## FOUR LECTURES ON McGEE

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

McGEE THE IRISH PATRIOT

Two histories of Ireland were published in 1921, one in Dublin and published in 1921, one in Dublin and one in New York. In the former Thomas D'Arcy McGee is not mentioned; in the latter his name is recorded only to beamirch his memory. Yet McGee, in one of the most wistful poems of his American exile, had written: (Poems, p. 159.)

Am I remember'd in Erincharge you, speak me true-Has my name a sound, a meaning In the scenes my boyhood knew? Does the heart of the Mother ever Recall her exile's name? For to be forgot in Erin, And on earth is all the same

O Mother! Mother Erin! Many sons your age hath seen— Many gifted, constant lovers Since your mantle first was green, Then how may I hope to cherish The dream that I could be In your crowded memory number'd With that palm-crown'd companie?

Yet faint and far, my Mother, As the hope shines on my sight, I cannot choose but watch it Till my eyes have lost their light; For never among your brightest, And never among your best, Was heart more true to Erin Than beats within my breast

Viewing McGee's life in the calm perspective of A. D. 1925, it is not too much to say that he not merely loved Ireland with a poet's love from his earliest childhood, but also

parents were James McGee, an honest, upright, religious man, then in the Coast Guard Service, and Dorcas Catherine Morgan, the highly gifted and well educated daugh-ter of a Dublin bookseller who had been imprisoned and financially ruined by his participation in the Insurrection of 1798. Indeed, with the exception of his father, all the men on both sides of McGee's family were United Irishmen. Till 1833 he lived along the shores of Carlingford Lough which are rich in natural beauty and in historical remains. His mother filled his soul with a love of God and His Church, and of Ireland and her history, which remained with him till his dying day. The transfer of the family to Wexford in 1833, where his father became a Customs Officer, was accompanied by his mother's death from an accident on the journey. McGee was then only eight years old. Michael Donnelly, former hedge school master conthe Franciscan Fathers Friary provided him with useful reading. At seventeen, young Tommy McGee, earn his living, was forced by economic conditions to emigrate to America. This was in 1842. The patriotic and pensive youth turned to verse to soothe and record his feelings. From that moment till a south to the more a ruent spirits among them spoke of the employation of physical force, if all else should fail. Then came the tragic split between Old Ireland and Young Ireland. Daniel O'Connell, and the spirits among them spoke of the employation of physical force.

McGee's lack of classical educa-tion and of a knowledge of philosophy was a handicap which it took him ten years fully to overcome. Educated by industry in adversity, his career should be an encouragement to the underprivileged boys of today. On the other hand, it is a mistake to claim as does Sir Charles Gavan Duffy, (Four Years of Irish History, pp. 17-18. The somewhat unfavourable estimate of McGee's character given here by Duffy was due to Duffy's misunderstanding the purposes of McGee's Wexford speech of 1865. Duffy's public tribute to McGee in 1854 represents a truer judgment.) that poverty had a cramping effect on McGee's character or that a need of money ever caused him to be false to principle. Throughout his life McGee unselfishly and consistently sacrificed pelf and popularity to principle. When he realized that some of his ideas were wrong, he wisely changed them, but his devotion to duty was ever unchangeable. It was his loyalty to principle which caused his assassination.

WITH THE BOSTON PILOT

Through his mother's sister, who lived in Providence, R. I., D'Arcy McGee obtained, 5th July, 1842, a position in Boston in the office of the lived in Providence, R. I., D'Arcy McGee obtained, 5th July, 1842, a position in Boston in the office of the Pilot, then the leading Irish Catholic newspaper of America. By sheer hard work, this newly arrived and half-educated Irish youth became, within a year, the travelling agent and special correspondent of the Pilot in its New England centres. During this time he so developed his talents as an orator and writer that, a year later, he became, at nineteen, editor of the Pilot. That year, 1844, was signalized by the first outbreak of the Nativist Party, an organization resembling somewhat the present

Ku Klux Klan. There one hundred per cent, native born Americans signified their patriotism by burning Catholic churches and convents and by slandering the recently arrived Irish Catholic Americans. Education was the weapon with which this 'young thinker of the pallid brow' would arm the exiles of his 'ancient race.' His first book, will be reved to increase among his comparing the contemporary history of the Irish race and thus enabled them to develop that legitimate pride and his develop that legitimate pride and his contemporary history of the lish race and thus enabled them to develop that legitimate pride and his develop that legitimate pride and his develop that legitimate pride and his contemporary history of the lish race and thus enabled them to develop that legitimate pride and his develop that legitimate prid

