

FOUR LECTURES ON McGEE

By REV. JOHN J. O'GORMAN, D. C. L.
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LECTURE TWO.—MCGEE THE CATHOLIC LAY APOSTLE

CHRISTIAN INSTITUTIONS

Thomas D'Arcy McGee was one of the greatest lay apostles that God raised up in His Church in the nineteenth century. Great as were his services to the Irish race and the Canadian nation, they were not greater than his service to Catholic truth and Catholic charity. McGee's career as an Irish patriot—his unselfish and inspiring deeds as a Young Irelander in the forties, as a literary sentinel of the Irish Americans in the fifties and as a prudent guide of the Irish Canadians in the sixties—is, despite certain omissions, on the whole faithfully chronicled by Mrs. Isabel Skelton in her recent "Life of McGee." Moreover Sir Charles Gavan Duffy testifies to the services he rendered as an historian, poet, orator, secretary, politician, and revolutionist from 1846 to 1848; Mrs. James Sadlier bears testimony as brief as it is valuable to McGee's twelve years of arduous and fruitful labor amid the Irish of the United States; while Archbishop Connelly, Father (afterward Bishop) O'Farrell and Henry J. O'Clarke record with becoming pride how faithfully he served the Irish both at home and abroad during the Canadian decade of his life. These last five are contemporary witnesses who knew McGee intimately and were able to appreciate what he did. There is also another witness which cannot be gainsaid, McGee's own Irish writings: his hundred Irish poems, his six Irish histories, his thousand newspaper articles and his numerous though imperfectly published Irish lectures and speeches. McGee's career as a Canadian statesman is now also widely known. If, in spite of what Fennings Taylor, W. A. Foster and E. R. Cameron published, McGee could be practically ignored by Canadian historians and high forgotten by the Canadian people till a couple of years ago, his deeds as a Canadian statesman have at last entered into the public national record. His statue on Parliament Hill, his picture as a prophet of Canadian nationality by Professor Harvey, the record of his achievements as a Canadian legislator by Professor Brady and by Mrs. Skelton and the official tributes paid him by Canadian statesmen on the occasion of the Centennial of his birth, these are a tardy but emphatic justification of his Canadian career. His own collected edition of his British American "Speeches and Addresses" will long serve to enlighten and inspire Canadian patriotism.

On the other hand, McGee's career as a Catholic Lay Apostle has not yet been adequately treated. The very unsatisfactory article on him in the Catholic Encyclopedia entirely ignores his work for Catholicity. Well may we say of him with Sir Charles Gavan Duffy: "No man ever had distinguished gifts more grudgingly admitted." The hour however has at last come for justice to be paid to McGee, not only as an Irishman, not only as a Canadian, but also as a Catholic. During McGee's centenary celebrated in Ottawa, 13th April, 1925, when so much was rightly heard of what he did for Ireland and for Canada, nothing was said of what he did for the Catholic Church. That the Centenary might not pass without a public tribute also to this all important aspect of his life, the present writer drafted the following resolution which was immediately passed by Ottawa Council Knights of Columbus and published in the press.

"Whereas, one hundred years ago yesterday, April 13, 1825, Thomas D'Arcy McGee was born in Carlingford, Ireland, and, fifty-seven years ago yesterday, was buried in Montreal, Canada.

"Whereas, last night in the Capital of this Dominion, the leading Canadian statesmen, irrespective of ancestral nationality, maternal language and religious belief, united to extol McGee's deeds as an Irish patriot and Canadian nation builder, thus giving an official recognition long due to the invaluable services unselfishly rendered by an outstanding genius;

"Whereas, a national gathering such as that last night, being necessarily composed, as is this nation, of men of different religious beliefs, could not make more than a passing reference to McGee's contribution to the progress of Catholicity;

"And whereas this Centenary of McGee would be incomplete if some corporate expression of gratitude were not uttered in praise of his singularly fruitful Catholic lay apostleship;

