

start is to get the lad's confidence. If a man would get next to his son in this chum relationship, so powerfully yet so rare, let him lapse back to his own boyhood days, take the lad to a clean wrestling-match or put on the boxing-gloves with the sturdy youngster; or when baseball enthusiasm had mounted high, let the father dig into his pocket and buy not one, but two tickets. Let that father knock all business from his head, let him go with the boy to the game, sit right beside him on the bleachers and yell like an Indian.

The parent's share in the boy's training is the watchful task of staying a span ahead of the youngster's development and the realization that a dollar invested in a ball is better than a week invested in talk. Nor does all the training of this kind belong to the father. Some mothers know the pastimes that appeal to their sons. What boys can withstand the influence of such mothers?

PASTORAL LETTER

OF HIS GRACE THE MOST REV. CHARLES HUGH GAUTHIER ARCHBISHOP OF OTTAWA

IN TWO NEEDS OF THE CATHOLIC SEPARATE SCHOOL SYSTEM OF ONTARIO

CHARLES HUGH GAUTHIER

By the Grace of God and favor of the Apostolic See, Archbishop of Ottawa.

To the Clergy, Secular and Regular, the Religious Communities and the Faithful Laity of the diocese of Ottawa, Health and Benediction in the Lord.

Dearly Beloved Brethren,—Apart from her ministrations of the divine mysteries and her witness to supernatural truth, the Catholic Church makes no greater contribution to our common Canadian civilization than her educational work. Our Catholic primary and secondary schools, our Catholic colleges, convents, seminaries and universities all help to transmit the moral and intellectual heritage of past Christian centuries to the future men and women of our land. These schools educate one-third of the youth of Canada. That they should be as efficient as possible is not merely of vital interest to Catholics but also of national importance to our Non-Catholic fellow-citizens who indirectly, but nevertheless really, share whatever progress we make, for we are all brothers.

THE ATTITUDE OF OUR PROTESTANT FELLOW-CITIZENS TOWARDS OUR SEPARATE COMMON SCHOOLS

Toward the Catholic schools which are established and controlled by Catholic ecclesiastical authority, we have a right to expect of our fellow Canadians who differ from us in the supreme question of faith, only benevolent neutrality, for their interest in these schools though very real is very indirect. Quite different however is the case with regard to the Roman Catholic Separate Schools of Ontario, for they form not a system of private schools established and controlled by the Catholic Church, but a system of Common Schools established and to a large extent controlled by the Legislature of this province. They form as much a part of the official state school system of Ontario as do the public schools. Like the public schools their local administration is in the hands of trustees elected by the ratepayers of the school section; like the public schools these trustees must administer their schools according to the school laws of this province which are passed by a legislature nine-tenths Protestant and in accordance with Regulations of the Department of Education, whose administrative office is exclusively Protestant. It was a committee in majority Protestant which drafted the first Separate School legislation, the Act of 1841 which was passed in the first parliament of the Province of Canada, and gave in principle all that we ever asked for and more than we actually possess. It was a parliament in majority Protestant which passed all the Separate Schools Acts between that date and 1863 and which consented unanimously that the Separate School Act of 1863 should be imbedded in the Constitution of the Dominion of Canada, Section 93 of the British North America Act is as follows:

"In and for each province, the Legislature may exclusively make laws in relation to education, subject and according to the following provisions:

"1. Nothing in any such law shall prejudicially affect any right or privilege with respect to Denominational Schools which any class of persons have by law in the Province at the Union.

"2. All the powers, privileges and duties at the Union, by law conferred and imposed in Upper Canada on the Separate Schools and School Trustees of the Queen's Roman Catholic subjects, shall be, and the same are hereby extended to the Dissident Schools of the Queen's Protestant, and Roman Catholic, subjects in Quebec."

It was a Legislature in majority Protestant which passed whatever ameliorations in the machinery for the administration of Separate Schools which have been adopted since Confederation. If then we point out to our Protestant fellow-citizens two grievances from which our Separate Schools are at present suffering, it is because they, as constituting the majority in this province, have the determining vote as to whether these grievances shall be remedied by legislation or not.

