persecutions princes from

religious zeal of this period with the

operation of laws, ancient and universal,—laws which represented the sober

Protestant

the cause of the so called Re-

ecclesiastical property. The religious motive was conspicuous by its absence.

but also in violation of their own prin

claim to be infallible is bound to allow

bors, and who had just revolted from

the most ancient and venerable authority in the name of rights which they now denied to others. In the Procest-

ant, persecution becomes at once a crime and a folly."

the State. In opposition to this principle, the Church waged as conflict for three hundred years

one of vital importance, and belongs to the essence of the Christian Church.

No body of men, be they ever so good and worthy personally, who betray this

For all these reasons, therefore, we

submit that it is at least misleading

and not exactly true to the facts of history, to institute such comparisons as the Rev. Mr. Starbuck makes between the "three prevailing religions,"

and then to find as a result of this comarisen that all religions equally intolerant." We d

As to the charge made this week

cal, and that in whatever country it

got footnold it sought

turn the existing institutions, civil and religious. We presume that it is entirely true that Protestantism at this

time was kept out of Italy, if not out of southern Europe, by the vigilance and firmness of the Popes. Was not this a

firmness of the Popes. Was not this a service to humanity, and one of the greatest the Popes ever rendered? As to Ireland, our reverend co-laborer never tires of saying a good word for that country. No, the Irish never persecuted, but when they had the power they had no one to persecute. When

secuted, but when they had the power they had no one to persecute. When they did not have the power, they endured a persecution which by its diabolical ingenuity and ferocity was never surpassed, and which ought of itself to discredit the claim to superior, by of the new Protestant Gornal

ity of the new Paotestant Gospel .-

In Vacation Time.

"The laws of the Church permit of no relaxion in the performance of religi-ous duties during vacation time" says the

ous duties during vacation time 'says the Southern Messenger. 'Punctual attendance at Mass, and the regular frequentation of the Sacraments, are just are necessary in Midsummer as in any other season of the year. Catholics leaving home for a vacation should bear this in mind, and arrange their plans accordingly.'

Mother's Ear

A WORD IN MOTHER'S EAR! WH. NURSING AN INFANT, AND IN T MONTHS THAT COME BEFORE TH TIME,

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Sacred Heart Review.

Catholic Church.

ould be compared to the

We do not

olic from

He says:

22, 1905. en in tears, and

me when I called er little boy by e came in reach rather than led g such exclama-

h a child! You the wind! I'm in ! Hump! clothes-playthings to give goes to rack

into his mother's hat nearly threw

hurt the clothes. I might play with

off them clothes. I

ing, mother."
and I'll box your
for a month. Take
ay! I ll teach you
de for you! I'll let
am to be minded or

disrobed himself. etted to the point him with unrelenthis night-clothes d, Tommy all the rfully that he had

was all the satis-

there all the after-

nd the sun did not o'clock. Up stairs to go, and then his quiet. Her babe e cradle, undisturbed et, and she enjoyed e extent of almost her lonely boy shut above.

y?" asked a friend, out 6 o'clock. the mother, with a

tter? Is he sick?" ost wish he were."
wish! Why do you

is like a little angel to bed as a punish-ence. He is a hard I think I never saw but, you know, obedi-It is our duty to . It is our duty to

ildren, they will not ely the view I take;

int to require implicit This is my boy. This is my but I find it hard

btless. Still we must

with a boy like mine ometimes I feel as if 'said the mother. ed the friend, "what word, in which there of interest in and symid, does more than the ds. This I have long I never scold my g does no good, but t boy is restless, ex-disive. If I were not with the means of emor in other ways di-

ds would be on everyyou interest him?" assisting me. I take cal, and let him go then I send them on ide him with playthings o his age. In a word, im in my mird: and, t not very difficult to states. I never thrust ay I am too busy to at-

en he comes with a re-not grant it, I try not to

desire of an ardentyou help saying 'no, if ne you cannot grant?" ask if something else eate a new interest in re are various ways in done, that readily sug to those desirous for r children. It is affected thought. The love ys brings a quick intel-

was said, not needful When the friend went mother, whose heart wrong to her little boy, room where she had sent ur or five lonely hours t for what was, in real. ilt, and not his. Three eary time had already d not remember to have from him, since she with angry words. In en too deeply interested ook she was reading to by noise that was not of y character.