"Therefore be it resolved, that Ottawa Council No. 485, of the Knights of Columbus, an assembly of Catholic gentlemen of the city in which McGee died, and of the Capital of the Dominion of which he was the most zealous prophet, feels it an imperative duty and an exalted privilege, publicly to proclaim that the services which Thomas D'Arcy McGee rendered to the Irish race and the Canadian nation, were not greater than the services which he rendered to Catholic truth and Catholic charity; that from the year 1852, when he embarked on his career as a Catholic leader, till the hour of his

tragic death, he devoted the marvelous powers of his oratory, the tireless ministry of his pen, the constructive genius of his statesmanship and the magnificent qualities of his Christian character to the defence of Catholic truth and diffusion of Catholic charity; as is witnessed, first by his work as the literary lay sentinel of the Catholics of the United States during the dark days of Know-nothingism; secondly, by his career as the parliamentary leader of the Catholics of English speaking British North America during the decade when the Confederation of the Provinces was effected, a career which resulted in constitutional guarantees for Catholic Separate schools being inscribed in the Constitution of our Dominion; thirdly, by his activity as a peacemaker, as a preacher of the beauty and all-embracing scope of Christian charity, an activity which undermined the forces of bigotry, hatred and dissension and did much to bring internal peace to our native land; and finally, by his Christian resignation on the eve of his death, when his few faults were atoned for by bitter suffering of mind and body, his marvelous intellect was enriched by profound meditation on the eternal truths of the Faith and his supernatural life was preserved unto eternity by that Paschal Communion which became his Viaticum.

"Be it further resolved, that this Council considers it the duty of its members to familiarize themselves with the life of this noble knight errant of Catholicity, who served his God with humility, his native land with undying affection, the country of his adoption with all the wisdom and force of his maturity, and his fellowmen of every race and creed on this globe with an all-embracing charity."

Briefly to give a general view of McGee as a Catholic Lay Apostle it is best to begin first by giving his Professor of Faith which he published in his newspaper "The American Celt" in August, 1852, when he formally embarked on his apostolate; next to indicate by extracts from his own lectures, speeches, and books how ably he defended both as an historian and as a politician the necessity of Catholic truth; and finally to show how both by word and deed he labored for the diffusion of Catholic charity. It is obvious that this lecture on McGee the Catholic Lay Apostle will be read with less sympathy and understanding by Protestants than by Catholics. Those who do not possess the divine gift of the orthodox Christian faith in its entirety, fail to realize that the Catholic Church is the religious society through which Jesus Christ, the Incarnate Son of God, teaches and sanctifies mankind. Those who listen to a person speaking a language with which they are not acquainted hear sounds which to them signify nothing. McGee's principal biographer, Mrs. Isabel Skelton, is in somewhat of this position when she attempts to appraise McGee's religious apologetics. To her it is "a paradoxical jargon" which is limited, unreal and sentimental. (Life of Thomas D'Arcy McGee, pp. 192, 194.) She devotes several pages to this subject which show a misunderstanding and misjudgment of McGee's religious position. (I. c. 189-197.) The only really important study of this subject which has yet appeared is found in the biographical sketch which Mrs. J. Sadlier prefixed to her edition of "The Poems of Thomas D'Arcy McGee." Here it may be remarked that all recent biographers have borrowed very extensively from Mrs. Sadlier without sufficiently calling attention to that fact. While Mrs. Sadlier's sketch is brief, it is the best picture of McGee's life given by a contemporary. She knew McGee intimately and described him admirably. It is due to her that McGee's "Profession of Faith," as it may be described, has been preserved from oblivion. She thus records it:

A PROFESSOR OF TRUTH
"It was in the August of 1852 that he addressed, through the columns of the Celt, a 'Letter to a Friend' on what he aptly styled 'The recent Conspiracy against the Peace and Existence of Christendom.' This friend, we have reason to think, was the late brilliantly-endowed Thomas F. Meagher. The second paragraph of this remarkable letter reads as follows: 'Let me beg of you, in the sacred name of God, your Author and Redeemer, and in the dear name of Ireland, that you use this interval of exemption from a decided course to review the whole field of European politics, and to bring the proposals of the most conspicuous organs of power and agitators of change in our time to the only test of a Christian—the beam and scales in which St. John saw the angels weighing men, actions, and motives. This standard of right and wrong, a Protestant Christian might say, does not exist in this world; but a Catholic knows better. You are a Catholic. For you there is an exact and inflexible standard, to which nothing is too high and nothing too low which will detect a grain wanting in a pennyweight, or a stone missing from a pyramid. The field of that standard is Christendom—Christ's kingdom—that is, his Church, and the angels of the standard are the bishops and doctors of the Church. Sir, you have been born in the kingdom, and enlisted as a soldier under the standard, and you are bound to bring all

that concerns the one to be weighed and measured by the other."