London correspondent that the Freeman editors decided to utilize him. However, while passing through Ireland, he met three young men, who, while political fol-lowers of O'Connell, were preparing Ireland, through their news-paper, The Nation, for an intellectual and national renaissance. These were Thomas Davis, who died a month later, John Blake Dillon and Charles Gavan Duffy. McGee was thrilled by their admirable programme and when he went to Nation. It was then that he began his ballad history of Ireland, a Nation. loved Ireland, with a poet's love from his earliest childhood, but also worked for her so faithfully, that no man, during the twenty-one years that separated O'Connell's death from his own (1847-1868), rendered greater services to the Irish race than did Thomas D'Arcy McGee.

BIRTH AND CHILDHOOD.

Thomas D'Arcy McGee was born in Carlingford, Co. Louth, Ireland, on the 13th day of April, 1825. His parents were James McGee, an honest, upright, religious man, then and the Nation adopted him. This was in April, 1846. McGee was at that moment engaged in the composition of "The Irish Writers of the Seventeenth Century," which he published that year, and the Life and Conquest of Art. MacMurrough, King of Leinster, which he power poured into the country, the published the following year.

Midsummer, 1846, was a tracic

Midsummer, 1846, was a tragic moment for Ireland. The potato failure of 1845 was repeated in 1846 and though grain was plentiful, it was sent out of the country. The peasants in pathetic resignation preferred to starve rather than seize the grain which though not legally, was, under the circumstances, certainly morally, theirs. O'Connell considered that when a nation was starying it was a moment to seek of the English Parliament relief rather than Repeal. Considering that only one English vote had been given in favor of Repeal when the question last came up in the British Parliament, this policy of O'Connell's is an understandable one. But unfortunately the English Parliament committed the greatest crime of the pineteenth the greatest crime of the nineteenth century by refusing both Repeal and effective relief and by employing its army of occupation to escort the grain out of Ireland while the ducting a private school, now became his teacher. The library of the Franciscan Fathers Friary prowided him with useful reading. At government or Repeal, but just seventeen, young Tommy McGee, already known as an orator in the local Father Matthew Temperance O'Connell's abandonment of Dun-Society and already accustomed to garvan to a Whig in a by-election. A few of the more ardent spirits the day of his death poetry was the most intimate vehicle of his thought.

Today Iteland.

now a man of seventy, moved in the Repeal Association on July 13th, 1846, resolutions declaring "abhortoned the sevent of all attempts to improve or rence of all attempts to improve or augment constitutional liberty by means of force or violence or blood-shed—that to promote political amelioration, peaceable means alone should be used, to the exclusion of all others." The Young Irelanders saw in these resolutions a denial of even legitimate revolution against an unjust aggressor, and refused to accept them. This, coupled with an unnecessarily fiery speech by Meagher and the hostile chairmanship of O'Connell's son, John, who was jealous of the brilliant Young Irelanders, led at the next meeting to their secession from the Association. The Young Ireland tion. The Young Irelanders, who left O'Connell's Association in July, left O'Connell's Association in July, 1846, were all Repealers, not republicans. McGee, who had arrived but a short time in Dublin from London, applied for admission in the Repeal Association but was refused because he would not bind himself to accept the abstract principle that physical for each of the control of the c ciple that physical force may never be used. He now began his political career by making a noble endeavor to induce the Repeal Association to reconciliation with the Young Irelanders. It is as a peacemaker that McGee began and ended his political career.

develop that legitimate pride and self-reliance which enforces respect. McGee, though only twenty, attracted the attention of O'Connell and, in August, 1845, was called to Ireland by the editor of the Dublin Freeman's Journal to fill a position on that paper.

THE YOUNG IRELANDER

Curiously enough it was as their Curiously enough it was as their Old Ireland and Young Ireland, which Old Ireland and Young Ireland, which McGee describes in a stirring poem, arrived too late to be effective.

