

The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacien, 4th Century

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WEEKLY IRISH REVIEW

IRELAND SEEN THROUGH IRISH EYES

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SUPPOSE IN 7 MONTHS THEY SETTLE A FEUD THAT DRAGGED FOR 700 YEARS

London negotiations still drag along—and will continue to drag for months probably. The clever Lloyd George knew well that it was a good thing to keep quiet the Irish race the world over—by negotiating or any other plan—till the Disarmament Conference will be finished with. England was in the last ditch for want of money to pursue her various world projects and at the same time keep feverishly building battleships ahead of America. When that question is settled and she will be free to compete in this preceding that was on the verge of bankrupting her, she can talk to Ireland with a new voice. There is not a moment's doubt but that if she comes successfully out of the Disarmament Conference, she will quickly adopt a top-loftical attitude toward Ireland and Irish delegates. The sharp British claw will emerge from beneath the soft fur that now hides it and the present soothing purr of the British cat will quickly change into the angry growl of the lion.

Lloyd George, typical of his British countrymen in politics, knows when to be suave and knows equally well when it is time to cast aside the cloak of suavity. Certainly, in proportion as the Disarmament Conference goes favorably with Britain, London negotiations will go unfavorably for Ireland. The more Britain gets in Washington, the less Ireland will get in London.

"IRELAND'S HOPE LIES IN UNITY"

It is worthy of note that despite the Orange insanity of the north-eastern corner, the saner Unionists of the rest of Ireland are dead against the Orangemen cutting off the corner from the nation. The Protestant Bishop of Cork, Dr. Dowse, addressing the annual Protestant Synods two weeks ago, roundly denounces the idea of partition. He said: "None of us want it. We are too small for it. Our hope, Ireland's hope, lies in unity." But the petted Orange child that is always humored by Britain—getting everything it cried for and always prompted to rule the whole Irish household, will not be satisfied unless the petting is permanently continued. It prefers to think itself a big frog in a small puddle, rather than realize that it is a rather small frog in a big pond. And such is the bitter and malevolent attitude of the Orangemen at present that no matter what settlement is arrived at in London, there is every danger of a civil war in the northeast within the next two years.

The Orange volunteers throughout Ulster are re-arming and drilling—and the Nationalists throughout the half of Ulster in which they hold sway are arming and undergoing intensive drilling. Throughout Donegal and other counties, big residences have been commandeered and all the boys in successive batches are spending terms in camp there. The drilling and training continue night and day. It is a significant thing, as I hear in private letters from my own Donegal home, that the so-called "Scotch-Irish" minority find itself treated with the highest respect and consideration by boys of the Irish Republican army, and is freely contributing toward the training and upkeep of the I. R. A. I learned that in one large district that is entirely inhabited by the minority section—every household in the district except two sent a handsome contribution to the funds of the neighboring I. R. A. camp.

STONE WALLS DO NOT A PRISON MAKE

The most recent escape of Irish prisoners from Mountjoy, after holding up the guards with revolvers and risking and answering the fire of the sentries on the walls, carries on the now established tradition, that Irish prisoners may walk away whenever they please, though the prison walls were of steel reaching to the height of the heavens, and when it comes to prison escaping, the women can sometimes prove themselves the best men. Only a couple of weeks before the latest batch of men made their escape, four of the women Sinn Féin prisoners took French leave from the same Mountjoy jail. On a recent Sunday evening, after they had been taking of their evening meal, Mrs. Linda Kearns, Miss Coyle, Miss Burke and Miss Eileen Keogh, exercising in the yard, found a rope ladder invitingly thrown over the great wall to them—from which they sped with an agility that is not common in ordinary women—and disappeared into oblivion as far as the distracted prison officials are concerned. Miss Kearns was undergoing a sentence of ten years imprisonment for conveying arms in an automobile. Miss Coyle was serving a sentence of one

year, and Miss Keogh, two years of hard labor. It is said the Mountjoy officials are fonder of the hope that their conscience will yet drive the four ladies back to the jail gates into the arms of their grieving guards to complete their sentences. A few days before the sensational escape of the women, three prisoners had a thrilling time escaping from the interment camp on the Curragh of the Kildare. They lay concealed from 4 o'clock on Monday evening till 2 o'clock next morning in an isolation hut. They whiled away the time with prayers. In the hut there was a small broken window, and at 2 a.m. they squeezed through this window, and crawled toward the barbed wire entanglements. It took each man about twenty minutes to get through the wires. After scrambling through the first entanglement, they found themselves in the military encampment, with two sentries, dangerously near. But what they most feared was the danger that some of the camp terriers which are constantly running about, would hear them and begin barking. Luckily it started raining heavily, shrouding the places in a mist and making the camp dark.

They crawled in and out amongst the military tents at the close quarters. All the soldiers were sound asleep, except, of course, the sentries. They could plainly hear the snores of the sleeping soldiers. At one time a sentry was making straight in their direction. He thought, no doubt, that he saw somebody and he called out "Halt! Halt!" quickly. They lay flat in the mud for five minutes. The sentry stood and after a pause turned round and resumed his beat. Eventually, they reached the outskirts of the military encampment and got through the military wires there. After reaching that point they had to crawl about half a mile before they were out of sight of the camp. The three escaped men finally reached a small village in the neighborhood of the Curragh and made their way to Dublin.

A TANTALIZING KIND OF HERO

Michael Collins, the real head of the I. R. A., is to the Londoners a tantalizing kind of hero. For he will not be lionized by the enemy, neither will he have the pressmen interview or their camera sharp snap him, but just because of this, the British appetite is all the more sharply whetted to know something of this extraordinary man. The London Times says of him: "The Londoner that delights in hero worship is treasuring the sayings and doings of Mr. Michael Collins, the evasive leader of the Irish Republican Army. It must be confessed that the collectors of these things have to be content with small mercies. Though Mr. Collins is believed to joke freely, his humor is confined to a small circle, and is but scantily expressed to the public ear. As for his doings, they have been done for the moment. But Mr. Collins is unconventional. He tries to dodge the camera. He runs when his colleagues walk and jumps up steps in Downing street which they climb sedately. He tells inquiring pressmen that he is not coming back at all, and they, taking him at his strict word, presume that the Irish Conference is broken off, whereas he means only that he is not returning that afternoon. Mr. Collins, in short, has acquired the reputation of a handsome, more impetuous and amiable De Wet. We wanted a Sinn Féin delegate to lionize and Mr. Collins proves to be the man. His personality puts colour into the proceedings—from the point of view of the watchers and waiters in Whitehall."

THE TURF FIRES OF IRELAND IN NEW YORK

There is a cargo of Irish peat, Irish turf, crossing the Atlantic Ocean at the present time from Dublin to New York—2,000 sacks of turf from the famous Bog of Allen which occupies a center of Ireland. It was shipped down by Canal Boats from Offaly to the Capital and there put on board the steamship Delavan of the Moore & McCormick line headed for Broadway and it is expected that many home-sick Irish in America will treat themselves to an Irish turf fire—will ask in all their friends to bask in the golden glow, recall old, dear, sweet memories and in ice cream sodas drink to the hallowed times that were.

FOR THE CRIME OF LOVING IRELAND

Lately there have been some echoes of the mutiny last year of the Connaught Rangers in India. One of the imprisoned mutineers (still keeping up Irish traditions) got clear away from his prison in the south of England and has not since been heard of. Out of another prison, which is a living tomb to many of these brave mutineers, has come a letter from another of the boys—a very interesting letter. The writer is Joseph Walsh, of Tullamore, and is addressed to James Clark of Tullamore. But Clark is now himself a prisoner in the interment camp at Ballykinlar.

"Dear James:—I am writing to see if you will be kind enough to give me any news of my family, especially my poor old parents. The only thing I am frightened about is my mother's position. Thank God I can hold up my head and say that I did not get sent to prison for anything disgraceful. I expect you have seen all about the case in the newspapers, but I can assure you that you or anybody else did not see the truth of this affair in print; nor will it ever be known until some of us get released. You know it would be impossible to tell you all in this letter. Simply 410 men grounded their arms, protesting against the attitude of the Government in Ireland; 105 were tried by general court-martial; 64 were convicted, the sentence ranging from death to 12 months' imprisonment; 14 were condemned to death; 13 were reprieved. One was shot on November 2nd, 1920. The remainder came home and are in Maidstone Civil Prison, Walton Prison and Manchester working prisons.

"Jack Lloyd, myself, and two other boys represented King's Co.; the other boys came from Sligo, Boyle, Roscommon, Roscrea, Ballymote, Westmeath. The chap that was shot (Daly) came from Tyrrellspass—he was a brave man. He was exactly twenty-one years and eleven months old when he died; I cooked all his food up to the time he died. Jack Lloyd was acquitted. I got five years penal servitude which was reduced to three years, and I have twelve months to complete from November 13, and I do not expect a day knocked off until the Irish question is finished. Remember me to all the boys. I am allowed to write only once in four months."

SEUMAS MACMANUS
Of Donegal.

"ULSTER DIFFICULTY"

PHYSICAL FACTS IN NORTH EAST ULSTER

The Irish Bulletin

In yesterday's Irish Bulletin we sketched the historical basis of the "Ulster difficulty." In this issue we propose to consider the absence of any justice in the claim to separate statehood advanced, not by the Ulster Unionists themselves, but by the British Government on their behalf and without their consent.

"NORTHERN" AND "SOUTHERN" IRELAND

The British Partition Act sets up a State called "Northern Ireland." The name is ludicrous since the state in question is not "Northern Ireland," parts of "Southern Ireland," being more northerly than it. But the inappropriateness of the name is understandable. The state could not be called Ulster since the province which goes by that name consists of nine counties, not six. It could justly be called North East Ulster but that would not have served the British propagandists, whose set policy it is to represent the Northern Partition area as half of Ireland implying that the "Southern Ireland" which demands a Republic is more or less equal in size to it. In fact the acreage of the two areas is as follows:

So-called "Northern Ireland" (Armagh, Antrim, Down, Derry, Fermanagh and Tyrone), 3,492,780 acres.

