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The Catholic Journal.

Vol. X, No. 44.

Rochester, N. Y. Saturday, July 29, 1899.

\$1.00 per Year, 5c per Copy.

WHAT IS A RETREAT?

THE QUESTION INTERESTINGLY AND INSTRUCTIVELY ANSWERED

By Dr. Lambing in the Pittsburg Catholic.

Seasonal Retreat from the World into Holy Solitude Recommended by the Scriptures and the Councils of Holy Church

This is the season when the Catholic clergy of the various dioceses throughout the land enter on the annual spiritual retreat. What is a retreat and why is it held periodically are questions that not all persons can answer satisfactorily. The Rev. Doctor A. A. Lambing in the Pittsburg Catholic treats the subject interestingly and instructively. He writes:

What, then, is a retreat? It is often called the spiritual exercises, and indeed this is the proper name. It is well known that when a person enters into a new state of life or at least a considerable part of it, he has thought the matter over carefully, and has worked himself up to an unusual degree of earnestness, and perhaps enthusiasm. But it is equally well known that this fervor naturally grows weak by the very lapse of time, and this cooling is frequently accelerated by the force of the circumstances in which he may be placed.

For this reason it is found necessary to adopt means to renew and revive that spirit of zeal. This is seen in the periodical conventions and other assemblies of persons of the same profession, whatever name they may assume. The object is to renew, and if possible, intensify the original member of the organization. It is the same with the retreats of the clergy. They endeavor by a few days spent in recollection, meditation, prayer, and self-examination, to discover whatever might have been wrong or imperfect in their past, that it may be reformed and corrected, and that additional light may be obtained to direct them in the formation of rules for their guidance in the future, and additional divine grace to enable them to put these good resolutions into practice.

Animated with the zeal for their own sanctification, and new energy for the performance of the duties of their exalted state they return to their respective fields of labor, saying with the psalmist "Now I will begin; this is the change of the right hand of the Most High."

The necessity of retreats is apparent to all. Religious whose duties are shielded them from many of the distractions and temptations incident to life, and whose pious exercises furnish them with abundant supernatural assistance, are, notwithstanding, required to make an annual retreat of at least nine days, and generally a shorter one between these, with a retreat of one day every month. And lay persons in the world are frequently met with who make an annual and a monthly retreat. But the secular priest is thrown into the midst of the turmoil of the world, is daily engaged in the most distracting and multifarious occupations where a spirit of recollection is almost if not quite impossible, and is yet required for a three-fold reason to lead a life of more than common holiness. He must for his own sake attain to the holiness proper to his state of life, because it is in that state and that state only that he can be saved. He must sanctify himself for the sake of the people entrusted to his pastoral care, because he must lead them in the way of salvation not only by word but also by example; for his words however timely and eloquent will produce but little effect if they are not accompanied by that union which only a holy life can breathe. And he must be holy for the sake of the Church, because he is one of her ministers, chosen by God Himself to advance her interests among men, and he cannot do so unless he is a worthy minister.

It would be difficult if not impossible to give the history of the institution of clerical retreats; and it is not necessary, nor would it prove interesting. But the manner in which they are conducted will be both interesting and instructive.

The very name retreat signifies a withdrawal from the place, the occupation and the associations in which a person is generally found, and, considered in so far as it affects the mind, a forgetfulness of the occupations in which a person is commonly engaged. The better to produce both of these desired effects, the clergy are directed to repair at certain times to a place selected by the bishop and there spend a number of days in common exercises conducted by a strange priest also selected by the bishop. Recollection is enjoined, and silence as far as possible. But this latter it is impossible to secure perfectly because some of the priests have not met for an entire year, they are laboring in the same holy cause, have mutual interest to advance and consequently to discuss; and, besides, it is not inconsistent with recollection to give a limited time to quiet conversation.