Now there are two attitudes which Protestants have taken with regard to the Roman Catholic Separate Schools of Ontario. The first is the attitude of those who, while admitting that the Separate School system is part of the pact and Act of Confederation, and hence as inalienable as our national constitution, nevertheless are determined to prevent any development of that system in the hope that it may be ultimately abandoned by the Catholics themselves. The other attitude is that of those Protestants who accept loyally the fact that Catholic Separate Schools are with us for weal or for woe, and who as sagacious and patriotic citizens prefer that they be for the common weal and that consequently the same opportunities for development be accorded them as are accorded the public schools. It is because we believe that the majority of the people of Ontario belong to the latter class, that in conjunction with our venerable brethren the bishops of Ontario, we now appeal to the people and government of this province to remedy two injustices from which our Separate School system is suffering, namely, an unfair distribution of school taxes and unfair restrictions as regards continuation classes and schools.

To the very active and openly anti-Catholic minority whose aim is to thwart any legislation or regulation which would help the Separate Schools to develop, we would point out that by these unfriendly acts they neither help the public schools which require no such methods for their development, nor kill the Separate Schools, though they may and do hurt them. We would ask them to put aside their bitter prejudice against the Separate Schools and face the facts.

Catholic Separate Schools in Ontario belong as much to the Confederation pact as do the Protestant schools of Quebec. They are both mentioned and defended in the same paragraph of the Act of Confederation. Even were the Constitution of Canada shattered by some convulsive revolution, of which thank God there is no danger, even then the Catholic Schools of Ontario could not be destroyed. For if the Separate System were abolished, Catholics, smarting under the grievance of a double tax, would establish a parochial school system, such as exists in the United States where it is supported at an annual cost of \$40,000,000. It is as idle to hope that Catholics will ever abandon their Catholic Schools as it is to expect that the Catholic Church will abandon one of the seven sacraments.

If you injure the Separate Schools, you will increase, not diminish, the devotion which Catholics have for them and the sacrifices which they will make for their maintenance. Since then the Ontario Separate Schools are a constitutional, historical and living fact and an essential part of the government school system of this province it will surely be admitted that Ontario citizens should aim to help these schools and not to hurt them. I can look over a period of sixty years, from the passing of the Separate School Act of 1841 to this day, I have known all the premiers of Ontario since Confederation and am well acquainted with their attitude towards the Separate Schools, and my resultant conviction is that the governments of Ontario, despite timid delays and hesitations due to the unreasonable opposition of a small organized minority, have been willing that the Separate School system should improve and develop step by step with the rest of the provincial educational system. No other policy is either statesmanlike or patriotic.

For the Catholic Separate Common Schools for that is the true title (which can be applied to them) are as integral a part of the Provincial School System as are the Public Schools. Public Schools, with their Scripture reading, were accepted by Protestants as satisfying their religious convictions, and as an additional safeguard, wherever the teacher of a Public School be a Catholic, a Protestant Separate School may be established. Likewise Catholic Separate Schools, with their Catholic religious instructions, were accepted by Catholics as satisfying their religious convictions. Apart from that religious instruction, the Separate Schools are no more controlled by the Catholic bishops and priests than are the Public Schools controlled by the Anglican Synod or the Presbyterian General Assembly. Both Public and Separate Schools are controlled by their trustees and by the Ontario Government. Both are equally under the same Department of Education; both have, apart from their religious instruction, the same curriculum, and apart from readers, the same text-books, both have the same teachers' qualifications and a teacher qualified to teach in one thereby is qualified to teach in the other. Both share, in proportion to their attendance, in all government school grants, as

the following paragraph of the Separate School Act of 1863 shows:

"Every Separate School shall be entitled to a share in the fund annually granted by the Legislature of this province for the support of Common Schools, and shall be entitled also to a share in all other public grants, investments and allotments for Common School purposes now made or hereafter to be made, by the Province or the Municipal authorities, according to the average number of pupils attending such school as compared with the whole average of pupils attending School in the same City, Town, Village or Township."

Therefore since Public and Separate Schools are equally part of the provincial system, the people and the government of Ontario have the same interest in both. It is for this reason that we call their attention to two grievances from which the Separate Schools are suffering.

THE TAXATION GRIEVANCE

The first is as regards taxation. According to the Separate School Act of 1863: "Every person paying rates, whether as proprietor or tenant, who by or before the first day of March in any year, gives notice in writing to the clerk of Municipality that he is a Roman Catholic and a supporter of a Separate School situated in the said Municipality or in a Municipality contiguous thereto, shall be exempted from the payment of all rates imposed for the support of Common Schools, and of Common School libraries, or for the purchase of land, or the erection of buildings for Common School purposes within the City, Town, Incorporated Village or Section in which he resides, for the then current year, and every subsequent year thereafter, while he continues a supporter of a Separate School. And such notice shall not be required to be renewed annually."

