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With God's help I'll prove, myself worthy of the sacrifice you made for me, Mrs. Breen," the lad had promised her in husky tones on the day he came to thank her for his redemption; and, much to Sheila's pride and satisfaction, he kept his word like a man.

When the end came and she lay down to die, her thoughts fixed on the great God above and her soul at peace with all the world, she turned from her prayers to send a last loving message of encourage-ment to her big boy, Willie.

A white marble cross marks the spot where simple, saintly Sheila Breen lies, and every year a suc-cessful business-man makes a pil-grimage to the little hillside churchyard to kneel and pray by the grave-side of the staunch friend who had saved him from ruin. — Mary T. McKenna, in The Irish World.

FOUR LECTURES ON McGEE

By REV. JOHN J. O'GORMAN, D. C. L. Copyrighted

> LECTURE I :- McGEE THE IRISHMAN (CONTINUED)

FINAL WORK FOR IRELAND

The defeat of Fenianism in Canada was not by any means McGee's only service to the Irish race during the last decade of his life. To this period belongs not merely some of his finest Irish poetry but also his longest prose work, namely, his "Popular History of Ireland." The Young Irelanders realized the need of a well written discontinuation. digest of Irish history which would put the story of their land before their contemporaries. It had been one of the dreams of McGee's life to write such a book and while in Montreal he was far removed from the sources he would have liked to consult, he had sufficient leisure and peace of mind to undertake and complete the task. McGee's history of Ireland ranks with MacGeoghe gan's history of Ireland, written in French in the eighteenth century as one of the best digests of Irish history which had until that time been published. Twenty five years after his death it was still used as a text-book in Ireland for the Inter-mediate Schools. In 1866, as already mentioned, he published the pam-phlet entitled "The Irish Position in British and Republican North America." Even in 1867, busy as he was with the question of Canadian Confederation, McGee did not neglect an opportunity of helping his native land. When in London in February, 1867, in connection with the Canadian Confederation, he wrote both the Prime Minister, Derby, and the Chancellor of the Exchequer, Disraeli, suggesting: (Cited from J. J. McGee's Remin-

"You should refer the whole State of Ireland to a royal Commission of a limited number of Irish Gentlemen of the first character and of local distinction and popularity-nine or seven or five, Catholics and Protestants proportionately. The Royal letters should hold out the hope that if their recommendations were such as could be adopted, they would be made the basis of future Imperial

waste paper basket the admirable report of that Commission. Had that report been adopted, England would have been spared the shame of the Black and Tans and Ireland the horror of a civil war. In his last public speech on the Irish questast public speech on the Irish question delivered on St. Patrick's Day, 1868, at Ottawa, but a month before his death, McGee appealed publicly for justice to Ireland. After mentioning the personal appeals which he had made to British statesmen, he uttered words which re-echoed in the British House of Commons:

"I will only say farther on the subject of Ireland, that I claim the right to love and serve her, and her sons in Canada, in my own way, which is not by either approval or connivance with enterprises my reason condemns as futile in their conception and my heart rejects as criminal in their consequences. Before I close, Mr. Mayor, permit me to add one thing more. Speaking from this place—the capital of British America—in this presence before so many of the most honored public men in British America—let me venture again to say, in the name of British America—to the statesmen of Great Britain—'Settle for our sakes and your own; for the sake of international peace, settle promptly and generously the social and ecclesiastical condition of Ire-land, on terms to satisfy the majority of the people to be governed. Everyone sees and feels that while England lifts her white cliffs above the waves, she never can suffer a rival Government—a hostile Gov-ernment—to be set up on the other ernment—to be set up on the other side of her; whatever the aspirations for Irish autonomy, the Union is an inexorable political necessity, as inexorable for England as for Ireland; but there is one miraculous agency which has yet to be fully and fairly tried out in Ireland; brute force has failed, proselytism has failed, Anglification has failed; try, if only as a novelty, try national side of the side of the

to hear of Willie Moran's well-being and steady advance in the path of solid virtue.

