

evitable. I have to be bad, so here goes." Sometimes the sense of being unfairly treated is so acute that the boy loses all control of himself. There is an organ called a heart thumping around somewhere in every boy, and if you know how to find it and get your fingers on its strings, you can lead him into better ways. "Paper, boy!" said a man, as he hastened to the station. "Can't do it," said a tough-looking boy; "git one from dat old blind man across the street. Dis is old Blindy's corner, and if any boy sells papers in this block us boys gives him a lickin'." You would never have dreamed, from his looks, that that boy had a heart.

The boy of the fourth class has had much to keep him good but he won't be good. He is a mystery. No, not that exactly. He made some mistakes a generation ago, possibly every generation for ages, in the selection of ancestors. But even then two things may be said for the encouragement of his friends: There is a bit of heart left; there is some power of choice remaining. So environ him properly, let him see in you what a sublime being a man can be, call in your friends to help you, send him to the country, or to a new neighborhood. Tell him how people like him.

Dr. Merrill is almost exactly right in saying that the boy is all right and that the problem of the bad boy is the problem of those who have him in charge. His ancestors ought to confess the handicap they put on him in giving him their dispositions, and then get to work to protect him from the natural consequences of it till he can be led to choose something higher and better for himself.

If the home were somewhat near right, also the schools, also the public in its provisions for the physical and mental and artistic and ethical welfare of children, there would be few bad boys, for heredity would soon become as correct as environment.

OUR CONSTITUTIONAL SCHOOL RIGHTS

BISHOP FALLON'S REASONED AND REASONABLE ADDRESS
Peterboro Examiner, October 3

St. Peter's Cathedral was the scene yesterday of a monster rally of the Holy Name Society from the city and surrounding districts. A body of men nearly 1,500 strong, from Peterboro, Grafton, Cobourg, Port Hope, Wooler, Hastings, Norwood, Lakefield, Young's Point, Douro, Ennismore and Lindsay, formed in procession at St. Alphonsus' Lyceum and marched up Hunter Street, to the Cathedral, with His Lordship, Rt. Rev. M. J. O'Brien, Bishop of Peterborough, leading the way. The Cathedral, with a total seating capacity of nearly 2,000, was taxed to the limit. His Lordship, Right Rev. M. F. Fallon, Bishop of London, addressed the gathering, prefacing his remarks with hearty congratulations on the magnificent turnout, and with a short address on the advantages of membership in the Holy Name Society, which he characterized as one of the strongest religious bodies in the continent of North America, admonishing his listeners as to the work which might be carried out by them in the discouragement of profane and immoral conversation, as well as of reverence to the holy name of the Saviour.

Remarking that he might dwell for some length on this particular subject, if time permitted, he proceeded at once to a discussion of a subject which is attached also to the glory of the Divine Name, and to the interests of the souls redeemed by Christ. He said:

EDUCATIONAL INTERESTS

"I come to speak to you on the educational interests of the Roman Catholic minority of the province of Ontario. In other words, I come to speak to you concerning the educational interests of your own children, and what I have to say shall be spoken by the Book. I have not come to ask in your name or in my own for special favors of exclusive privileges. I have simply come to make a claim for fair play and to try to let you know what I think I may say without offense, the majority of you do not, and are not expected to know, namely, the basis upon which our claim for fair treatment and fair play rests in this province of Ontario. Now, I was born in this province and have lived most of my life here. I know its history and its people from the Ottawa River to the boundary at Windsor and I cannot believe concerning my non-Catholic fellow-citizens that there will be any hesitation in their minds if I can show them that under the constitution of Canada, under the guaranteed rights bestowed upon our Catholic people when they entered into Confederation, there are things from which we are suffering, constitutional grievances of which we are

the victims. I have no doubt that my fair-minded fellow-citizens of other faiths will say that the cause has been made plain and clear and it ought to be dealt with and should be dealt with by those who have the constitutional right to do so.

IMPORTANCE OF EDUCATION

"Education is a matter of the most intense importance to every man in the State and to the State itself. No man, speaking generally, ever reached a high place or, having reached it, permanently held it, unless he had the power of education to bear him along and keep him there. There are exceptions, but no man of ambition, and every man has a right to have a high and holy ambition, has ever reached the realization of his desires in their fullest extent, except by the aid of education, and ever man, even the most educated, has desired at one time or another, that he was better educated still. No nation, without exception, has ever risen to worldly greatness and grandeur, and, having risen there, has continued, unless it were based upon the education of its people. No nation has ever remained low and degraded or has sunk into degradation save through the lack of education in its people, and the inhabitants of Ontario, without distinction of creed or racial origin, hold to that truth.

