NOVEMBER 28, 1925

bless the work on the first church From Antrim and the Rosses, dedicated to the Saint in the Capi-Come barefoot pilgrims, mo Come barefoot pilgrims, men and

tal. This church, erected by public subscriptions, is already nearing completion. It stands in the Auteuil quarter on the site of an orphanage in which Saint Teresa had been greatly interested during Through water-ways and mosses And some from Dublin city, far, Where sins grow thick as berries, From Sligo some, and Castlebar,

FOUR LECTURES ON McGEE

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

LECTURE TWO.-MCGEE THE CATHOLIC LAY APOSTLE

M'GEE' RELIGIOUS POSITION IN 1849

This noble Profession of Faith the deep spirituality of Henceforth, till the hour shows McGee. of his death, he was a crusader of Catholicism. It must not be supposed, however, that because it was only in 1852 that McGee became a lay apostle of Catholicity that pre-vious to that date he had been an He laughed at earthly ills. opponent of the Church or a doubting or unfaithful member. McGee

personally had always been a faith-ful and fervent Catholic. An uncautious reader of Mrs Skelton's "Life of Thomas D'Arcy McGee" might conclude that he had almost abandoned the Catholic Faith for Rationalism during the crucial years of 1848 and 1849, when, on the Irish political question, he asserted his 'right to differ' from the parish priests in Ireland and from the Bishop of New York. Needless to say, such a conclusion would be quite erroneous. Whether or not it was better for the starving, unarmed peasants under the leader-ship of noble minded Dublin journalists to rise in insurrection against the strongest military power of the world, was a question of practical politics undecided by theology. McGee afterwards came to believe that his advocacy of that insurrec-tion had been unwise, but neither he nor any other competent judge ever claimed that it was un-Catholic. Again, McGee from 1848 to 1851 wrote lines extolling human reason and liberty. Yet Catholic faith and religious obedience not merely do not oppose an enthusiastic love of human reason and liberty, but normally generates it. Despite the occasional reactionary tendencies of individual prelates, the most con-sistent and effective upholder of the rights of reason and of the liberty of the will during the past nineteen centuries has been the Catholic Church. There was nothing un-Catholic in McGee's programme his New Year's poem for 1851 to be "Leal to God and lead by Reason." McGee's inclusion of his poem "Independence" in the edition of his "Canadian Ballads and Occasional Verses" published in 1858, is a conclusive proof that it was not tainted by the slightest religious doubt.

Mrs. Skelton, while rightly rejecting the charge that McGee had apostatized from the Catholic Faith of his forefathers, quotes expressions from some of his poems in praise of "Independence" and "Liberty" which she holds were indications that his convictions were unsettled and disturbed concerning the proper sphere of his Church and religion. One is quite right in Church, he had not up to the pres-appealing to McGee's poetry on this ent fully realized that, while the question. For it is ever of the Church's kingdom is not of this period, uncited by Mrs. Skelton, as well as of individuals; that which shows that whatever were his clitted ifferences in the state of the state of

II. Oh ! blessed Isle, a weary wight, In body and in spirit, Last year amid your pious ranks you tonight. Deplored his deep demerit; And though upon his youth had

fall'n A watchful tyrant's ban,

Though sorrow for the unfought fight, And grief for the captive man, Peopled his soul, like visions That cloud a crystal sleep,

These sorrows there pass'd from him-'Twas his sins that made him weep And forth he went, confess'd, for-

given. Across the heathy hills,

III. Oh ! holy Isle, a ransom'd man On a far distant shore, Still in his day-dreams and his sleep public life which they cannot defend by reason, or in conscience, and which religion emphatically con-demns. I believe, further, that to Sits by the boatman's oar ; And crosses to your stony beach demns. I believe, further, that to hold and talk politics, which are unreasonable and irreligious, is unworthy of any man who calls himself a Christian, and most un-And kneels upon his knees, While overhead the chestnut tree Is sighing in the breeze. And still he hears his people pray In their own old Celtic tongue. And still he sees the unbroken race worthy of all in an Irish Catholic." (The Political Causes and Conse-From Con and Nial sprung ; juences of the Protestant Reforma-And from departing voices hears tion, pp. 25.6.) The thankful hymn arise — That hymn will haunt him all his

years. And soothe him when he dies.

