The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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The Rosary of My Tears.

FATHER RYAN.

Some reckon their age by years,
Some measure their life by art;
But some tell their days by the flow of their tears,
And their lives by the moans of their heart.

The dials of earth may show
The length, not the depth, of years,
Few or many they come, few or many they go,
But time is best measured by tears.

Ah! not by the silver gray
That creeps thro' the sunny hair,
And not by the scenes that we pass on our way,
And not by the furrows the fingers of care

On forehead and face have made.
Not so do we count our years;
Not by the sun of the earth, but the shade
Of our souls, and the fall of our tears.

For the young are oft-times old,
Though their brows be bright and fair;
While their blood beats warm, their hearts are cold—
O'er them the spring—but winter is there.

And the old are oft-times young,
When their hair is thin and white;
And they sing in age, as in youth they sung,
And they laugh, for their cross was light.

But, bead by bead, I tell
The Rosary of my years;
From a cross to a cross they lead; 'tis well,
And they're blest with a blessing of tears.

Better a day of strife
Than a century of sleep;
Give me instead of a long stream of life
The tempests and tears of the deep.

A thousand joys may foam
On the billows of all the years;
But never the foam brings the lone back home—
It reaches the haven through tears.

THE WORK OF SPIRITUAL RETREATS IN THE CATHOLIC CHURCH.

The Catholic Church is prolific in appliance and inspiration for the improvement of its children. Though in itself a vast and well-adjusted organization, it is elastic enough in its workings to permit within its fold other organizations, which, because more circumscribed, are better adapted to the development of detail as applied to the individual. One of these numerous aggregations of devout and practical Christians is known as the League of the Sacred Heart and Apostleship of prayer, conbined for the purpose of encouraging that form of practical piety known as devotions to the Sacred Heart and the popularizing of those methods of reformation recognized as the special property of Saint Ignatius of Loyola, Founder of the Jesuits. The special method here intended to be emphasized is that known as the Spiritual Retreat.

Since its organization the custom has prevailed of uniting its members on a uniform petition, in the unity of a common appeal known as the Monthly Intention which assumes the form of a prayer to God in behalf of some cherished object. The intention for last month was the work of spiritual retreats; that individual Catholics may realize their profit and need and that the facilities for making them may be multiplied.

The special reason why we refer to this topic here is because it has a very important bearing on one of our local institutions, which is the true pioneer in this field of Christian work.

Sixteen years ago Mother De Ricci, O. P., with the approval of Bishop Francis McNeirny, founded in this city the congregation of Saint Catharine De Ricci, under the rule of Saint Dominic, with the clearly defined purpose affording ladies of the world—married and single, the means of applying themselves to these spiritual exercises. At that time there was no similar institution in this country. In these years the work has prospered, and by private and public preaching many ladies from far and near have received religious consolation and strength.

The community at first established itself on the Troy road—then on Hawk street, and is now in its own imposing and spacious monastery at 882 Madison avenue. It would be unfair to limit the activities of the congregation to the sphere of retreats. Whilst under this form they come in contact with the outer world, their foundress impressed upon them the special duty of Reparation as their work to be done in the secrecy of the convent.

The theory and practice of Reparation for most people is yet an insoluble problem. It is referred to as if it were a principle of some occult science and not as it is, a substantial part of revealed religion. The term altruism has grown in our day to have a specific meaning. Every effort of unselfish charity or philanthropy looking to the betterment of another is altruism. When self and its interests and preferences are emerged and entirely absorbed in another's welfare we have the truest and highest type of the altruistic inspiration.