After speaking then at some length of the investigation of the principles on which that choice ought to be made, the writer goes on to say:

"Permit me, as one who has been over the ground of this inquiry, to tell you what discoveries I made upon it. This I will do as candidly and plainly as if I were dictating a just will and testament, for in this case all plainness is demanded. 'I discovered, at the very outset of the inquiry, my own ignorance. This I discovered in a way which, I trust in God, you will never have to travel—by controversy and bitterness, and sorrow for lost time and wasted opportunities. Had we studied principles in Ireland as devoutly as we did an ideal nationality, I might not now be laboring double times to recover a confidence which my own fault forfeited. But I will say it, for it is necessary to be said, that in Ireland the study of principles is at the lowest ebb. The English literature has been English—that is, Protestant; our politics have been French, or implicit following of O'Connell; and under all this rubbish, the half-forgotten Catechism was the only Christian element in our mental constitution. Since Burke died, politics ceased to be a science in Ireland and in England. The cruel political economy of Adam Smith never had disciples among us; the eloquence of Shiel is not bottomed upon any principle; the ipse dixit of O'Connell could be no substitute, to ardent and awakened intellect, for the satisfying fullness of a Balmes or a Brownson.'"

"Having discovered, by close self-examination, that the reading chiefly of modern books, English and French, gave very superficial and false views of political science, I cheerfully said to myself, 'My friend you are on the wrong track. You think you are know something of human affairs, but you do not. You are ignorant, very ignorant of the primary principles that govern, and must govern, the world. You can put sentences together, but what does that avail you, when perhaps these sentences are but the husks and pods of poisonous seeds? Beware! look to it! You have a soul! What will all the fame of talents avail you, if you lose that? Thus I reasoned with myself, and then, setting my cherished opinions before me, one by one, I tried, judged, and capitally executed every one, save and except those which I found to be compatible with the following doctrines: 'I. That there is a Christendom. 'II. That this Christendom exists by and for the Catholic Church. 'III. That there is, in our own age, one of the most dangerous and general conspiracies against Christendom that the world has yet seen. 'IV. That this conspiracy is aided, abetted, and tolerated by many because of its stolen watchword—'Liberty.' 'V. That it is the highest duty of a 'Catholic man' to go over cheerfully, heartily, and at once, to the side of Christendom—the Catholic side, and to resist with all his might, the conspirators who, under the stolen name of 'Liberty,' make war upon all Christian institutions." (Poems by McGee, edited by Mrs. J. Sadlier, pp. 24-26.)

TO BE CONTINUED

CORDOVA TO ERECT STATUE TO HOSIUS

FIRST ECUMENICAL COUNCIL
INSPIRED TO BE HONORED
By Rev. Manuel Grana
(Madrid Correspondent, N. C. W. C.)

As a fitting termination to the celebrations commemorating the Council of Nicaea, a statue is to be erected in Cordova to Hosius, the soul and inspirer of the first Ecumenical Council and illustrious defender of the faith. A special pilgrimage to be known as the "Hosius Pilgrimage" will be held on this occasion.

The work of this famous Bishop of Cordova, his participation in the projects of Constantine to give freedom to the Church and his influence in the conversion of that monarch are matters of history. Although Cordova numbers among her sons many philosophers, warriors, theologians and poets, she has every cause to dedicate her homage to the most glorious of them all, Bishop Hosius.

It is known that Hosius proposed to Constantine the idea of uniting all the bishops of the Church to settle the religious quarrels of that period and uproot a heresy which was wrecking the very foundations of the Church by denying the divinity of its founder, Jesus Christ. Despite the presence of the great patriarchs of the Orient, the Bishop of Cordova presided over the historic assembly. Hosius must have been at that time seventy-seven years old. His body bore the scars of the torture he had endured through his confession of the faith. It was he who inspired Constantine to issue the edict of Milan conceding liberty to the Church. Humanity owes to him the "Law of Manumission" sanctioned by the Emperor, a law which officially and juridically initiated the abolition of slavery in the Empire. His prestige was universal. The Emperor held him as a councillor and confidant. He was considered the most influential person in the Church.