IV.

Oh, would you know the power of faith, Go, see it at Lough Derg ;

Oh, would you learn to smile at Death,

Go! learn it at Lough Derg; A fragment fallen from ancient

Time, It floateth there unchanged,

The Island of all Islands, If the whole wide world were ranged.

There mourning men and thoughtful girls,

Sins from their souls unbind There thin gray hairs and childish

curls Are streaming in the wind ; From May till August, night and

day, There praying pilgrims bide-

Oh, man hath no such refuge left, In all the world wide !

The "captive man" referred to in the poem was Charles Gavin Duffy, the leader of the Young Irelanders, who was then in prison. This poem alone is sufficient proof to show that McGee during the crucial years of 1848 and 1849 was a faithful and fervent Catholic.

M'GEE'S RELIGIOUS DEVELOPMENT

What, therefore, was the development in his religious opinions in 1851 which resulted in his remarkable document just cited ? It was this : While McGee in his private life had always accepted the supernatural teaching and ministry of the highest biographical value. It records his innermost feelings. Now McGee wrote a poem at this

THE CATHOLIC RECORD

again to speak or write upon such subjects, without a careful and conscientious study of the facts and

conscientious study of the facts and principles in each case. If perplex-ities arise as to principle, then we have the Christian doctrine, or the living voice of the Church, to refer to for the decision of our doubts. In this spirit I have of late read history, and in this spirit I have meditated upon the subject, which I have had the honor to present to you tonight.

I am convinced that no great his-I am convinced that no great his-torical or human interest, can now be safely discussed without the exposition of first principles, of Catholic principles. It is an age which takes nothing for granted, except its own self-sufficiency: it cannot be too often brought to the touchstone of theological science. loveth not his brother whom he seeth, how can he love God, whom he seeth not ?" (I John, iv, 20.) The language is strong, but it is that of the beloved disciple who had rested his head on the Master's bosom as they realined at table for the last touchstone of theological science. "I am convinced there is such a they reclined at table for the last time, and whose whole life breathed science as Christian politics ; I am certain that it is the science of true progress, of general peace, of legal liberty. I am equally convinced

forth the spirit of the words that forth the spirit of the words that fell from the divine lips on that solemn occasion: "A new com-mandment I give unto you: That you love one another; as I have loved you, that you also love one another. By this shall all more liberty. I am equally convinced that the constant repetition round us of English, German, and Parisian ideas—which are at bottom Pro-testant ideas—have misled many another. By this shall all men know that you are My disciples, if you have love one for another" (John, xxiii, 34-35.) Catholic young men into adopting rules and maxims of private and

It may be asked : What has all this to do with Catholic leadership ? It must be answered: It has everything to do with it. If we everything to do with it. If we wish to discover the secret of Cath-olic leadership, we must go to Christ, the Great Leader. We must study His methods. Of Himself He said: "I am the way, and the truth, and the life (John, xiv, 6.) The double law of practical charity is the epitome of His teaching the is the epitome of His teaching, the mainspring of all His actions. It is the leaven which was to renew the face of the earth. With this leaven He filled the minds and hearts of His Apostles, and bade them go forth and carry it unto all nations. We have only to read the Acts of the

RECOMMENDED AND BLESSED Apostles to realise how quickly and how effectively this divine leaven made them not only fishers of men, but leaders as well.