So-called "Southern Ireland" (The remaining twenty-six counties), 17,361,938.

Thus the six counties of "Northern Ireland" are 16% of the total area of Ireland. But the area of "Northern Ireland" must be still further reduced. Two of its counties are in the majority republican, namely Tyrone and Fermanagh. These have an acreage of 1,264,295, which is 36% of the whole partition area. So that, even if we overlook the area of the sections of Derry, Down and Antrim which are homogeneous Catholic districts, we find that the Protestant counties of "Northern Ireland" have an acreage of 2,228,484 or 10% of the whole acreage of Ireland.

THE PLEA OF HOMOGENEITY

The Six-county area has been separated from the rest of Ireland on the plea that it contains a homogeneous Protestant population. Let us examine the facts. The total population of the six counties is 1,240,571. The population of Tyrone and Fermanagh, which are in the majority Catholic and Republican, is 204,501. The population of the four counties which are in the majority Protestant and Unionist is 1,046,030, and of this population 316,406 or 30% are Catholics. The Protestant population of the four counties is 729,624, of which 586,635 or 80% reside in the two counties of Down and Antrim. Belfast city contains 393,704 Protestants which represents exactly 50% of the Protestant population of Down and Antrim, 40% of the Protestant population of the four predominantly Protestant counties and almost 36% of the Protestant popu-

lation of the whole Six-county area. If the counties of Down and Antrim are excluded from the calculations, the Catholics and Protestants of the remainder of the Partition area (Derry, Armagh, Fermanagh and Tyrone) are approximately equal in number, the figures being:

The plea of homogeneity might then be advanced in the case of Antrim and Down although the Catholic minority in these districts, especially in South and East Down, is considerable, but it has no validity in the case of the other four counties of the Partition area. Those who put it forward are, of course, well aware that it has no validity. Five of the nine Ulster counties have a Republican-Nationalist majority and if given the opportunity would give themselves into the Republic. The remaining four counties have a minority of Republican and Nationalists greater in proportion to the total population of those areas than the all-Ireland Unionist minority in relation to the population of the whole of Ireland. There is no homogeneous Protestant population in the province of Ulster or in the six counties of Ulster which have been partitioned from the rest of Ireland, or even in the four Protestant counties themselves. Were it in fact a question of minority-right the Catholics in the Partition area have a more solidly based right to a separate state within the Partition area than the Ulster Unionists have to a separate state within Ireland.

MINORITY RIGHTS IN OTHER COUNTRIES

Let us consider North East Ulster's right to separate statehood in relation to the rights given to minorities in other countries. At the same time we might as well turn to South Africa: there was a minority of English colonists in that country much greater than the 26% of Protestants in Ireland and all the Protestants in Ireland are by no means Unionists. No separate statehood was given to the English colonists. When Great Britain recognized the American colonies as an independent Republic there was a greater proportion of opinion against independence in the United States than there is in Ireland. Yet no separate state was set up to accommodate the prejudices of this anti-national minority. In Alsace-Lorraine the pro-German population is greater than the pro-British population in Ireland. The pro-Russian element in Poland is considerably greater than the Unionist element in Ireland. Were the same principle applied in the case of other European nations which Great Britain seeks to apply in the case of Ireland, Europe would be split up into a hundred states set up to accommodate the prejudices of this anti-national minority. In Alsace-Lorraine the pro-German population is greater than the pro-British population in Ireland. The pro-Russian element in Poland is considerably greater than the Unionist element in Ireland. Were the same principle applied in the case of other European nations which Great Britain seeks to apply in the case of Ireland, Europe would be split up into a hundred states set up to accommodate the prejudices of this anti-national minority. In Alsace-Lorraine the pro-German population is greater than the pro-British population in Ireland. The pro-Russian element in Poland is considerably greater than the Unionist element in Ireland. 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she must leave my house, never to return. At that moment the clock tolled out in deep and solemn voice the hour of eleven, and all three stood for an instant as if spellbound.

"My dear, dear uncle," she cried, "do what you will with your fortune. Your sentence in that respect is just, and we were prepared for that consequence. But, oh, I beg of you to forgive me, I cannot part from you in anger."

"It is rather late to think of me," replied the uncle, "or to remember the affection I have always shown."

"Save in that one matter of insisting upon an abhorrent marriage," objected Anita firmly. "Had it not been for that, never would I have consented, never would Francis have proposed to observe secrecy as to our union or to meet in this clandestine manner."

"As it is," declared the old man coldly, "there must be no further scandal. You will remain here tonight. Yes, even I should suggest till your marriage can be duly published. After that you may go your way, which is henceforth separate from mine."

So saying, he turned and left the room without another word or sign, and the young couple, who were fully aware of his implacable manner, understood that the sentence was final.

The traditions of the house vary as to the future of those young lovers, who in so foolish and indiscreet manner had come to their perfectly legitimate happiness. Some argued that the old man finally did relent and left his long-cherished niece the fortune he had designed for her.

"LITTLE FLOWER OF JESUS"

HOLY FATHER PRONOUNCES BEAUTIFUL EULOGY ON LIFE OF SISTER THERESE

Rome, October 18.—The Holy Father's beautiful allocution on the life and virtues of the "Little Flower of Jesus, Therese of Lisieux," speaks most eloquently of the desire of His Holiness to recall to his spiritual children the model proposed by this young nun, namely, a state of spiritual childhood whereby the soul rests in perfect simplicity and trust in the arms of God.

POPE BENEDICT'S ALLOCUTION His Holiness said: "The echo of the words which proclaimed the heroism of the virtues of the Venerable Fournet have not yet died away when in the same room we have proclaimed that France aspired to a new name, to the enviable title of 'Mother of Saints.'"

"Today we distinguish the perfume of another flower opened on French soil, whose heroic virtues we must equally recognize. Therese of the Child Jesus, professed religious of the Carmel of Lisieux. "We rejoice because of the honor which has come to Catholic France, and in the just satisfaction which the diocese feels when it admires the garden in which this charming flower was formed and grew to its complete development."

"To these causes of joy, suggested by the goodwill which we feel toward the nation of Clovis and of St. Louis, is added a particular complaisance inspired by the character of the virtue dominant in Sister Therese. For there is no one who is familiar with her holy life who does not unite his voice to the admiring chorus proclaiming this entire life characterized by the merits of spiritual infancy."

"Here, then, is the secret of sanctity, not alone for France, but for the faithful of the entire world. We have reason to hope that the example of this new French heroine will increase the number of perfect Christians, not only among those of her own nation, but likewise among all the children of the Catholic Church."

The Holy Father then speaks of this quality of spiritual infancy, applying it to the most ordinary conditions of the individual life.

"The decree of today which exalts a pious disciple of Carmel, arrives at a heroism of perfection practiced through the virtues derived from spiritual childhood. Each view of this character shows how the faithful of all ages, sexes and conditions ought to enter generously into this way whereby Sister Therese attained the heroism of virtue."

"The harmony which reigns between the order of the senses and that of the spirit, permits us to observe the first characteristic of

this virtue. We see an infant whose step is uncertain and who has not as yet the power of speech. If another of its own age pursues it, or if another stronger menaces it, or if the apparition of some beast affrights it,—where does it seek refuge? In its mother's arms.

Embraced by her and reposing on her breast, it loses all fear, and allowing itself to forget the sighs of which the little lungs do not seem further capable, it looks with courage on the object of its fright, and even provoking it to combat, as if it said: 'I am henceforth confined in a sure defence! In the arms of my mother I abandon myself with full confidence not alone of being protected against the assaults of the enemy, but likewise of being the channel which best conduces to my development.' In this manner spiritual infancy is formed by confidence in God and blind abandonment in His hands.

"This spiritual infancy excludes the proud esteem of one's self, the presumption of attaining by human means a supernatural end, and the fallacious theory of sufficing for one's self in the hour of peril and temptation. On the other hand, it presupposes a lively faith in the existence of God, a practical homage to His power and mercy, a confident recourse to the Providence which gives us the grace to overcome all evil and to attain all good. Thus the qualities of this spiritual infancy are admirable, and it can be readily seen that Our Lord Jesus Christ has indicated it as the condition necessary in order to acquire eternal life."

"One day the Saviour drew from the crowd a little child, and showing him to His disciples, pronounced these words: 'Amen I say unto you; unless you become as one of these little ones, you shall not enter into the Kingdom of Heaven.' "O eloquent lesson, which destroys the error and ambition of those who, considering the reward to come as an earthly kingdom, desire to occupy the first places and demand that they may be made greater in authority!"

"It is important to mark the force of the Divine language. It does not suffice that the Son of God affirms in positive accents that the Kingdom of Heaven is for children, but He teaches in an explicit manner that those who will not become so will be excluded therefrom."

The Holy Father then offers the little Religious of Carmel as an exemplar of the simplicity which is opposed to the artifices of the age and continues: "Our epoch, alas, is one inclined toward duplicity and fraudulent artifices. To the false dreams, the ambitions, the hypocrisies of the world, is opposed the sincerity of a little child."

"Sister Therese, shortly before her death, had promised to spend her heaven on earth. We know well how she has kept her promise, for the graces due to her intercession are innumerable, especially during the sad days of the recent conflict. We Ourselves received numerous letters from soldiers and from French officers who attribute to Sister Therese their preservation from the imminent perils of death. These letters carry the sincere assurance of a change of life on the part of those who have been thus preserved, together with sentiments of gratitude to the 'Little Flower.'"

"Where should the roses pruned by Therese fall more abundantly than in the Carmel where she found the realization of her burning desires? The benediction of Heaven must surely fall in this sacred spot, a garden on earth, where the fairest flowers of sanctity expand!"