"With God's help I'll prove my"With God's help I'll prove myor two generations. As a friend of the Imperial connection for Ireland and for Canada—as a friend of continued peace between England and the United States, in which we also are deeply interested—I venture most respectfully to make this suggestion to the rulers of the Empire, and I have to thank the gentlemen of the Emmittee, both Irish Protestants and Irish Catholics, citizens of this city, for having given me a befitting opportunity in which I could offer publicly such a suggestion, with the additional weight of your concurrence. As for us who dwell in Canada, I may say, finally, that in no other way can we better says additional weight of your concur-rence. As for us who dwell in Canada, I may say, finally, that in no other way can we better serve

and lastly, for the opportunity you have afforded me of saying a word in season on behalf of that ancient and illustrious Island, the mere mention of which, especially on the 17th of March, warms the heart of every Irishman, in whatever lati-tude or longitude the day may

dawn, or the stars look down, upon-his political destinies, or his private enjoyment." (The whole speech is the Life of McGee-1868.) It will be noted that in this speech McGee put outside the sphere of practical politics the establishment of a Government in Ireland which would be hostile to England. In his generation, with Fenianism still lingering in Ireland, repeal of the Union was impossible McGee therefore accepted the Union as "an inexorable political necessity and turned his attention to the reforms which could be obtained at once. The logical development of his

thought have been Canadian auton-omy for Ireland, a policy which he

doubtless would have advecated had

ne lived. Two years after McGee's

death the Home Rule party was founded in Dublin. Now, of course, there are people who consider that one is not an orthodox lover of Ireland unless one be a republican—a definition of Irish patriotism which would exclude 99% of the Irishmen who have lived during the past three centuries: for neither Owen Roe, nor Sarsfield, nor the Gaelic poets of the eighteenth century, nor O'Connell, nor the majority of the Young Irelanders, nor the Home Rule Party, nor the Free Staters, considered the acceptance Legislation."

This suggestion, British statesmen hastened to adopt fifty years later—and then threw into the waste paper basket the admirable

Staters, considered the acceptance of a British King as incompatible manner of men the American organizers usually are—seeing the wanton misery they have caused their dupes "at home"—and the dishonor of the people.

Staters, considered the acceptance of a British King as incompatible with the truest Irish nationality. One is true to Ireland if one believes in the Irish Nation and, according dupes "at home"—and the dishonor of orcibly to the minds of the people.

Only a few months ago Mr. D'Arcy to one's opportunities, by truthful word and noble deed, help that Nation to lead her own life in peace and harmony, not merely with England, but with the whole commonwealth of nations which go to make up the civilized world. The political programme will necessarily vary according to circumstances

and honest differences of opinion will exist as to the best means to employ; but the national programme remains the same. McGee, though slandered shamelessly by Irish extremists during the last sixteen years of his life and finally murdered by an irresponsible Irish Canadian Fenian as the result of this campaign of calumny, served Ireland during the brief period of his public life as well as any man of his generation. of his generation.

McGee followed up his St. Patrick's day speech at Ottawa with the following letter (Cited in Clarke's Sketch of the Life of McGee.) to Lord Mayo, a letter which he sealed with the last drop of his blood less than three days later.

later. THE TRUE SECRET OF IRISH CANADIAN

House of Commons, Ottawa, Canada. April 4th, 1868.

My Lord:—During the Irish debate, in the Imperial Parliament, on the 10th day of last month, the report of which has just reached us, you did me the high honor to refer to my public position in this country, and to point your testimony to the loyalty of the Irish inhabitants of Canada, by the use of my humble

I am, My Lord, deeply sensible of

It has forced itself on my mind in that I owe it to Your Lordship, as an eminent Irishman in the Imper-

Canada, I may say, finally, that in other way can we better serve Ireland, than by burying out of sight our old feuds and old factions slight our old feuds and old factions — in mitigating our ancient hereditary enmittles—in proving ourselves good subjects of a good Government, and wise trustees of the equal rights we enjoy here, civil and religious. The best argument we here can make for Ireland, is to enable friendly observers at home to say 'See how well Irishmen get on together in Canada. There they have equal civil and religious rights; there they cheerfully obey just laws, and are ready to die for the rights they enjoy, and the country that is so governed.' Let us put that weapon into the hands of the friends of Ireland at home, and it will be worth all the revolvers that ever were stolen from a Cork gunshop, and all the Republican chemicals that ever were smuggled out of New York. Gentlemen and Mr. Mayor, I again thank you for the three-fold gratification you have afforded me this evening; for your great and undeserved compliment to myself personally; for being allowed to unite with you in this way in a union banquet of Irishican and lastly, for the opportunity you have afforded me of saying a word in season on helpif of that ancient in season on helpif of the three thelpiful that the country in se tors in town or country. In the city I represent, (Montreal,) their As a general rule—an almost unexceptional rule—both classes, in