The opening months of 1848 seemed to promise a new era. The successful French revolution simply swept the Young Irelanders off successful French revolution simply swept the Young Irelanders off their feet. They imagined that the success of the French republicans could be repeated by the exhausted and unarmed Irish peasants. McGee justified his new policy by the state-ment that treason against the people will justify rebellion against the Crown provided the people be united and demand, and be finally refused their rights. "Resistance," programme and when he went to London in September, 1845, in addition to sending his prosaic parliamentary reports to the Freeman, he began during his leisure moments to conduct Irish historical research in the British Museum and to contribute poems and articles to The Nation It was then that he headen. impassionate verse. A speech of his in Wicklow, July 18th, 1848,

> proclamation was issued for the arrest of the principal Young Irelanders. The Council of Five, John Blake Dillon, Thomas Francis Meagher, Thomas D'Arcy McGee, Richard O'Gorman and Thomas Devin Reilly, which was in temporary charge of the Confederate Clubs, had to decide to flee, or hide and fight after the harvest, or fight at once, or surrender. Only the first three were in Dublin when the meeting was held which made the momentous decision. It was agreed to join Smith O'Brien in Munster and fight at once, though Ireland was totally unprepared for a successful revolution. A Young Irelander of our own day, that gifted writer and noble teacher, Patrick Pearse, advo-cated a similar policy in August, 1914, (as I learned in Ireland at that time) not with the expectation of immediately freeing Ireland from England's grasp, but in the hope of arousing and consecrating anew the national spirit—a policy which he eventually carried out in Easter Week, 1916. The men of '48, colleges, and the subjects included Easter Week, 1916. The men of '48, colleges, and the subjects included however, though not blind to the sacrificial value and psychological effect of their rising, even though it were a material failure, thought that they could attain victory. They were soon disillusioned. Protestant Ireland would not lift its finger for them, and there was only finger for them, and there was only one body in Ireland which could induce the Irish peasants, armed with little better than sticks and scythes, to face the rifles and artillery of the strongest and richest finger for them, and there was only scythes, to face the rifies and artillery of the strongest and richest military force in the world—these were the Catholic parish priests. But half the parish priests were alive in 1798 when the government had provoked the peasantry of Wexford and Wicklow to take arms in self defence and they remembered the savage manner in arms in self defence and they remembered the savage manner in which that rebellion had been sup-pressed and the callous method by which Ireland, after the failure of the Insurrection, was robbed of her few remaining political liberties. Hence the attempt of the Young Irelanders to start a hopeless rebellion in Munster was defeated by the parish priests. Meanwhile McGee, whom no less than Duffy pronounced to be the most brilliant and brave of the Young Irelanders then living, was sent to Scotland to organize a body of Irish recruits. This he did and then returned to Sligo to arrange for their reception in Ireland. When, however, Munster failed to rise, McGee, unable to do railed to rise, McGee, unable to do anything in Sligo, was forced to flee the country. Through the kindness of Bishop Maginn of Derry, some of the local priests enabled McGee to escape to America disguised as a priest. It was typical of the man that he would not leave Ireland till first he had seen his wife. McGee has recorded in the wife. McGee has recorded in the poem entitled, The Parting From Ireland, the intensity of his sorrow over this failure to help Ireland.

grant of pardon and the conveyance of grace! If there is a heavenly idea in the Catholic Church, looking at it simply as an idea, surely, next after the Blessed Sacrament, Conon is such.

And such is it found in fact-the very act of kneeling, the low and contrite voice, the Sign of the Cross, hanging, so to say, over the bowed head low, and the words of peace and blessing.

Oh, what soothing charm is there which the world can neither give which the world can neither give nor take away! Oh, what piercing, heart-subduing tranquillity provok-ing tears of joy is poured most sub-stantially and physically upon the soul, the oil of gladness, as Scrip-ture calls it, when the penitent at length rises, his God reconciled to him, his sins rolled away forever! This is confession as it is in fact.

AWARDS OF K. OF C. C. U. SCHOLARSHIPS

Washington, Aug. 28.—Successful candidates in the country-wide examinations held April 18 for the Knights of Columbus scholarships to the Catholic University of America have just been announced here by the office of the Right Rev. Mgr. Edward A. Pace, Director of Studies. They are, in order of