The principle underlying this law, which was ratified by the Act of Confederation, is that a Catholic who wishes to support a Separate Public School, no matter what may be the nature of his taxable wealth. As later much wealth came to be held in the form of shares or stocks in corporations, an amendment to the Separate School Act was passed in 1886, whereby:

"A corporation may give notice to be rated for Separate School purposes, but only in proportion to the stock or shares held by Roman Catholics."

Unfortunately this provision, owing to its concluding clause, has been found unworkable as regards large corporations and public utilities. So that since 1886 as before, the actual working out of the Assessment Act deprives Separate School ratepayers of taxes guaranteed them by Confederation.

Take for example the Canadian Pacific Railway which pays school taxes throughout a large part of Ontario.

Before a Separate School Board could obtain any C. P. R. taxes, it would be first necessary to ascertain what proportion of the stock is held by Catholics. This is a truly impossible task, as the stock is constantly changing hands and is held by individuals and by corporate bodies in every part of the world. Next it would be necessary for the directors of the C. P. R., having completed this impossible religious census of its shareholders, to determine the fraction which is Catholic and notify the municipal clerk of each municipality in which there is a Separate School that this fraction of its property within the municipality should be assessed for Separate School purposes. The net result is that the C. P. R., though willing finds it impracticable to pay any Separate School taxes, though Catholics, contributed their share of the public grants to the Company and contribute their share to its business. What is true of the C. P. R. is likewise true of the banks and all other large corporations and public utilities, for Catholics have shares in them all and have contributed proportionately to whatever bonuses, franchises, exemptions and grants they received.

The case of the Canadian National Railways is even a more glaring instance of injustice. The Catholics of Ontario, age like the non-Catholics of Ontario, part owners of the National Railways. They have a constitutional right to assign their proper proportion of C. N. R. school taxes to Separate Schools. Yet according to the present wording of the Separate School Act and of the Assessment Act, it is legally impossible for the C. N. R. to pay one cent to Separate Schools. An amendment of the Assessment Act is therefore a necessity. At present it simply confiscates for the public schools Catholic school taxes.

The result of this injustice as regards the division and allocation of school taxes is that the Separate Schools in Ontario are deprived unjustly each year of hundreds of thousands of dollars of Catholic taxes, which they need urgently to meet the greatly increased cost of providing schools and education. This is not of advantage to the community at large. In 1863 Catholic wealth was privately owned and big corporations played no role in Ontario. Today when so much Catholic wealth has lost its identity by being merged into corporate bodies and public-owned utilities, some way must be found in Ontario, as has already been found in Quebec, Saskatchewan and Alberta by which the schools of the minority may

obtain their just share of these school taxes. With a little goodwill, the matter could be settled equitably by the Legislature of Ontario.

THE GRIEVANCE WITH REGARD TO CONTINUATION SCHOOLS

The other manner in which our Separate Common School system is hampered is as regards continuation classes and schools. At Confederation the terms Public School and High School were not used, nor was the precise type of these schools which we have today, then existent in Upper Canada. Instead there were Common Schools and Grammar Schools. District Grammar Schools were the first state-aided schools in Upper Canada. They were established in 1807 and were in fact aristocratic and, for several decades, Anglican. They covered both primary and secondary school work. In 1816 the more democratic Common Schools were established which were likewise decidedly Protestant. They also in many cases covered both elementary and secondary school work, carrying their pupils from the ABC to Matriculation. Catholics were not able for conscientious reasons to make general use of these Protestant Grammar Schools and Protestant Common Schools, and from 1816 onwards obtained state-grants for their own schools, through the persistence of him who from 1819 to 1840 was the first Bishop of Upper Canada, the heroic Alexander Macdonell, a churchman and statesman who is rightly numbered among the Makers of Canada. The Separate Schools established by all the acts from 1841 to 1863 were Common Schools with all the rights and privileges of Common Schools. Some of these Catholic Separate Common Schools prepared their pupils for teachers' certificates and for Matriculation, for, as we have seen, this secondary school work might legitimately be undertaken by Common Schools. For over seventy years, from 1841 to 1914 and 1915, Separate Schools here and there without let or hindrance continued to prepare pupils for teachers' certificates and for university matriculation. Then for the first time in history their right to do secondary school work was disputed. If however the Common Schools had a right by law before Confederation to do what was later styled Continuation School work, and the Common School Acts of 1867 and 1869 as officially interpreted gave them that right, then that right is one of those which cannot be taken from the Separate Schools. The Ontario School Act of 1871, therefore, which established Public Schools and High Schools instead of Common Schools and Grammar Schools could not take away from the Roman Catholic Separate Schools privileges which they possessed by law as Common Schools. The first interference with this privilege occurred in 1914, when the Department of Education, by a thinly veiled hostile regulation, rendered nugatory the law permitting the erection outside of High School districts of Separate School Continuation Schools, by requiring that such schools be, both as to staff and accommodation, acceptable to Public school supporters. In 1915 those Separate Schools in High School areas which were doing continuation school work beyond fifth form were notified that such work was illegal and that their pupils could not be accepted for departmental examinations. Catholics promptly refused to allow this draconian interference with their historic rights and presented to the Government a reasoned defense of their claims. As a result, an Order-in-Council was passed in 1917 permitting the maintenance of these already existing classes, without prejudice the question of rights. In the nature of the case, this Order-in-Council was intended as to include two or three others, cannot be considered as acceptable, because Separate Schools today have, as Common Schools, the same right as before 1871 and as before 1867 to do secondary school work up to and including Matriculation and Entrance to Normal.