Every Christian believes that the exemplar of every altruist is Christ who effaced Himself and bore a many-sided misery for the spiritual restoration and elevation of the individual, and, through the individual, of the race. And the special expression of his activity for the individual is Redemption, or, which is the same, Reparation. Applied altruism in our day holds out the promise of material, intellectual or spiritual aid. In the days of Christ it was exclusively a hand of spiritual possibilities that was reached out, which, if grasped, would result in other blessings. But Christ put His finger on the sore spot of humanity and found that it was darkness—of mind and soul. To dissipate mental darkness He gave a revelation; to illumine the soul darkness He re-established the relations of the Creator and creature on the Adamic basis prior io the Fall. Through the primeval sin man was an outcast, a degarded son under a penalty. Every deliberate sin besides the gilt incurs a penalty. The culprit in the case was helpless. The sin was his free choice—the punishment in spite of him. Christ, the all-pure, died for the all-poputed — purity died for filth. Self was effaced in torment and blood. The sinner's welfare was first — the Divine Victim's life last. Through its immolation the price was paid—Redemption and Reparation became words for human lips to speak.

Redemption has not made sin impossible. It has made it inexcusable. But it still lives and with it also penalties. One of the penalties like that of old is again soul darkness. The sinner revels in his sins and heeds not the penalties till the bolt strikes and then it is too late. The one who should fear most, fears least. The feet that tread the edge of the precipice halt not. There is yet need of redemption—of reparation, and will be as long as a sinner lives. The healing of the first and only redemption is at hand and the sick and feeble will not apply to it. And will the heedless and lawless be permitted to go to their doom and no effort made to save?

Herein lies the dream and the reality of reparation. The soul that will not see or think or do—but will sin—has some one who will suffer and pray for him—or her. And this self-sacrificing nun, remembering only the unrepenting sinners and the unheeded crimes and all the bold, bad deeds of men and women in a black midnight of profligacy—denies and chastises herself, and offers herself as a victim for these iniquities.

This is vicarious sacrifice—altruism in its highest flight — heroism of a divine type—Reparation. And when people ask, "Is this all?" we answer, "Is not this enough and more?"

According to the standard Catholic authorities on ascetic devotional practices, this is the accepted philosophy of reparation. The principles underlying retreats are no less interesting. They are seasons of intellectual and spiritual activity — though of silence and physical repose, prolonged from three days to thirty. Saint Ignatius of Loyola substituted the term spiritual exercises for retreat, to convey the idea of energy and activity as against the dreamy, passive mood of the Quetists, who believed that the most exalted sanctity was possible only when the intellect and conscience were in perfect repose—reproducing in this centention the main doctrine of Brahminism.

Ignatius, however, was content with nothing less than the most supreme energy at these times. The mind must be intensely on the alert for the perception of truth — truth of a specially profitable kind, and just as brave in its application of that truth to its own vacilitating condition.

He maintained justly that torpor and inactivity are the bane, the dry rot of all spiritual life. Men either avoid all exercises of the spiritual faculties or employ them fragmentarily and spasmodically. The result is an exclusive material or intellectual life, wherein the moral aptitudes are choked and stunted. The mind is active, but the trainings of the will to seek high ends and personal improvement is overlooked. The good and true and beautiful are studied more with an æsthetic than a moral interest. Good is admired in others; it is too difficult of attainment for oneself. Their heart is a stranger to their thoughts. They become so absorbed in their surroundings and in their pleasures or worldly pursuits that God is forgotten, and the whole question of destiny is put in the background, and self-improvement and the claims of conscience and the moral law and the rights of an immortal soul are all lost in the smoke of an ever present world, pressing down on our faculties.

To make a retreat is to readjust this disturbed equilibrium, and give free-play to every God-given endowment. It is to break away from the captivity of this life of sense and material interest and mercenary greed, and give soul and conscience free movement in a congenial atmosphere of wholesome reflection on vital fundamental truths. It is to probe self to the core mercilessly, bravely, and apply the needed remedy. It is to come face to face in the silence and dark with our Creator—our soul—our origin—our destiny—our future. It is to project questions out into all the mystery of our being, and to await illumination in the light which shall flood the soul.

