"I supposed you made lots of "It sounds a lot by the week, but when you have to have a purse in your hand everywhere you turn, it is soon gone. Carfare, papers, laundry, clothes, lunches, board—

why, it's gone before it's earned."
"Then, why don't you come back
and teach?" Dot's eyes held an
amazed expression and the dreams amazed expression and the dreams of the golden city were dissolving.

"How can I? Don't you remember I left when I finished grammar school? If I'd stayed with the rest of you I could be teaching around there now and drawing my good money for work that is really play. You know all the people play. You know all the people, and they are all good to you—here—" she broke off and fell to rubbing the soiled blouse fiercely, as though trying to rub her way back to the country.

to the country.

Dot remained one week. She worked in the crowded basement, worked in the crowded basement, selling pots and kettles and rushing up to the lockers with the rest to have her time-card punched before she could get her wraps to go for a tasteless, costly bite of luncheon, where she had to stand in line to get a chance at a seat. She clung to swaying straps in cold streetcars, and reached the boarding-house to sit down to a scanty, badly-cooked meal with a worried and cross landlady presiding.

and cross landlady presiding.

Just before the end of the Christmas holidays a small blue-suited figure, laden down with packages, descended the car-steps and landed radiantly in the arms of the fur-

coated man waiting.
"Dot, you can't believe how we've missed you! We were so afraid you'd love the city so much that—"Dot laughed. "Say, I never want to see a city again! I suppose they've hird a new teacher?" I hate to think of any one else sitting at my desk and—"
Her father helped her into the

tall buggy and fitted the packages in neatly. "Why, no! Old Bentley in neatly. "Why, no! Old Bentley wanted me to write and ask you to come back, but I didn't think there was any use; I wanted you to be contented, and I thought if you stayed away until you got homesick

She squeezed the big sleeve gaily. "Oh, father, how glad I am, and how nice you look! I thought the city would be a golden place, with resea and music." with roses and music-

The big man looked down at her intently, but the young face retained the radiant freshness of youth and his mouth relaxed; and used adjectives with reckless

golden dreamland is where home is
—home and your folks—" the
homely word "folks" lingered
softly on the sweet childish mouth.
"There's Shep," she waved her
hand to the dog barking a welcome, "and the Smith boys are fighting again! I hope Ma has some dough-

"Did you sell any of your pic-res?" asked Mrs. Gray, who had noticed the portfolio.
"No," Dot smiled radiantly

"No," Dot smiled radiantly back, "but I saw some real paint-ings at the Art Institute."

Up in her cold little bedroom Dot looked angrily at a fat red volume with ornate traceries in gold. "You may be a best-seller, but you don't know much," she said, half aloud, "I'm going to take you down and put you in the stove. I've found the place of golden dreams alone—

FOUR LECTURES ON

By Rev. John J. O'GORMAN, D. C. L.

LECTURE TWO.-McGEE THE CATHOLIC LAY APOSTLE THE IRISH IMMIGRANTS AND THE

In his final lecture on the actual relations between America and Ireland, after showing that the balance of material gain was on the side of America, McGee deals with the religious advantage to the republic of this conversions. republic of this enormous immigra-tion and prophesies to the Know-nothings the inevitable failure of

their persecution.

"By the census of 1850, the whole number of what are called 'communicants' of all our churches does not exceed six million, of whom within a fraction of two million are set down as Roman Catholics. If these statistics are anything near the mark, one third of all the professed believers in Christianity in this republic are Catholics. Even if men do not regard this fact with Catholic eyes, they cannot in reason deny that religion is necessary for us all; that, especially where the their persecution. us all; that, especially where the civil power is weak, the moral force ought to be strong; that the strength of moral force lies in exact dogmas and positive principles; that, therefore, whatever occasion has added two million of positive believers to the population of this republic, has conferred on it a benefit and a blessing, 'better than gold—yea, than fine gold.' Looking at it merely as a social agent, the Church in America is of the utmost importance. To her appertains the science of theology—the soul that originally informed the framework of our civilization. Her doctrine is a system within which the grandest intellects have found ample range; has added two million of positive

passion or fashion of the hour. As an outrage without feeling his a mistress of philosophy, as a bulblood boil, and his arm erect itself wark of order, as a stay of law, the to strike the ferocious midnight

