

testament ratepayers that their children would be allowed to attend the Catholic school so long as they might deem it advisable to do so; but there was surely no reason why the Catholics of the neighborhood should forego the religious and moral advantages of having a Catholic school, because there were a few Protestants who for their own benefit might prefer that there should be no separate school.

Before we come to any further conclusions on this subject, we await information on the full facts of the case. We are informed, however, that the new school house was built chiefly at the expense of the Catholics of the locality who far outnumber the Protestants, and such being the state of the case, in equity, the Catholics are entitled to share proportionally in the school assets, though the Separate school law makes no provision for this being done when a Catholic Separate school is established. This is done, however, whenever the boundaries of a Public school section are changed, or when part of a Public rural school section is added to a town or village school district.

We are confident that whatever may be the real conditions of the case, a fair settlement would easily have been arrived at if the Protestant ratepayers had asked the Catholic trustees to confer with them in an amiable manner instead of appealing to the Orange Grand Lodge for help to institute a law suit under the circumstances.

We must here add that the Separate School trustees have no authority under the law to accept Protestant ratepayers as regular Separate school supporters having the same rights as Catholic supporters of the school. If there arises from this fact any inconvenience to the Protestant ratepayers of the section, the Catholic trustees cannot be blamed, as they had not the framing of the law in their hands, and the Protestant school authorities, of whom the Chief was the late Rev. Dr. Egerton Ryerson, framed the law expressly in this way so that Protestants might not be tempted to become Catholic school supporters. If there is any blame in this matter, it should be placed on the right shoulders.

VATICAN TREASURES AT ST. LOUIS.

Count Cagliatti, a Roman nobleman, has arrived at St. Louis with Vatican art treasures which are to be exhibited at the St. Louis Exposition, having been commissioned by the Pope for this purpose. During his stay in New York he was entertained by the Most Rev. Archbishop Farley.

The Vatican jewels are not among the articles sent, though it has been reported that this was the case. These jewels are never allowed to be taken from the Vatican; but there are old manuscripts and illuminated volumes of inestimable value, among which is the celebrated Vatican Bible, comprising the Old and New Testament manuscripts which are regarded as the most precious in the world. The New Testament is of the fourth century, and is believed to be one of those written by direction of the Emperor Constantine the Great for the use of the Churches of the Roman Empire. It was found and the text published by Cardinal Mai.

There are autograph letters of Popes and Bulls and Briefs of appointment of the earliest Bishops of the new world, and letters from the early explorers of America, besides others which led to the discovery of America, also mosaics which are masterpieces of art, so finely done that it is almost impossible to distinguish them from miniature paintings of the highest grade.

Count Cagliatti speaks English perfectly, though this is his first visit to the United States.

He is in admiration with America, and states that the Holy Father considers the American people as his best friends. He shares the thankfulness which the Holy Father has often expressed to the Americans for the heartiness with which the many Italian immigrants to America have been received, and the opportunities afforded to their countrymen to make for themselves homes in the new world. Americans, he says, have done much for the advancement and protection of his fellow-countrymen, and he is particularly interested at the great number of beautiful churches which have been erected throughout the United States for Italians.

Rev. Father O'Leary, of Quebec, the well-known Canadian priest who acted as chaplain for the 1st contingent of South African soldiers, recently celebrated the twenty-fifth anniversary of his ordination to the priesthood in Quebec city and was the recipient of the hearty congratulations from scores of friends and admirers from all parts of the Dominion.

Italian Catholics in Chicago are reported to be making great progress in forming parishes and erecting churches since the advent of Archbishop Quigley in that city. Within the past week the corner-stone of one church was laid; plans for another completed, and ground for a third, and the largest, purchased.