"We take second place to none in our devotion to education and in our desire to have our children given the best possible education to fit them for their two-fold destiny: work in this world and citizenship in the Kingdom of God. Now, these are two things that determine the education of Catholics; a reasonable opportunity to succeed in an honorable manner in this world, and a reasonable certainty of attaining hereafter to citizenship in the Kingdom of God. That is a general principle accepted by all Catholics, and one which no true Catholic ever has or ever will desert. Now, what is the situation here in Canada in regard to education? The history of education in British Canada dates from 1760 or 1761, when this fair land passed from the possession of France into the possession of Great Britain. One of the first things I want to say is that there is a common mistake with regard to denominational schools. The majority of you are under the impression that Catholics started denominational schools in Canada, but that idea is far away from the mark. The first mention made of denominational schools in the history of British Canada is in a letter from a member of the British Government to Governor Murray in 1763, just three years after Canada passed from possession of the French to the British, in October of 1763, the Colonial Minister, writing from London, England, notified Governor Murray that it was the intention of the Government to establish a series of denominational schools in all the parishes of Canada in order that the inhabitants might be brought up in the Protestant religion. It was the intention of the Government of Great Britain to establish these throughout Canada, which then meant mainly the province of Quebec, and would assure that the children of this province (which was then 95% Catholic) would be brought up in the Protestant faith.

DENOMINATIONAL SCHOOLS

"That is only a side remark, but is the answer to saying that Catholics started denominational schools in Canada. Before 1841, when Lower and Upper Canada united in a larger nation, the various non-Catholic bodies in both made frequent appeals to the Home Government for religious schools for their own denomination. In 1841, by the Act of Union, both, by process of legislation, became one political unit. At that time, people in Quebec were 90% Catholic, and the people of Ontario were nearly 90% non-Catholic. The Protestants of Quebec were not satisfied to leave their educational interests to their Catholic fellow-citizens in that province. I do not blame them. Education is sacred that I don't think it is a wise thing for any minority, if it can help it, to entrust its educational rights and future to a majority that is of another religious faith or persuasion, and I am the last man to utter anything against the action of the Protestants of Quebec in 1841, but since the Protestant minority of the province of Quebec, the 'dissentient Protestant minority of Her Majesty in 1841,' as it was called, claimed the right to protect themselves against the Catholic majority, well, I say, that speaking in the name of my own people in Ontario, 'yes, give the Protestants of Quebec the fullest guarantees but give us the same,' and that the basis upon which all subsequent common school legislation in the two provinces of Quebec and Ontario should be. That the rights of the Queen's Protestant subjects in 1841 in the province of Quebec should be the limit, and the standard and the measure of rights of the Queen's Roman Catholic subjects in the province of Ontario.

SEPARATE SCHOOL ACT

"In 1863, a separate school Act was passed, for the Catholics of the province of Ontario, which, on the declaration of the leading statesmen of the day and of the Superintendent of Education was to give to the Roman Catholics of Ontario precisely the same privileges and rights in education as were in the

possession of the Protestant minority in Quebec, and the Hon. Edgerly Ryerson, then superintendent of public school education, declared in a letter to Sir John McDonald that he had gone carefully through the Act of 1863, comparing it with the document that gave educational privileges to the Protestant minority in Quebec and declared that the Act of 1863 gave to the Roman Catholics of Ontario the same things as the preceding legislation had given to the Protestants of Quebec. And that is all that we are asking. If anybody should ask you, 'what do you want?' All that we ask is the same honorable, straightforward treatment in education for the Roman Catholic minority in Ontario as is given to the Protestant minority in Quebec. That is all, but that is a great deal. But I would be ashamed of having been born and educated in Ontario and of having lived for four-fifths of my life here if I had to believe that the Roman Catholics of Quebec would deal more honorably and generously in a matter of such supreme importance than the Protestants of my own native province. If I believed that, I would be ashamed.

QUESTION OF RIGHTS

"I am perfectly honest when I say that if we can only reach with our case the ears of our non-Catholic fellow-citizens in this province, the vast majority will say: 'you must have the full rights guaranteed to you under the Constitution.' Now, what were these rights? There would have been no Canada in 1867 or subsequently, if there had not been a mutual agreement about the educational rights of religious minorities. The province of Quebec would not have gone into the Confederation until the rights of Roman Catholics in the rest of the Dominion were protected and the province of Ontario would not have gone into Confederation unless the rights of Protestants were recognized in the same way, and that was the atmosphere which surrounded the Fathers of Confederation wherever they met which resulted in the British North America Act of 1867.