"To us it is the church of our fathers, the church of our exile, the church of our children. It is poetry, it is history, it is art, it is society, it is truth itself. No wonder then, that every attack upon it sounds in our ears as a profanation; no wonder we should prefer to bear every plan or execute rather than for one moment to doubt or deny that holy

"To others of our fellow-citizens,

what we so honor is detestable what we so love to contemplate is to them an eyesore and an ulcer; what we venerate as immaculate they stigmatize as adulterous. It s very certain that such opposite beliefs cannot co-exist without collision. There will be, there must be, collisions. There is only one way to avoid them—for either party to affect a dishonest indifference to dogma, a criminal impartiality between truth and falsehood. This, I trust, neither of us shall do. But then, how can we avoid coming into collision with our fellow citizens? I repeat, we cannot always avoid it. No manly man, not to say sincere Christian, can pass through the world without conflicts of opinion and used adjectives with reckless and belief. From boyhood to old age we all have such battles to fight; but there is no necessity among men, members of the same commonwealth, that they should be physical battles. So long as we discharge our duties to the State, who has any right to arraign us in the name of the State? Neither has the State itself any right to arraign us in the name of religion; for the American State is of no religion, As to our public conduct, we challenge inquiry and comparison; as to our private conscience we permit no private conscience, we permit no

at present to try the experiment of a popular persecution of Catholics, by his own Archbishop of New York if the voice of reason still could reach them, I would say, Go down Chatham Street. Godown Chatham Street, and observe its Jewish inhabitants. There is a race which has stood the persecutions of eighteen centuries; yet their numbers today are said to be the same as they were at their dispersion, and half the thrones of the world are their mortgaged chattels. Has persecu-tion converted the Jew? And is the Christian with so many addi-tional sources of spiritual strength—is he likely to yield before it?

"Look to a more modern instance. For three hundred years the exclusively Protestant government of Great Britain persecuted the Irish, Scotch, and English Catholics. It Scotch, and English Catholics. It stripped them naked of every right; it confiscated their lands, seized their churches, closed their schools, treated them as outlaws in their own land. With what result? After three hundred years of an experiment, carried on with a diabolical tenæity and skill, the rusted chains gave way; their greatest soldier declared the sword could not avail; their subtlest statesman renounced all hope in intrigue or intimidation. So, in the year 1829, a strong man from the west, by name O'Connell, pushed apart the doors of the British senate, and ushered the Catholics of that empire into their long-vacant seats.

M'GEE AND SEPARATE SCHOOLS The only history which deals specifically with the subject of the Separate Schools in Upper Canada is "Legislation and History of Separate Schools in Upper Canada" by Dr. J. George Hodgins (Toronto: William Briggs, 1897). Like his chief, Rev. Dr. Ryerson, a Methodist minister who was the educational Czar of Upper Canada when Separate schools received their improved legislative status and constitutional guarantees, Dr. Hodgins cordially hated Separate schools. His history is a very unfair and quite unreliable one. His reference to T. D. McGee's position as regards the finality of the Act of 1863 is a deliberate garbling of the catholics of that empire into their long-vacant seats.

Catholics of that empire into their long-vacant seats.

"What do the present conspirators against their Catholic fellow-citizens hope to gain by persecution? Did the burning of the Philadelphia churches injure it in that city? Will the sack and sacrilege of Newark injure most—those who committed, or those who suffered, the wrong? Will that dreadful scene the other night at Ellsworth change the tenets of any Catholic? That was the scene to stir the most lukewarm blood, when a hundred armed ruffians stole in the darkness Newark injure most—those who suffered, it merely as a social agent, the Church in America is of the utmost importance. To her appertains the science of theology—the soul that originally informed the framework of our civilization. Her doctrine is a system within which the grandest intellects have found ample range; her spirit is one of true progress and real conservatism; one which looks to truth, and not to popularity; to all time, and not to the

wark of order, as a tay of law, the Catholic Church is socially the most important of all religious institutions to the peace and harmony of this confederation. Its silent power attracts to it all studious minds; and, by attraction or repulsion, its presence is felt in every pulse and at every pore of American society.

