plain of Babylon. The words *Babylon, chair, smoke, fire, and terrible aspect*, clearly manifest the character and interior disorder of the first criminal, who, being under the lash of Divine anger, neither desists in his pride or rage against the Creator, nor his hatred for men,—for in man he beholds the image of God. We see in this description of Satan his spirit of trouble, agitation, darkness, and sadness. Never take a resolution when your mind is in a troubled state.

*Second Point.*—Consider how he summons his legions of devils, sends them all over the world, omitting no place and no person. This is Satan's work, who burns with a desire of destroying man, so as to rob God of the glory of man's service. Even saints, and Jesus Himself, have been tempted; why should we not wrestle and win? To conquer the Devil is to augment God's glory and to secure an immortal laurel.

*Third Point.*—He encourages them to secure men by snares, chains, tricks. Pride (applause of the world) is a great instrument. Riches, honours and pride are his usual instruments. His is a guerilla warfare; waged by snares and deceit. He knows that wealth, honours and pride are the fruitful sources of all other sins. He is cunning indeed!

SECOND PART.

*First Point.*—Consider Jesus Christ, full of grace and beauty, stationed in the other plain, in the vicinity of Jerusalem, on a pleasant but humble spot. Whether we consider His lovely countenance, His placid mien, or the humble spot He has chosen, we cannot but see that in Him all is grace, virtue, benignity, love and sweetness. At this sight the soul is aroused into a desire of pleasing God and enrolling under the standard of the Redeemer. These are the marks of the inspirations which come from God. They are noble and freighted with calm joy.

*Second Point.*—Consider how Christ chose His apostles, disciples and other persons for His service, sending them through the whole world to propagate His doctrine. Desirous of all men's souls He sends His disciples to the uttermost ends of the earth to spread the light and seed of the gospel. Whither am I to go, oh Lord? What souls am I to save? At least you ask any one. As to others speak and I will obey: happy

they who are chosen by you for such a work.

*Third Point.*—Listen to His exhortation and harangue before sending His ministers on their glorious expedition. He orders them to teach and assist men, by causing them to embrace poverty of spirit, disengagement of worldly things, and real poverty if necessary; animate them with humility, though being contemned and despised. So here are three degrees: Poverty opposed to riches, contempt to honors and humility to pride. Who, though, could refuse all this in presence of the unfurled banner of the Redeemer? Enlist at once, do manful battle, that you may reap the crown of glory.

Holy Mother, ask of thy Son to enroll me on the list of his army; oh, Christ and Chieftain, ask of your Eternal Father to accept me as a son,—oh, God Eternal, grant me the grace to "fight the good fight" beneath Christ's *Lebarum*.

TWENTY-SECOND MEDITATION.—THREE CLASSES OF MEN.

*First.*—Imagine three classes of men, or rather three persons, who have each a thousand dollars, and are desirous of saving their souls by divesting themselves of the affection for their acquired wealth.

*Second.*—Imagine you are standing before God and His saints, desirous of knowing what is most agreeable to His Divine Majesty.

*Third.*—Ask what you desire; i. e., grace to choose that which will tend most to His glory, and the salvation of your souls.

1st.—The first of these men had an inefficacious desire of saving himself, since although he is willing to that effect, to divest himself of his irregular attachment, yet he puts it off till the hour of death. By so doing, at every moment, he exposes himself to the danger of losing eternal bliss, because he is not secure in the execution of his resolution. He may die any moment.

2nd.—The second does something more; yet not what is necessary; he would wish to detach his heart from his dollars, yet lets it remain, as he would prefer some other way to draw God to him. Thus he prevents the order of nature, wishing to adapt the end to the means and not the means to the end.

3rd.—The third keeps his heart detached from his money, as if he had already renounced it, and it is totally indifferent either to abandon or keep it, according as it will tend to the greater service of God. This one has the only proper disposition.

Let the exercitant, while avoiding the danger of the two first, strive to imitate the third by overcoming all difficulties, detaching his heart from earthly wealth, honors and pleasures. This should be the fruit of the exercises of this day. Take the example of the sick man and the medical adviser and apply it.

As eternal salvation is more important than a physical cure, let him courageously struggle with himself and subdue nature so as to imitate the conduct of the third. To this end let him do what St. Ignatius prescribes at the end of this meditation; to ask in the colloquies, although nature may rebel, that the Lord would vouchsafe to call him to actual poverty or to anything else, if such be the wish of God for His greater glory.

O most Holy Virgin, obtain from Thy Son for me to-day abundant grace to break the bonds which hinder me from doing my duty; illumine my intellect and extend to me a hand that I may owe thee the happiness of complying with God's will.

Most loving Redeemer, give me your aid and leave me not to my own wayward counsels; give me docility and promptitude; guide me to the end for which I am created. This I ask with entire submission and humility: this I hope from your infinite love.