PERSECUTED BY ARIANS

In Nicaea he formulated the Symbol; he invented the word *omniscience*, *consuetudine* which forever wiped out the fallacies of the Arian heresy. The Arians never forgave him and after the death of Constantine they succeeded in obtaining from Constantine a decree of exile which sent the aged Bishop of Cordova, then in his hundredth year and the sixtieth year of his episcopate, to die in exile in Sirmium, now known as Nitrovitz (Slavonia), far from his beloved homeland in Andalusia. But Arianism had suffered a death wound. The divinity of Jesus Christ was solemnly re-established and Christianity had a Creed, a definite formula for the expression and confession of its faith.

Cordova was unable to keep the body of her bishop, but his memory was not forgotten. The celebration of the Centennial of the Council of Nicaea, so insistently recommended by the Pope, gave Cordova and the whole of Spain an opportunity to pay a debt of gratitude to the illustrious Bishop. The Municipal Council and the authorities of the whole Province accepted with enthusiasm the plans of the present Bishop, Mgr. Munoz. The Governor and the Mayor, the intellectual leaders and the people participated with equal devotion to the realization of the project. One of the most beautiful squares of Cordova, not far from the famous Cathedral, the unique jewel of Arab art, will henceforth be known as the "Plaza de Osio" and on this square the monument will be erected. The Municipality gave the site and the funds have already been raised for the statue.

"HOSIUS PILGRIMAGE"

Another project of Dr. Munoz, the present Bishop of Cordova, is the pilgrimage. Every day of the Holy Year a pilgrimage has left Spain for Rome. The "Hosius Pilgrimage" will have a special character distinguishing it from all the rest. All the good Catholics from the Province of Cordova desiring to gain the Holy Year indulgences in Rome have postponed the pilgrimage which they had planned in order to join the "Hosius Pilgrimage." The idea of this pilgrimage has met with much sympathy and as the prospective pilgrims are many officials, intellectual leaders and industrial men. Every parish of the diocese will send a representative. But the other provinces of Spain are not willing to leave to Cordova the honor of being the only one to celebrate in this way the Council of Nicaea and to pay tribute to Hosius. Since Hosius was the most famous of the prelates who have governed the Church of Spain, the greatest man of the Iberian Peninsula, pilgrims from every part of the country will join the pilgrimage. Not only the Church, but the Universities, the civil authorities, the Army and the municipal governments will be associated in this pilgrimage which will commemorate one of the most solemn moments in the history of Christianity and at the same time celebrate the memory of a great Spanish Bishop who at that time was placed by Providence in leadership. Since the pilgrimage is a tribute to the most famous of all Spanish Bishops, it is expected that the heads of many Sees will accompany it.

SEES FAILURE FOR PROTESTANTISM

MINISTERS STATE THE TREND
TOWARD LIBERALISM WILL
BRING DECAY

"What are the prospects for liberal Protestantism or Protestant modernism in the United States?" asks Dr. S. P. Delany, a minister in the Protestant Episcopal Church, in a recent issue of the American Church Monthly. "Are the views of religion which are taught by such men as Dr. Fostedick and Dr. Coffin likely to displace the orthodox, fundamentalist teachings of such Protestant leaders as Dr. Stratton, Dr. McCartney or Dr. Machen? Are the Protestant denominations to be captured by liberalism?"

"In our humble opinion the days of orthodox Protestantism are numbered. The change will probably not come suddenly. A gradual integration of the older types of Protestantism, whether orthodox or Calvinistic, is now going on before our eyes. The kind of religion is the kind of religion that appeals to the hard headed, soft hearted American business men, who elect and support the ministers in the Presbyterian and Baptist churches. Those who control the purse strings will ultimately determine the creed. At present, no doubt, the majority of the ministers in the leading Protestant denominations are opposed to liberalism—not along the Atlantic seaboard—but in all other parts of the country. But they cannot hold the fort much longer against the assaults of the laity.