With regard to the order of the exercises, they begin with meditation and mass in the morning and end with

Benediction in the evening, the rest of the day being divided between public and private devotions. The public devotion consists of meditations, conferences, pious readings, examination of conscience, and the recitation of the Divine Office. The private devotions are only recommended, and consist of the Rosary, visits to the Blessed Sacrament, the Way of the Cross, and such other devotions as each may prefer. Time is given for relaxation also; for anyone who imagines that priests on a retreat have an easy time are very much mistaken. They have little rest of mind or body from half past five in the morning to after nine at night. It goes for the saying that all the exercises, both public and private are directed to the same end, the success of the retreat.

Little need be said of the advantages of a retreat for the clergy. The fact that it has been so long practiced and is so highly recommended by those who are the most competent to judge of its utility, should be sufficient. It is the fulfillment of the words of the prophet Osee, (2, xiv); "I will lead her into solitude, and I will speak to her heart." It is following the example of our divine Lord, who, having sent His apostles to preach, said to them when they had returned and given an account of their labors: "Come apart into a desert place, and rest awhile." (St. Mark 6, xxxi.) The illustrious Pius IX. among many others, enlarges on the immense advantages of clerical retreats and he urges of the hierarchy the obligation they are under of seeing that their clergy make them at regular intervals; and his words, which it is not necessary to quote, are incorporated into the decrees of the Third Plenary Council of Baltimore (No. 75) which is the law for the Church in this country.

Much more might of course, be said on this subject, but I think these few remarks will be sufficient; and I have no doubt they will prove both interesting and instructive, especially when many Catholics will have the thoughts of retreat before their minds.

THEIR BENEFACTOR.

The Sound of Praying Voices of Little Orphans Were Heard.

It was a sad though splendid sight to see the coffin of this great, silent, sincere man (Augustin Daly) before the blazing altar in St. Patrick's cathedral a few days ago, writes Maurice Francis Egan to the Catholic Citizen. The sweetest and finest thing of all was the sound of the praying voices of the little orphans in the asylum opposite. Before the doors of the cathedral opened to the waiting thousands, their plaintive prayers arose in psalms of supplication. And he had deserved it. To them he had given in a princely way. "I have much," he said in answer to the astonished remonstrances of the rector of the cathedral; "I will give much; when I have little, I will give little; and, when I have nothing, I shall give nothing."

And later, there was a thrill as of unshed tears in the clear, sweet voices, when, in an interlude of the choir music, they arose in supplication again. Not all the garlands of orchids, or the splendor of color, or the noble panegyric, or the vista of architecture counted on that day so much as the prayers of the children.

It was a great lesson in the all-embracing sympathy of the Catholic Church, that the archbishop should be there upon his throne, and seemingly proud to be there; it was a great lesson to society which tends either to be Puritan or licentious, that priests from all quarters of the country should have come to do this greatest master of his art honor; but the pathos of it all was that, not only a man, but a type, was gone; the chord was indeed lost to earth. The divine Hand had brought it out to complex harmonies, and the divine Hand had stilled it.

An instance of devotion to duty comes from Emporia. The mayor of the town searched far and near for nurses to take care of a couple of small pox patients, but was unable to secure them. At last he went out to where there were six Catholic nuns. Every one of them volunteered to go.

Christian Brothers in Retreat.

A thirty-days' retreat for Brothers of the Christian Schools is now in progress at Amawalk, on the Sound, in Westchester county. It will end on August 4, and on August 10 a fifteen day's retreat will begin. Two ten-day retreats will be held in August, the first at Manhattan College, beginning August 4, and the second at the Sacred Heart Academy, Ossining-on-the-Sound, beginning August 17.

Maize and sweet potatoes are next to rice in importance as Philippine foods. Fruits, especially bananas, grow abundantly.

In certain parts of Africa crocodiles, toads and spiders are eaten. Ancient Romans ate caterpillars, and some Africans do the same to-day.

A Hampton (Vt.) man is in danger of losing an arm on account of a mosquito bite, the sting of the insect having produced blood poisoning.