The Ontario Pilgrimage to Ste. Anne de Beaupre, under the auspices of the Most Rev. the Archbishop of Kingston and his Diocesan clergy, will take place, this year, on Tuesday, July 19th. The arrangements will be similar to those of last year, but the time-limit of tickets is extended so that Pilgrims may remain longer at the Shrine, or in Quebec, or Montreal according to their fancy. As in past years, the Pilgrimage will be under the direction of the Rev. D. A. Twomey, Tweed, Ont.; and fuller particulars will be published in a few weeks. The limit of the Pilgrimage ticket will allow ample time for a tour of the far-famed Saguenay, as well as for a day or two at Tadoussac or Cacoma or Murray Bay. The Director of the Pilgrimage will be in a position to quote exceptionally low rates for the Saguenay trip should a number of persons, not less than twenty-five, write to him signifying their intention of making it. 1238-41

THE CONCORDAT OF 1801

CONTINUED FROM PAGE ONE.

can only be under the regime which has existed once before in France, from 1794 to 1802, and which the writer has learned to know and to value in England, and, especially, in America.

AN AMERICAN VIEW OF THE CONCORDAT.

(Springfield Republican, May 24, 1903.)

If the Roman Catholics of France were capable of taking so broad a view of the issue of Church and State as many of the Roman Catholics of America, the growing agitation for the annulment of the Concordat would speedily end as would the anti-clerical party desire. How much wisdom is lacking in the attitude of the extreme clerical set in France—those who, by their continued opposition to the association law and their political sympathy with a monarchical republic, inflame the agitation for the separation between Church and State—is shown in a convincing manner by an American churchman, Prof. Charles Rivier of St. Bernard's Seminary, Rochester, N. Y., in a recent article contributed to the Catholic Union and Times. If Prof. Rivier's view furnish an index to the great body of Roman Catholic opinion in America, then it is apparent that the abolition of the concordat would not be regarded by Catholics in the United States as a disaster to the Gallican Church. Rather would they welcome it as a fortunate event only too long delayed.

The historical survey of the connection between Church and State leads Prof. Rivier to the conclusion that the connection has "damaged at once the Church and the cause of religion in France."

More, than that, even "we make bold to say and to prove that the which in which Church and State have been united in France during the past five centuries has been for the Church, for the Papacy especially, but a long series of humiliations endured for the fear of worse evils, and for religion a cause of revilement and hatred."

This view may be combated by some with the fact that in France notwithstanding the intellectual vivacity of the people and their instinctive liking for novelty, Protestantism never gained a firm foothold, and to-day even in a feeble growth among French religious sects. Prof. Rivier's argument, however, seems well founded. For, although as against Protestantism the Roman Catholic Church has successfully held the field in France, no other Christian country has produced greater crops of skepticism, agnosticism and downright atheism. Had the early Protestantism not been driven from France with the Huguenots, that form of faith would probably have served as a bulwark between the Church of Rome and that revolt of reason which flourished so widely in the eighteenth century under the inspiration of Voltaire, and at the present day under the inspiration of modern science and scholarship. On the whole, the Roman hierarchy can derive no argument in favor of the connection between Church and State but of the failure of Protestantism to gain a foothold in France.

The disadvantages to the Church, on the other hand, have been conspicuous. It was inevitable that the union of spiritual and temporal power should be the cause of a struggle for supremacy between the Pope and the kings. There was necessarily a perpetual warfare between the ruler of the Church and the ruler of the State. When the Concordat of 1516 was agreed upon, the Church lost ground, for Francis I. gained the right of selecting the clerics for all ecclesiastical offices, the Popes retaining simply the right of confirmation. Thus an immense patronage was handed over to the French monarchs, and this system, which endured to the Revolution, was largely responsible for the melancholy degradation of the Church in the golden age of the Bourbons. Prof. Rivier points out that the majority of young nobles who entered the hierarchy "were but a set of ambitious spendthrifts and of people of detestable morals." With the king as the virtual head of the Church there resulted—what? As Prof. Rivier strongly says: "Royal orthodoxy, coupled, as is known, with the most appalling looseness of morals ever seen in a Christian court, in the very age of Bossuet, Fenelon and Bourdaloue, expelling on the one hand such people as are everywhere, for their character and morality, the honor of a nation, and on the other, compelling a sainted Pope to surrender to its dictates; what a scandalous lesson of impiety given to a nation! Is that a regime which a clergy, in any country under the sun, ought to bewail and regret?"

