The term conveys no stigms to the well-informed mind. The man of reading and reflection knows that

gration. In Asia Eden was; but beyond Eden the world lay. The

Some natural tears they shed, but dried them soon; world was all before them,

where to choose A place of rest, and Providence

their guide.

around him to hear the stories of his far-off native land, for no one was better loved than Father James Foley. Today, he remembered, was to be the beginning of the mission-ary work of Father Peabody in the land where the Chinese lilies grow.

—Little Flower Magazine.

FOUR LECTURES ON McGEE

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

LECTURE TWO.-McGEE THE CATHOLIC LAY APOSTLE THE CATHOLIC HISTORIAN AND

McGee's religious programme of 1852 was an excellent one. He had always been a devout disciple of the Church, now he became her zealous apostle, realizing that it zealous apostle, realizing that it was his proud privilege not merely to benefit personally by the Church but also to help others to do the same. Let us see how he carried out his programme, for history deals with deeds not with desire.

McGee did not have to wait long for an opportunity for his Catholic lay anostolate. The outbreak of Know.

secret society which declared its purpose to be

To protect every American citizen in the legal and proper exercise of all his civil and religious rights and privileges; to resist the insidi-ous policy of the Church of Rome and all other foreign influence against our Republican Institutions ous policy of the Church of Rome osition he drives the argument against our Republican Institutions in all lawful ways; to place in all offices of honour, trust or profit, in the gift of the people or by appointment, none but Native American Protestant citizens."

In all other foreign influence osition he drives the argument home in the following paragraph:

'I have shown you that the great-olic laborers is marshalled along the line. They penetrate from end of the great State. Their shanties spring up like mushrooms for the Jesuits, Dominicans, in the night, and often vanish like Carthusians.

Catholic Churches in 1853 and 1854, burning some and blowing up others, attempted to disqualify, in others, attempted to disqualify, in opposition to the Constitution of the United States, all Catholics from office and in some instances did not hesitate to murder Catholics.
McGec was the lay leader of the
Catholics of the United States against this ignorant movement. A competent observer who was none other than the Archbishop of Halifax bears the following witness to McGee's apostolate against Know-

'At no time did he render such signal service to Ireland's religion and people in a foreign country than during the reign of terror inaugurated by Know-Nothingism in the neighbouring Republic. At McGee, and some very few others, came to the rescue, and but for their joint efforts at that critical period God alone can tell what may have been the consequences. I myself was eye-witness of many of the transactions of that period, and I unhesitatingly say that if it had culminated as many Bishops, and Priests, and intelligent laymen

whole or in part at Boston, Cincinnati, Washington and Baltimore.
These were published in 1855 under the following title: "The Catholic History of North America—five distance to which are added two made the Irish poor essential to the growth of the new State, made courses, to which are added two discourses on the relations of Ireland and America." Like all McGee's writings, save his "History of Ireland," his "Catholic History of North America". the United States, p. 503. 3rd ed. New York, F. & J. Sadlier, 1876.) McGee begins by stating his

"First—That the discovery and exploration of America were Cath-was predestined to take the place of olic enterprises, undertaken by Catholics with Catholic motives, and

carried out by Catholic cooperation.
"Second—That the only systematic attempts to civilize and Christianize the aborigines were made by Cath-

in America." (Catholic History of North America, pp. 9-10.)

It was easy to prove his first thesis, namely that Catholics had discovered and explored America "before Protestantism was born in a by-way of Germany." After giving evidence for his second propusition he drives the argument unite Lake Erie to the Hudson, for

ment, none but Native American Protestant citizens."

In pursuance of their policy "to protect every American citizen in the legal and proper exercise of all his civil, religious rights and privileges" Knownothing mobs attacked Catholic Churches in 1858 and 1854, hereign and blowing up the strongles. Speak to them civil as a specific protect of all our protect every American citizen in the legal and proper exercise of all his civil, religious rights and privileges. Speak to them civil as a specific protect every American citizen in the legal and proper exercise of all his civil, religious rights and privileges. Speak to them civil as a specific protect every American citizen in the night, and often vanish like mists in the morning. To all human appearances, they are only digging a canal. Stump orators of this continent. Why be at war work of — making money. But there, in the outer gate of all our looking back today, with the results are the protect every American citizen in the night, and often vanish like mists in the morning. To all human appearances, they are only of this continent. Why be at war with history? The Jesuits are there, in the outer gate of all our looking back today, with the results and of the night, and often vanish like mists in the morning. To all human appearances, they are only of this continent. Why be at war with history? The Jesuits are work of — making money. But looking back today, with the regular protection of the morning and of the night. chronicles. Speak to the mcivilly as of a third of a century before us, it you pass on. For us, cold complise plain enough those poor, rude, ments are not enough. Our blood and homeless men were working on raise our voices in evidence of our homage. They were the first to put the forest brambles by; they were the first to cross the thresholds of the same tale may be told of the the wigwams of every native tribe; they first planted the cross in the wilderness, and shed their blood cheerfully at its base. Shall we their words? Shall we not figure them on canvas and carve them in marble? Shall we not sing the song of their triumph, and teach it to our children's children, until the remotest generation? We have never had cause to be ashamed of the mission of the children's children, and cause to be ashamed of the mission almost specific product of the mission almost specific products. It is a carry them is not carry them in the carry that the mission almost specific products and the mission almost specific products are carryed to the mission and the mission almost and the mission almost and the mission almost and the mission almost a not study their lives and recall their words? Shall we not figure in augurated by Know-Nothingishi in the neighbouring Republic. At a moment when millions of Catholic laymen in that country were struck laymen in that country were struck could scarcely utter a scale could scarcely utter a scale of those not with us. Why Jesuit is in the gate, and you can no more enter the first chapter of your him there than you can enter Quebec in time of war without giving the sentry the countersign."