FATHER COONEY C. S. C.

The Unique Chalice Presented Him by His Former Command.

Doubly a hero, for in early youth you followed Christ, with generous heart and true.

And Notre Dame was richer than she knew

When you commissioned were to preach the truth;

Nor less a hero, when, with brow un-couth,

Rebellion rose, determined to im-brue

The hands of brothers to a crimson hue.

You followed in its wake death's pangs to soothe.

The closing years of life bring no release

In rule observed, leave no good work undone;

The joy that lights your eye bespeaks the peace

Abiding in your soul with God and man.

And though with white the years have tinged your hair,

The spirit of the "sixties" still is there.

—Brother Remigius, C. S. C.

When the war broke out, in 1861, the Irishmen of Indianapolis, Ind., took immediate steps to organize an Irish regiment in that State, and so well did they succeed that in June of the same year it was ready to be mustered into service. It was then that O. P. Morton, the war Governor of Indiana, addressed the Very Rev. E. Sorin, C. S. C., the founder of Notre Dame, requesting a priest to go to the front with the regiment of patriotic Irishmen as its Chaplain. The Rev. P. P. Cooney, C. S. C., who was offered the opportunity, accepted without hesitancy and started without delay for Indianapolis, where he too was mustered into service in the same month. During four years, from 1861 to 1865, he served with his regiment, which was most of the time engaged in active service. When the regiment was mustered out the brave and generous men of this command would not allow their faithful Chaplain, who had administered to them on many a battlefield, to part with them without first having presented him with a substantial token of their gratitude and sincere affection. Therefore on the day of his resignation they presented him with \$1,000 in "greenbacks," which sum was intended for the purchase of a gold chalice and a set of vestments. After the war Father Cooney was appointed Superior of a missionary band of priests from Notre Dame who for several years gave missions in all parts of the United States and Canada. The duties connected herewith made it almost impossible for him to give the attention necessary in procuring these vestments—at least in the artistic form that he desired them to have. To procure them ready made would have been a slight task, but he desired something more fitting—a chalice that would be a memento of the war and a perpetual record of the great part the Catholic Church took in alleviating the sufferings of the war through her priests and devoted Sisters on the battlefields and in the hospitals. Furthermore, he intended this chalice as a perpetual record of the generosity of the brave men of the Thirty-first regiment (First Irish) Indiana veteran volunteers.

Last February Father Cooney applied to three noted firms engaged in the manufacture of religious articles, and after due deliberation selected the Andrews-Messmer company of Cincinnati to execute the chalice after a design accepted by him. For over three months the firm labored to produce a notable specimen of art and handicraft and probably one of the most unique chalices existing within the boundaries of our country to-day. On Sunday, July 2, the fortieth anniversary of his ordination to the priesthood, Father Cooney made use of the sacred vessel for the first time. The following inscription engraved on the chalice will ever remind coming generations of a priest's devotion to his country and of the appreciation of his labors by those he administered to: "This gold chalice," thus reads the legend, "was presented to Rev. P. P. Cooney, C. S. C., by the Thirty-fifth (First Irish) regiment Indiana veteran volunteers, of which he was Chaplain during the civil war from 1861-65, U. S. A."—Writer in the New World.

Cardinal Vaughan's Pluck.

A true story illustrative of the pluck of Cardinal Vaughan in his younger days is told in the Rev. Bernard Ward's "History of St. Edmund's College." The future cardinal was driving in a dog cart along a lonely road, which leads from Hertford to Ware, suddenly a man sprang out from the hedge and, covering Father Vaughan with a horse pistol, commanded him to stand and deliver. But the sturdy cleric had no intention of being "held up" in this manner. He jumped down and went for his assailant with the butt end of his whip. There was a tussle for some minutes, which ended in Father Vaughan getting possession

of the pistol, and in the footpad securing the horse and trap and driving off at full speed down the road in the direction of Ware. Father Vaughan followed on foot, endeavoring to take pot shots at the man's rapidly retreating figure with the horse pistol, which proved on examination to be unloaded. However, when he reached Ware railway station he found his turnout safe and sound in charge of a porter. But the thief had made good his escape to London by a train which he had caught just in time.