And this time, long or short, of retirement is called a spiritual exercise, because it means that reformation or conversion is not accomplished by the cowardice of running from temptation, but by contending and striving with it till overcome: neither is it the work of an alternate or proxy or a crowd, but an individual, personal work that must be done in each individual by the application of every faculty that bears on man's true welfare and God's reasonable service.

And, with much show of reason, it is held that this duty of making retreats should not be restricted to the religious persons in the world, subject to its spiritual exhaustion and absorption, should apply to them regularly to recover their wasted energy. They are the soul's recreations. In them the individual conscience discusses hatred of sin, the fear of punishment, resolutions of amendment, hope in God's mercy, self-denial, humiliation, scruples, by what motive and spirit we are led and the principle of choosing a state of life and the effective means of reform.—Albany Argus.

THE HOLY ROSARY.

The present month being in a particular manner the month of the holy Rosary, a few remarks on this devotion will not be out of place.

The Rosary is a religious form of prayer, addressed to Almighty God, the supreme object of all religious worship, in commemoration of the principal mysteries of our redemption, in thanksgiving and praise to our Saviour for all He did, and suffered in them for us, in honor of His ever-blessed Virgin Mother, considering the share she had in them.

It is offered up to God in a particular manner, under her patronage, and through her intercession.

This devotion was introduced by St. Dominic, about the beginning of the thirteenth century.

It is an abridgment of the gospel, a history of the life, suffering and triumphant victory of our Blessed Saviour, and an exposition of what He did in the flesh, which He assumed for our salvation.

It ought certainly to be the principle object of the devotion of every Christian always to bear in mind these holy mysteries, to turn to God a perpetual homage of love, praise and thanksgiving for them, to make them the subject of his assiduous meditation, and to mould his affections, regulate his life, and form his spirit, by the holy impressions which they make on his soul.

The Rosary is a method of doing this, most easy in itself, and adopted to the lowest and meanest capacity; and, at the same time, most sublime and faithful in the exercise of the highest acts of prayer, contemplation, and all interior virtues. It is composed of three prayers, the most sublime and excellent that can be conceived; namely, the Lord's Prayer, the Hail Mary and the Doxology, which is an act of supreme adoration of the ever Blessed Trinity.

The Lord's Prayer, taught us by our Saviour Himself, is a perfect model of a prayer: it contains in itself the very essence of all good prayers.

The divine origin and excellence of the Hail Mary is unquestionable: it was composed in heaven, dictated by the Holy Ghost, and delivered to the faithful by the Angel Gabriel, St. Elizabeth and the Church of Christ. It contains an act of adoration and thanksgiving for the great mystery of the incarnation, and in it, for the whole work of our redeemption, the praises of our Lord and also of His Virgin Mother, and ends with an humble address to her, begging the help of her powerful prayers.

THE UNION MOVEMENT.

Our esteemed Protestant contemporary, the *Independent*, though believing it difficult to forecast the effect in England and America of the confirmation by Pope Leo XIII. of the decisions of his predecessors against the validity of Anglican Orders, makes some notable admissions as to the advance of Catholic ideas outside the Church, and the probable accessions to the fold, through this final shattering of the old-time sense of security. Says the *Independent*:

"The die is cast, the Rubicon crossed, the case lost. Hereafter the Church of England is, from the standpoint of Rome, no Church at all—no better than the Church of Luther, or the Church of Calvin, or the Church of Wesley. From the discussions on the subject in the Anglican papers, one would think it was regarded as a matter of the greatest importance. So it is to those who believe that the existence of a valid Church depends on the unbroken transmission of orders; and those who so believe appear to have been growing more numerous. To such the decision of competent canonists, whose authority they so much respect, and whose possible decision against them they had contemplated with alarm, must be a very serious thing. The Pope tells them that it is finally settled that the only way in which they can make their orders regular is by returning to the Mother Church. Some of them may do it; in consistency they would have to. There may be from among the extreme Ritualists a secession to Rome, somewhat like that of the time of Newman and Manning. But they are not likely to carry congregations with them. They may be notable men, of the type of Lord Halifax and Archdeacon Denison, but comparatively few in number."