It was a misfortune to the Church that Napoleon resumed the old relations with Rome and negotiated the concordat of 1801, after Church and State for six years had gone their separate ways. The new agreement controlled Church affairs in France down to minute details, and under the restored Bourbons and Napoleon III. the connection was hardly less a blight than before the Revolution. The Church became allied with monarchical institutions in the nineteenth century, and had to bear its share of the catastrophe that befell the second empire. To-day religion in France faces a great body of hostility because of the concordat and the obstinacy of the clergy in opposing republican institutions. The review by Prof. Rivier is certainly impressive, and his final word is significant: "If Catholicism, if Church and religion are to make up for all the time lost, it can only be under the regime which has existed once before in France, from 1794 to 1802, and which the writer has learned to know and to value in England, and, especially, in America."

The latest indications in France are that this question may be forced to the front in politics, for on both sides uncompromising spirits are gaining control both of the government and of the Gallican establishment. The number of French Roman Catholics who agree with our American professor in a minority, and the influential ecclesiastics show a disposition to fight the divorce of Church from State to the last ditch.

NON-ATHOLIC MISSIONS.

HEART TO HEART TALKING.

The most lasting impression I brought away from the Missionary Conference was the intense earnestness of the many men assembled. It was more than an impression; it was an inspiration. To spend a week with men fresh from the field of conquest, who from early morning till late at night could speak of nothing but mission work, would tend to arouse enthusiasm in any one.

The fact that the members of the Conference displayed so intense an interest in their work no doubt largely explains the gratifying results of their labors since the last Conference, and is an earnest that still greater things are to come to pass. With so many able and zealous missionaries giving all their time and energy to the great work in every part of the country, it is possible to be too sanguine about the results of their labors.

For the present, speaking merely from memory of the impressions received while hearing the papers read, a paper that deserves more than a passing notice was the able presentation of Mr. Mackay, of New York, who spoke of Revivals and their Methods.

It is not an uncommon thing among us to sneer at the revival and its sensational methods. However, it is so sure that there is not a case of *fas est hoste doceri*? The revivalist, for obvious reasons, ignores the appeal to the intellect and to reason, and confines himself exclusively to emotion and sensation, hence the results of his labors are necessarily of an ephemeral nature and lacking in permanence.

But do not we, on the other hand, lay too little stress on the emotional in attempting to preach to non-Catholics. In missions to Catholics some of our missionaries are not, if we may so say, very far behind the revivalist in employing sensational methods. In missions to non-Catholics, as a rule, no such charge could be made. Is there rather not some danger that, as a result of our long and thorough training in a systematic and philosophical defence of Catholicism, we are inclined to yield to the temptation pointed out by Newman? "Defenders of Christianity are tempted to select as reasons for belief, not the highest, the truest, the most sacred, the most intimately persuasive, but such as best admit of being exhibited in argument, and these are commonly not the real reasons in the case of religious men." (Barry, Newman, p. 133.)

We know that we have the truth, and we are inclined to feel that all should be willing and glad to embrace it, if it is only properly presented to them in syllogisms and with well-constructed arguments. And yet it is quite generally conceded that of those who become converts few reason themselves into the Church, and fewer still are driven into the fold by the force of logic and argumentation. We make heroic efforts in our preaching to convince our hearers; we feel that the truths that we present in such a forcible manner should compel assent. This perhaps would be the case were the greater part of mankind composed of men and women who, free from all prejudices, are above all else desirous of obtaining and possessing truth for its own sake, longing and thirsting only for the pleasures of the mind. How many such are there in the world to-day? All our hearers, however, have hearts. Why not try to reach their hearts first? Why not come down from the high stilts of syllogisms, and speak a language that all men can follow, grasp, retain, and appreciate? If we can win the confidence of our hearers first, and then explain to them that we have all the helps to salvation that they have, and in addition to these a great many more helps of which they are unfortunately deprived, it is comparatively easy afterwards to supply those who have thus become well disposed with all the solid instruction that is necessary to insure permanence and make the work lasting.

It is very easy to sneer at what are sometimes called illogical and disconnected exhortations full of frothy emotion. But the question remains, if in trying to gain converts we are not psychologically more correct, and practically more certain of success, when we try to win and coax our hearers by appealing to their feelings, than when we try to drive them to accept the truth by close reasoning. Vanquished foes seldom make faithful and devoted allies. It is more natural and more human to those whom we have laid low by our formidable intellectual ammunition, to resent than to assent.