merit: Leo F. Talbott, Toledo; Henry E. Cain, Washington, D. C.; Matthew L Hepburn, Washington, D. C.; mattnew L. Hepburn, Washington; Daniel C. O'Grady, Ottawa, Canada; Bernard J. McKeough, Green Bay, Wis.; Harold F. Collins, Greeley, Nebr.; Walter J. Costello, Washington; Robert T. Rock, Jr., Bridgeport, Conn.; Leonard J. Newman, Eugene, Ore.; Frank Weberg, Salins, Kan. Conn.; Leonard J. Newman, Eugene, Ore.; Frank Weberg, Salina, Kan.; John P. Prior, Philadelphia; Charles C. Curry, Topeka; Joseph W. McCarthy, Elmira, N. Y.; Francis A. McCullough, Sherman, Tex.; August J. App, Menomonee Falls, Wis.; Edward F. Hunt, Richmond, Va.; Joseph W. Dolan, Warren, Ohio; Newman F. McEvoy, Waterbury, Conn.; Joseph F. Bober, Terryville, Conn.; Charles C. Conroy, Clarksville, Tenn., and Charles

roy, Clarksville, Tenn., and Charles H. Jones, Charleston, S. C.
Twelve States, besides the District of Columbia and Canada, are represented by the 21 successful candidates.

The awards are made on the basis of the results of a series of compet-

to seek.

## **EVOLUTION**

JESUIT EDUCATOR SEES NO OBJECTION TO TEACHING EVOLUTION AS AN HYPOTHESIS

Chicago, Ill., Aug. 28.-There are not only one but thousands of "missing links" in the chain of purely circumstantial evidence offered in support of the evolutionary theory of the origin and devel-

ary theory of the origin and development of species.

This analysis of the much discussed hypothesis was made by Rev. A. M. Schwitalla, S. J., of St. Louis University, before approximately one hundred and sixty-five Jesuit Fathers, from the dozen institutions of the Miscay in province. of the Missouri province at the fourth annual convention of the Jesuit Educational Society held at Loyola University during the close

of last week.
Father Schwitalla's address was probably the most generally interesting announcement, and was pre-dicated upon the subject "Biological Principles and Evolution."

Father Schwitalla made no objection to the teaching of the evolution theory, provided it was taught as an hypothesis only, and not as a demonstrated fact. Continuing he said:

EVOLUTION WELL-FOUNDED HYPOTHESIS "We are, I believe, in a position

we are, I believe, in a position to state definitely that evolution is a well-founded hypothesis, but in view of the infinite difficulties that lie in the path of the investigator, the multitude of contradictions, the uncertainties without number, can

evolution be said to be a fact?

"In answer to that question, I would say that, if thousands upon thousands of probabilities can constitute a fact, then evolution is a fact; if a principle which unifies the almost infinite details of the

organic universe and enables us to organic universe and enables us to view them consistently can consti-tute a fact, then, emphatically evo-lution is a fact. I say this, reserv-ing of course, the great question of man's evolution.

"Further to define the factual character of evolution, I would say that it is not as certain as the

that it is not as certain as the theory of gravitation, but that it is more certain than our theory of color vision; not so certain as the bacteriological theory of the origin of certain diseases, but more certain

than our theories of serology.

"Facts and theory are so closely interwoven in our investigation of this subject that the facts too often seem irrelevant or hopelessly puny or flatly contradictory when separ-ated from theory, and, reciprocally, theory seems desperately flimsy, weak and inadequate when separated from fact.

"Confessedly, Darwin was a shrewd guesser. In his intuition lay his greatness. Genius must frequently behold visions withheld from the eyes of lesser men. His theory was formulated from a synthesizing glance at the epic picture the universe presented to his mind. Here and there, veritable mountain ranges of fact challenged his creative genius, and it was only his insight into life processes that gave him the daring to leap from one of these to the other across the still larger and more challenging interspaces.
"Then, ever more and more, facts

were discovered to fill in these interspaces, to buttress his bridges, to ornament and complete them. Guesses, too, had to be formulated to fit the new facts, and guesses consolidated into hypotheses.

"Finally, it was necessary to modify the hypotheses themselves. This mosaic of hypothesis and fact thus fitted together continued to develop until today the evidence upon which the theory of evolution rests is wholly different from that of Darwin's day.

> EVIDENCE REMAINS PURELY CIRCUMSTANTIAL

"Nevertheless, this evidence remains purely circumstantial. It is neither direct nor simple, and the biologist has every right to demand that the theory be judged not by standards of strict logic but by those which govern thought as applied to complex, partly disco-ordinate and frequently uncertain collections of facts.
"I can personally see no obstacle

to teaching evolution—teaching it, that is to say, as a hypothesis, a method, to freshmen college students—and I recognize the possibility of carrying this teaching down from that point through High school and the grades."

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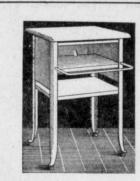
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