(ibid. pp. 66-7.) THE CHURCH IN THE REPUBLIC

The finest lecture in this series i

growth of the new State, made them most serviceable to the exten-Gee's writings, save his "History of Ireland," his "Catholic History of North America" is unfortunately out of print. As it contains McGee's finest Catholic historical lectures, no apology is required for inserting here some of the most important paragraphs. The author requested in his preface "that the work may be taken as a sketch, or synopsis, or stop-gap and no more." It forms the basis of all subsequent histories of the Catholic Church in the United States, as is expressly admitted by a subsequent ecclesiase, and in the same field, Dr. John O'Kane Murray, (Popular History of the Catholic Church in the United States, p. 503. 3rd ed. "The states and open air pleasures during the winter months. There religion of the new Church. Incircher than kings; for, of all its titles, Christianity has still rejoiced most to be called "the religion of the poor." Our Lord and His apostles—were they not poor? The saints and servants of God in all ages,—did they not glory in poverty? Who can forget those trilling words, 'The poor you have with you always.' Into America, which the list own people under a separate the had already written a book "The History of the Irish showed the very large contribution which the United States, p. 503. 3rd ed. "The States, or the policy of the United States, p. 503. 3rd ed." The properties of faith, clothed them in raiment richer than kings; for, of all its titles, Christianity has still rejoiced most to be called "the religion of the poor." Our Lord and His apostles—were they not grow? The saints and servants of God in all ages,—did they not glory in poverty? Who can forget those the south, blue skies, ocean breezes, sparkling the winter months. There is no lack of variety of things to do itizens owe to a good government." (bid. p. 111.)

The IRISH IMMIGRANT AND THE REPUBLIC

The anti-Catholic bigotry of the Knownothings had been directed in the united states, as is expressly with you always.' Into America, were special manner against the eneignon of the exert properties and servants of the sion of the new Church. Their poverty, in the eye of faith, clothed gracefully all the obligations good

the natural forest.
"Admire the wonderful things God works with the humblest instru-ments. The Puritan possessed all New England—its corn-fields and villages, its falling and flowing waters, its soil and its minerals. He Third—That the independence of the United States was, in a great degree, established by Catholic blood, talent, and treasure.

"If I succeed in establishing these three propositions are considered by the proposition of the control of the United States was, in a great planned factories, modelled ships, outcast Catholics came to his gate, asking for work and wages. They were welcome; they had arrived in "If I succeed in establishing these three propositions, as I believe I shall succeed—may we not hope that the offensive tone of toleration and superiority so common with sectarians will be hereafter abated; that more merit will be all every man there was fulfilled."

They were welcome; they had arrived in at one time or other it was true of all humanity—true of the first man, as it may be of the last. The history of our race is a history of emigration. In Asia Eden was; but beyond Eden the world lay. The sectarians will be hereafter abated; that more merit will be allowed to the ages before Protestantism which produced all the great oceanic discoverers; that a more respectful style may be used in speaking of Spain and Italy—the two arms of European civilization first extended to draw in and embrace America?

"If I canshow—as I believe I can—that since its discovery America has sower's sheet, was casting mysteri."

Sure dreamed not that the common laborer in the field, girt with the common laborer againgt mysteri. but also to help others to do the same. Let us see how he carried out his programme, for history deals with deeds not with desire. McGee did not have to wait long for an opportunity for his Catholic lay apostolate. The outbreak of Knownothingism in 1852 showed the need of some layman who could act as the historian and apologist of Catholicity in the United States. McGee accepted the task.