town and country, while ardently and unmistakably Irish, are, at the same time as loyal to British American institutions, as thoroughly content with the Government under which they live—the Imperial con-nection included—as any other porhis political destinies, or his private enjoyment." (The whole speech is given in Clarke's Short Sketch of Members of the Parliament and the Government of this country for some years past, I have felt it to be my first duty to strengthen and extend this patriotic spirit, for their own good and the good of our adopted country; and doing so I have felt bound necessarily to resist and combat the invidious and incessant efforts to the contrary of the secret Irish societies established during the civil war, at New York. When those societies have given you so much trouble even on your side of the Atlantic, Your Lordship may imagine what efforts they must put forth in these British provinces, one-third Irish, and within one day's reach of their headquarters.

Our countrymen in Canada, My Lord, do not so much regard the American Fenian leaders as enemies of England, but rather as enemies of Canada, and enemies of Ireland. We see in them not so much regula-tors of Irish wrongs, as impediments to Irish wrongs, as impediments to Ireland's reconstruction.

Those of us who are Catholics, living in and by our holy faith, add to this political hostility towards to this political hostility towards Fenianism, a rooted horror of all secret societies, so frequently condemned and anathematized by the they have brought on the Irish name everywhere—the very sound of Fenianism is detested with us.

save and except by a few character-less desperadoes among the floating population of our principal cities.

Everything our emigrants find in Canada is very unlike everything they left behind them in Ireland. We have here no established selves whether a state of We have here no established Church, no system of tenancy at will, no Poor Laws, nor any need of them. We have instead, complete religious equality among all our churches, a general acquisition of property as the reward of well-directed industry, the fullest local control of our own resources and revenues; our collegiate and primdirected industry,
control of our own resources
revenues; our collegiate and primary education; our public works;
phosis effected on the mind or a
given and courts of
justice. Therefore it is, My Lord,
we are loyal to the Queen in Canada, and well content as well as
with the government of

with the government of

He thinks and speaks of Ireland as
he thinks and spoke of her before.

Sneaking from this place,

recent experience, to make the application of this example, or so much of it as can be applied, to the very different condition of Ireland. very different condition of Ireland. I but state the facts of the Irish position in these provinces, for Your Lordship's meditation as an Imperial adviser of the Crown, as I have already had the honour to do more fully, last year, while in London, to your illustrious late leader, the Earl of Derby, and in 1885, when in Dublin, to Lord Kimberley, then Lord Lieutenant. then Lord Lieutenant.

I must not, however, assume that the passing notice with which Your Lordship honored me in the late tions for Irish autonomy, the Union is an inexorable political necessity, as inexorable for England as for Irish and of the just tribute you lous agency which has yet to be fully and fairly tried out in Ireland; but the force has failed, proselytism has failed, Anglification has failed; try, if only as a novelty, try patity, and thoroughly statesmen of ently and fairly tribute you handsome manner in which you have the very handsome manner in which you then spoke of myself personally; and of the just tribute you all the grounds above stated, a littude your valuable time; but I felt, on all the grounds above stated, a strong prompting to explain frankly to Your Lordship the true secret of Irish Canadian loyalty. We are feel that I take an ill way of showing my gratitude by inflicting on you this letter.

practice. Were it otherwise, Empire, the miraculous agency of would be otherwise. I have the honor to be, Your Lordship's obliged and obedi-

THOMAS D'ARCY MCGEE,

One of the Members of the City of Montreal in the Canadian Parlia-

the Right Hon. the Earl of Mayo, etc., etc., Chief Secretary for Ireland, Dublin.

GLADSTONE THE HEIR OF MCGEE'S McGee's appeals to the British statesman were not in vain. It is true that the disestablishment of the Irish Protestant Church and the Land Act of 1870 are usually considered as a by-product of the Fenian disturbance. The argument runs thus: Had Fenianism not shown that there were Irish grievances, there would have been no ances, there would have be-remedial legislation. This argu-ment is a case of the old fallacy of post hoc, ergo propter hoc. If it were valid, remedial legislation '98 and not have been foreseen in 1868. should also have followed '98 and '48. Indeed Hayden-Moonan in their standard Short History of the Irish people are frankly puzzled as to why "the British Government selected the Irish Church Establish ment as the first grievance to be attacked," for "its selection was certainly not due to any special insistence then of the Irish themselves on this particular point. (p. 515.) The answer is a simple one and it was given by Gladstone himself. It was due, not primarily to the Fenian fizzle, but largely to the example and request of Thomas D'Arcy McGee, that the Protestant State Church was disestablished in Ireland and the Land Act of 1870

was passed. McGee had outlined these two necessary reforms in a

within an ace of exposing himself.
That was the character of Mr.
D'Arcy McGee. He went to Canada.
Canada is under the sway of the
same beloved Queen. In what does
Canada differ from the United
Kingdom? Canada has a free
Parliament and so have we better