But, on the other hand, the *Independent* anticipates a revival of the old resentment against the claims of Rome, and of the distinctly Protestant element in Anglicanism. The *Independent*, representing non-Episcopal Protestantism, does not, of course, attach the slightest importance to the apostolical succession; and its forecast of accessions to the Church from among the extreme Ritualists is absolutely impartial. We think its anticipations of the double effect of the Pope's decision will prove to be well grounded.—Boston Pilot.

THE IRISH CONVENTION.

To the Editor of the *Globe*:

Sir,—Some of the Canadian delegates to the Irish Race Convention have just returned to their homes to learn that the great gathering which they attended was much misrepresented in the cable despatches to the Toronto papers. As Secretary of the Canadian delegation I have been asked to send you a short communication on this subject. In the first place, the convention was in composition and numbers fully representative of the Irish people and the race abroad. The deliberations of the convention were conducted in a manner that would have reflected credit upon any Parliament or other representative body in the world. All the resolutions put on record were passed without a dissentient voice. What more would you have? Not one incident occurred during the three days' proceedings to mar the high character of the debates. Nor on the streets of Dublin did anything happen that would indicate in the smallest degree popular hostility to the convention. The same cannot, it is true, be said for the press, but a word upon that head later. It has been reported in the Toronto papers that an attempt was made to mob Mr. Dillon on the streets at the close of the convention. Such a report, or any suggestion of the kind, did not appear in any Dublin paper. I was an eye-witness of the only street demonstration that took place during or after the convention. On the last day, as Mr. Dillon, accompanied by his Parliamentary confreres, left the Leinster hall they were surrounded by a large crowd of supporters, who cheered them as they walked to their hotels. Hats and handkerchiefs were thrown into the air, and all such customary manifestations of enthusiasm were made. There was not, I assure you, any sign of hostility whatever in the crowd. If the misrepresentation of such a demonstration as an attempted lynching be a sample of the Irish news that filters through the cable agencies no wonder some readers on this side of the ocean have grotesque notions of Irish turbulence. Perhaps on the whole it is well that misrepresentation of the convention was carried so far, because your intelligent readers will now be better able to appreciate the accuracy of the despatches from first to last. I have said that a section of the Dublin press misrepresented the convention and heaped abuse upon all who took part in it. I believe, however, that the character for fair play of our Canadian press is such that your readers can form no idea of the recklessness of papers like the *Independent* and the *Nation*. These were the Irish sources of abuse of the convention. It is sufficient that such papers were discredited by the Irish public. Let me add one word more. Several members of the Irish party told me that one of the influences they have to contend against in regard to the spirit of faction is the publicity which the English press and the cable correspondents readily give to every word of Mr. Healy's, while the unity and loyalty of the great majority of the party is entirely ignored. Thus the dissensions that exist are greatly magnified in the public mind. The newspaper treatment of the convention certainly bears this out. P. F. Cronin,

Secretary Canadian Delegation.

Toronto, Sept. 29.

McCarthy's Life of Pope Leo.

No biographer could desire a more interesting subject than the life of the Sovereign Pontiff, who for the last eighteen years has held sway over the Roman Catholic Church in every quarter of the globe, says the New York *Sun*. Mr. Justin McCarthy's work, "Pope Leo XIII," written from the standpoint of a devout Catholic, is, nevertheless, eminently fair and impartial, and the different stages of the Pope's career and his relations with the European powers are treated of in the calm, judicial spirit necessary to the writing of any history that is to be of value. It is perhaps to be regretted that the biographer has seen fit to pass hastily over many of the more romantic incidents of Pope Leo's career. The story of his early manhood, when, as Vincenzo Pecci, he arose to eminence, both as statesman and as scholar — when, at Benevento, he stamped out brigandage; or later, his career as Nuncio at Brussels and Bishop of Perugia, is one that, to the general reader, would be full of interest. The story of the Kultur-Kampf and the eventual triumph over Prince Bismarck is related, at length, and with a thoroughness that leaves nothing to be desired. Each step of his subsequent career is carefully traced, and while free from anything like fulsome adulation, this little volume cannot but inspire the reader with reverence and respect, for a man who, apart from his exalted position, and despite all differences of creed, is worthy of love and admiration as a scholar and a philanthropist.