Referring to the influence on the Church of such saintly lives, the Holy Father says: "During the course of centuries the force of Christian example of those who persevered in the exercise of heroic virtue is an incentive to the world. The Holy Church holds such examples before our eyes, that we may better comprehend the universality of the command of the Master. Today she presents to us the heroic virtues of Sister Therese of the Child Jesus. Although this servant of God had not length of years in the Divine service, she became in a short while full of merits. In the garden of spiritual infancy she found her mission, in the secrets which God reveals to little ones."—The Pilot.

RIGHTS OF POPES ENGLAND'S NEGOTIATIONS WITH VATICAN SINCE REFORMATION By H. C. Watts

London, Eng.—Some of the most interesting chapters in ecclesiastical history are to be found in the events connected with the semi-official and unofficial negotiations between the Holy See and the English Crown, after the English nation had been violently torn from the Center of Catholic Unity, and when both the country and its Government were strongly Protestant.

are numbers dealing with Papal diplomatic relations with England. It is now generally agreed by all except the most one-sided historians, that the Reformation in England was political and not religious. There are many things to be said in support of this contention. There were the many popular uprisings in the reign of Henry VIII. against the King's policy of abolishing the religious houses and withdrawing from communion with the Holy See. All these risings, such as the Northern Rising, the Pilgrimage of Grace, and the Rising of the West Country men, had for their object the putting of pressure on the Sovereign to put away his false counsellors and to restore unity with the Holy See.

KING LEFT MONEY FOR MASSES Although he was himself the chief rebel against the Holy See, Henry VIII. was never thoroughly a Protestant, and in his will he provided for Masses to be said for the repose of his soul. The Masses were never said; but this lustful monster had belief enough in the Holy Sacrifice to wish its suffrages to be offered in his behalf after death.

The Protestant hatred of the Pope and of Catholicism, which in later years became so strongly marked a characteristic of the English people, was a purely manufactured sentiment. It was one of the most gigantic pieces of propaganda ever perpetrated and behind it the careful study of European history will find purely political motives.

"The Bishop of Rome," says one of the thirty-nine Articles of Religion of the Church of England, "Hath no jurisdiction in this Realm of England." An ingenious commentator on the Articles has pointed out that this phrase is not a rejection of the Pope's spiritual authority, but merely of his temporal authority.

The contention may be a mere playing with phrases, but there is good ground for the position that even after the Reformation the successive Protestant Governments of England did recognize the temporal sovereignty of the Pope. Sir Thomas Browne, the author of the Religio Medici, who lived during the reign of Charles I. was a good Protestant, if ever there was one.

Yet when writing his famous work, somewhere about the year 1685, Sir Thomas Browne, says, respecting the scurrilities against the Pope that were then the stock-in-trade of the political Protestant propagandists. "It is an uncharitable point in us to fast upon those popular scurrilities and opprobrious scoffs of the Bishop of Rome, to whom, as a Temporal Prince we owe the duty of good languages."

Although during three centuries England and the Holy See were whole eternities apart, and although the vilest penal laws and the most barbarous cruelties were inflicted on the Catholics; side by side with all this there seem to have been regular negotiations carried on, and on one occasion England appeared to be almost on the verge of reconciliation with Rome.

At one time, while William Laud was Archbishop of Canterbury, it seemed that the reconciliation of the Church of England with the Holy See was almost an accomplished fact. On other occasions Papal Envoys were openly received at the English Court, and there is in existence a learned treatise on the thirty-nine Articles of Religion, written by an eminent Catholic scholar under the pen-name of Sancta Sophia, which sought to prove that these Articles were "patient of a Catholic interpretation."

"THE MAN OF THE MASK" In an exhaustive work by Mgr. Barnes of Oxford, entitled "The Man of the Mask," the writer quotes numerous documents to prove that the so-called mystery man in the Iron Mask, was none other than a certain Jesuit who was sent to the Court of Charles II. by the King of France, as an ambassador to negotiate with the English King for the reconciliation of the Church of England with the See of Rome. The efforts came to nothing, although the King did actually die in the Faith, having been received into the Catholic Church on his deathbed by a Benedictine Father—an act of faith and submission which is also connected with the name of an English Monarch who died within living memory.

At about the time Sir Thomas Browne wrote the passage quoted earlier in this article, the Holy See had an accredited Agent at the English Court in the person of Gregorio Panzani, who acted in that capacity during the years 1634-36, and was succeeded in 1637 by George Conn. And in successive centuries there emerges, from time to time, some name or some personage in historical documents who was received by the English officials as the authentic agent of the Pope.

ster Eucharistic Congress as representative of the Holy See and who was brought from Italy in a British man-of-war, that flew the Papal flag at the masthead.

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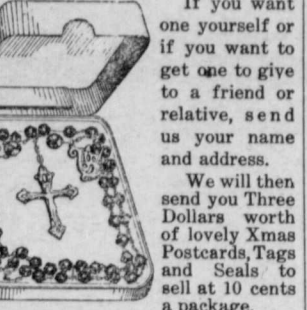
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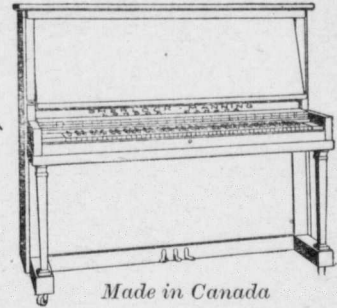
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MR. HOCKEN'S LETTER

On page 5 of this issue of the CATHOLIC RECORD we publish Mr. Hocken's rejoinder to our criticism, two weeks ago, of his address on Separate Schools before the Canadian Club of Toronto.

Several days before having received his letter we had published this:

"They [Mr. Hocken and those for whom he speaks] are none the less our fellow-Canadians and fellow-citizens and enjoy the unquestionable right to influence legislation, educational or otherwise, according to their views and convictions. And, apart from the baseless charge of his alleged history to which we devoted last week's article, Mr. Hocken's discussion of Separate Schools before the Canadian Club is a perfectly legitimate exercise of that undoubted right. We welcome such discussion for we rest our case on its merits. The more it is discussed and studied the more clearly will it be seen that our request is based entirely on justice, equity and constitutional right."

That being the spirit in which we desire to carry on the discussion of our Separate school rights it is with sincere pleasure we give space and prominence to Mr. Hocken's letter.

Our reference to the abrupt ending of the controversy initiated in the Star by Mr. Hocken himself on the self same question that was the subject of his address to the Canadian Club was, we submit, the most natural and obvious thing in the world. But his resumption of the controversy here in reply to that reference cannot be considered either as an explanation of his silence of four months, or a fair and satisfactory way of resuming a discussion that had attracted a great deal of attention and, in an unusual degree, aroused public interest.

However if Mr. Hocken will not continue the discussion where he himself began it, but insists on switching it from the columns of the Star to those of the CATHOLIC RECORD, we are quite prepared to deal with it. The whole point of our reference to the matter was his utter failure to defend the position chosen by himself when that position was attacked by one of the bishops against whom his charges were levelled. That point Mr. Hocken altogether evades. His justification of the taking of the Toronto street railway taxes exclusively for one class of the Toronto schools is a simple begging of the question; and it makes curious reading in view of this sentence in Mr. Hocken's letter to the Star, July 18th last:

"I desire to point out that the present law secures to Separate schools all the school taxes paid by incorporated companies upon shares held by Roman Catholics."

"The present law" was the law in 1891. The streets of Toronto belong to all the citizens. Public school supporters and Separate school supporters alike. The franchise granted was granted necessarily by the representatives of all the people, Catholic as well as Protestant. Yet means were taken by inserting a clause in the charter, which directly nullified that very provision in the law which Mr. Hocken publicly proclaimed as a sufficient guarantee of Separate school rights in the matter of taxes!

To say that "this quarrel is with the late Sir Oliver Mowat" is puerile. The quarrel might with equal justice be said to be with the Toronto Separate School Board of 1891; or with the then Archbishop of Toronto. Mr. Hocken knows that private bills of this kind go through

very quietly; and it is extremely probable that neither the Archbishop, the Separate School Board nor Sir Oliver Mowat knew anything of this clause of the Toronto Street Railway charter, which is in direct contravention of the letter and spirit of rights constitutionally guaranteed to Separate school supporters. We think there must be many Protestant citizens of Toronto who, in possession of all the facts, would repudiate the unclean means by which over a quarter of a million dollars of Separate school taxes were thus diverted to the support of their schools.

The passage we quoted last week from Dr. Ryerson is directly to the point. The founder of our school system spoke unequivocally of "both classes of Common Schools," insisting on the right of Separate Common Schools to share in municipal grants from the Clergy Reserves Fund.

"For a Municipal Council," he continues, "to apply the share of the Clergy Reserves Fund placed under its control, to aid one class of these schools and not the other, is as clearly to exclude one class of rate-payers from their rightful share of that fund as if they were proscribed by name. Some Municipal Councils have acted very justly and fairly in regard to both classes of Common Schools; and if any other Councils have done or should do, otherwise, the Legislature should surely protect rights of the minority against any such proscription."

If that is true with regard to the Clergy Reserves Fund, does it not apply with equal or greater force to the taxes from the Toronto Street Railway?

But all this is a matter that should have been and would have been threshed out long ago in the columns of the Star had Mr. Hocken not run away from the discussion with Archbishop McNeil. We now come to our own criticism of Mr. Hocken's address.

MR. HOCKEN: 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."

Comment: No, that emphatically is not our complaint at all. "In the first instance" is a small and unimportant inaccuracy compared with our complaint which is not even touched upon by Mr. Hocken in his letter.

MR. HOCKEN: 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.

Comment: No, that is not what we attacked. It is a patent and, we are sorry to think, disingenuous evasion of the whole question in issue.