WAS INCORPORATED

"It was made clear and plain throughout their conferences and was incorporated in the Act itself, which contained one section, No. 26, dealing with education. In the preface to that section and in the four clauses which constitute it, one thing is made clear: the Protestant minority in the province of Quebec and the Catholic minority in the province of Ontario should be on a footing of equality and their educational rights are guaranteed by that document, the constitution of this country. What did the British North America Act give us? It gave us a complete common school system, by which I mean a school system that takes the child from the alphabet and brings him to the entrance to the university, or, gives him his qualification as a school teacher in the province. That was the common school system from 1868 to 1867, and from 1867 to 1871. The constitution gave us a complete common school system, but it gave us no university rights. It gave us what we had by law at the time of the passing of the Act of 1867, and by law we have a common school system, and both before and after Confederation until 1915 we did in our schools the work that embraces the curriculum of the common school system.

PREPARED TEACHERS

"We prepared our teachers, gave them their teaching certificates, there was really neither let nor hindrance in a broad sense to the development of our common school system until 1915, six years ago, when the superintendent of education and the Education Department put out orders to the Catholic people that they were not to do a certain class of educational work in the common school system.

"Specifically, what is the case today? It is this: There was a startling difference in the common school system of ours, for, mind you, there were two common school systems established by the Act of Confederation; there was the public common school system from alphabet to entrance to university and the separate common school system from alphabet to entrance to university.

The difference is this: While the province of Ontario has power to legislate concerning the public common school system, it had no power to legislate in any way that would interfere detrimentally with the separate common school system. That is a fact. It is beyond the power of the province of Ontario to legislate in any harmful way against the separate common school system. It is inhibited from so doing by the constitution of Canada in provincial parliaments, which says that only the Imperial Parliament could interfere with the separate common school system.

CUT SYSTEM IN TWO

"In 1871, four years after Confederation, acting quite within its rights, the provincial parliament introduced a bill which cut the public common school system in two, and said the public schools hereafter will contain the grades from the first to the fourth book, and from the fourth to the entrance to university would be called high schools. This, which brought considerable advantage to the public common school system had

absolutely no bearing upon the separate common school system and could not have any bearing upon it Constitutionally. It was meant that that Act of 1871 should have no bearing whatsoever, should limit in no sense the separate common school system and in fact when John Sandfield McDonald at that time prime minister of this province, introduced this Act, Hon. Edward Blake, then a member, asked: 'what about our Roman Catholic friends?' John Sandfield McDonald answered: 'when our Roman Catholic friends want this division of their common school system, when they want high schools all they have to do is to ask a letter from a living minister of education in this province saying there is absolutely no question at all about the rights of Catholics to establish schools of what is now called secondary education whenever they feel prepared to do so. They were not prevented in 1871, fifty years ago, Catholic people then were not prepared to push forward their secondary schools. But from 1868 down to 1871 certain schools were doing secondary school work, which was confirmed to the Catholics of Ontario by Act of 1867.

SEPARATE COMMON SCHOOL

"In 1871, the legislature cut in two parts the public common school system, but did not thereby take from the separate common schools any rights they had hitherto enjoyed; because that would have been against the constitution. At the present time, we are in a position to develop our secondary classes, not only in a position to develop them, but in many places have developed them, and no more striking instance can be given than under the Bishop of Peterboro, in the establishment of a high school here. There are 175 pupils in the school taking the branches of secondary education, and it is not a commercial school, but a classical school, which leads into matriculation into the university. Your position here is very simple. There are 175 pupils in that school, but it is not recognized. It does not meet with the favor of the Department of Education in Ontario and you have to carry it on with only the taxes of the original separate school. It is the separate school board, the Catholic people in this city which must carry it on, and at the same time Catholics pay taxes to the Collegiate Institute in Peterboro.

Suppose you had tomorrow to turn your 175 pupils over to the Collegiate Institute. What could be done with them? It would mean a very great increase in the expenses of the supporters of the Collegiate Institute. Now, there is a series of inconsistencies in our Catholic school system, the separate common school system, a series of inconsistencies which are not a credit to the people of Ontario. One is: under the law we are allowed to do fifth form work or one form beyond the ordinary public school and the ordinary separate school. Fifth form takes two years of high school work. In my diocese and in others in this province some of the separate common schools are carrying on up to and including the fifth form, or doing two years of high school work. High school is divided into three parts: lower, middle and upper, and this fifth form in many schools is doing lower high school work, doing one-third of the entire high school work, but by law, is not allowed to take one cent of taxes for that. You can't take anything but your ordinary revenue. This is illogical, unfair and unjust.