The mother's heart beat a moment. On entering, motion. On entering ven a chair was out of was asleep on the bed. bent over him, she saw e upon his cheeks and at the pillow was wet. A struggled up from her tarebuking consciousnes ged her child. She laid his red cheek, but drew

back instantly; it was hot with to back instantly; it was not with fever. She caught up his hand; it was also in a burning glow. Alarm took the place of grief for having wronged her boy. She tried to awaken him but he only moaned and muttered. The excitement had brought on a

When the father came home and laid his hand upon the hot cheek of his sleeping boy he uttered an ex-clamation of alarm and started off instantly for a physician. All night the wretched mother watched by her sick child, unable, from fear and self-reproaches to sleep. When the morning broke, and Thomas looked up into her face with a gleam of trusting affection, his fever was gone and his pulse was calm. The mother laid her cheek thankfully against that of her boy, and thankfully against that of her boy, and prayed to Heaven for strength to bear with him, and wisdom to guide his feet aright; and as she did so, in the silence of her overflowing heart, the lad threw his arms around her neck, and, kissing her, said: "Mother, I do

love you!"

That tears came gushing over the mother's face is no cause of wonder, nor that she returned half wildly, the embrace and kiss of her child.

embrace and wiss of her child.

Let us hope that, in her future conduct towards her ardent, restless boy, she may be able to control herself; for then she will not find it hard to bring him under subjection to what is right.

THE RELIGIOUS LIFE.

"Here I am for thou didst call me."
Bock of Kit gs: iii, 9.)

These words of the prophet Samuel exemplify in some degree God's call to the religious state—that state of life, feeling called to which some embrace feeling called to which some embrace and give themselves exclusively to religious thought and work. It is vocation and choice combined. God, seeing the fitness of the individual by character and disposition, makes it known to him or her by divers yet unmistakable ways, and the soul that wishes to do God's will gives up father and mother and all things to become a wishes to do God's will gives up father and mother and all things to become a disciple of Christ. It is choice, as well, for certain souls feel a strong in clination to live chiefly and above all for God, and in the religious state that inclination and the desire it prompts are fully gratified. In the priesthood it is remarked that the divine vocation more pronounced than the individwal's choice, whilst in the case of the it would seem as if the hoice preponderated over the callboth cases there is undoubtedly

a combination of vocation and choice.

There is much unselfishness and generosity requisite for the religious life. and the fact that so many show much of both is a proof that the religious state rests for its existence on something more than human principles and mo tives that it is founded on God and maintained through His grace. Witness the promptitude of responding to God's call, as exemplified by the Apostles, who at once left all things to follow Christ, and the extent of their ollow Christ, and the extent of their spirit of sacrifice spending themselves and being spent in His service, and who sealed their faith with their blood. Their spirit is the spirit of their successors, namely, to live and to labor for God's honor and for the salvation of souls, to pray and to work, and to work and to pray, to live, and to die even the martyr's death if needs be, in their fidelity to God and to their religious

As we have said, the religious life is a call and at the same time a for every one who feels the call is still free to heed it or not: in a word, is free to choose. But it is a noble, a heroic state, and the good, and the good, the brave, the true, rejoice to embrace it and substantial many her its embrace it and whatever may be its consequences. The apostles went forth rejoicing to suffer all things for Christ, and so the true religious goes forth to duty, trusting in the Lord and accepts joyfully whatever trial or hardship The sacrifice is great, but it is little in proportion to the

like His blessed Mother and the other Mary who followed Him in His public career. Our Lord, as we see, in-stituted the religious life and He sustains it. Without Me He said to His Apostle, you can do nothing; and to assure them He said He would send them the Holy Ghost and that He Himsel would abide with them forever—that they would reap fruit and that their fruit would remain.