According to information derived from architects, there are in course of construction in the New York province churches, chapels, convents, schools and hospitals, which, when completed will have cost nearly \$10,000,000.

MINISTERS CONVERTED.

Over Four Hundred Embraced the Faith During the Tractarian Movement.

The new edition of "Converts to Rome Since the Tractarian Movement to May, 1899," compiled by Mr. W. G. Gorman (Swan Sonnenschein), gives some interesting statistics. According to this authority no fewer than 446 Anglican clergymen have "gone over" in the period mentioned. Next in number comes "members of the nobility," 417.

The army officers who have "verted" are set down at 205; authors, poets and journalists, at 162; legal profession, at 129; public officials, at 90; medical profession, at 50; naval officers, at 39; baronets, at 35; and peer, at 27. Of the converts 158 have become members of religious orders and 290 secular clergy.

From Oxford there have been 448 converts, Christ Church providing 58 of these; Exeter College, 45; Oriel, 33; Balliol, 30; Brasenose and Magdalen, each 22; and University, 20. The total from Cambridge is given as 415, which is less than half that from Oxford. Of this 213 no fewer than 77 were from Trinity College, St. John's coming next with only 24. Trinity College, Dublin, provided 22 converts; London University, 12; Durham University and King's College, London, each 10; while nine came from the four Scottish universities.

Two American Prelates in Ireland. This week there will be local jubilees in certain villages in the counties of Limerick and Tipperary, Ireland, when two distinguished prelates of the Catholic Church in America receive hearty welcomes to the scenes of their childhood. The prelates are Archbishop Ryan, of Philadelphia, who was born near Thurles, in Tipperary, in 1831, and Archbishop John Hennessy, of Dubuque, who was born in the County Limerick in 1825.

Rev. L. A. Lambert, LL. D., the author of "Notes on Ingersoll," will spend the month of August in Colorado. The greater part of his stay will be made in Denver, and while there he will be the forced recipient of marked honors from the hands of his Catholic and Protestant admirers alike.

Twelve Greatest Paintings in the World. An eminent art critic has prepared a list of the "twelve greatest paintings in the world." The list includes Raphael's "Transfiguration" and "St. John the Baptist," Michael Angelo's "Last Judgment," Da Vinci's "Last Supper," Domenichino's "Last Communion of St. Jerome," Rubens' "Descent from the Cross," Géricault's "Beatrice" and "Aurora," Titian's "Assumption," Correggio's "La Notte," Murillo's "Immaculate Conception." It will be noticed that all these paintings are by Catholic artists and nearly all the subjects are biblical.

Honored by Emperor William.

Rev. John Jutz and Rev. Alexander Ashberg, S. J., both of the Shawmut Catholic church, Boston, have been decorated by Emperor William of Germany for meritorious conduct during the Franco-Prussian war. The former nursed smallpox cases at Metz and nearly died, and the latter, born Baron de Ashberg, did as much for the typhus patients. Father Jutz did as much for American soldiers at the battle of Wounded Knee.

The claimants for the honor of being the birthplace of St. Patrick are becoming more numerous. In the Irish Ecclesiastical Record Very Rev. Edward O'Brien, of Limerick, holds that the saint was born in Spain.

If thou art diligent in holy reading whatever is spiritual will prove a source of joy; and thus, accustomed by degrees to the pleasures of piety, thou wilt the more easily despise carnal delights and persevere in thy good resolutions.—Venerable Basilus.

A Russian remedy for insomnia is to have a dog sleep in the room.

Rev. Father Athanasius, O. S. B., of the Italian church of Prince Street, has been transferred to New York. He is succeeded by Rev. Father Leonard O. M. B.