Accepting, as we do, Mr. Hocken's correction of the Globe report which otherwise he endorses, let us eliminate "in the first instance" and quote the sentence as corrected:

"The present Separate School Act was secured in 1863 when the Quebec members of the then Parliament failed to adhere to an undertaking entered into between Upper and Lower Canada."

The undertaking was, he said, "that no matter affecting either of the Provinces should become law unless assented to by a majority of the representatives of the province affected."

Thus amended according to the correct stenographic report, our criticism stands in every particular with the sole exception of any remarks on the supposed mistake of Mr. Hocken as to the date of the origin of Separate schools.

Here is a clear charge of breach of faith on the part of the Quebec members; the appeal to anti-Quebec and anti-Catholic prejudice is equally clear.

We showed that there was no such understanding or undertaking "between Upper and Lower Canada;" that in 1858—five years before the alleged breach of faith—a resolution embodying this "undertaking" was voted down two to one in Parliament, with Brown, Dorion, Mowat and other members of the opposition voting with the John A. Macdonald ministry against it.

In the face of this Mr. Hocken makes the futile pretence of reiterating his statement that there was such an "understanding" — but omits the words that constituted the gravamen of his offence against historic truth and political decency. It is no longer "an undertaking" between

Upper and Lower Canada; it was just "an understanding!" There was no such "understanding" or undertaking between Upper and Lower Canada.

There was no such understanding in the Parliament of the United Province of Canada. On the contrary the Parliament of the United Province—it is altogether inaccurate and misleading to speak of two provinces at this time—expressly and emphatically repudiated the attempt to commit it to any such understanding or undertaking.

But Mr. Hocken now goes out of his way to prove what was never in question—that John Sandfield Macdonald as well as others had advocated the "double majority" principle; that John A. Macdonald rallied him on his political inconsistency,—but, mark you, himself voted for the Separate-School measure.

This is not repeating what he said before the Canadian Club; but he pretends that it is. This is not meeting our criticism of the mischievous statement quoted from that address; it is a very undignified and disingenuous evasion of that criticism.

Mr. Hocken neither substantiates nor withdraws the statement that the "Quebec members failed to adhere to an undertaking entered into between Upper and Lower Canada;" a statement, we repeat, absolutely devoid of historic foundation and one that the political inconsistency of Sandfield Macdonald and others does not in the remotest degree justify.

The main thing, the straightforward thing, the decent thing for Mr. Hocken to do is not to prove something else, but to substantiate or withdraw that mischievous statement.

The principle of the "double majority" was never accepted either by Upper or Lower Canada nor by the Parliament of the United Province, though advocated by a section of the Reform party led by Sandfield Macdonald. That historic fact cuts clear across Mr. Hocken's historic summary. But the circumstances of the passing of the Act of 1863 are now of little moment. In any honest discussion of Ontario Separate schools the fact of supreme importance, the great historic fact that really matters is that the representatives of Upper Canada unanimously agreed to incorporate the Separate School Act of 1863 into the British North America Act and thus make it part of the fundamental law of Canada.

INFORMATION

That the provisions of the Separate School Act be made effective by such legislation as changed conditions imperatively demand is the very reasonable request of the supporters of these schools. Separate schools are an integral portion of our school system. They educate about one seventh of the school children of Ontario. The system as a whole cannot function properly, cannot achieve the desired results for the entire province, if so important a part of the system is hampered by the failure to do for the Separate School Act what is constantly being done for every other enactment on the statute books. Amending legislation is found necessary in the case of every other legislative measure, why not in the case of Separate schools?

The readiness to study the case, the desire for information on the part of representative men is most gratifying and augurs well for a reasoned and reasonable solution of our problems. Our immediate work now is to supply the information necessary for an intelligent consideration of our case. When this is secured the case is won.

A series of pamphlets is being issued with the approbation of the Catholic Educational Committee of Ontario whose object it is to supply this information to all whom it may concern. The first of the series, entitled "Denominational Schools in British Canada," is now ready for distribution and copies may be had on application to Mr. Michael O'Brien, Secretary of the Catholic Educational Committee, 477 Jarvis St., Toronto.

This pamphlet traces the history of denominational schools and dispels that popular misconception of their origin which is responsible for much of the hostile spirit in which Separate school questions are often considered.

Based on historic facts and documents the conclusion is indisputable:

"It cannot be too emphatically stated nor too frequently repeated that the Common School Act of 1841, which incorporated for the first time in our educational legislation the principle of Separate Schools, was the result, in this regard, chiefly of Protestant representations, was drawn up by a select Committee with an overwhelming Protestant majority, provided for Separate Schools for both Catholic and Protestant minorities in the united Canadas, and, under the circumstances, aimed mainly at the protection of the Educational interests of the Protestants of Lower Canada."

This pamphlet will be followed shortly by others, each dealing with an important phase of the question. Now a word as to their distribution.

To distribute such pamphlets indiscriminately, say through schools, or at church doors, or by any similar method is worse than useless.

They must be got into the hands of those, Catholic or non-Catholic, who are sufficiently interested, to read, to study them.

The pastor of each parish (not already supplied) should order such quantity as may be thus usefully distributed. They should be preserved until the series is complete.

Subject to this restriction any plan may be adopted to reach those who desire information on the subject. It is wise to create the desire before supplying the information.

This is a live question. Intelligent citizens, Catholic or non-Catholic, should not advocate conclusions based on prejudice or on inadequate knowledge of the subject; fair-minded men and women, regardless of preconceived notions or traditional bias, will welcome such information as will enable them to weigh the merits of our case in the impartial scales of justice and right.

It is for individual Catholics, pastors and people, to take such personal interest in the matter that the information contained in these pamphlets be wisely and intelligently disseminated.

THE REFERENDUM AND THE RECALL

By THE OBSERVER

A couple of weeks ago, I spoke of the Initiative. Today I want to speak of the Referendum and the Recall.

The Initiative gives to the electors en masse the power to make laws at the polls; not merely to declare in favor of certain policies, parties, leaders, or candidates; but actually to make the laws; to make a code of criminal laws, or a tariff, or a bank act, or a mining law, or a taxation law, or any other law, directly, at the ballot box, and with all the particulars necessary in writing a law.

Also, the power to repeal any law now existing; and to amend or repeal any law so made at the polls, by a new poll on the same subject.

Whether the polling booth is a good place to make laws; and whether it is wise or safe to have our laws made or repealed in that way: these are the questions. Lawyers, from the whole experience of their profession during eight hundred years or more, say that this would be a very good way to throw overboard all the security and safety of the British legal and parliamentary system. But the lawyers are already answered; answered by a direct appeal to law and vulgar prejudice.

In the second part of Shakespeare's play, Henry VI., that great master, introduces Jack Cade in the first success of his rebellion. Says Dick the Butcher to Jack Cade: "The first thing we do, let's kill all the lawyers." And Jack answers: "Nay. That I mean to do. Is not this a lamentable thing, that the skin of an innocent lamb should be made parchment? That parchment, being scribbled over, should undo a man?"

What a genius Shakespeare was! He died in 1616; and three hundred and five years after his death, I went—the other evening—to hear a man who talked just like Jack Cade. He calls himself "a labor leader;" and if high office in a labor union makes him a leader, he is one. He was strong on lawyers. "Parasites" was one of the mildest terms he applied to them. I thought I knew what was wrong with him.

He believes in the Initiative, the Referendum, and the Recall; or says he does; and he knows that lawyers must oppose these three propositions or else discard all the experience and all the knowledge of a profession which has studied law and law-making, and law-enforcement, for eight hundred years, and which has led, during all those eight hundred years, in every development of the principles of legal and constitutional freedom.

Lawyers know that there is the greatest difficulty in expressing the principles of freedom and justice in a written Act; they know that six or seven wise judges often find it hard, in the calm air of a courtroom, or in the silence and seclusion of their libraries, to get at the right and justice of a case. Knowing that, it is strange that they should condemn the proposal to make the laws of a country at the ballot box?

The Referendum is another form of direct legislation by the people. If the Referendum is adopted in Ontario, (it is in the platform of the Canadian Council of Agriculture,) laws passed by the Legislature (except a few matters of the utmost urgency) will be subject to a referendum vote on the request of five to ten per cent. of the electors.

The Legislature will be deprived of responsibility, and at the same time shorn of power. An opposition opposes a bill; and the bill is carried. The next thing is to get a few per cent. of the people to sign a petition; and at once the Act just passed goes to the people.

The whole scheme of the Initiative and the Referendum is an appeal to passion and to ignorance. The people are being told that the miner or the sailor, or the woodsman, who never in his life read anything but a weekly paper, is perfectly capable of making a bank act, or an insurance act, or a criminal code; and that that is just the way that laws should be made. Worse than the other two is the Recall. If we could still hope to have a reasonably independent legislature or parliament, such a legislature or parliament might make some shift to guide public opinion. But here comes in the Recall, to degrade our representative system down to the dust. What is the Recall? It is a change in the Constitution, which enables a small per centage of a member's constituents to recall him to the polls before his term is up, and to vote him out.

A man is elected M. P. or M. P. P.; and, of course, from the first, those who voted against him are dissatisfied with him. Twenty-five per cent. is the usual per centage for a recall petition. How many men elected M. P. or M. P. P. have such a majority that their opponents cannot get such a petition signed, for a recall. The petition is signed; and the election must be run over again. No matter that the man has only served nine months. He must run again. And this is solemnly placed in the platforms of farmer and labor parties all over Canada.

The three together, the Initiative, the Referendum and the Recall, mean first the utter degradation, and then the end of our whole Constitutional, legal and parliamentary system. And what is to be put in its place? An approximation to the tribal meeting, and the sovietic nightmares of Russia.

It is an appeal from experience to inexperience; from order to chaos; from knowledge to ignorance. Jack Cade said:—"My mouth shall be the Parliament of England."

Some self-styled leaders today feel sure that Canada would be well ruled if their mouths were her Parliament.