This Catholic contention is all the more reasonable as the tendency of present day educators is to abandon the mechanical and arbitrary device which separates Public Schools and High Schools into two water-tight compartments, having no communication save by the narrow egress of the High School Entrance Examination. Under this system secondary education has been the privilege of a very small minority of the population. To obviate somewhat this disastrous drawback, any Public or Separate School is allowed to reach up and do the first two years of High School work while there is a similar tendency of High Schools to reach down and under the name of Junior High Schools do the last two years of primary school work.

It is only an arbitrary convention, and a very unwise one at that, which would exclude Catholics from Technical education from our primary schools. The passing of the Adolescent School Act, which makes school attendance obligatory up to the age of sixteen, imposes practically speaking on the Separate Schools of this province the obligation of providing education to youths up to the age of sixteen. In a properly conducted school, pupils can be prepared for Matriculation and entrance to Normal at sixteen years of age or can be provided with a complete commercial education. Even were there no constitutional

guarantees possessed by Separate Schools in this regard, educational efficiency and the spirit of the pact of Confederation require that they be allowed to educate their children up to sixteen years of age, and hence teach the subjects taught in Commercial Schools, Technical Schools and Continuation Schools. Since the Legislature obliges Catholics to send their children to school up to the age of sixteen, it must allow the Catholic School system to look after these children, so that their religious convictions be not offended. The Government cannot compel Catholic children to attend schools which conflict with their religious convictions. Not merely today or yesterday but throughout her whole history the Catholic Church has maintained that education is to fit a child of God for all his duties, to God, to his country, to his neighbor and to himself, and that hence religious instruction and character formation must accompany every increase of knowledge. To abandon the religious part of education during the formative and idealistic period of adolescence when the inclinations, aims and habits of a lifetime are being formed, can never and will never be countenanced by the Catholic Church. The only education which can be made obligatory on Catholic pupils is Catholic Education.

There is no intention on the part of Catholics of Ontario to weaken the High School System of the Province. Little as we care to make use of it, we recognize that it is a necessity for our Non-Catholic fellow citizens. It is however a fallacy to claim that a general permission to Separate Schools to do what is technically known as Continuation School work, both outside and inside High School areas, and to share according to the law in the public grants for the same, would impair the High Schools and Collegiate Institutes of this province.

THE REMEDY

It is the duty of Catholic Citizens to study this question carefully and endeavor to obtain the necessary remedial legislation. As a constitutional method of setting forth your wants the enclosed form of petition to the Legislature of Ontario is presented to those of you, men and women who are voters, for your signature.

By signing this petition you will place your request on record in the most formal manner possible. In this matter of Catholic schools, as in the matter of Catholic faith, you, our brethren, should be "Ready always to satisfy everyone that asketh you a reason of the hope that is in you, but with modesty." (I Peter III, 15, 16.)

This Pastoral letter shall be read in all parish Churches and Public Chapels on the first Sunday after its reception.

Given at Ottawa under our hand and seal, on the Feast of St. Charles, Anno Domini 1921, 26th.

C. H. GAUTHIER, B.C.

Archbp. of Ottawa.