THE MISSIONARY REVIVAL.

Philadelphia Catholic Standard and Times.

We would entreat attention to the report we publish in another column, in which the Rev. Walter Elliot gives his views and hopes regarding a new development in the mission field. [The report appeared in last week's CATHOLIC RECORD.] Father Elliot belongs to an order whose origin is directly connected with the desire to spread the Church of Christ. For this the Paulist Congregation was instituted; and though their ordinary parish work is extremely onerous on the members, they have never lost an opportunity of pushing the primary object of their foundation. Father Elliot has of late years been most active in this field of sacerdotal duty. He has visited almost every accessible portion of the continent where an audience could be got, and his experience is, therefore, great. It is with non-Catholics that he has chiefly concerned himself, and it is surely a cheering fact to find him so hopeful of the results possible in this outside field as to be calling for organized help. This call has resulted in the taking of a step of vast import and significance. A regular missionary society is now incorporated, in order that the work may proceed systematically and simultaneously in several dioceses. A fund has been raised, sufficient to pay the salaries of several priests, and the work will be begun in the United States immediately after the elections are over. Meanwhile, Father Elliot is preceeding with it in Canada. The Archbishops of New York and Philadelphia very fittingly head the list of incorporators, as in their great archdioceses, with their teeming populations, the need of missionary enterprise is perhaps the greatest.

Nothing can be more in keeping with the creation and establishment of the Church than this noble work. It is the very essence and vital part of God's heritage. And never, since the day it was first founded, has the Church failed to carry out the mandate to go forth and teach all nations. It failed not to teach even in the days of the catacombs and the martyrs. Every drop of blood poured out in defense of Christ's truth proclaimed the gospel trumpet-tongued. And even when the earthquake of the so called Reformation had riven the Church in twain the maimed body remained steadfast to its great function. In God's providence a new world was called up to redress the balance of the old, and soon the standard-bearers of the cross were found braving the dangers of the forest and its savage denizens, to proclaim again, too frequently from the torture stake and under the scalping knife, the sovereignity of God and the truth of His holy Church. We are too prone to forget that it is to missionary enterprise primarily we are indebted for American civilization. Therefore, there is no land where the missionary can show a better title, by pointing to the work of his predecessors, than on this continent.

With the incorporation of the Missionary Union we may look for a new era in missionary work. This body supplies the machinery for the movement. Its plan is simple. There are poor districts where, for want of funds to maintain a clergyman, there is spiritual destitution. There are, on the other hand, numbers of people in affluent and easy circumstances who are well disposed enough to contribute, when appealed to, to such a work for the benefit of their less fortunate brethren. The union provides the agency for the reception and administration of the money contributed. Its *personnel* is a guarantee that the administration shall be judicious. There is no lack of priests with the proper spirit and training for missionary work; there are hundreds ready for the asking. Public halls are to be found in most places, if there be no churches or school-houses available for missionary purposes. And, above all, it has been abundantly demonstrated that there is no lack of willing listeners. What conjuncture of conditions, then, could be more favorable? Six months ago this splendid opportunity would not have been thought possible. Owing to the noise of the tamtams and the odors of the A. P. A. warfare, the public mind was a little bewildered. But this illusion has vanished like a thing of magic, and the air is clear again for the wholesome note of truth and sense to be heard. When the turmoil of the political campaign is over we may prepare ourselves to witness a nobler conflict—the tournament of the mind in the lists of truth, and the trial of the power of Catholic charity and sweet persuasion against the force of well-meaning error.

Adversity borrows its sharpest sting from our impatience.