Parliament, and so have we; but

Canada has got just laws regulating the tenure of the land on which the people depend for subsistence; and

Canada has not got installed and

enthroned in exclusive privileges the Church of a small minority. It was said of old that men who

you his testimony, for they are words more significant and more

forcibly to the minds of the people Only a few months ago Mr. D'Arcy McGee spoke as follows at a public

festival given to himself and his colleague at Ottawa. Speaking of

selves whether a state of society which enables all to meet as we do

in this manner, with the fullest feeling of equal rights and the strongest sense of equal duties of

our common country, is not a state of society, a condition of things, a system of laws, and a frame of self-

he thinks and spoke of her before. He says: 'Speaking from this place, the Capital of British America, in this presence before so many of the

honored men of British America, let me venture again to say in the name of British America, to the statesmen of Great Britain, settle

for our sakes and your own, for the sake of international peace, settle

promptly and generously the social and ecclesiastical condition of Ire-

land on terms to satisfy the major-ity of the people to be governed. Every one sees and feels that while England lifts her white cliffs above

the waves, she never can suffer a rival government, to be set up on the other side of her. Whatever the aspiration of the Irish for

letter published in the Montreal Gazette, January, 1867. Glad-stone's words are, or should be of these two were killed and the third was wounded. No monument has yet been erected to D'Arcy McGee as an Irish patriot. Yet he well deserves to be remembered in his native land. For a quarter of a century—the whole period of his manhood—D'Arca McGee correct for the land. historic. They are quoted by the first biographer of McGee, Henry J. O'C. Clarke, in 1868, but curiously enough are entirely ignored McGee's latest biographer M Skelton. Gladstone spoke as fol-D'Arcy McGee served faithfully the "Now, go with me across the Canadian border and look for a few Irish at home and abroad with that hardest of all labour, brain labour. Even those who have forgotten his existence have benefitted by his minutes to the state of the Irishmen in Canada; and here, instead of referring to lengthened and various documents, I will quote the words but of a single witness. Possibly the name may be known to you I am going to mention; it is the name of Mr. D'Arcy McGee, a gentleman who I believe, was well known in service. Irish historians will do justice to his memory. In the words of the McGee Centenary article in the Cork Weekly Examiner, he was a "fascinating genius, who in ballad, essay, lecture and book, zealously devoted himself to who I believe, was well known in Ireland during so much of his life as he passed there as one of the the freedom and glory of the Irish (Cork Weekly Examiner, most vehement of Irish patriots, and as one of those who either exposed himself on that account to the penalties of the law, or else was

April 25th, 1925.) TO BE CONTINUED

equal and exact justice for one two generations.' Gentlemen,

added a melancholy dignity and a greater augmentation of weight

and force to the impressive senti-ments which he has uttered. It is

in pursuance of these opinions that we have proposed to parliament the policy on which you have to pass your judgment."

AFTER FIFTY YEARS

Irish people and the British Parlia-ment followed on the whole the programme of constitutional and

friendly settlement of Irish griev-

ances advocated by McGee. Then in the second decade of the twen-tieth century began a new chapter

of the world's history, which could

is nevertheless significant that while McGee's Irish policy of 1868

did not stand the strain of the Larne Gunrunning and Easter Week and the Black and Tans, McGee's Irish Canadian policy did

not require to be, and was not abandoned. The 50,000 Irish Cath-

overseas military forces of Canada

many proofs that Canadians of Irish

birth or descent are second to none

in their allegiance to this Dominion

and to the English Crown which

holds us in union and partnership with our sister nations of the Bri-

tannic Commonwealth. It is sigthat among those

enlisted in Ottawa were three nephews of Thomas D'Arcy McGee;

olic Canadian volunteers in

For the next two score years, the

your judgment.

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wish to impress on the minds of the people of England this advice of Mr. D'Arcy McGee. Since those words were uttered the man from of the Poor Souls whose mouth they proceeded has been removed from this lower Four High Masses Every Week for Living and Deceased Members

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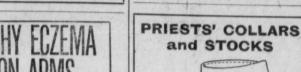
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