Would it not be well for all missionaries to non-Catholics to inscribe on their banner the motto selected for his cardinal shirt by ex-eminent Cardinal de Retz, the most forceful preacher in the English-speaking world, "Cor ad cor loquitur"?—Rev. George A. Artcard, St. Paul Diocesan Missionary Band, in The Missionary.

Being good is different from doing good, and much harder.

THE CATHOLIC PRIEST AS HE IS.

A bigoted anonymous correspondent having attacked the clergy in a letter to a Dublin paper, the following clever reply appeared shortly afterwards:

Sir,—In spite of all the cant about "honest investigation" and "the growth of a more liberal spirit," and the "passing of prejudice," with which we are regaled in the secular press and the non-Catholic religious press, the letter of your correspondent "Outsider" in your last impression tells us in no flattering way that Catholics, and the Catholic priests in particular, are still viewed through the mist of inherited prejudice. "Outsider" regards the Catholic clergy—English as well as others—as "tax-collectors holding out greedy hands for money!" He asks, "Are the clergy doing all that God Almighty meant them to do for the souls that commit themselves to their care?" As another lay Catholic, I beg to reiterate what you say in the note you append to his letter, viz., that the lives of our priests are given up to their people, and, taken as a whole, their self-sacrifice in the interests of their flocks is nothing short of heroic. Our priests are not "tax-collectors," but we are frequently asked to voluntarily subscribe money to build and maintain churches, schools, hospitals, asylums, orphanages, creches, homes for the aged poor, meeting-halls, etc., and in this they follow the example of the first Apostles, as recorded in Holy Writ.

Mr. Charles Booth, a Protestant writer, in his work, "Life and Labours of the People in London," devotes portions of it to discussing the religious influences of the great city. He writes: "The reality of the power of the Church of Rome is as remarkable with the cultivated classes as with the rougher, with the educated as well as with the ignorant." In a subsequent passage Mr. Booth speaks of the Catholic clergy in London in language which shows of itself how reasonable and natural it is that the Catholic influence should be what it is: "The priests live as poor men among the poor; their food is simple; their clothes are threadbare; they take few holidays. They live from day to day; they have a shilling in their pocket, no one in want will ask in vain." "The civilizing and moralizing influence of the clergyman in his parish," says Mr. Lecky, "the simple, unostentatious, unselfish zeal, with which he educates the ignorant, guides the erring, comforts the sorrowful, braves the horror of pestilence, and sheds a hallowing influence over the dying hour; the countless ways in which, in his little sphere, he allays the evil passions and softens manners, and elevates and purifies those around him; all these things, though very evident to the detailed observer, do not stand out in the same vivid prominence in historical records, and are continually forgotten by historians." A Protestant divine, Rev. Dr. Field, published the following over his signature some time ago in an American Protestant journal, the Evangelist: "When I first went abroad, fifty years ago, it was with all the prejudice of a Puritan against Romanism in every form; nor was I captivated by the great display in Rome during Holy Week. But alongside of all this pomp and splendor were innumerable institutions for the poor and the sick and for every form of suffering humanity. Coming up from Italy I had to cross the Alps, and having an American friend as a companion, we walked over the Simplon Pass, on the very top of which is the Hospice, where the monks spend their lives amid eternal snows that they may rescue lost travellers. One night we slept in the convent, and when in the morning we parted from our kind hosts I could not feel that we were in a position to compare ourselves with them as to which were the better Christians. Such devotion I have found all over the world. Away off on the other side of the globe, coming from the island of Java to Singapore, the most southern point of Asia, I observed sitting on the upper deck a Catholic priest, and, approaching him in French asked the question which would have been the first to occur to an American missionary: 'When are you going to return home?' to which I received an answer which I never had before: 'Never! Never!' He had given his life to the services of the Church and of his Divine Master."

Dublin, May 15th. W.

CANADA AND HOME RULE.