NOTES AND COMMENTS

THE STATEMENT is again hazarded by the despatch writers that for the first time in the history of the Vatican moving picture films of the Holy Father have been allowed to be taken. This is not the first, or even the second time, for Pope Pius X. was so photographed in the early years of his pontificate, and the films were shown on this continent.

We are ourselves a witness to this fact. That Pope Benedict should thus graciously consent to show himself in his home life to his spiritual children the world over is in keeping with the known benevolence of his character.

A noisy atheist who persisted in airing his opinions on the street

corners, and made much of the fact that he was an unbeliever, was badly flustered when a stander-by asked him if he ever pruned to think what it was he didn't believe. Another of the same kidney, who was proclaiming the glories of unbelief, brought a torrent of jeers and laughter upon himself when in a moment of forgetfulness he shouted at the top of his voice: "I'm an atheist and I thank God for it!"

THE ANNOUNCEMENT that gland transplantation, that is, the transfusion by operation of a monkey gland to a human body, has been successfully accomplished by a Canadian surgeon should furnish food for thought to more than those directly concerned. If, as scientists of a type hold, man is descended from the monkey, man may be permitted to hope that this new departure does not mean reversal of the process.

RECENT ARCHAEOLOGICAL discoveries in Rome have upset many legends of the early Popes. One of them which is familiar to so many through the novel "Quo Vadis" and other stories of early Christian times, to the effect that during the persecution under Nero, St. Peter, the first Pope, at the earnest solicitation of his followers fled from Rome to save his life, is shown to be without real foundation. The story as related by Mrs. Jamieson is that as Peter fled along the Appian Way he was met by an apparition of Our Lord journeying towards the city; that struck with amazement St. Peter exclaimed: "Quo Vadis" (whither goest thou), and that Our Lord, in a tone of mild sadness, replied, "I go to Rome to be crucified a second time." The story further relates that the Apostle, calling this as a sign that he was to submit to the martyrdom in store for him, immediately retraced his footsteps and in the event shed his blood for the Master.

THIS IS NOW shown to be but a legend. St. Peter did not flee from danger. The story, we are now assured, may be taken as a popular way of handing down the fact that the Prince of the Apostles journeyed to Antioch and Jerusalem on the business of his high office and that returning in due time to Rome he calmly laid down his life for the Faith in the year 65 or 66 A. D. Those who have read Cardinal Wiseman's "Fabiola," or Dr. O'Reilly's "Martyrs of the Coliseum" and "Prisoners of the Mamertine,"—pictures of the early Christians drawn with all the authority of experts—will have a good idea of the sufferings of those their spiritual progenitors, and of the place St. Peter occupied as the divinely appointed Shepherd of the Flock. It should be a matter of gratification to Canadian Catholics, that Dr. O'Reilly's two books, which are far less known than they deserve to be, were written and first published while he was a priest of the diocese of Toronto.

REFERRING to the majestic line of the Popes, a remarkable story is told of the late Pope Pius IX., in Pax, the magazine issued by the Benedictine Monks of Caldey. We reproduce it without comment as summarized by a contemporary:

"The story is that one day in May, 1862, a man called at the Vatican Palace and asked to see the Pope. He had neither credentials nor letters of recommendation, and accordingly he was refused admission to the palace. But he insisted strongly on the ground that he had an important secret communication for the Holy Father. After some consultation among the officers on guard, the man was allowed to see Mgr. Pacea, who was that day in attendance in the Papal ante-chamber.

"With Mgr. Pacea the man renewed his request to see the Pontiff, and begged the prelate to use his influence to procure admission. At length Mgr. Pacea made his way to the private apartment of the Pope, where he found the Pontiff kneeling in prayer.

"Mgr. Pacea waited some minutes, but the Pope did not rise from his knees, and so the monsignor approached His Holiness and told him that a man wished to give him a secret communication.

"Pius IX. replied to the prelate in these enigmatical words of the Gospel: 'Let the dead bury their dead.'"

"Mgr. Pacea was utterly at a loss to understand what the Pope might mean, and thinking His Holiness had not caught the drift of his words, he repeated that a man was outside with a secret communication.

"In still more mysterious words Pope Pius IX. replied: 'I do not give audience to a dead man!'

"More puzzled than ever, Mgr. Pacea left the Papal presence, and on reaching the ante-chamber found the visitor in the act of expiring in the midst of a group of the Vatican servants.

BOY LIFE

"HE'D A CHIP ON HIS SHOULDER"

Adapted from a article in "The Canadian Child" by Miss Mary Murphy

He was dirty and battle-scarred. He faced his mother where she came upon him unexpectedly. In response to her solicitous enquiries he simply said—"Well—he dared me. He'd a chip on his shoulder. That meant I had to knock it off. I'm muddled up—but you should see him!" The boy philosophy was unanswerable. Every normal boy gets into fights. It is a hopeful rather than a discouraging sign. Secretly, most mothers are proud of a red-blooded son, though they may worry over his pugnacity. And it is doubtful if a father lives who has punished his son for fighting. Although most men have chastised their youngsters for fighting without cause or for displaying cruelty, when it comes to punishment for mere fighting, the ordinary wholesome father loses heart and has urgent business elsewhere.

Fighting is just as truly a process of every normal boy as teething. To satisfy this irresistible craving and yet hide his so-called weakness, he may fight like a demon, acquiring bruises and losing blood, and when interrupted by the call for dinner he surreptitiously removes tell-tale evidence, brushes his hair, bathes his face, and meekly sits through the blessing and the meal. After dinner he becomes again a blood-thirsty savage, ready to renew the battle and to fight to the bitter end without quarter.

But why such precaution to avoid discovery? The answer is easy. Far worse than taking a sound drubbing at the hands of another boy is the encounter with his patient, non-understanding mother. The hurt look on her face makes him feel himself a brute.

The desire to fight must be satisfied in some manner, and there lies the parent's problem. The instinct of combat is intense in every boy. Fighting is a necessary part of physical development. Physical fighting is the most primitive form of competition. Boyhood combat is often the kindergarten to that vigorous institution—successful manhood. Many a timid boy, bound on the road towards becoming a milk-sop, has had the entire course of his life changed when driven into a corner by some rowdy gang, and turning, had felt his first thrill of combat, with righteous indignation on his side. No matter whether he won or lost, he learned the first lesson of success. No boy is hurt by a good trouncing at the hands of another. Black eyes pay dividends, not only in the coinage of boyish admiration by his fellows, so precious to a youngster but in a far more valuable asset in later life. It is the boy who has never been defeated who is really injured. It is he who will rush headlong into disaster or who becomes the bully of the street and rises no higher.

The point arises whether a child should be encouraged to fight. The answer is found in the individuality of the youngster. The kind of child who would rather endure insult than bring pain to another certainly needs some encouragement. In general, boys need no encouragement whatever. The problem of the parents is the tactful guidance. They may lead their child away from the crude barbaric competition along a path of magnificent development, or these parents, neglecting their opportunity, may permit their child to grow into a boisterous misfit being, or else let him dwindle into a weakling, cringing through life because of his fear of defeat. The average youngster fights for the love of sport. He does not desire to make his opponent suffer, but he does with his whole soul want to win. Here lies the key to the parents' procedure.

Athletics bestows in itself a marvellous aid that can be used in the transformation of boy fighting into man-sized competition. The

start is to get the lad's confidence. If a man would get next to his son in this chum relationship, so powerful yet so rare, let him lapse back to his own boyhood days, take the lad to a clear 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

TWO NEEDS OF THE CATHOLIC SEPARATE SCHOOL SYSTEM

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.

Dear 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 indestructible as our national constitution, nevertheless are determined to prevent any development of that system in the hope that it may be stunted in its growth and hence ultimately be 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 prejudices 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 School 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 truest 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 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 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 himself or his agent on 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 School is exempt from supporting a 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 unwelcome 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 a Separate School in which there is a proportion 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, 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 aridistic 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 in tone. 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 1810 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 Ordinance 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 extension of the law 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 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, dear 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 receipt. Given at Ottawa under our hand and seal, on the Feast of St. Charles, Anno Domini 1921, 25th Nov. C. H. GAUTHIER, Archbp. of Ottawa.

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 the 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 the opposition of a majority 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 unfair 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 excite 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.

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, dear 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.)

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Given at Ottawa under our hand and seal, on the Feast of St. Charles, Anno Domini 1921, 25th Nov. C. H. GAUTHIER, 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

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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FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

THE SEARCH FOR TRUTH

Heaven will pass away, but My words shall not pass away. (Luke xxi. 33.) Truth is eternal. If man could change it he would; but it is beyond his power to do so. It is owing to his disordered nature that he would often like to have things other than they really are. Were he yet in the primal state of innocence of the first man and woman as they came from the hand of God, he probably would cling more firmly to the truth; but even they, highly endowed as they were, deserted the way of truth; and, as a consequence, suffered, and were the cause of man's present imperfections. So it ever will be with those who disregard truth. And it always will not be necessary for God to intervene, in order to punish the falsifier. The very disregard of truth, sooner or later, brings a punishment upon him who dares say or do things other than they are in reality or should be.

Truth and righteousness almost are convertible. Every wrong is the violation of some truth; and all righteousness is truth, while all truth is also righteousness. The violation of truth can never be right; and the observance of truth can never be wrong. We have said that man often would wish not to have it so. He has often acted as if it were not so. But this has not, nor never will, destroy it. It will remain, as ever, eternal; and alone will set man free of the bondage of Satan, and of the ignorance of his own mind. Nothing else can liberate him from the grasp of his enemy, or make him a perfect man. He has tried other methods in life; but, whenever he did, he sank deeper into ignorance, and became a more certain victim to his arch-enemy, Satan. The degree of perfection to be attained in life, it is true, is not the highest; but truth enhances it still more. It is only in the world beyond, where God grants us the beatific vision, that we become perfect. It is so because then we see God—the One, Eternal Truth—as He is. To say that nothing defiled can enter heaven is practically synonymous with saying nothing untruthful can enter heaven. So, in life we must attain to that degree of truthfulness which will grant us a right to see all truth, know all truth, and be made all truth.