Our Lord said to those not believing:

"If you do not believe in My words believe in My works." The same might the Church, His bride, say, for wonderful, indeed, are the works she can show. They but prove that her mission and her life are divine, for the works are so many and so mighty in their spiritual effect, and even material as well as their spiritual causes, that every honest mind must acknowledge they are divine creations and realizations; in a word, that they are more than human conceptions and triumphs, that "the finger of God is

If we look into our religious institutions we see vast numbers working with all their bodily strength, such as is not seen outside among the people of the world. At the same time that their hands are engaged, their minds and hearts are filled with heavenly thoughts and effusions. Thousands and millions are thus benefitted through the Church's homes for the orphan, the afflicted, the unfortunate, and through its hospitals for the sick and the dying. Hundreds of thousands and millions, again, are educated in its schools, colleges and universities, while the old world is taught from its pulpits. the old world is taught from its pulpits and a vast part of mankind make her teaching the guiding principles of their lives. It is through the thousands of religious men and women—the priests, the brothers, the sisters — that the Church's work, or Christ's work as we

and unprofitable servants; so in that same spirit the true, hardworking follower of Christ will confess that he has done nothing and say it was all the Lord's work, and with the Psalmist ex-claim, 'not to us, but to Thy Name, O

sai,—laws which represented the soder, settled, and religious convictions of the great mass of the people regarding to need and advantage of religious unity. Another fact which distinguished Cathelia, from Proceedings, personalizations. Claim, "not to us, but to rny Name, O' Lord, give glory."

Though there are so many engaged in religious work there never seems to be enough, particularly in the department of the education of children. Here will apply the words, "The vineyard is ready but the laborers are few." The worder is that more noble young women is that kings and princes from purely selfish motives espoused wonder is that more noble young wome do not offer themselves for this work Many have the qualifications of mind, heart and soul, and yet they do no come forward. May it not be that they are looking to discover a vocation, a divine call; but this call, as we have said, is not so strong in women, nor should we expect it to be as strong and unmistakable, as in the priesthood, for the priesthood is the very centre of the religious life around waich all the other religious states revolve. The call in women may often be faint, but the dispositions of mind and heart and aptitude for religious life are oft-times stronger in women than in men, and they should not look so much for vocation as to make choice, and with the desire to be espoused of Jesus the All-Beautiful, go forth gladly and enthusiastically to His

arms open to receive them. How many earnest young men there are helping around our churches that would make excellent members of the brotherhoods teaching in our schools. And yet how few offer themselves for that grand work! They need but a little courage, and with a generous, self-sacrificing spirit they would go forward to the work and offer them. selves as coadjutors to those valiant, sterling men who are toiling so hard and so faithfully in that noblest of work, the education of boys. May we not fear that many of our noble young women and young men are deterred from entering the religious life by the opposition of parents who are unwill-ing to give them up. O foolish and unwise are such fathers and mothers If a parent is proud in his patriotism to give his boy to serve his country, how much prouder he should be to give him up to serve his God! If a father or mother wish for their daughter an honorable and devoted husband how much more should they wish that she would take the Lord for her spouse, and to have the honor of His Name and to enjoy the happiness of

His infinite and never changing love! Let our young people think of these things at their outset in life, and if they at all feel an inclination and find in themselves the disposition and requirements for serving God in religquirements for serving God it fell ious life, let them seek counsel of the Lord as did the young man in the Gos-pel, to whom our Lord said, "If thou wouldst be perfect, go sell what thou wouldst be perfect, go sell what thou hast and given to the poor and come follow Me," and if they hear the divine invitation, let them not go away sorrowfully, as did that unhappy one, to lose their soul perhaps, as it is feared he did, but with courage, yea, with enthusiasm, with the spirit of the Apostles, gladly "Leave all things to follow Christ."—Bishop Colton in Catholic Union and Times. olic Union and Times.

