How marvellous are the effects of custom, says the Catholic Times of Liverpool, Eng. With such success does it govern thoughts and feelings that it blunts, and sometimes all but dethat it blunts, and sometimes all but destroys, the sense of right and wrong, the power of realizing the duty which the circumstances of the moment im-If a disease were continually desolating the country and producing havec in thousands of homes, what per-sistent efforts would be made to discover the remedy for it and arrest its progress. Not only would scientific, men devote themselves night and day to studying its character, but every friend of the people would exert himself to ensure the adoption of preventive measures. Though in such an instance energy so ceaseless and untir-ing would be displayed, we have to recognize the remarkable fact that day after day a frightful plague is causing ruin in every part of the land without arousing a common movement to extirpate it. Men have become so accusned to the evils of intemperance that, with the exception of zealous reformers here and there, they contemplate its weekly, and they contemplate its weekly, and all daily, and hourly crop of miseries achieved, and many of them have rewith an indifference which can only be described as callous. And yet the horrors of its ravages are such as might well touch the heart. The pages of our newspapers are filled with a grounts of them. At one time to the passion for drink. Then his whole character seemed to undergo a change. The savage instincts of his conduct. But gradually he gave way to the passion for drink. Then his change. The savage instincts of his

nature asserted themselves more and if they carry the standard of Father more, and his brutality, surpassing Mathew among the various classes of Mathew among the various classes of that of the beasts, became unbearable in his home. Finally, in a paroxysm of anger, he kills the wife whom he had pledged himself before the altar to the people, renew and strengthen temguard and defend, and who had sought by the most generous self-sacrifices to save him from the fate he was preparing for himself. This is no fancy picture; it is, unfortunately, a case of frequent occurrence. Again, it is a woman who has been led by drunkenness into crime. She had by drunkenness into crime. Such and at first a happy married life, and everything seemed to promise well for the future. But she became a slave to the fatal habit of intemperance, and misfortunes crowded thick upon her household. She brought her husband and her children to poverty, and in the end she is called upon in a court of intemperance on the self-examination, to discover whatever wiscan he know his own fullest power or ions, appear to be depending upon these altogether. But all such entended the such these peace.

To direct from every outward, failing resource to the one inward and imperishable is the aim of these few words. "We live too little within, says Maurice de Guerin: "What has and the successful; but in the natural the end she is called upon in a court of the successful; but in the natural additional dight may be obtained to direct them words. "We live too little within, says Maurice de Guerin: "What has and the successful; but in the natural says Maurice de Guerin: "What has become of that inner eye which God intended to discover whatever or ions, appear to be depending upon the know his own fullest power or in the know his own fullest power or the know his own fullest power or in the at first a happy married life, and everything seemed to promise well for the future. But she became a slave to justice to answer for the unnatural crime of starving her own offspring. alas, be said that it is at variance with the scenes of every day life; its details are only too familiar to our police courts. In yet another instance we find a young man arraigned on the charge of making an attempt on his own life and on the lives of others. In his youth he had given evidence of brilliant talent, and a bright future was predicted for him. The explanation of his conduct offered in the police court is that he has given way to This, too, is a case of which it cannot, alas, be said that it is at variance court is that he has habits of drink, and that at the moment when he committed the offence of

of his reason as he suffered from delir

within almost everybody's experience,

and the catalogue might be indefin-

itely extended.

What is being done to avert the wreck of homes, of reputations and of human souls? It cannot, we think, be denied that while the plague progresses the attempts to check it have ecome more few and feeble. Symptoms of apathy are noticeable even in the ranks of temperance advocates throughout the country. The issue of the late general election has manifestly caused depression among the opponents of the liquor trade; but it is among Catholics that the combative spirit seems to have most notably declined. There is an absence of the old power of organization, of the vigor which characterized the past, and of that determination which is one of the necessary elements of success. Should we not at once have a revival of activity in the Ought not Catholics to show their public spirit by taking the lead in it? "In movements making for higher moral life, stronger civic virtue, better government of men in whatever appertains to their temporal or spiritual happiness, where," asks Archbishop Ireland, "is the place of the Church of Christ if not in front of the most advanced combatants as teacher and leader? Where else would Christ be? Where else should the Catholic Church, be, which makes the best. formal and commissioned sentative in morals and faith? borne in Of course, it is to be mind that intemperance is a heinous sin, a form of sensual indulgence, against which she proclaims relentless war. Abstinence and self-sacrifice have at all times been predominant features in the lives of her saints and heroes. But Catholics should prove to their fellows that her teaching has a real, a vivid influence on their lives ; that the morality which she preaches