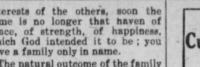
Today there is a cry for leader-ship among the Catholic laity, a de mand in every walk of life for men and women who not only by word When Jesus Christ spoke to the multitude of the Church which He had come upon earth-to found, He foretold its growth from an infancy lowly and obscure to a maturity of world-wide greatness. "The King-dom of Heaven," He said, "is like to but by example will carry the good aven of Jesus Christ into the lives world-wide greatness. "The King-dom of Heaven," He said, "is like to a grain of mustard seed, which a man took and sowed in his field, Which is the least index if the field, which is the least index if the field is a game of childhood, but it is a prime point in human psychology. which is the least indeed of all the seeds, but when it is grown up, it is greater than all herbs, and be-cometh a tree, so that the birds of the offen the multitude of voters the air come and dwell in the has cheered itself hoarse over its branches thereof" (Matth. xiii, 31-success in electing its candidate, 32.) To illustrate the manner of when the candidate has already this wondrous growth, He spoke to made himself hoarse in winning over the voters to his support. The Catholic Church is a divine instituthem another parable: "The King-dom of Heaven is like to leaven, which a woman took and hid in The about of Heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened" (Ibid. 33.) The leaven of the parable is the true doctrine of Jesus Christ in all its efficacy for holiness of life. The woman who took the leaven and hid it in three measures of meal is the woman who took the leaven and hid it in three measures of meal is the woman who took the leaven and hid it in three measures of meal is the woman who took the leaven and hid it in three measures of meal is the woman who took the leaven and hid it in three measures of meal is the woman who took the leaven and hid is the parable is the true woman who took the leaven and hid is the parable is the true of the parable is the woman who took the leaven and hid is the parable is the parable is the parable is the parable is the woman who took the leaven and hid is the parable is the parable is the parable is the parable is the woman who took the leaven and hid is the parable is the para it in three measures of meal is the Spouse of Jesus Christ, His teaching priests. He can often do alone or in league with his fellow-Catholics ceive such concord possible among men. In their amazement they Church. Through her the whole what neither bishop nor priest can world which Christ had come upon accomplish. It is for the formation exclaimed : "Those Christians, see how they love one another !" earth to save was to be leavened. She was entrusted with the divine ship that we are asked to work and Today Pius XI., the successor of leaven of His truth and sent by Him to pray during this month.

Peter, speaks and the whole Cath-olic world obeys-bishops, priests We have in Canada Catholic The truth of Jesus Christ is not societies of men and women devoted and people, over 300,000,000 mere speculation destined to remain to the cause of Christ. They have sterile in the mind. It is not a barren theory of philosophy It is a religion, a practical and intensely active religion. Just as the leaven benness and of Christ and of His Apostles, A bishop speaks and all his diocese obeys, priests and people. There is unity, there is organization and cooperation, there is Christ's idea of society. Any association that bears

We must all admit, for it is

and raises the mass of the greater will be their power for

accepted, must transform and evate the life of man making him tice, that there is one element of



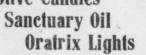
"that I love the Father : and as the Father hath given Me command-ment, so do I : Arise, let us go hence" (John, xiv.) Christ obeyed the commands of the Father because He loved the Father. He proved His love to the death of the Cross. And He obeyed and suffered and died for us, to bring us to the Father. Herein we have the true leaven of Christianity: love of God, love of our neighbor. The two are inseparable. "If any man say, I love God, and hateth his brother; he is a liar. For he that for the route is a liar. For he that for the common for the route of the father. The route of the family is the State, or civil society, in which many families are grouped together for mutual help, support and protection. This civil society may be a city, a State, a province, a province, a kingdom, an empire. Whatever it is, it is sure to fall a prey to outside enemies, if its citi-zens do not march shoulder to ado not march shoulder to achieve the common good. If each citizen is on the shoulder to achieve the common good. If each citizen is on the lookout solely for his own private interests, ready to sacrifice his fellow-citizens to his own paltry ends; if one group rises in strife against another; if one faction silently listens to the whisperings of the enemy and is drawn to disloy-alty by the glint of alien gold, or by envy, or by wounded pride, then disaster is not far off. The lesson is written in the history of the nations. No one can miss it, who has eyes to see.

From earliest times the Catholic Church has amazed the world by her spirit of unity. It is one of the characteristic marks by which all men may, if they will, recognize the society founded by Jesus Christ and called by Him His Church. We read in the 17th chapter of St. John that sublime prayer which our Lord made for His Church on the eve of His passion and death : "That they all may be one, as Thou, Father, in Me and I in Thee; that they also may be one in Us." That same unity St. John preached to those about him, when as an old man, the last of the Apostles, he was about to quit this world : "My little children," he would repeat, "love ye one another." It was the legacy of Christ to His own. It was to mark them as His.