GOOD SAINT ANNE.

TWO MIRACLES REPORTED FROM THE GREAT CANADIAN SHRINE.

A Young Girl Crippled From Birth Is Instantly Cured and Leaves Her Crutch After Her—A Poor Man Terribly Exhausted From Pain and Poverty Instantly Healed.

The shrine of St. Anne de Beaupre has become famous for the many miracles wrought through the prayers and entreaties of pious pilgrims who go thither annually to be released from spiritual and temporal ills or to plead for the grace of resignation to the Divine Will.

The True Witness of Montreal publishes a letter, written by a pilgrim, giving an account of two well authenticated miracles that took place recently during a pilgrimage to the holy shrine. The letter reads:

Quebec, July 18.—It gives me great pleasure to be in a position to inform the readers of the True Witness that two miracles occurred to-day at St. Anne de Beaupre. Both of them were, as is, of course, every miracle, strictly speaking, of a very remarkable character; and they took place during the celebration of High Mass, when thousands of people were present, including myself.

The first was in the case of a girl about fifteen years of age, who had been a cripple from birth, her limbs being twisted together in such a way that she had to use crutches all the time. Her name is Delphine Belanger, and she belongs to the parish of Desbrosses, Ont., just across the boundary line of the Province of Quebec. She was so poor that she was unable to buy a ticket for the pilgrimage which left on Sunday last, with a large number of pilgrims from Ottawa, and which passed Montreal at 4 o'clock on Monday afternoon last, after taking on a number of pilgrims who had gone to Montreal by train. The boat was the "Three Rivers" of the N. B. C. company. The good pastor of her parish, however, moved to compensation at her sad lot, procured a ticket for her, and as she was physically almost entirely helpless, he sent his housekeeper to accompany her on the journey, and to carry her to the shrine.

His name is the Rev. Father Larose. The poor girl attracted special attention in the Basilica by the loudness of her prayers to the Saint through whose powerful intercession so large a number of miracles had been wrought. Suddenly her voice rose to a scream. A number of worshippers crowded around her; but at the persuasion of several of the priests they drew back, for the girl stood in danger of being trampled on and of fainting from the closeness of the air caused by the proximity of so many people to her prostrate form as it lay where Father Larose's housekeeper had placed it. A circle was formed around her watching her with awe-struck glances, in which there was also an expression of pity, evoked by the spectacle of the crippled, devoted. Suddenly she stretched out one of her legs. She asked then to be carried to the altar of the Blessed Virgin; and where the same loud and piteous appeals were heard, lasting long after the Mass was finished. Then she stretched forth the other limb, and handed her two crutches to one of the fathers who were beside her. Her cure was complete, and her happiness was beyond description.

The other cure was that of a man for many years afflicted with spine complaint. He had to wear iron clamps and wire-work along his back to keep his body upright. His color was death-like, and he was so emaciated by both pain and poverty—for poverty brings with it the lack of proper food and care—that he looked more like a corpse than a living being. He measured only fourteen inches around the waist, and was carried into the Basilica in an old back-covered chair, on which he had sat for years. I was so deeply interested in the case of Delphine Belanger that I paid little attention to the victim of spinal disease, which, I should add, had as was informed by one of the spectators been pronounced incurable by several doctors years ago, and doubtless was incurable so far as human skill was concerned. It was the voice of a priest requesting all females to leave the Basilica for a few minutes that attracted my attention. As soon as the women and girls had left the sacred edifice the man took off his coat and, with the aid of a priest, took the cruel-looking iron and wire contrivance from his back and having put on his coat again stood bolt upright. This contrivance and the young girl's crutches were objects of great curiosity during the day to those who were not present when the miracles occurred.—G. M. B.