be a preliminary step. Let us consider the matter without prejudice. We are certainly winning converts of whose moral and intellectual worth we have patient in tribulation, or go on, faint, reason to feel proud; but let nobody labor under the delusion that the number of our converts equals the number of those who are alienated from Cathoway of action; who, with position of those who are alienated from Catholic practices by the vice of intemperature. Moreover, we should not disguise from ourselves the fact that, as a whole, Catholics are peculiarly exposed to the temptations held out by the liquor traffic. So far as its practical outcome was concerned the profession of Protestantism, in the days of some sown goods and the seizing of one's own goods and the seizing of one's neighbor's, if he were a Catholic. To be a faithful Catholic was to be a fear." Defeat, to him, can be but temporary. He believes despoiled and reduced to poverty and temporary. He believes want. Since toleration was wrung "We fall to rise, are bailed to fight better," from the Government the members of that Church have had to face the task of building up their fortunes and of building up their fortunes anew. This, however, is not easily or speedily with accounts of them. At one time prone to seek in drink surcease from the it is the story of a man condemned to cares and hardships of their lot. death. Once he was a model in his There are among us many earnestors to their religion and their country

### Church is the foe of the liquor traffic. THE RESOURCE IN ONE'S SELF.

being placed upon external helps. Many people, whatever their professadvance from youth to age and under

can not always charm ; we are in want CARDINAL VAUGHAN ON THE or in enforced idleness. Who that has lived long does not know the truth of which he is accused he was not master such experience in one aspect or an-

ium tremens. Cases of this kind come other? But there is a resource which can never be taken away. With it one may bravely meet all ills; without it without it all joy is turned to sorrow. It is the great resource in one's self.

> upon this page. A resource is that to which one turns, upon which one falls back, particu-larly in difficulty or trouble; and even the gift of a happy temperament where by he even conquers pain, has, in a way, all such bonds are cruelly torn asun-

> this inner resource. He, too, who der. How far these and the like theor-practices contentment knows it. "I ies are admissible by Catholics may be try," writes Pascal,—and his was a weak and sickly body,—"as much as tate. I can to let nothing distress me, and to take everything that happens as for union the Holy Father last year in the best." It is the contented man vited all who seek the kingdom of God who fills out the picture of the old in the unity of faith to address praypoet's lines :-

"My mind to me a kingdom is,
Such present joys therein I find,
That it excels all other bliss
That earth affords or grows by kind:
Though much I want which most would have,
Yet still my mind forbids to crave."

what of that very kingdom of the mind? in revelation and reason, of the terms It goes without saying that intellect or conditions which he deems essenand education are not in the least to be tial. They will come as no surdepreciated as part of the resource in prise to Catholics and to the edu is no mere theory, but of a living and practical value, and that, acting upon it, they are eager to co-operate in

victory in the end. The other quality is peace of con-He who possesses peace of conscience is more than merely contented. He is happy, in spite of all adversity; and even in deepest loneliness suggests what Paracelsus says of Michal : -

"Her calm, sweet countenance.
Though saintly, was not sad; for she would sing

Or is he in the midst of the strife of life which calls for strong self-control perance organization, and let it plainly be seen—as it is manifest in the United States—that the Catholic retire, where God's face shines upon retire, where God's face shines upon him. The surpassing excellence of this inward peace is that it reposes upon God. The true resource in one's self is resource in God. The really In the various contingencies of life self centred man is centred in God, in a great deal of reliance is continually whose image he is created and of whose nature he thus partakes; and not till one knows an abounding trust in Him

the common ordering of events a wiser has given us to keep watch over the philosophy claims and gets a hearing.

soul?" May there not always be hope
Those resources of which people talk

# PAPAL ENCYCLICAL,

The following letter from His Eminence Cardinal Vaughan was published in the London Times, with a lengthy summary of the Papal Encyclical: may bravely meet all ills; without it no other resource is of permanent good. With it every other joy is heightened; Unity. Though addressed to tha Bishops of the Church, it may be useful to point out that, like the Ad What does it mean? What can it do? Anglos, it concerns all in England A brief reply to these questions may who take an active part in the movebe helpful to some one whose eye falls ment for the Reunion of Christendom. A common basis of agreement is re Some of our countrymen think that corporate reunion may achieved on the basis of an amicable on the most prosperous life there is rederation of independent come enough of both these conditions to munities calling themselves Chris munities calling themselves Chrisbring clearly before us our needs and tian. Others are for tieing up limitations. The resource in one's what they call the Roman, Greek, and self may be partly physical; it is sure. Anglican branches or obediences into ly mental or spiritual. He who is in good health with the use of all his senses in so far has this resource; but corporate reunion may be attained by how can you so speak of one blind or professing all the doctrines taught by deaf, or of the groaning dyspeptic? the See of Rome, with exceptions Yet the inner nature is far more im- Others again would regard the Church portant than the outer, and may of Christ as an invisible creation, in triumph over it. He who is granted ternally uniting all good men in bonds

> In his earnest desire to promote re ers to God for light and guidance This year he has carried the project a step further by publishing an author itative statement to the basis on which reunion, whether of individuals or of

cerity and its paternal charity. It will, no doubt, dispel vague and hazy theories, which are rich only in delusive hopes, while, by God's grace, will make clear the path to all who be-lieve they ought to walk in it.