The difficulty is, many say, that we know not where to find the truth. If we look about us we see system after system claiming truth; yet, when we examine into these systems, we see that what one says to be true another denies. This is a fact, and it is a serious hindrance to him who knows not what course to pursue. But the path is not too difficult. The serious inquirer will believe in a God, and in a God who cares for man, for He made him out of love. Then, he must say to himself, such a God has certainly let man know, at some time or another, truths about Himself, and about the method according to which man must worship Him. He has done this in a way that would enable posterity to know about it, and also that would preserve this knowledge intact from the aberrations of man. Thus far any one can reason, but, when he looks around for a declaration of this way of God, he meets new difficulties. Some will direct him this way, others another way; and he is again in a sea of uncertainty. However, he must look more to the original issue. History will carry him back to the time of Christ. And he must ask himself: What church existed then? What church received Christ's message? Let him again ask counsel of history and there will be no doubt as to which Church Christ delivered His message as He founded it. What kind of a message was given to this Church. It was a message to teach all men even to the consummation of the world. How was it to be done? With the help of Christ, who would be with it always and preserve it from error. What was its message? The inquirer investigates, finds out, and God gives him the grace to accept it all. To the honest searcher after truth, God never denies His faith and His grace.

Such a man, then, possesses the truth—the truth eternal—the word of God of which it is said that, though heaven and earth shall pass away, it shall never pass away. How he will cling to it, even though others try to rob him of it! He will be told, especially, that the Church fell into error, and lost her primal integrity; but he must say to himself, how can it be, since God promised otherwise? If there had been error or defect, it was not of the whole Church, but of some individual or individuals claiming membership in the Church, who when their errors and faults became known, were dealt with accordingly. Or, he may reason thus: All things considered, the Catholic Church is at the present time as good as other churches—to say the least—and I would not be acting imprudently by joining it in preference to others. But it has more than other churches; it has a historical record from the time of the apostles to the present day, and this certainly puts it far above other churches, and makes it much more deserving of consideration by an inquirer after truth. He who acts thus in his method will find that Christ's words as He

uttered them are true today of the Catholic Church. His word regarding her is like His word regarding all else—once said, it is said forever; once true, as it must be, it is true eternally. Catholics are always most respected for his virtues by the saintly Pius X. and in turn was tenderly devoted to that holy Pontiff. "Maura's virile Catholicism is a splendid example to his countrymen. His family life is an ideal one. The type of the Spanish gentleman in his courtesy and culture, he is still more the model of the Catholic statesman. Maura reminds one of the Count de Mun and Windhous. He might, were the occasion to occur, be another Garcia Moreno."—The Pilot.

ADVENT

The Church of Christ, which in so many things maintains a princely independence of worldly standards, marks out her ecclesiastical year on a plan that is all her own. The secular year begins with the first of January, the Church's year begins with the first Sunday of Advent. Not only does she, in common with the rest of the Christian world, place the center of the centuries at the date which was blessed by the coming of Christ, the day to which all previous history looked forward and towards which all subsequent history looks backward, she goes further, and divides her year not by the cycle of the months, but by the progress of the great drama of the Redemption. She has no need of months by which to reckon the lapse of time, the measure of her life is the annual succession of the mysteries attendant on the Mission of the God-man. Advent, Christmas, Lent, Easter, Whitsuntide and the Pentecostal season—these are the great divisions that mark her journey through the passing years into the endless years of eternity. Like Our Lady, the Church keeps in her heart all the things that Christ did, and with loving remembrance lives them over and over again, not as events in the distant past but as actually taking place before her eyes.

In Advent the Church is busy with her preparation for the coming of the Incarnate Word. Fear of the wrath of God and his dreadful judgment, hope in the promise of salvation, joy in the speedy fulfillment of the Messianic prophecies, such are the succeeding phases of her mental attitude, all accompanied by the practice of penance, and all permeated by intense longing that the Christ-Child may hasten and not delay. Isaiah is summoned to repeat his predictions, the Psalmist speaks again his inspired visions, St. John the Baptist once more lifts his voice in the wilderness in warning to sinners to make straight the way of the Lord, and St. Paul renews his exhortations to prepare the heart for the joy of Christ. So the liturgy moves onward, chastening the soul, urging repentance, mingling thoughts of the Judge, the Redeemer, the Benefactor, until, when the crooked ways have been made straight and the rough ways plain, the Church cries out in exultation on the eve of Christmas: "Today you shall know that the Lord will come, and He will save us; and in the morning you shall see the glory of the Lord."—America.

THE GRAND OLD MAN OF SPAIN

The news that King Alfonso of Spain has placed at the head of the new ministry Antonio Maura y Montaner calls attention to a figure who has long been regarded as one of the leading statesmen of modern Europe. Maura the incorruptible and fearless leader is now the hope of Spain in the crisis that faces that country in Morocco. Spain's Grand Old Man as he has been called is a Catholic statesman. Writing in the current number of America Father John C. Reville, S. J., gives the following summary of Maura's life and character: "Antonio Maura was born in Palma, the capital of the Majorca, in the Balearic Isles. He is sixty-eight years old, the Gladstone of Spanish politics. For forty years he has been a prominent figure in the history of Spain. For many years during that period he has been the dauntless standard bearer of an enlightened patriotism. He carries with him something of the independence, the martial courage, the reckless daring of those Balearic islanders, whose slingers were so famous in the Carthaginian Wars. There are few authors today in Spain who wield a better pen or speak a more fascinating language. As a speaker, Don Antonio does not rise to the heights of impassioned eloquence, nevertheless he is an orator of compelling authority and power. And Maura is a patriot to the core. He loves Spain, its history and its traditions. He believes in her destiny. "If Maura is incorruptible so that never has the slightest suspicion of self-interest, of avarice, of unpatriotic ambition tarnished for a moment the splendor of his name, he is also fearless. He is a Catholic of the old school. He frequently

approaches the Holy Table. Often he makes the Spiritual Exercises of St. Ignatius. He is unwavering in his loyalty to the dictates of conscience and faith. He was deeply respected for his virtues by the saintly Pius X. and in turn was tenderly devoted to that holy Pontiff. "Maura's virile Catholicism is a splendid example to his countrymen. His family life is an ideal one. The type of the Spanish gentleman in his courtesy and culture, he is still more the model of the Catholic statesman. Maura reminds one of the Count de Mun and Windhous. He might, were the occasion to occur, be another Garcia Moreno."—The Pilot.

FREE AT LAST OF KIDNEY TROUBLE

"Fruit-a-tives" Brought Her Health and Strength

624 CHAMPLAIN ST., MONTREAL "For 3 years, I suffered constantly from Kidney Disease and Liver Trouble. My health was miserable and nothing in the way of ordinary medicine did me any good. Then I started to use "Fruit-a-tives" and the effect was remarkable. All the pains, Headaches, Indigestion and Constipation were relieved and once more I was well. All who suffer from such troubles should take "Fruit-a-tives" Madam HORMIDAS FOISY. 50c a box, 6 for \$2.50, trial size 25c. At dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.



He Knows All doctors know what a wonderful protector to the skin there is in the healing, soothing oils and disinfectant properties of LIFEBOUY HEALTH SOAP and how effective Lifebuoy is for washing blankets, bedding and all garments that touch the skin. The scrubbing action in Lifebuoy is a sign of its protective qualities—penetrating quickly after use.

FREE TO GIRLS! Lovely Doll With Real Hair

This Doll is a little beauty. It has real hair, eyes that open and shut, and fully jointed arms and legs. Dolly has a lovely dress and hat, and is the prettiest thing you have seen. Just send us your name and address and we will send you Three Dollars worth of our lovely embossed Xmas Postcards, Tags and Seals to sell at ten cents a package. When they are sold send us our money and we will send you the lovely Doll, with all charges prepaid. Send us your name and address today so you can get your Doll quickly. Address: Homer-Warren Company, DEPT. 253, TORONTO

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"Eczema started on my face around my chin. It came out in blisters and the itching and burning were very disagreeable. Sleep was out of the question and my face was disfigured so I wore a veil. "I was treated and tried different remedies but nothing would do any good. I procured a cake of Cuticura Soap and a box of Cuticura Ointment which soon healed me." (Signed) Miss Carrie H. Fishbe, Gray, Dry Mills, Me. Try to prevent further trouble by using Cuticura for all toilet purposes. Soap 25c, Ointment 25c and 50c. Tolcan 25c. Sold throughout the Dominion, Canadian Depot: Lyman, Limited, 344 St. Paul St., W. Montreal. "Cuticura Soap shaves without soap."

Thou wilt soon be deceived, if thou only regard the outward show of men. Words fitly spoken are like apples of gold in baskets of silver.

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ONCE let your kidneys get out of order, and immediately uric acid and other impurities begin to collect in the system. The blood stream at once becomes poisoned, and the early outward signs of kidney derangement appear in the form of headaches, backaches, constipation, dizziness, pains in the sides, etc.

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The Foundation of Health is Habit



"For every man who has lost his life by what he did in the last five minutes a hundred men have died because of what they had been doing in the last five years."

Life is made up of habits. There is the health habit. And also the habit of ill-health. It is surprising what a lot of people have developed the latter.

What hosts of women have bilious spells and bilious headaches about every so often, year in and year out, and never think of correcting the action of the liver, and thereby removing the cause of this oft-recurring trouble.

They have formed the habit of being bilious.

Many are the men, indoor workers as well as those who spend their time in the open, who frequently suffer from backache, and yet neglect to get the kidneys in healthful condition.

It is the backache habit which is robbing life of its pleasures for them.