"To us Catholics it is much more than a great social institution. It is the pillar and ground of truth. It is the work of God, and partakes of the attributes of its Author. Its decrees are justice itself, its mercy inexhaustible, its love inexpressible, its glory incemprehensible. All other institutions which exist on earth the soul of man can fathom without fear; but this divine foundation is strike the ferocious midnight to strike

religious activity they have pushed their personal fortunes, becoming citizens, and insisting on their civil rights. This people, so long op-pressed at home show some boldness here in pretending to any political cious. Tell us, ye professors of equality, ye apostles of progress, is this your progress, is this your equality? If so, give me the undis-

Catholic History of North America' tion, perore it duce any measure affecting education activities of McGee in the United States in the fifties. Weekly assumed, it was evident he considered himself the dictator of the advantional department of the he sent forth his newspaper, The American Celt, with his inspiring and educative editorials; and each season he lectured up and down the country on Catholic and cultural subjects. To this period belong also his other Catholic historical works: "The History of the Attempts to Establish the Protestant Refermation in Ireland and the Successful Period that Period Successful Period to the Period Successful Pe Successful Resistance of that People" and his "Life of Bishop Maginn." His efforts in favour of Irish colonization in the Western States, which culminated in the Buffalo convention of 1856 must be included convention of 1856, must be included also under his Catholic activities of this period. In spite of these great achievements he was not happy in the United States. The bigotry of Knownothingism in a country that boasted of it's liberty, tried McGee's patience; the never-ceasing private conscience, we permit no human power to sit as umpire there. We shall worship, and pray, and teach our children, and choose our translation of the Scriptures, and endow our church, as conscience dictates; and not all the forces of earth and hell combined can compel us to the contrary.

McGee's patience; the never-ceasing slanders hurled at his head by Irish Revolutionists, who could not understand why McGee preached that ireland needed some more practical and Christian assistance than the transatlantic chanting of revolutionary hymns of hate and almost out of the party by the Prime Minister, John Sandfield McDonald, a private Bill in accordance with the above mentioned arrangement was introduced by R. W. Scott, a Catholic member from Ottawa. After its favourable clauses had been sufficiently pared down to suit the Reypoor Irish Catholic emigrants out of the cellars and sewers of the East onto the farms of the West, discouronto the farms of the West, discouraged him. So in 1857, in answer to a pressing invitation from far-seeing Irish Catholic Canadians, he moved to Canada. Here a new and different task awaited him. As a Canadian Lay Apostle of the Church, McGee helped to perfect and protect the Catholic Separate Common School System in Upper Canada and, by a marvelous crusade Canada and, by a marvelous crusade in favour of Christian conciliation, largely contributed to the lessening of bigotry and hatred. McGee's migration to Canada was certainly providential.

M'GEE AND SEPARATE SCHOOLS

with Separate school bills because it would never consent to pass an Act which was satisfactory to the Upper Canada Catholic minority. The following extracts from the carefully written chapter on the Separate school question in the Life of Archbishop Lynch by H. C. McKeown, will serve to illustrate this fact. After referring to the School Acts of 1841, 1843, 1846, 1850 and 1853 he continues as

The chief difficulty in establishing Separate schools was caused by the antagonism of the Chief Supersoul of man can fathom without fear; but this divine foundation is rooted in the eternal tides; and he who seeks with his paltry plummet to fathom them, seeks confusion and his own shame. It partakes, even in space, of the magnificence of its Maker. The morning sun, as he steps forth out of his chamber in the east, salutes it, first of earthly objects; and the noonday sun looks down and cries 'Lo, it is here also l' and the evening sun, as he passes away into the farthest west, lingers a while upon its turrets, and nave a parting visit to its integers and the nave and cries 'Lo, its here also l' and the evening sun, as he passes away into the farthest west, lingers a while upon its turrets, and nave a parting visit to its intendent of Education, Rev. Egerton Ryerson. This gentleman for many years practically directed the policy of the Government in educapossessed by the Protestants of Lower Canada, and that, equitably, they were entitled to Separate schools, yet he thought that by rendering their establishment difficult, the idea would, in time, be abandoned. Mr. Ryerson considered existence. Some Americans take offense at their presumption in this respect—'they were a subject class in Great Britain, and ought to be so here;' it is very well for them to be remitted to eat their pudding in wrong the passions of the mob can permitted to eat their pudding in prove destructive to the entire plan or execute rather than for one peace; to claim equality is auda-school system. It was with this