THE REV. MR. STARBUCK.

wish to be understood as standing sponsor for the wisdom of the laws enacted during those times. The people of every age and country have the right to enac; their own laws, and the mildness of those laws, will generally represent the progress which a Our younger readers, not familiar ith the history of the Christian Church, may get erroneous ideas from the Rev. Mr. Starbuck's learned the Rev. efforts to do even handed justice to Catholic and Protestant persecu-ions." We do not mean to imply that he Rev. Mr. Starbuck intends to ally represent the progress which a people has made in Christian civilizagive a wrong impression, for we know that he is incapable of harboring such against Pius IV. we are unable to find any historical foundation to support it. It should be remembered, also, that the Waldenses, to whom allusion is made, became about thirty years prior a thought. It must be remembered, however, that the Rev. Mr. Starbuck is a Protestant, and it is reasonable to suppose that his intrepretation, his estimate of the facts of history, especially those of the great rebellion called the Reformation of the Sixteenth Century, must be colored more or less by his religious leanings and convictions. It could not well be otherwise, nor need we suppose even that the reverneed we suppose even the reverneed we suppose even that the reverneed we suppose even the reverneed we suppose even the reverneed we will be added to estimate of the facts of history, especihonor enjoyed.

The priesthood, for example, is fellowship with Christ, and the sisterhood is to be His spouse and to follow Him like His blood. Mother and the other blood with the like This predilection has shown bias. itself more than once in his historical papers, and it mildly crops out in his paper this week. In this paper he deals with "the three prevailing religious," and presents them as "equally intolerant." This comparison of the three—sometimes he gives us four and five—"prevailing religions" is some-what confusing to a Catholic who knows only one. A Catholic does not understand how three or four or five religions, which have so little in common anyway, can fairly be compared. Only one of these religions, namely, the Catholic religion, at the time this com-Catholic religion, at the time this comparison is instituted—say the pontificate of Pius IV.—had any age; only this one had performed any service to the human race, this alone had exercised any controlling influence on the thoughts, or helped to mould the ideas of the Christian world; only this religion had congrate axistence, by the inion had concrete existence by the in duence it exercised on the social, civil, and political institutions of civilized Europe. In these relations, therefore, there seems to us to be no room for comparing the Catholic religion

with any other. But the greatest off nse is the con parison between what he calls Catholic and Protestant persecutions, forgetting and Protestant persecutions, forgetting that every country in Europe, at this time, had been Christianized and civ-ilized by the Pope, that their laws and institutions were based on Catholic ideas, that these countries were all one family with the Pope at their head, and family with the Pope at their head, and that the people of each country, be-lieving religious religious unity to be an essential condition of the peace and prosperity of the nation, enacted re-pressive laws against anything or per-cept that might seek to break this religson that might seek to break this religious unity. For ages these were the prevailing ideas; for ages these legal enactments were in force. Is it fair to describe the operation of these laws as persecution? It would be more just to the chosen means, but He is the power back of them. And so, as our Lord said to the Apostles, that after they had done all they could in His service,

SOME CURIOUS REFLECTIONS

Catholic News, London, England. We wonder how some people will ex-plain the success of Japan all through the present war? We mean that somewhat numerous class of people which finds, for instance, that Catholic nations get beaten in wars and in the battle of progres because they do not please Almighty God, while their formers, that they may thus enrich themselves by confiscating Church and esclesiastical property. The religious Protestant neigbors are victorious in war and amass great wealth and make rapid progress because they are God's

Now the Japanese are pure Pagans. Again, in persecuting Catholics, as more than one Protestant historian and as they are so progressive and so successful, is it to be inferred that notes, Protestants were acting not only against the universal law of Europe, Paganism is more pleasing to the Almighty than such a form of Chris tianity as the Russians adhere to? ciples. Even the anti-Catholic Bryce The Russians, it will be remembered, are not Catholics. Like our Anglicans, appraids them with this inconsistency. He says: "A Church which does not hey do not accept the supremacy that some part of the truth
may possibly be with its adversaries. A Church which permits
or encourages human reason to apply
itself to revelation has no right first to Pope, and one would imagine that on this ground alone they are entitled to special privileges and special bless-ings; but the outcome of the war shows that this is not so. argue with people and then punish them

What, then, is the explanation? Surely it is either such as we have just set forth, and, if it is, we ought to bethe temporal power could give. The actual consequence was that religion began to be involved with politics more come Pagans straightway, or it is that in matters such as national wealth national progress and success in war, nations are left to the results of their began to be involved with politics more closely than had ever been the case before. Persecution, which might at least be palliated in an infulible Catholic and Apostolic Church, was peculiarly odious when practised by those who were not Catholics, who own actions? They gain battles if they have good guns and good ammunition, and good men behind the guns, and they gain these battles whether they are Christian or whether they are by those who were not Catholics, who were no more apostolic than their neigh-