These are dangerous habits. Some people live for many years with their systems poisoned by impurities—they live and suffer.

Others soon develop Bright's disease, diabetes, high blood pressure or hardening of the arteries, and quickly have their lives snuffed out.

The greatest rule of health is "daily movement of the bowels." This is also the most valuable of health habits.

To get back to this rule, to awaken the sluggish action of the liver and kidneys, to cleanse the system and

purify the blood, there is nothing like Dr. Chase's Kidney-Liver Pills.

By using one pill a dose at bedtime two or three times a week, just as often as is necessary to keep the bowels regular, you will in a few weeks restore the healthful action of these filtering and excretory organs



Bilious Headache

Mrs. John Ireland, R. R. No. 2, King, Ont., writes: "I was a great sufferer from severe headaches and bilious spells. I tried a number of remedies without obtaining any benefit until I was advised to use Dr. Chase's Kidney-Liver Pills. These completely relieved me, and made me feel like a new person. I am very grateful to Dr. Chase's medicines for what they have done for me, and you may use my letter for the benefit of others."

Rheumatism

Mr. George Weathers, Huntsville, Ont., writes: "I was troubled with rheumatism for eighteen years, and although I tried a number of different treatments nothing did me any good. Finally I tried Dr. Chase's Kidney-Liver Pills, and can truthfully say they completely relieved me."

and correct any derangements of the digestive system.

Dr. Chase's Kidney-Liver Pills will help you as nothing else can to get back to the habit of healthful living.

You will live a longer and a happier life by reason of their use

These letters will interest you, and a test of Dr. Chase's Kidney-Liver Pills will prove their exceptional merits in relieving the common, every-day ills and preventing the more serious ones. Edmanson, Bates & Co., Ltd., Toronto.

Kidney Trouble

Mr. George Stevenson, Rounthwaite, Man., writes: "For seven months I suffered from Kidney trouble, backache and dizzy turns, and could get no relief. My back ached so severely that I could not turn in bed, and finally I had to quit work. One day I received a copy of Dr. Chase's Almanac through the mail, and after reading how highly Dr. Chase's Kidney-Liver Pills were recommended, I gave them a trial. I had tried various other pills and remedies with no effect whatever, but immediately I started using Dr. Chase's Kidney-Liver Pills I got relief, and two boxes made me well."



High Blood Pressure

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CHATS WITH YOUNG MEN

TO THE "TOO MUCH TROUBLE" MEN

If we did but the things that we wanted to do; If at "too much trouble" we always shied; And stopped to rest when our strength was tried; If we never went out of our way or stayed close to our task while our neighbors played; If all that we did was to wear a smile We'd never accomplish a thing worth while.

Work is the father of all that's good— He gets the fire who will saw the wood; He reaches the top who will dare to climb With his face set upwards all the time; This you could nail on the highest post; He gets the most who has worked the most; And he who dodges the trouble here is dodging his chance for a greater sphere.

Do it, whatever the task may be, For it may hold glories you cannot see; What if you'd rather lie late in bed Or go out fishing or play, instead? Few of us here on the earth today Would go to work if it paid to play.

And this is the secret of each man's quest— He gets the best who will give his best.

A fellow must earn what his dream demands; Must pay for his joy with his brain and hands; Must bow to trouble and keep his grin And conquer his whims if he hopes to win.

Fortune or glory will never find The man of the "too much trouble" kind; For this is the lesson that all must learn— We'll get no more than we're glad to earn.

—EDGAR A. GUEST

CONFIDENCES

"Thus ever by day and night, climbing the dusty hills and toiling along the weary plains, journeying by land and journeying by sea, coming and going so strangely, to meet and act and react on one another, move all we restless travellers through the pilgrimage of life."

These sentiments of an eminent man of letters strike us most forcibly as the feelings of one who had observed life deeply, who had spent solitary moments either by choice or of necessity, when, thrown upon his own resources, he could pause and look out over the vast procession of people moving along the highways of the world, from different points of starting in widely diversified directions to meet sometimes along the road, to pass without saluting one another, to come together finally in the bosom of their common mother the earth. It is a fitting procession: now and then figures cross the path diagonally and seem to merge into one.

The most resourceful of men at times desire to hail their fellow-travellers on this journey, and to unburden themselves of intimate confidences. Feet up in the human heart there are things not necessary to be told, but which must be told in order to relieve one of an unendurable burden. So, in the vast procession that files past him on the highway of the world, a man scans the faces of his fellow-travellers eagerly to see if he may choose for himself one who will not fail him.

Men are usually wary of bestowing confidences, lest they prove by bitter experience the fallacy of dependence on their fellow men. They realize the selfishness of the world; they know that it does not wish to be burdened with the cares of others. It follows after a smile, but it has no interest in sobriety.

Even the child treads softly when there is question of confidence, when it is about to invite someone into that inner sanctum where things intimate and sacred dwell away from the shop-windows of life. Children are usually wise in this matter; they are distrustful of certain characteristics. And, on the other hand, an unimposing exterior does not always prevent the child mind from recognizing a prepossessing interior.

Witness the two prisoners in the villainous dungeon of Marseilles in the long ago, when the author of "Little Dorrit" wandered there in the glare of the sun. Two men are waiting like caged birds, to be fed. The very light of day has become for them a brigand staring through dark chinks in the wall.

The keeper of the prison comes with his little daughter to bring them their evening meal. One of the prisoners, Monsieur Rigaud, is sleek and smooth, with fine white hands,—the other, John Baptist, is repulsive, with hands coarsened and gnarled, and with all his nails broken and deformed.

The child scanning the two men attentively, places a portion in the smooth hands of Monsieur Rigaud, trembling as if with fear. A slight shudder convulses her tiny form and her fair brow darkens in distrust.

Whereof, she places the rude lump of bread in the ugly palms of John Baptist with ready confidence, and when he kisses the little hand, passes it caressingly over his face.

It is a strange coincidence which brings men from far ends of the earth together. Men of different birth, training, station, environment, temperament. Perhaps they have journeyed diverse paths until middle years; they have made friends, they have lost friends, they have bestowed confidences, they have been betrayed by their counsellors. Links have been forged, have grown strong with time, only to be rudely broken. All their lives, as it seems, they have been waiting for the one who has not yet come. And then—like the flash of a meteor, he appears on the path. It has been ordained that this meeting shall take place, but men have not realized it or been concerned in the working-out of the plans.

In the long day many faces pass and many smiles die into shadow. The human heart looks eagerly for one on whom it may place reliance, the blood calls for sympathy and support in this darkening valley where there are so many shadows.

In the flourishing days of the University of Paris, two men were studying with the same ambition for great achievements. They shared the same room, and were the best of friends. Confidences must have been spontaneous with these men who were lab'ring soul to soul in their ambitions.

The younger, a peasant by birth and former shepherd boy, unknown to his companions who was of noble lineage,—suffered from the most painful interior disturbances of a nature which he believed himself unable to disclose. So acute did these phantoms become that he lost all peace of mind, and in this sad state could no longer find enjoyment in anything.

And then, one day, when the two men were together, he suddenly came to a decision to humble himself and to confide the whole miserable affair to his friend.

The happy outcome of the matter amply proved the worth of such confidences, for the young man was from that time forth delivered from his trial, and in a short while became noted for his sweet serenity of soul which nothing appeared to disturb.

In order to invite and sustain confidence a man must sometimes do violence to himself. It is difficult to be always at the beck and call of others, when possibly one's natural impatience asserts itself. But to bring a little strength and comfort to one who suffers from some mental spectre is recompense for such sacrifice.

An eminent ecclesiastic has well said: "Happy is the man who on his death bed can say: 'I have never been scandalized in my life.'" And by this statement he does not mean that a man should condone wrong-doing, but rather that he should always show sympathy for the sinner when he cannot excuse the sin.

The man who shows ready and willing sympathy, even by simply listening to the confidences of another, must effect a great deal of quiet good in the world, and in his hidden way does much to bear up the burden which all must share.—The Pilot.

OUR BOYS AND GIRLS

LITTLE BOY BLUE

The little toy dog is covered with dust, And sturdy and staunch he stands, And the little tin soldier is red with rust, And his musket moulds in his hands.

Time was when the little toy dog was new And the soldier was passing fair; That was when our Little Boy Blue Kissed them and put them there.

"Now, don't you go 'way till I come," he said, "And don't you make any noise." So, toddling off to the trundle bed, He dreamed of the pretty toys.

And as he was dreaming an angel song Awakened the Little Boy Blue, Oh, the years are many, the years are long, But the little toy friends are true.

Aye, faithful to Little Boy Blue they stand, Each in the same old place, Awaiting the touch of a little hand, The smile of a little face.

And they wonder, as waiting the long years through, In the dust of that little chair, What has become of the Little Boy Blue, Since he kissed them and put them there.

—EUGENE FIELD

THE SOUL

Some years ago a doctor who did not believe in God or the existence of an immortal soul tried to prove to a priest the non-existence of the soul. His questions and the questions the priest asked him in return are interesting. He asked the Rev. Father three questions.

Have you ever seen a soul?—No.

Have you ever heard a soul?—No.

Have you ever tasted a soul?—No.

Did you ever feel a soul?—Yes, thank God, said the Father.

"Then see," continued the doctor, "here we have three senses against one, in proof that there is no soul."

The Reverend Father replied with these questions: "If you are a doctor of medicine tell me—"

"Have you ever seen a pain?—No."

"Have you ever heard a pain?—No."

"Have you smelled a pain?—No."

"Have you tasted a pain?—No."

"Did you ever feel a pain?—Yes."

"Then," continued the Father, "here you have four senses against one, which shows there is no pain, yet you know it exists, and in the same manner the soul exists."—Catholic Transcript.

VALUABLE READING

To get the full value of a good book one must come to it with a thirst for knowledge, with a determination to pluck the heart out of it. He must approach it as a student approaches a great picture which he has crossed continents to see.