CONTINUATION SCHOOLS

"Second: there is a class of school in Ontario called continuation schools, or a better name would be rural high schools. When the Continuation Schools Act passed the legislature, it gave to both the public and separate common school systems the right to have these schools, but the intention was later nullified by regulations from the Department of Education with regard to this class of school for the separate school system, so that rural parishes containing 30, 40 or 60 children are prohibited by the educational regulations of Ontario from establishing the fifth or sixth form of continuation classes, so that a Catholic man struggling to provide for his family on a farm but still with that desire to provide for his children a higher education than he was enabled to procure is compelled to send his son or daughter many miles away to some high school or college and bear the added expense as the price of his laudable ambition. What we ask is that the original intention should be carried out, and that continuation classes should be given the necessary legal machinery to operate them on behalf of the Roman Catholic rural communities."

SHARE OF TAXES

The second point that the Bishop emphasized strongly in his address was "the failure of the Government to give us, in view of the schools we are conducting, up to the fourth form, our proper share of taxes and school grants."

He said: "The Act of 1863 gave to every supporter of the separate common school system the right to direct all his taxes to the support of from taking any portion of his taxes for the support of the other system, or of another system."

"In 1867, there was little business done in the form of corpora-

tions, stock companies or limited liability companies, and so, thoughtlessly, without the least ill-will or evil design, Parliament did not provide for the contingency which has arisen, viz.: the immense business in corporations and public utilities.

ACT WAS AMENDED

"In 1886, when the Assessment Act was amended, I have no doubt that the legislature was perfectly honest and sincere when it decreed that the directors of any corporation or limited liability company might vote to separate schools the taxes of that company in proportion to the amount of stock held in that company by such Catholic directors. That is the law. On the face of it, it looks fair, but it isn't operative. For instance, you have in Peterboro large national banks, which have branches from the Atlantic to the Pacific. Who is going to determine the religious persuasion of the stockholders, scattered all over Canada, the United States and Europe? There is no record kept of the religious affiliations of holders of stock, which, moreover, changes hands from day to day in the stock markets of the world.

"Or, in comes a street railway which seeks a franchise and you have your share in the granting of it the same as non-Catholics but when that public corporation undertakes to pay its taxes, all the taxes go to the public common school system, not a cent to the separate common school system; your property rights and your privileges as a Canadian citizen are disregarded.

"We have now in the arms of each one of us in Canada, in the arms of every man and woman in the Dominion, a beautiful big baby in the shape of about 23,000 miles of railways: a lovely big bundle of national debt. And you will grow old and die and still those who come after you will be carrying this strong and healthy baby. Now, the Catholic population of Canada constitutes about 41 per cent, or 42 per cent, of the total population of the country, hence the Catholic people own about 41 per cent. of the national railways and therefore 41 per cent. of the taxes on these railways should go to the separate common school system. But the Catholic people of Ontario do not receive a single cent of the taxes on property of which they are 41 per cent. owners. Now, what do you think of it? We don't want a single cent of taxes that doesn't belong to us, but we claim that we should receive the taxes on our own property or, percentage of the national debt."

There were three propositions advanced by His Lordship by which the existing conditions in this regard might be remedied. One was: taxation for schools in proportion to population; the second taxation in proportion to assessment, and the third: taxation in proportion to the number of children attending school; the last, in his opinion, being the fair and just method, "that your child, the Catholic child, may be considered as a citizen of this province just the same as the child of your Protestant neighbor, so that, if a total of 10,000 children were attending school in the city of Peterboro, and 1,000 of these children were Catholic, therefore, one-tenth of the corporation and public utility taxes of the city of Peterboro would go to the upkeep of the separate common school system and nine-tenths to the upkeep of the public common school system."

His Lordship brought his address to a conclusion by the reading of a resolution moved by Hon. Senator McHugh, of Lindsay, and seconded by Mr. Arnold Plunkett, of Cobourg, to the effect that the Government and the legislature of Ontario be respectfully requested to enact such legal machinery as will put the Roman Catholic minority of this province in full enjoyment of its educational rights under the Constitution of the Dominion of Canada. This resolution was carried by a standing and strongly-voiced affirmative of the 2,000 men gathered together in the Cathedral.

The services concluded with the singing of several hymns by the entire congregation and the celebration of Benediction by His Lordship Bishop O'Brien, assisted by Rev. Michael O'Brien, of Lindsay, and Rev. Jos. O'Sullivan, of Wooler. In the sanctuary were priests from the surrounding parishes: Monsignor Murray, of Cobourg, and

Monsignor W. J. McColl, of East City; Rev. Fathers Guiry, Cantillon, Corkery, Jno. O'Brien, P. McGuire, Power, Harvey, McHenry, Costello; Father Galvin, of Downeyville; Father Meagher, of Lakefield; Father McAuley, of Ennismore, and Father McGuire, of Douro.

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