The Mutual Life of Can-ada has always paid claims The mother of the Zebedees had promptly, being the first company to waive the cus-tomary 30 to 90 days' time limit for settlement. her little vanities and ambitions, and thinking the Messias had come to restore the temporal Kingdom of Israel asked him for places of It is not the desire of the Mutual Life to take advantage of preference for her two sons. But Jesus said to her : "You know not what you ask" (Matth. xx, 20 sqq.) A little later He told His disciples ies to postpone or ment of claims. "that the greatest among them should be servant of all" (Matth. The MUTUAL LIFE ii.) And so when Christ established of Canada WATERLO, ONTARIO 860 His Church upon Simon Peter, the rock of unity, and made him the visible head of that Church, we find no outburst of jealousy, no clamor of dissatisfaction amongst the othe Apostles. Some of them apparently DON'T Throw Your Oid Rugs or Carpets Away had more pretentions to greatness than Peter the fisherman, who had m made in thrice publicly denied His Master. Matthew had a better education "VELVETEX" RUGS and social position; John was the beloved disciple. Yet we find no murmur of protest. The Master had spoken; all were ready and e for any room or hall. They last e. We pay Freight or Express bot all orders in Oatario. Velvetex he kind with the dirt woven in, an

SHND FOR FOLDER 46 BEWARE OF IMITATIONS eager to cooperate with Peter, to follow his lead. There was no turn-CANADA RUG COMPANY Velvetex Building LONDON, ONT. Alse at Toronto and Windsor and The Velvetex Rug Company, Detroit. Mich. ing up of Apostolic noses. In this same spirit they won souls to Christ. So striking was the unity that reigned among the early Christians that the pagans could not con-

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THREE

political differences with the clergy and his philosophical views on the intricate question of the relations between Church and State, they did Derg.

In 1848 after the unsuccessful attempt at a hopeless insurrection, which was rendered abortive by the military incapacity of Smith O'Brien and the lack of support from the parish priests, McGee, instead of denouncing the clergy, went as a humble pilgrim to St. Patrick's Purgatory at Lough Derg, Donegal, and there performed the customary penitential and religious exercises. He next proceeded to Derry, where through the kindness of Bishop Maginn, he escaped to America through the help of a priest. McGee repaid his episcopal benefactor by writing his life a few years later. It was in 1849, the year following the Young Ireland insurrection, that McGee wrote in New York a poem on Lough Derg which shows that the controversy with Bishop Hughes had not in one way work Hughes had not in any way weak-ened his Catholicity. The memory of this poem has not died out in Ireland. During the summer of this present year, 1925, the succes-sor of St. Patrick, Archbishop sor of St. Patrick, Archbishop O'Donnell of Armagh, recited it by heart with great enthusiasm to the present writer and two other Cana-

ious position in 1848 and 1849, is as follows : LOUGH DERG

A RECOLLECTION OF DONEGAL

In a girdle of green, healthy hills, In song-famed Donegal, An islet stands in a lonely lake, (A coffin in a pall,) A single stunted chestnut tree Is sighing in the breeze, While to and fro "the Pilgrims" flit, Or kneel upon their knees : Down to the shore, from North and

East.

the origin, rights and obligations of human society; that while the Church has no authority in purely secular matters and that while the religious orthodoxy and devotion. This is the poem entitled "Lough useless to the State, nevertheless it remains the duty of the Church to

see that whatever political theory or practice be adopted, is not oplutionary movement there were intermingled theories of government that were unChristian and activities that were decidedly anti-Catholic. When, therefore, McGee under the guidance of statesmen such as Edmund Burke and of philosophers and apologists such as Balmes and Brownson and of prelates such as Fitzpatrick and Tir got a deeper insight into the ethical principles underlying politics and revolutions, he did not hesitate to discard certain half-digested theor-ies on these public questions which he had ventilated, especially in his newspaper, the New York Nation. In a lecture delivered before the Catholic Institute of New York, January, 1858, on "The political Causes and Consequences of the Protestant Reformation" he refers to this change of view as follows:

can an evil tree bring forth good fruit. . . Wherefore by their fruits you shall know them. Not "Before I close, let me say a word to those friends (some of whom I see here) who remember every one that saith to Me, Lord, dian priests. The poem, which is an when I maintained some opinions important record of McGee's relig-Lord, shall enter the kingdom of heaven; but he that doth the will of tinto the discussion of great ques-tions, of government and revolu-tion, with all the rash confidence of one-and-twenty. I deeply regret Supper Christ insisted on that fun-that I did so. I four I deeply regret and the will of gathered about fim after the Last Supper Christ insisted on that funtion, with all the ran confidence of one-and-twenty. I deeply regret that I did so. I fear I gave offence where I should have rendered obedience, and pain where I should have given pleasure. I may have misled others, I so misguided my-self. What excited my apprehen-sion was, that those whom I knew to be the social enemies of our religion and race, applauded my career, I hesitated—I reflected—I repented. I then resolved never

"one bread, one body" (I Cor. x, essential importance in any associa-17) with Him who is "the Living Bread" (John vi, 51.) It not only teaches man who God is and what the creature is, but it clearly defines man's duits towards God towards (Construction) the creature is, but it clearly defines man's duties towards God, towards tory measure the object of institution-the spirit of union. his neighbor, towards himself. It controls his thoughts, his words, his actions. It works from within, and is made outwardly manifest in

meal, so the truth of Christ, sincere- good.

TO BE CONTINUED

GENERAL INTENTION

FOR DECEMBER

BY HIS HOLINESS POPE

PIUS XI.

CATHOLIC LEADERSHIP

to teach all nations.

hanges

Christ put His own doctrine into perfect practice. He "began to do and to teach" (Act. i, 1.) He showed His love for the Father not only by saying : "My meat is to showed His love for the Father not only by saying: "My meat is to do the will of Him that sent Me" (John, iv, 34,) but by "becoming obedient unto death, even to the death of the cross" (Phil. ii, 8.) This conformity of precept and practice He exacted from His Apostles. He exacted it from His disciples. He warned them against that empty show of religion which kills the spirit. brings forth no good

forward the other pair began to revolve backward. You might have kills the spirit, brings forth no good kills the spirit, brings forth no good fruit, and is worthy only of His strongest anathema. (Matth. xxii.) "Take heed and beware of the leaven of the Pharisres and Sad-ducees" (Matth.xvi, 6.) Deeds are the test of doctrine. "A good tree cannot bring forth evil fruit, neither an aggregation of splendid parts, but because these parts are not co-ordinated for united action, you remain stalled in the middle of the highway. We find exactly the same neutralization of efforts in a society, once the spirit of union begins to fail.

The first and most natural of all societies is the family. We Catholics know well and appreciate the teaching of Christ on the unity of the family. We are familiar with the words of St. Paul to the Ephes-ians (c, v): "Let women be subject to their husbands as to the Lord, because the husband is the head of

boxes of twelve tablets cost few cents. Druggists also sell bottles of 24 and 100.

name of Catholic, if it is to be the worthy of that glorious title, must be stamped with the hall-mark of Catholic unity in the spirit of Jesus 15 hour-10 hour-6 hour-3 hour Christ. If we look to the camp of the enemy, there also we may learn a lesson. Divided as they may be on points of doctrine, on politics, or on other matters, the enemies of the Catholic Church are united work as one when it is a question of work as one when it is a question of attacking Catholicity. It is true they can never prevail against the Church of Christ, the pillar and ground of truth, but that is not for want of united action. It is because of Christ's promise to His one true Church.

The Catholics of England, of Belgium, of France, of Holland, have long since awakened to the dangers and the needs of the present age, and the successful fight which they are waging for Catholic principles is the result of their united efforts. If the Catholics of Canada are to rise to leadership, we must beware of the perilous rock against which so many excellent movements have shattered themselves and lost their effectiveness for good. We have a wide field and a glorious cause for which to fight—the cause of truth, the cause of Christ. If we keep our eyes ever intent upon that sublime object of our efforts, if we keep our up in harmony with the sacredness of our mission—for we are one and all, witnesses to Christ—there will be little room for the play of our petty, personal weaknesses. They will all be absorbed in the one great aim of Catholicity, the triumph of truth and of charity, the reign of Jesus Christ in the hearts of all prescribed by physicians over twenty

five years for Colds

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