Contrast the light, flippant, half-hearted way in which many boys glance through a book, with that of a Lincoln, who works early and late that he may get sufficient time on Saturday to borrow a coveted volume which he has heard that someone in the wilderness many miles away possesses. How eagerly he turns its pages, drinking in, as he trudges home, every paragraph, as if he might never get a chance to look at it again, and as if everything depended upon his memory to reproduce the precious volume, were it to be burned or lost to the world.

Compare the dilettanti manner of a society girl, glancing over the latest novel, with that of the eager longing of Lucy Larcom, after a long, hard day's work in a mill, or of Louisa M. Alcott, reading at night, snatching the coveted odd moments to store up treasure which would make her life richer and her womanhood more glorious!

When Webster was a boy, books were scarce, and so precious that he never dreamed that they were to be read only once, but thought they ought to be committed to memory, or read and re-read until they became a part of his very life.

That is the kind of reading that counts, that makes mental fiber and stamina.

The kind of reading which Lincoln did, strengthens the mind instead of weakening and demoralizing it as much modern reading does. It stretches the grasp of thought so that it can seize and hold broader subjects, and it cultivates, to a remarkable degree, the power of concentration, without which nothing of value can be accomplished. It buttresses the mind on every side, braces the memory, stimulates the intellect, and increases a hundred-fold the power and ability of the reader.—True Voice.

LOOKING FOR THE FLOWERS

The morning was dark, the heavy clouds hung low. It had rained steadily two days and nights, and there was little sign of the sun appearing. Miss Eliza Brendon, a small sweet-of-face and gentle-of-manner little woman with most of the years of her life behind her, was out in her dooryard stepping around slowly as if she were looking for something. As she walked above the wet grass, Maria Dayne came along. Maria was the very antithesis of Miss Eliza. She was large and her face had a discontented look, for Maria was not noted for her cheerfulness.

Good morning, Eliza. Did you ever see such weather as we have been having of late? Rain, rain, rain! I've kept count, and it has rained nine out of the last fourteen days, and it looks as if more would come any minute.

"Well, you know that we were having quite a drouth before the rainy weather set in. My cousin, who lives on a farm in the country was in yesterday, and he said all this rain would bring the hay along fine. Then we have had a good deal of sunshine along with the rain."

"Mighty little. I'm sick of so much rain and cloudiness. You seemed to be looking for something as I came around the corner and you seem to be looking for it now. Lost something?"

"Oh, no! I was just looking for some flowers. The other day I was out here I found two or three such pretty violets and a little star-shaped white flower. They were so pretty I thought I would come out and see if I could find any more. I am always looking for flowers. I love them so. And it's surprising how many pretty flowers you can find in the grass if you really look for them."

"Who but you would think of coming out such a morning as this looking around almost in the mud for flowers?"

"Well, you know, Maria, some pretty flowers grow in muddy soil. You can find them there if you look."

"Eliza, I guess the difference between you and me is that you see the flowers and I see only the mud."

Little Miss Eliza laughed softly at this and said: "It's so much better to look for the flowers than the mud, Maria. I forget all about the clouds and the rain when I come out to look for the flowers."

Happy the young person who starts out in life looking only for flowers and unmindful of the shadows. It all depends upon our mental vision and that we can control if we wish.—True Voice.

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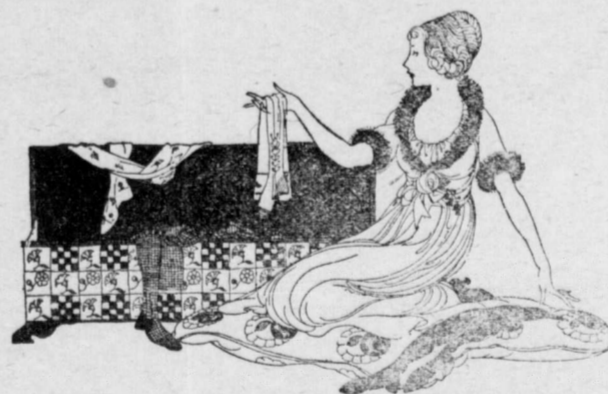
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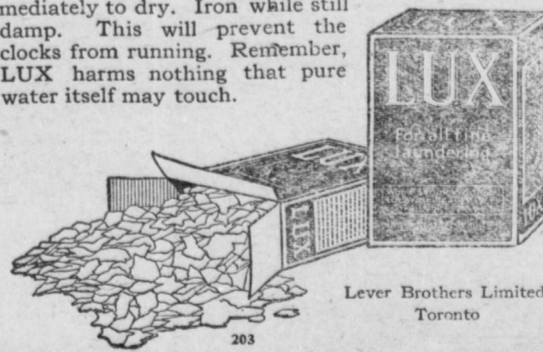
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EIGHT

DOMINIONS IGNORED

GEN. SMUTS ASSERTS BASIC REALITY OF BRITISH COMMONWEALTH

A Reuter message from Pretoria says that General Smuts has issued a long statement in connection with his recent speech on Dominion status at the Commercial Congress banquet at Pretoria, owing to some misunderstanding both of his attitude and the constitutional point which has been raised.

"Dominion status," he says, "is a matter which is not only fundamental for the present critical Irish negotiations but also for the future peace and welfare of the whole British Empire. It was with the larger point of view, and that only, I was concerned in making my original statement."

To make the position of Dominion status clear, General Smuts declares that it is necessary to compare what happened at the Peace Conference with what is now happening in connection with the Disarmament Conference. At Paris the Dominions had all the advantages of recognized individual status and of consultation and mutual support.

"In the British Empire Delegation," he adds, "our individual standing was unquestioned, while our team work made us a really effective force. This is a great precedent, which has settled our international status and which I feel should be followed in future."

"But now, at the first great international Conference called after Paris, the Dominions, despite the Pacific position of three of them, have been simply ignored. At Washington there will only be the British delegation, in which the Dominions as such will not be found. Hence the Empire will not be represented there in its full authority as a group of States, and the full weight of the Empire will not be exerted."

After denying the remarks that he desires to play a "lone hand," General Smuts declares: "I want the Paris precedent to be followed at Washington and at every subsequent conference. I want the British Empire represented through its constituent and equal States; there is no other way of giving it representation."

General Smuts says that he does not intend to strike a jarring note, but merely to stand up for that Dominion status "which to me and I feel sure, to the nations of the Dominions is the reality and the basic constitutional reality of our free Imperial Commonwealth."

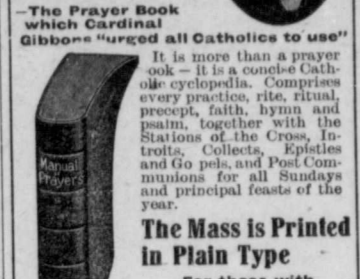
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By all the estimates which the United Hotels Company of America has prepared, the earnings will be not only ample to pay the interest on the Debentures, but there should be a very substantial margin available for dividends upon the Common Stock which is now given as a bonus. For, remember, King Edward Hotel Common Stock (another United Hotels enterprise) is now paying dividends at the rate of 10% per annum, although it, too, was also given away as a bonus three years ago.

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"The Bill will not let in Canadian wheat, but will save to the American farmer the right to raise a bushel of wheat instead of transferring that right to Canada."—Mr. Fordney, in introducing the Fordney Emergency Tariff Bill which has shut millions of dollars worth of Canadian foodstuffs out of the United States market.

"If we are to build up a self-sustaining agriculture here at home, the former must be protected from unfair competition from those countries where agriculture is still being exploited."—President Harding. The very spot chosen to deliver this speech—Minnesota—shows that Harding had the Canadian North-West in mind.

WHILE ties of friendship unite Canada and the United States, the attitude of Uncle Sam is that of "Business First", and Canada cannot and should not hope for any consideration from the United States where the interests of the farmers and business people of that country are involved.

Uncle Sam has built the Fordney Tariff directly against Canadian agriculture, and new additional Tariff proposals are now under consideration to shut out from the United States Canadian goods of every kind.

These measures are due to the insistence of the American farmer that the United States market shall be retained exclusively for him and that the influx of Canadian farm products into that country must cease. They are also due to a like insistence of United States manufacturers and workers, who have seen their country develop tremendously and grow rich under a Protective Tariff, and who believe that a still further increase in Tariff is the only means of assuring continued prosperity.

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Crerar proposes to allow American goods to enter the Canadian market free of duty.

King proposes that the present reasonable Tariff on the products of the American factory and farm shall be greatly reduced, and that the home market of the Canadian farmer and manufacturer alike shall be thrown open to our Southern neighbour, in the face of the permanent tariff now under consideration at Washington, which gives every promise of being even more drastic than the Emergency Tariff so far as our products are concerned.

In view of the attitude of the United States, what folly it is for Crerar and King to propose throwing open the Canadian market to a flood

of both agricultural and manufactured products of the United States when there is not the slightest possibility of any compensative advantage to Canada.

Does any sane Canadian believe that Crerar or King, hat in hand, could persuade the United States Government to completely reverse its Tariff policies and agree to reciprocal trade in face of American public demand for a high protective Tariff?

The people of the United States conduct their affairs and protect themselves by the principle that "Business is business." Why should Canada do otherwise?

Unlike Crerar or King, MEIGHEN stands firm for a reasonable Tariff to protect all our industries — those of the farm, the sea, the mine, the forest, the factory, and for the building up of a bigger and better Canada through the full development of the home market.

FRIENDSHIP WITH THE UNITED STATES? YES, BY ALL MEANS! BUT— let us defend our home market, our industries, our farms, our workmen, our homes by the same methods as are used so effectively against us.

Let us work out our own destiny—that of a strong, self-contained nation within the British Empire group of Nations, courageous, masterful, self-reliant.

Canada Needs Meighen

The National Liberal and Conservative Party Publicity Committee 55