It now transpires that the dinner of the Canadian Society at the Grosvenor Restaurant on Empire Day (Tuesday) did not pass off as pleasantly as was reported the following morning. At this dinner notable Canadian personages were present, including Sir Charles Tupper, ex-Prime Minister, who responded to the toast of "The Parliaments of Canada," which was proposed by Mr. Charles R. Devlin, M. P. for Galway, and formerly member of the Canadian House of Commons at the time when Sir Charles Tupper and Lord Strathcona, President of the Canadian Society, were also members. Mr. Devlin was invited by the Society to attend their dinner, and to propose the toast of "The Canadian Parliaments." He did so, stating in his address that his reason of acceptance was that the Canadian Parliaments had passed resolutions favoring the granting of Home Rule to Ireland. He stated that as an Irishman he could have no participation in those Imperial glories which had been vaunted so much on that occasion. He was, on the other hand, a devoted supporter of the cause of a previous speaker, and gloried in it. Canada was loyal. Justly so, but for one reason, and one reason only, and that was that England could not interfere in her affairs. Representing a constituency in Ireland, where representative Government was denied, where the people were governed against their will, he could with experience give the toast of "The Parliaments of Canada"—might they ever jealously safeguard their integrity, and they would thus best serve Canada. He had no confidence in

present imperial suggestions, such as preferential treatment. If they wanted closer union let them establish a suitable steamship service with Galway as the terminal point at this side. It would do much more good and prove more useful than the doctrine suggested in so many quarters. As soon as Sir Charles Tupper had responded to the toast, the Vice-President of the Society arose and protested against the tone of Mr. Devlin's speech, and said it was uncalculated, but it was evident he had not the sympathy of the company. The Vice-President subsequently personally renewed his protest to Mr. Devlin, and what at one period appeared would develop into an angry scene passed over peacefully.—Dublin Independent, May 27.

JUNE—MONTH OF THE SACRED HEART.

With the roses of June comes the heart's welcome of love to the Sacred Heart of Jesus. That Heart so full of love for men, draws men to love it in return. Like the sun lighting up and influencing the whole universe, so the Sacred Heart of Jesus would be the light and life of all mankind, whence they would receive of His love human and divine and whither they would return to Him their love.

It is of Faith that the human heart of Our Lord and Saviour is hypostatically united with the divine nature, so that it loves us with an infinite love, and that through the same channel we may return that love and love of God and requite Him for His favors. Now, then, we should cultivate devotion to the Sacred Heart of Jesus! It is so easy, it is so natural to seek and find Our Lord in this way. There is to be had the fulness of that divine love which prompted the sacrifice of Calvary. There rise the streams of that precious blood shed for us to the last drop on the altar of the Cross. There is the center of that life which Our Lord laid down for man's salvation. There is the seat of His love, the tribunal of His mercy, the treasury of His goodness. There is His thought for us; His design and plan to save and sanctify us, and bring us to Himself in Heaven to share with us His glory and happiness. To that Heart of Heart's let us, then, ever turn our thoughts and our affections and give to it the homage of our being. It is for men to seek their Creator and their God, and here is the way; namely, the way He seeks them through His Sacred Heart—His Heart of Love.

Let all our thoughts run there as to their natural center; let all our love go out to His Sacred Heart, for it wishes to engulf us in its love. Thus shall we be united to God. We shall live in Him and He shall live in us, and make us by union more worthy of Him, because growing more like Him.

Let, then, these June days, so bright with sunshine and so warm with life, be passed in renewed love and as ration of the Sacred Heart of Jesus; that He may renew His love for us,

and cheer our souls and renew our energies and cause us to love Him, as He does, with an entire and consuming love.—Bishop Colton in Catholic Union and Times.

The English observer of the Russo-Japanese war, General Sir Montague Gerard, is a Catholic.

THE EXERCISES OF A SPIRITUAL RETREAT will be given at the Sacred Heart Convent, London, Ont., commencing Monday evening, July 1st, at 7:30 and closing Friday morning July 8th at 8:30. Any lady desiring to board at the Convent during the Retreat will kindly notify as soon as possible, Mother Superior, Sacred Heart Convent, Queen's Avenue, P. O. Box 338, London, Ont. 1238-3

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