Every to-morrow has two handles. We can take hold it by the handle of anxiety or the handle of faith.

TEACHING IMMORALITY BY SUGGESTION.

A year or more ago the New York *World* opened its columns to a discussion of whether or not suicide is sometimes to be justified. It was the first time since the law of Christ had become a part of civilization that such a discussion had even been seriously presumed to be possible with sane and honorable men. But it seemed to the management of that unprincipled paper as calculated to afford a chance for a great sensation, and the sensation was seized for the sake of the pecuniary profit to be earned by it, at no matter what cost to the morals of the community. What the evil effect has been of the more or less plausible arguments in favor of suicide, which during a long period continued to appear in the columns of the *World* in favor of suicide, it is, of course, difficult exactly to say. But it is more than probable that some of these arguments worked upon the despair of some minds and the unsoundness of other minds, and were really responsible for a number of the suicides that have occurred since then.

Now the same paper, in its evening edition (September 23) has started a new discussion, in another line of immorality, with the probability that the effects will be more wide-reaching and more enduring in their evil tendency than the *World's* attempted justification of suicide. Under the title of "Are We Honest?" it invites a free discussion of the question of what proportion of persons usually deemed to be honest would appropriate secretly to their own use lost money which they might find unknown to others, and publishes, by way of starting the discussion, a letter by one signing himself "Candor," shamelessly asserting that if he found some one else's money unknown to others he would keep it and use it for himself, and insinuating that at least the majority, if not all, of persons passing for honest men would do the same.

The very same principle, of course, applies to appropriating to one's own use the lost money of another without an attempt to restore it to its owner as to all other unjust appropriation of another's goods. It might be said by some that little real harm can come from this outrageous endeavor of the New York *World* to treat the subject of honesty as an open one because of its manifest wickedness or absurdity flying in the face of the moral sense of all mankind. To a certain extent that may be true, but the malice, the sheer devilry, of the matter is that the discussion, aside from its purpose of exciting a sensation that may attract attention to the *World* and draw money thereby to its business, is that it seeks by its form to insinuate that there is no such thing as genuine honesty.

Properly instructed Christians and others may not be harmed by this wicked insinuation, because they, at least, perceive that, though possibly all persons may be tempted to dishonesty as to other vices, yet God has endowed us all with free will to choose whether to yield to temptation or to resist it, and that He offers to every one sufficient grace to assist His free will. But the harm of this satanic discussion will be done to those who are not properly instructed. We are living in an age in which old beliefs have been much unsettled. A large proportion of our new generation have never received, either at school or at home, adequate instruction in the elements of morality, and particularly in the necessity of restraining the inclination of our common nature to satisfy its greeds irrespective of the rights of others. Dishonesty, in various forms, is one of the crying evils of the day. Under all these circumstances it is certainly a horribly cold-blooded piece of rascality for a widely-circulated paper like the *World* to lend its columns in this way towards a discussion whose only effect can be to aggravate the evil.—Catholic Standard and Times.

The Rosary.

Every true Catholic loves to recite the Rosary, that beautiful devotion in honor of Mary, the Immaculate Mother of God. No devotion is more sanctifying than is this. If properly said, it brings before our minds all the great mysteries of our faith. It teaches us the part Mary played in the wonderful mystery of the Incarnation, and how by her co-operation she aided [illegible] work of man's salvation. [illegible] is so suitable and so well [illegible] our wants as is the Rosary. Our [illegible] Father, Pope Leo XIII., has realized this. Not only is he personally fond of this devotion, but he has labored by every means to infuse the same spirit into his spiritual children. The recitation of the Rosary should enter into the rule of life of every devout Catholic. A household in which Mary is honored and loved is a happy one.

Bishop Chatard contributes a paper on "Pius VI. and the French Directory" to *The Catholic World Magazine* for October. The article relates chiefly to the origin of the movement against the Temporal Power, and relies on some important historical testimony only lately brought to light.