I am, Sir, yours faithfully, Herbert Cardinal Vaughan, Archbishop's House, June 29th.

#### PRIESTS IN RETREAT.

Why Clergy Meet for Contemplation Periodically.

This is the season when the Catholic clergy of the various dioceses through-out the land enter on the annual spiritout the land enter on the annual spati-ual retreat. What is a retreat and Why is it held periodically are ques tions that not all persons can answer satisfactorily. The Rev. Dr. A. A. Lambing in the Pittsburgh 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 well known that when a person enters into a new state of life, or at least a considerable part of it, he has thoug't the matter over carefully, and has worked himself up to an unusual degree of earnestness, and perhaps and perhaps to the considerable part of the worked himself up to an unusual degree of earnestness, and perhaps to the considerable part of the worked himself up to an unusual degree of earnestness, and perhaps to the worked himself up to an unusual degree of earnestness, and perhaps to the worked himself up to an unusual degree of earnestness, and perhaps to the worked himself up to earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and perhaps to the worked himself up to an unusual degree of earnestness and the worked himself up to an unusual gree 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, what-ever name they may assume. The object is to renew, and if possible, intensify the original members 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

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

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 in that state only, that he can be saved. He nust sanctify himself for the sake of the people entrusted to his pastoral ecause 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 produc but little effect if they are not accompanied by that unction which only a holy life can breathe. And he must be holy for the sake of the Church, be cause 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 give the history of the institution of clerical retreats; and it is not neces sary, nor would it prove interesting But the manner in which they are con

structive. The very name retreat signifies withdrawal from the place, the occupation and the associations in which a rson is generally found; and, considered in so far as it effects the mind, which a person is commonly engaged. Surely that contentment which does not mean indolence and luxurious ease is a most valuable acquisition. And where the transfer of the transfe ercises conducted by a strange priest, also selected by the Bishop. Recoluted evils of heresy and schism. lection is enjoined, and silence as far as possible. But this latter it is im-

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 of the Most Blessed Sacra-ment in the evening, the rest of the day being divided between public and private devotions. The public devotions consist of meditations, confer-ences, pious readings, examination of conscience, and the recitation of the

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 them when they had returned and distory of infamy of the deepest dye given an account of their labors: and the only reason why the conduct "Come apart into a desert place, and of these men is not universally conrest awhile." (St. Mark 6, xxxi.)

The illustrious Pius IX., among many others, enlarges on the immense adon the subject, is the fact that party vantages of clerical retreats, and he urges on the hierarchy the obligation hey are under of seeing that their clergy make them at regular intervals; and his words, which it is not necessary to quote, are incorporated forms in Church and State.

of the three Prime Minis Council of Baltimore (No. 75), which is the law for the Church in this coun-

try.

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 nany Catholics will have the thoughts of retreats before their minds.

#### THE SUPPRESSION OF THE JES-UITS BY CLEMENT XIV.

It is a well established tradition that Saint Ignatius Loyola prayed that the Society of Jesus, of which he was founder, might never cease to be personted. The history of the society of Jesus, and well as the society of Jesus and Jesu secuted. The history of the society since his day would seem to indicate that the prayer had been fully answered. The Jesuits have been, and to all. Religious, whose surroundings shield them from many of the distractions and temptations incident to the special objects. The Jesuits have been, and still continue to be, the special objects of attack by all the opponents of the Catholic Church, and even by some the shield 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 going department. quired to make an annual retreat of at great enemy instead of a blessing to mankind.

Of course all sorts of charges are to suffer with the guilty, if, indeed, brought against the society, many of them so absurd and ridiculous, and so whole tenor of the Brief showed that he all experience that they really are hardly worthy of notice. But there is one great fact which cannot be denied, for it is a fact of history which is constantly appealed to as incontrovertible evidence of the truth of the charges that are brought against the society, and that is the suppression of the Jesuits by Pope Clement XIV. That is considered a knock-down argument, and it is appealed to by controversial ists of every grade, from a penny aliner to the grave historian, as if closing the controversy. The appeal is evidence either of ignorance of the real facts of history, or else of a ma-

lignant disposition.