Sisters of Charity in Ohio. The \$200,000 new wing added to the mother-house of the Sisters of Charity, located at Mount St. Joseph's near Delhi, Ohio, has been formally opened, and will be partly occupied by the aged and infirm Sisters. The church, which will be one of the noblest in the United States, is expected to be

completed in a few weeks, when it will be dedicated. The current income of the largest in America, and the largest of about 500 Sisters, who will have thirteen schools, five hospitals, two orphanages, one industrial school, and two academies.

APPARITION IN CANADA.

Two Little Girls Reported to Have Seen the Blessed Virgin.

A press dispatch from Quebec says: A story of the apparition of the Blessed Virgin Mary to two little girls at St. Anne, on the shore of Lake St. John, is exciting deep interest in this province. The girls are cousins named Cloutier, and one is eight, the other nine years of age. They say they saw the vision while on the way home from school in the village of Roberval, in the residence of their parents, where they are residing a couple of miles away.

Their story is told about like this: As they were walking home together they saw by the side of the road a woman, directly before them, a very tall and handsome lady dressed in a long white robe, wearing a very brilliant crown upon her head and having a gold chain suspended from her black hair.

Two little girls accompanied her. They also were dressed in white and had brilliant wings. One of the children recognized in these little girls two sisters and the other, a cousin, who died about a year ago. The girls at the vision spoke to the woman and told them that they were their guardian angels. The woman asked them who was the beautiful lady accompanying them and they told her that she was the Mother of Jesus. Then the Virgin herself spoke to them, and told them to go at 1 o'clock that night to a large pile of stumps near the home of one of them.

The apparition disappeared from them gradually, and as the Virgin moved away the two little girls followed her to the other school children who were with them, exclaiming: "How beautiful the lady! Don't you see her? Times she is the Blessed Virgin! The other children could not understand and not understanding what the woman meant they went home and told their mothers what they had seen. Their mothers told them that they had seen a vision, and that they had seen the Blessed Virgin. The children, who were very much excited, and eagerly awaited the morning, told by the Virgin her mother's name. Their parents, however, were from the door of the house, and the girls stumped, but could not get away. The little girls, however, were on the ground, with their eyes fixed on a happy family, and their hearts were in the same place as the Virgin's. Before they could get away, the woman told them that they were the Blessed Virgin, and that they were to be with her. The children, who were very much excited, and eagerly awaited the morning, told by the Virgin her mother's name. Their parents, however, were from the door of the house, and the girls stumped, but could not get away. The little girls, however, were on the ground, with their eyes fixed on a happy family, and their hearts were in the same place as the Virgin's.

When the children returned home, they were in the same place as the Virgin's. Before they could get away, the woman told them that they were the Blessed Virgin, and that they were to be with her. The children, who were very much excited, and eagerly awaited the morning, told by the Virgin her mother's name. Their parents, however, were from the door of the house, and the girls stumped, but could not get away. The little girls, however, were on the ground, with their eyes fixed on a happy family, and their hearts were in the same place as the Virgin's.

The parents of the girls, who were very much excited, and eagerly awaited the morning, told by the Virgin her mother's name. Their parents, however, were from the door of the house, and the girls stumped, but could not get away. The little girls, however, were on the ground, with their eyes fixed on a happy family, and their hearts were in the same place as the Virgin's.

CATHOLIC NOTES.

Plans for the new cathedral for St. Francis Xavier, Boston, will be unveiled at the 17th street, west of 22nd street, and will be constructed of granite and limestone. It will be 100 feet high, 100 feet wide, and 100 feet deep.

The King of Spain's Highness, Alfonso XIII, has recently been crowned in the Cathedral of Seville, which is a building of great interest and beauty.

For a number of years past the Soldiers' Home at Washington, D. C., has been a place of great interest and beauty.

A Boston student, who was a member of the Boston University, has been elected to the position of President of the University.

The \$200,000 new wing added to the mother-house of the Sisters of Charity, located at Mount St. Joseph's near Delhi, Ohio, has been formally opened, and will be partly occupied by the aged and infirm Sisters. The church, which will be one of the noblest in the United States, is expected to be