TURN TO LIBERALISM

"Most of the prosperous American men of affairs with whom we have talked, who retain any connection with traditional Protestant bodies, believe liberalism in religion. In New York Dr. Fostedick, in their prophet. And he appeals to many other men of wealth and influence. These men cannot see why they should be bothered with dogmatic definitions or denominational distinctions. Practical, sensible, every day religion, they will tell you, is what they want."

"Following the example of Christ in their idea of the Christian life. They cannot see why it should make any difference whether they believe that He was born of a virgin or not, or that He rose from the dead or did not. They would say that the essential thing is that a man should deal justly in business and think straight on all matters of daily living."

DR. FOSTEDICK LEADS THE WAY

"Dr. Fostedick's demand for a new reformation—a sort of reformation of the reformed religion—will doubtless elicit much sympathy from American business men. Mr. Rockefeller heartily approved. The chief thesis of this new reformation is that we should do away with all denominational barriers and return to the simple religion of the Gospel. Away with dogma! Down with theology! Banish the creeds! Make the church broad enough and large hearted enough to open its doors—and its altars—to all who are trying to live a good life, whatever they may believe."

"Will the Protestant Episcopal Church also be captured for liberal Protestantism? There are many both within and without who would rejoice at such a consummation. The forces of liberalism are powerful in many of our large city churches and they are being generously backed up by the laity. What the outcome will be remains to be seen."

"If Catholics are right in believing that both in faith and order we are integrally one with the historic Catholic Church, and not a Protestant sect, then undoubtedly this poison will be expelled from our system. But Catholics must do their part in helping to expel it. If advanced modernism triumphs, our candle will be taken away and our claims to Catholicism will become ridiculous."

LACE INDUSTRY THREATENED BY NEW BRITISH TARIFF

Dublin, Ireland.—Irish convents and rural populations see reason for grave anxiety in the customs tariff lately imposed by the British Parliament on foreign lace and embroidery. The convents have long specialized in these arts, and they extended them to the country folk, among whom they took root as permanent cottage industries. Most of the crochet work and sprigging (as the embroidery is called) were sold outside Ireland.

Donegal is one of the chief locations of this rural industry, a large number of the inhabitants of the county being employed in it, and constant orders being received from English and Belfast firms. A recent resolution of the British Parliament directed, however, that the English lace industry should receive protection under the Safeguarding of Industries Act for the next five years, through the medium of a tax on the imported articles.

Lace and embroidery produced in the area under the Belfast Parliament's jurisdiction will not be struck by the tax, but it so happens that high-grade work is not done in that part of the country. Nevertheless the Belfast authorities are trying to profit by the situation, and hurried arrangements are being made to provide technical education in embroidery and lace-making. Exports state that nothing will come of this effort to "grab" the industry, as it would take more than a generation to produce lace-makers and spriggers to equal the convent-trained hands of Donegal, whose handicraft stands out for its superiority at Lyons and Rome.

PIAVE RECEIVES BLESSING OF PEACE

Rome.—The town of San Dona, on the Piave, having risen from the ruins and devastations of the War, when it was a center of contending armies, has been planning for some time to make a public act of thanksgiving for its resurrection. The plan was carried out recently, taking the form of a great Eucharistic manifestation, attended by more than thirty thousand people.

Beginning with Mass, celebrated by the Bishop of Ceneda, Mgr. Beccagato, when over 4,000 persons received Holy Communion, the celebration included a procession of the Blessed Sacrament. Preceded by detachments of Scouts from six towns and by numerous Catholic societies of men and women, each carrying its own banner and many of them accompanied by bands, the procession passed through the main streets of San Dona, which was magnificently decorated for the occasion. The monstrance was borne by Mgr. Anastasio Rossi, Archbishop of Udine. Groups of university students formed a guard of honor.

Wending its way through the town, the procession was covered by the onlookers with a rain of flowers and leaflets bearing hymns and verses in praise of the Most Blessed Sacrament.

A dramatic moment came when the procession reached the center of the bridge, which crosses the Piave. Pausing at an altar, erected for the purpose, the Archbishop lifted the monstrance high above the kneeling multitude, and imparted the blessing of the Prince of Peace over the waters of the river, which had been the witness of so much suffering and bloodshed.

CUTICURA HEALS PAINFUL PIMPLES

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