MR. HOCKEN REPLIES TO OUR CRITICISM

To the Editor, CATHOLIC RECORD:

Sir,—Your issue of November 12 contained nearly three columns of editorial denouncing me on several different counts, and holding me up to your readers as a man either densely ignorant or intensely malicious. Perhaps you will give me a little space to reply. Your first point is that I made no reply to a letter by Archbishop McNeil when on July 20 last he stated in the Toronto Star that the Separate schools in this city had been badly treated in 1891 when the City Council required the owners of the Toronto Railway to agree to pay their school taxes to the Public schools as a condition of securing the franchise for 30 years. That was done by the late E. F. Clarke, who was mayor at the time. Mr. Clarke took the position that the school taxes of a public utility like the street railway should go to the support of the Public non-sectarian system of schools. He made that a condition of the contract. It was accepted by the late Geo. W. Kiely and his associates, and it was confirmed by legislation passed by the Government of the late Sir Oliver Mowat. Sir Oliver Mowat was always a friend of the Separate School System, as proved by the many amendments he made to the Separate School Act at the request of the Roman bishops. It must be assumed, therefore, that he regarded the position taken by the mayor and City Council as reasonable and just. This quarrel is not with me, but with the late Sir Oliver Mowat, with whose action I am, however, entirely in accord.

Your next complaint is that in my address before the Canadian Club I stated that (as the Globe reported) "Separate Schools in Ontario were secured in the first instance in 1863." I have before me the official verbatim report of my speech, made by the reporter of the Canadian Club, and this statement does not appear in it anywhere. I know that the principle of Separate school was not conceded "in the first instance" in 1863. I made no such statement. This inaccuracy in an otherwise admirable condensation of my five column address must be credited to the exigencies of summarizing my remarks. Nor have I any fault to find with you in accepting the Globe's report. But, you see, I am

guiltless of that for which you condemn me so violently.

That, I think, disposes of the first column of your article.

Your other point of attack was that I said there was an understanding that no act affecting one province should be passed without a majority of the representatives of that province voting for it. I said that, and I maintain that such was the case, and I am able to show that the Government of the late John Sandfield Macdonald (himself a Roman Catholic) was committed to that principle. Whatever opinions individual members of Parliament held, the Government of the day was committed to the hilt to observe that principle. That being the case I think my statement that there was an understanding to that effect is within the mark. To give you proof of what I say I am able to quote Mr. Joseph Pope in his memoirs of Sir John Macdonald, who says, "while Mr. Scott's bill passed, it was carried by the votes of Lower Canada, and of Mr. John A. Macdonald and his personal friends. A large number of Upper Canadian supporters of the Government, greatly to the wrath of Mr. J. S. Macdonald, voted against it, thereby placing the ministry in a minority of ten votes, as regarded Upper Canada."

May I quote further from "The Life of the Hon. Alexander MacKenzie," by Mr. William Buckingham and Hon. Geo. W. Ross: "Mr. John A. Macdonald rallied the Upper Canadian members of the Government—MacDougall, Foley, Wilson, and Sandfield Macdonald—on their change of front on the question of Separate schools, quoting from the journals of the House how, in previous years, they had voted either against the principle of Separate schools, or for the repeal of the existing bill extending the scope of Separate schools. The Premier was also asked if the measure was to be forced on Upper Canada in the face of its representatives? To this Mr. Sandfield Macdonald made no reply."

In the face of this testimony I think you will agree that it is fair to say that there was an understanding such as I claim.

Yours truly,

H. C. HOCKEN.

Toronto, Nov. 15, 1921.

God has called certain persons to the state of wealth not through their own deserts, or for their own advantage, but in order that they might render special services to Him and to human society. Their position has not been given to them to excise them to arrogance and contempt of others, nor is their wealth given to them in absolute irresponsible ownership to be hoarded up or squandered as caprice and extravagance may dictate. They are stewards and trustees rather than owners of their wealth. They are accountable to God and man for the proper and unselfish use of the advantages they have received.

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THE TEST OF "ULSTER LOYALTY"

A UNITED IRELAND NECESSARY FOR "A UNITED EMPIRE"

Manchester Guardian, Nov. 4

The Irish negotiations have reached a most fateful moment, and the next few days are fraught with great consequences for the future of these islands. Peace with Ireland—how much it means to us and how it may influence the peace of the world most men now realize. In the alternative one of the great barriers to world peace becomes more difficult than ever and our historic misunderstanding with Ireland even more embittered. The Premier, taking his courage in both hands, has sought and received from Parliament a mandate to proceed with the negotiations. In conference with the leaders of Sinn Fein he and Mr. Chamberlain have got to grips with the greatest difficulty of all, the status of the Ulster counties in a free Ireland. What Sinn Fein gives away of its claim for independence must find its balance in a certain accommodation by the Ulster leaders. This is probably the explanation of Sir James Craig's summons to London, and the manner in which he receives the proposals of the Conference will put to the test the Ulster declarations of loyalty to the Empire. A point has been reached at which it is not too much to say that a united Ireland may be necessary to preserve a united Empire.

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