school system. It was with this gentleman that the Catholic bishops were obliged to contend for years; it was against his powerful influequality? It so, give me the undisguised tyrant, who acts as he speaks and speaks before he strikes, instead of such mobs as would fain make themselves our masters.

"Here I may well close. Whoever lives to see the end of this century may be in a position to finish in the second section of the Separate school provisions of the Unper Canada School ence that every amendment to the School Act had to be carried; it was tury may be in a position to finish the subject." (ibid. pp. 149-154.)
It must be remembered that 'The Catholic History of North America' tion, before it might dare to Act. Every government was obliged to reckon on his influence or opposi-tion, before it might dare to intro-

educational department of the government." The series of half-hearted amend-

ments to the Separate Schools Act continued. One such was passed in 1857 and the Conservative government was pledged to pass another in 1858, which was McGee's first session in Parliament. The pledge, however, was not kept. The Conservative government were retained in power but they failed to introduce the promised measure. In 1862 they gave way to a Liberal government in which McGee was a Cabinet Minister. The most that McGee could obtain from them was a promise that they would support ber. Early in the session of 1863 when McGee had been crowded out of the Cabinet and almost out of the party by the Prime Minister, John Sandfield McDonald, a private Bill in accordance with the above mentioned arrangement was introduced. ciently pared down to suit the Reverend Superintendent of Education, Dr. Ryerson, it was accepted by the Bishops as the best they could get under the circumstances. The lead-ing Catholic newspaper of Ontario, the Canadian Freeman of Toronto, of which McGee was one of the founders, expressly declared that they accepted the Bill as a partial recognition of Catholic educational rights. It was then that Thomas D'Arcy McGee realized that now was the time that the Bill must pass the Legislature and by a masterly oration he convinced a very large number of the members of his party to vote in favour of the Bill.

This speech is such an admirable presentation of McGee's views on the subject of Catholic education and such an important example of his ability to handle a difficult subhis ability to handle a difficult subject in a none too friendly Parliament, that we here give the speech in full. It will be noted how careful McGee is on the very important question of the "finality of this Bill." In the earlier part of his Speech he points out what is yet required to make the Speech required to make the Separate schools as efficient as the Common schools, namely, a Separate Normal

school and a regular system of inspection; and he naturally is ready to have the bill amended so as to include these rights. Next he shows that the Lower Canada Act in favour of the Dissentient Protestant schools "was a model of liberality not equalled by the Bill before the House" and adds

bible-reading, very often practically Protestant schools. We have, therefore, the curious history of a Parliament which was forever bothered will be no passes unmutilated. I will be no party to re-opening the subjectither in the House or in the country.

> It will be noticed that McGee promised not to re-open the ques-tion; if however the Protestants of Lower Canada re-opened the ques-tion and demanded additional educational facilities, that left McGee free to demand equal rights for the Catholics of Upper Canada, in accordance with the principle which he laid down in the beginning of his speech. When therefore the Protestant minority in Lower Canada reopened the question by demanding further rights in 1866, McGee quite consistently claimed that equal educonsistently claimed that equal edu-cational rights be given the Cath-olic minority in Upper Canada. Before continuing the history of this question of the so-called "final-ity" of the Act of '63, it is best to place McGee's complete speech before the reader. His masterly treatment of the question of the priest in politics is not one of the least of the merits of this remarkable speech. The speech is here reproduced as reprinted by Mr. J. J. McGee in a pamphlet published in

> > TO BE CONTINUED

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