What, then, was the real reason for olic Reveiw. the suppression of the Society of Jesus by Clement XIV.? We reply negatively-it was not because the Pope be lieved the representations of a damag ing character that were made to him not because he had lost faith in the so ciety, for he esteemed the Jesuits highly and he had the best evidence of their from an unwilling Pope, aged and on his death-bed (which the very act contributed to bring about) by a reason for the reverent demeaner of Carteria unscrupulous and Godless combination which presented to him the choice of two evils- either to suppress ence can ever be guilty of the slightest the society about which the most infamous lies were told or the apostacy of France, Spain and Portugal from the Catholic Church, following the a forgetfulness of the occupations in example of England which at that time had a powerful influence on the continent. The unscrupulous and persistent agents of these three nations repair at certain times to a place selected by the Bishop and there spend a number of days in common exance to the Holy See thus apostatizing

untold evils of heresy and schism.

Two hundred years experience of the blessings of the glorious Reforma possible to secure perfectly because tion "had prepared the way for just should some of the priests have not met for an such a sad catastrophe, for sad indeed Maria.

A STEP TOWARDS ENGLAND'S CONVERSION.

And Also Towards America's.

every good work and to maintain a Yet these are for the few rather than high standard of life, both in private to what is ethically more important as well as far more widely spread—to what is ethically more important as ancient terms of communion, in order and consequently to disaction to dispense altogether with, the ancient terms of communion, in order and consequently to disaction to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with, the ancient terms of communion, in order and consequently to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with, the ancient terms of communion, in order and consequently to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with, the ancient terms of communion, in order and consequently to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with, the ancient terms of communion, in order and consequently to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with, the ancient terms of communion, in order to advance and consequently to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether with the strange delusion that it was in the power of the Holy Father to modify, or even to dispense altogether wit especially among the aristocracy and the leading influential politicians and officials of State. The masses of the people were still Catholic, the Catholic religion was the religion of the State, but, unfortunately, the monarchs, though nominally Catholic, were weak men and were all under the control of prime ministers who were ambitious, unscrupulous and in sympathy with the infidel philosophy of the age. Aranda, Prime Minister of Charles III. 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 ment, the Way of the Cross, and such other devotions as each one may prefer.

Time is given for necessary relaxation also; but any one who imagines that priests on a retreat have an easy time are very much mistaken. They have little rest of mind or body from 5:30 in the morning to after 9 at night. It goes for the saying that all the exercises, both public and private, are exercises, both public and private, are directed to the same end—the success tion. Without conscience or scruple they used the basest means to destroy the society, not because they were a bad or dangerous body of men, but because they were the most learned, able and constant defenders of religion and the Church and therefore stood in the way of the accomplishment of their

nefarious purposes. of mankind by all historians and writers on the subject, is the fact that party bias leads Protestants if not actually to justify and sympathize with them, a east to extenuate and apologize fo their sins by representing them as having been the authors of great re-Of the three Prime Ministers hereto

fore mentioned the infamous Pombal whose character is well indicated by being called a second Henry VIII, was the chief manager and controller of the agencies which were employed at Rome o force from the aged and amiable Pontiff the supression of the Society of Jesus. Under the hypocritical plea of wishing to reform the society he caused lying documents, charging it with all sorts of crimes, to be presented to the Pope. Benedict, as we have said, was on his death bed. In his heart he did not believe the represen tations made to him. He had too much scrupulous, bad men, and when they threatened the secession of the three nations from the Church and the Holy See he felt compelled to yield to their demands, though not till he had, as he supposed, carefully enquiry being made in such a manner that the innocent should not be made contrary to reason, common-sense and was unwilling to believe. Did these wicked men regard these judicious and just provisions of the Brief? Not at all. Almost before the ink was dry the infamous Pombal, instead of insti tuting a formal enquiry proceeded to condemn the society without trial and without the slightest particle of evi-

> Our space will not allow us to dwell upon the outrageous cruelties perpetrated by this remorseless tyrant, educated in the school of Henry VIII. in order to accomplish his nefarious purposes. The account is one of the blackest pages in the history of the world. We may have occasion to recur to it at some future time. - N. Y. Cath

## Reformation Needed.

A writer in the organ of the Christan Endeavor Association complains of the lack of reverence often observed in Protestant churches, and proposes as no conception. The wonder is that ence can ever be guilty of the slightest irreverence, and there is no possible excuse for it. With Protestants the case is very different; and until their churches cease to be used for profane purposes they will continue to be "desecrated" by unbecoming conduct on the part of the attendants. But the on the part of the attendants preachers are often more blameworthy than the people. Many of these pious men are filled with hatred of the Cath olic Church ; and when their sermons are not quasi-political speeches or lectures on secular subjects, they indulge in all sorts of tirades against Rome. Reformation in Protestant churches should begin with the pulpit .- Ave

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