Of you, oh, Father of Mercy, I ask the same through the merits of your only begotten Son, and the intercession of His Blessed Mother. What is your wish be it mine—"Thy will be done." Amen.

A BEAUTIFUL LIFE AND DEATH.

With mingled feelings of sadness and grateful admiration (says the Jaffia Catholic Guardian), we have to record the death of a humble Christian virgin, who was called to her eternal reward, after a week's suffering of pneumonia, fortified by all the rites of Holy Church. Cecilia Veruswamy (of Malabar descent) was admitted into the Female Orphan-

age of Holy Childhood in 1863, being then about nine years old. In a short time her good behavior and aptitude in learning her prayers in catechism, merited for her the grace of regeneration in the waters of baptism. Soon after she had the happiness of making her First Communion. The visit of her God was fruitful and lasting. Cecilia's piety and obliging manner endeared her to her companions. The striking trait was her peaceful and forbearing spirit; all little differences were soon settled by her soothing and playful manner.

In 1870 the Vernacular girls' school in Trincomabi (Ceylon) required a mistress. Cecilia was chosen for the post at the early age of 15, under the guidance of Mrs. O'Flanagan. She faithfully acquitted herself of the duty for upwards of 10 years even at the risk of abridging her life, as she was far from being strong. Nothing but downright illness could make her quit her work, even for a day. She was loved and appreciated not only in the school, but by Catholics and non-Catholics with whom she came in contact. In 1884 a new field was opened to her zeal, in the Catholic girls' school at Passairoe. What she did there for these poor, ignorant and neglected children, has no doubt won her a bright page in the eternal records. She was one of Passairoe's most important workers. The village will long feel and mourn the loss of one with so much zeal and energy; a leader in good works, a generous and kind friend to the poor; in a word, one who, regardless of self, worked heart and soul for the glory of God and the good of her neighbors. The esteem in which she was held was unmistakably shown by the great number of persons who kept pouring in all day to pray round her remains. Particularly touching were the lisping accents of her baby pupils as they knelt, leaning familiarly against the feet where she lay surrounded with flowers and a virginal wreath on her brow. Her last words were for them, her "darlings," as she called them, as they stood around her a few hours before death. The boys and girls of both orphanages accompanied her remains, the former carrying the coffin on which was laid a large white floral cross. The Brothers of St. Joseph walked in front, singing the Psalms. The pupils of the deceased and the members of the Confraternity of the Immaculate Conception followed.

The absolution was pronounced in St. Joseph's chapel, and the procession proceeded to St. Mary's Cemetery. Father Gautier read the burial service. R. I. P. — *Illustrated Catholic Missions.*

LIST OF MISSIONARIES.

The following have been appointed by the Archbishops and Bishops of the Province of Quebec, to superintend the grand work of agricultural encouragement amongst the people:

District of Montreal—Very Rev. Dom Antoine, Abbot at Oka; Rev. J. B. Champeau, P.P., Berthier; Rev. A. P. Tasse, P.P., St. Cyprian; Rev. M. Tailon, P.P., St. Michel; Rev. G. T. Prevost, P.P., St. Jean de Matha; Rev. J. H. Lecourt, P.P., Longue Pointe; Rev. Alf. Breault, P.P., St. Paul; Rev. C. Daigneault, P.P., Ste. Julie; Rev. G. Moreau, P.P., Ste. Marguerite; Rev. J. O. Labonte, Bursar Ste. Therese College; Rev. Louis Casabon, Professor L'Assomption College.

District of Quebec.—Rev. E. M. Poirier, of the Quebec Archiepiscopate.

District of St. Hyacinthe—Rev. F. P. Cote, P.P., St. Valerien.

District of Sherbrooke—Rev. A. Masson, P.P., Danville.

District of Ottawa—Rev. Canon Belanger, P.P., St. Andre Avelin.

District of Nicolet—Rev. E. Douth, P.P., St. Leonard.

District of Rimouski—Rev. Canon Bernier, P.P., St. Epiphane; Rev. Canon Vezina, P.P., Trois Pistoles; Rev. Canon Audet, P.P., St. Fabien; Rev. M. Senez, P.P., St. Louis; Rev. C. P. Pelletier, P.P., St. Alexis; Rev. Jacob Gagne, P.P., de Marcia; Rev. M. Gagnon, P.P., Port Daniel; Rev. A. Poirier, Bursar of the Seminary of Rimouski.

District of Chicoutimi—Rev. Vicar-General Leclerc, P.P. of Malbaie; Rev. J. E. Fizotte, P.P. of Notre Dame; Rev. Thos. Roberge, Bishop's Palace.

District of Valleyfield—Rev. Frs. Reid, P.P., St. Telephore; Rev. M. Ducharme, Hemmingford.

District of Three Rivers—Rev. D. Gerin, P.P., St. Justin.

A tongue sandwich should have a telling effect on a man's appetite.