The party whose members were later described as Knownothings, was organized in the city of New York in 1852. It was an oathbound secret society which declared its

warms at witnessing their heroic the foundations of three episcopal virtue, and we are compelled to sees, were choosing sites for five

mines of Pennsylvania, Illinois, and Lake Superior. They are the cata-combs of the church in their several regions. In unwholesome damp, in cavernous darkness, in life-shortenremotest generation? We have but beyond almsgiving never. As never had cause to be ashamed of the missionary of a mineral district the missionary of a mineral district if he has found those workers in the second iron hard or stolid men. again of those not with us. Why at war with history? The uit is in the gate, and you can no re enter the first chapter of your in chronicles without meeting in there than you can enter the the control of the call of charity, or insensible to the love of God? He will tell you that among those sons of earth, those in time of war without gives the control of the control of the control of the control of the call of charity, or insensible to the love of God? He will tell you that among those sons of earth, those familiars of darkness, he has often meet the forderest night, the

"In the humbler regions, in the

ing. Its more frequent study must make us love the country better, and the Church not less. It must also help to inspire that easy and habitual sense of social right so

"Upon what consolation did our first parents rest? Upon labor and upon hope, 'Go forth and fill the earth and subdue it,' and the promised Messiah. Since then, the story of their posterity has been the same. Westward with the sun they travelled from the first, keeping on earth an apparent parallel to his apparent course. The cities of Enoch, Babylon, Nineveh, Tyre, Thebes, Carthage, Rome,—what are they? Landmarks and tidemarks of the endless emigration. In the days before history, in the mountain mists of tradition, we see the dim forms of pioneers and leaders, carrying their tribes from old homes to new homes, over moun-

tains and across straits, and through the labyrinth of the primeval wilderness. All mythology is a story about emigrants; and the tale did not end when Hercules set up his pillars at the Strait of Gades, and forbade his descendants to tempt the exterior ocean. In the dawn of classic light we see mankind with darkened and troubled brows, gazing out to the forbidden west as they lean against those pillars. The fearless Phoenician came, and swept by without slacking sail or heeding Hercules; he went, and came, and went, disenchanting mankind of their fears. The Romans talked of having reached the earth's ultima; and so Europe rested for ages, in full belief of the Roman geography. At last Columbus rose, that inspired sailor, who, dedicating his ship and himself to the protection of the Blessed Virgin, launched fearlessly into the undiscovered sea, and introduced the new world to the acquaintance of the old. After Columbus we came, borne onward by the destiny of humanity, in obedience to the primitive charter of our race—'Go forth and fill the

earth and subdue it; and in the

your bread. "The Irish emigrant stands on this high ground; and so standing, he can look the past fearlessly in the face. He has no cause to be ashamed of his predecessors here. often met the tenderest piety, the most fervent faith, and the noblest ireland, the blood of no extermination of this predecessors. If they founded no exclusive New Ireland, the blood of no extermination of the predecessors and the predecessors in the predecessors. culminated as many Bishops, and Priests, and intelligent laymen feared, and became an institution of the country, Irishmen and their religion would have been just as much persecuted there as they were in the penal times of Ireland. Happily we had some three or four giants in the legislature—on the political platform—in the press, and in the lupit, to do battle for us; and nobly did D'Arcy McGee, first among lay Catholics, do his portion of the duty. Happily for us, through the goodness of God and the efforts of our few public apploagists, this storm, like most storms in that country, passed over with comparatively little harm, and was not of very long duration." (Funeral oration on McGee, p. 15.)

McGee's greatest work against. Kneward and summarize history: "In the humbler regions, in the day on the goodness of God and the efforts of our few public apologists, this storm, like most storms in that country, passed over with comparatively little harm, and was not of very long duration." (Funeral oration on McGee, p. 15.)

McGee's greatest work against. Kneward families, McGee se greatest work against. It was a many bland to the proportion of the duty. Happily for us, through the goodness of God and the efforts of our few public apologists, this storm, like most storms on the country, based over with comparatively little harm, and was not of very long duration." (Funeral oration on McGee, p. 15.)

McGee's greatest work against. Kneward the happinese never to be totally deprived of the sacraments; such that the vast majority had, in the absence of church and priest, fallen the broad for the broad for the people. No Constantine, no Clovis, no royal apostle like St. Olaf of St. Eric has been here. Take the people. No Constantine, no Clovis, no royal apostle like St. Olaf of St. Eric has been here. Take the people. No Constantine, no Clovis, no royal apostle like St. Olaf of St. Eric has been here. Take the people was the people. No Constantine, no Clovis, no royal apostle like St. Olaf of St. Eric has been here. Take ated Indian tribe rises in judgment against them; if they were sole pro-

FLORIDA AMERICA'S WINTER PLAYGROUND

the United States, p. 503. 3rd ed. New York, F. & J. Sadlier, 1876.)
McGee begins by stating his primary thesis:

"I have publicly announced for some time that I am prepared to prove in these discourses three propositions, to wit:

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"I have publicly announced for some time that I am prepared to prove in these discourses three propositions, to wit:

"I have publicly announced for some time that I am prepared to prove in these discourses three propositions, to wit:

"I have publicly announced for strangers—poor, ignorant, despised, titles he simply overwhelms them but believing in and obeying God—were to bring, wrapped up in their rags or hidden in their bosoms, the eigner a reproach to us,—who are

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