

22, 1905.

me when I called

me little boy by

rather than led

such exclamation

h child! You

in the wind! I'm

! I'll play with

to go to rack and

word was uttered,

into his mother's

that nearly threw

me clothes, sir."

"I haven't done

hurt the clothes.

I might play with

of them clothes, I

ing, mother."

and I'll box your

for a month. Take

me! I'll teach you

and for you! I'll let

am to be minded or

disrobed himself,

retted to the point

him with unrelent-

his night-clothes

and, Tommy all the

that he had

was all the satis-

for his protesta-

him up-stairs to

there all the after-

and the sun did not

o'clock. Up stairs

to go, and then his

quiet. Her babe

cradle, undisturbed

and, she enjoyed

to God, and of almost

her lonely boy shut

above.

"I asked a friend,

but 6 o'clock.

the mother, with a

matter? Is he sick?"

just wish he were."

"Why do you

is like a little angel

as good as he can be.

to bed as a punish-

ence. He is a hard

I think I never saw

but, you know, obedi-

It is our duty to

regard to this in our

if they do not obey

children, they will not

men."

ly the view I take:

int to require implicit

boy. This is my

but I find it hard

btless. Still we must

patience, possessing

with a boy like mine

it back instantly; it was hot with fever. She caught up his hand; it was also in a burning glow. Alarm took the place of grief.

When the father came home and laid his hand upon the hot cheek of his sleeping boy he uttered an exclamation of alarm and started off in a stantly for a physician.

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

Let us hope that 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." (1 Beck of Kings: 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 and give themselves exclusively to religious thought and work.

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 motives that it is founded on God and maintained through His grace.

As we have said, the religious life is a call and at the same time a choice, for every one who feels the call is still free to heed it or not.

The priest, for example, is fellowship with Christ, and the sisterhood is to be His spouse and to follow Him like His blessed Mother and the other Mary who followed Him in His public career.

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.

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.

they were to count themselves as useless 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 exclaim, "not to us, but to Thy 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."

How many earnest young men there are helping around our churches that would make excellent members of the brotherhoods teaching in our schools.

Let our young people realize that if they at all feel an inclination and find in themselves the disposition and requirements for serving God in religious life, let them seek counsel of the Lord as did the young man in the Gospel, to whom our Lord said, "If thou wouldst be perfect, go sell what thou hast and given to the poor and come follow Me."

Our younger readers, not familiar with the history of the Christian Church, may get erroneous ideas from the Rev. Mr. Starbuck's learned efforts to do even-handed justice to Catholic and Protestant persecutions.

The Rev. Mr. Starbuck's learned efforts to do even-handed justice to Catholic and Protestant persecutions. We do not mean to imply that the Rev. Mr. Starbuck intends to give a wrong impression, for we know that he is incapable of harboring such a thought.

But the greatest offense is the comparison between what he calls Catholic and Protestant persecutions, forgetting that every country in Europe, at this time, had been Christianized and civilized by the Pope, that his laws and institutions were based on Catholic ideas, that these countries were all one family with the Pope at their head, and that the people of each country, believing religious unity to be an essential condition of the peace and prosperity of the nation, enacted repressive laws against anything or person 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 describe our own laws against the Mormons. At any rate we see how unfair it is to compare the wild, lawless and fanatical outbursts of so-called

religions zeal of this period with the operation of laws, ancient and universal,—laws which represented the sober, settled, and religious convictions of the great mass of the people regarding the need and advantage of religious unity.

Another fact which distinguished Catholicism from Protestant persecutions is that kings and princes from purely selfish motives espoused the cause of the so-called Reformers, that they may thus enrich themselves by confiscating Church and ecclesiastical property.

The Reformers welcomed all the aid the temporal power could give. The actual consequence was that religion began to be involved with politics more closely than had ever been the case before.

We shall call attention to one more fact just now alluded to by Byrce, which more than ought else, distinguished the new religions from the Catholic, namely, the supreme power of civil governments exercised over them. Byrce says: "The sovereigns, as in England, or the majority as in Holland, and the Scandinavian countries and Scotland, or each German prince, claimed the right of establishing within his territories the creed he adopted."

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 comparison that "equally intolerant."

As to the charge made this week 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 to this, Protestant in principle and to this, Protestant in practice.

In Vacation Time. "The laws of the Church permit of no relaxation in the performance of religious duties during vacation time" says the Southern Messenger. "Punctual attendance at Mass, and the regular frequentation of the Sacraments, are just as necessary in Midsummer as in any other season of the year."

Mother's Ear. A WORD IN MOTHER'S EAR; IN NURSING AN INFANT, AND WHEN MOTHERS TAKE CARE BEFORE THAT TIME. SCOTT'S EMULSION. SUPPLIES THE EXTRA STRENGTH AND NUTRIMENT SO NECESSARY FOR THE HEALTH OF BOTH MOTHER AND CHILD.

SOME CURIOUS REFLECTIONS

Catholic News, London, England. We wonder how some people will explain 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 progress because they do not please Almighty God, while their Protestant neighbors are victorious in war and amass great wealth and make rapid progress because they are God's beloved people.

Now the Japanese are pure Pagans, and as they are so progressive and so successful, is it to be inferred that Paganism is more pleasing to the Almighty than such a form of Christianity as the Russians adhere to? The Russians, it will be remembered, are not Catholics. Like our Anglicans, they do not accept the supremacy of the Pope, and one would imagine that on this ground alone they are entitled to special privileges and special blessings; but the outcome of the war shows that this is not so.

What, then, is the explanation? Surely it is either such as we have just set forth, and if it is, we ought to be some 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 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 Pagan.

Of course, we do not deny the possibility, and even the probability, of special Presidential 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 swim will jump into deep water, unless assistance of some kind comes to him, he is sure to drown, and we question very much whether he would be saved if he refused to accept a life-buoy and commented to say his prayers. Providence expects us to make use of the ordinary material means which He places at the disposal of mankind, for the achievement of ordinary material ends.

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 Russian creed in some manner was similar to that of Roman Catholicism. So there you see! Unadulterated Paganism is to be preferred to a form of Christianity which does not meet with the approval 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 Papiat."

And was it not Dean Swift who penned the lines: "Whoever wrote this wrote it well. 'The same is on the gates of—?' Any'ing 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 an army organization—are we to infer that God is on their side, rather than out hat of Christians? London, Eng., Catholic News.

THE BOSTON TRANSCRIPT ON THE POPE'S ENCYCLICAL.

The Boston Transcript prints an 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 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 contrary, 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 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 comes of study and preparation." Extracts from Pope Pius' encyclical are given to illustrate this, and the editorial 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 walling from the pulpit about empty pews. Let us get back to the simple in preaching as in other things."

Let us bear the Cross; our greatest cross is ourselves.—Fenelon.

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