Of course, we do not deny the pos-sibility, and even the probability, of special Providential interventions, but we do say that in human affairs the consequences of human acts are bound to come home to roost, and if a man who cannot swam will jump into deep water, unless assistance of some kind comes to him, he is sure to drown, and We shall call attention to one more fact just now alluded to by Byrce, which more than aught else, distin-guished the new religions from the we question very much whether he would be saved if he refused to accept gaished the new religions from the Catholic, namely, the supreme power civil governments exercised over them. Byrce says: "The sovereigns, as in England, or the majority as in Holland, a life-buoy and commenced to say his prayers. Providence expects us to make use of the ordinary material means which He places at the disposal the Scandinavian countries and Scotthe Scandinavian countries and Scot-land, or each German prince, claimed the right of establishing within his territories the creed he adopted." This was the pagan principle; the citizen, body and soul, belonged to the State. In opposition to this principle, the Church waged a of mankind, for the achievement of

ordinary material ends. We do not forget, in this connection, We do not forget, in this connection, that a certain Baptist minister wrote to the Daily News urging that all good people should pray for the triumph of Japan (which is Pagan) over Russia (which is Christian) because the Rusagainst pagan Rome: during the Middle Ages against Christian kings and princes; during our own day against Catholic and Protestant govern-(which is Christian) become was similar sian creed in some manner was similar tothat of Roman Catholics! So there you would be adulted the similar was a linear to be are! Unadulterated Paganism is to preferred to a form of Christianity which does not meet with the approval Christianity against Catholic and Processari govern-ments. This principle, for which the Church thus contended, namely, the independence of religion and the supremacy of the spiritual order, is of certain persons who call themselves Christians.

There is an inscription which was placed over the gate of the town of Bandon to the effect:

Jew, Turk, or Athiest "May enter here, but no Papist."

And was it not Dean Swift who penned

the lines:
"Whoever wrote this wrote it well
"Whoever wrote the gates of -?" " The same is on the gates of Any hing is preferred to Catholicism in the view of some people. Now if Pagans such as the Japanese

are ahead even of Protestant States in many matters—and they seem to be in army organization—are we to infer that God is on their side, rather than ont hat of Christians? London, Eng.,

THE BOSTON TRANSCRIPT ON THE POPE'S ENCYCLIC & L.

The Boston Transcript prints editorial, in its issue of May 27, which refers most sympathetically to the Pope's latest encyclical and to the Pope himself. It says:
Pius X., the present Pope, is an

admirer and advocate of the simple life—at least in so far as it applies to the preaching and teaching of the doctrine of the Church over which he rules. His latest encyclical is a striking illustration of this. It is the self-revealing of a man who, despite the exalted position he holds, despite the customs and rules and precedents of centuries which surround his office, remains still as simple in heart and mind mains still as simple in heart and all as when he was a poor parish priest. This latest encyclical of his has not for its theme some subject of deep learning. It deals with no problem affecting the spiritual welfare, the intellectual doubts of the higher critics. It is not concerned with the political situation of the Church, here, there or anywhere. It is on the centrary, an admonition to the bishops and priests of the Catholic Church to be zealous in teaching the simple truths of religion -those to be found in the catechism

-to their people in a simple way."

The Transcript's article comments or The Transcript's article comments on the Holy Father's wishes with regard to teaching and preaching, and says that though he desired simplicity, 'he does not desire vulgarity or ignorance or uncouthness in the pulpit."

"He makes it very plain," says the Transcript, "that the simplicity he has had in mind is the simplicity which gowes of study and preparation." Excomes of study and preparation. tracts from Pope Pius' encyclical are given to illustrate this, and the editorencyclical are

ial closes with the following words:
"Surely it would be an excellent
thing if all preachers and teachers, even those who count themselves outside the Pope's jurisdiction, and who would not think of receiving any religious hints from Rome, would lay to heart this passage from the encyclical. People who now take to the woods on Sunday would then be found in Church more frequently, and there would not be such wailing from the pulpit about empty pews. Let us get back to the simple in preaching as in other things."

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