

"Yes, I do," said the colonel. "I was in the trenches, too, before I lost a lung and they sent me over here. Yes I do!" he added, with emphasis.

"Then you understand. This 'buddy' of mine carried for weeks a suit of underwear for me in an antiseptic bag; he—Schultz broke down—he—well, he lost his legs, but he kept my clothes."

The colonel paused a moment. "I have a place for two," he said; "there's the lodge—that might suit the legless man. My old keeper was killed, and his wife and children will not live alone there. Yes, yes, a legless man would be better than anybody. It is arranged. There will be room for two. Report on Monday."

And the colonel warmly shook the hand of Schultz.

"The Lord bless the old frog woman!" said Schultz.

"Comment!" said Colonel Bouligny.—Maurice Francis Egan in Ave Maria.

FOUR LECTURES ON MCGEE

By Rev. John J. O'Gorman, D. C. L.
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PREFACE

The celebration in Canada's capital, on April 18th, 1925, of the Centenary of the birth of Thomas D'Arcy McGee and the coincident publication of his biography have awakened in the minds of thousands a desire to know more about this outstanding, though long forgotten, Irish patriot, Canadian statesman and Catholic lay apostle. The sources for a knowledge of his life are primarily his own writings—a dozen books, half a dozen pamphlets, over a thousand newspaper articles and a few manuscript letters and letters. Next in historical importance are the files of the newspapers which recorded his speeches or lectures and criticized or commended his views; the tributes paid him by contemporary statesmen and churchmen; the biographical sketches published within a year of his death by Fenning Taylor, H. J. O'C. Clarke and Mrs. Sadler; and the capable record of the Young Ireland movement left us by Sir Charles Gavan Duffy. With the exception of McGee's History of Ireland none of this literature by or about McGee is available to the general reader; the books and pamphlets are long out of print, the newspaper files are inaccessible. Accordingly the publication of Professor Harvey's lecture on "McGee the Prophet of Canadian Nationality" in 1923, of Mrs. Isabel Skelton's "Life of Thomas D'Arcy McGee," in March, 1925, and of Professor Brady's "Canadian Statesmen, Number II, Thomas D'Arcy McGee" on the eve of the Centennial dinner was most opportune. These authors as well as E. R. Cameron in his imaginary "Memoirs of Ralph Vansittart" republished in 1924, tell us enough about the man to whet our appetite to learn more. A critical examination of these works reveals the fact that much of the McGee material has not yet been utilized and that some of it has been inadequately interpreted. Briefly to summarize, where necessary to correct and in some small measure to supplement, but by no means to supplant, the recent works on McGee, is the unpretentious purpose of these "Four Lectures."

Thomas D'Arcy McGee was an Irishman by birth, an exile in the United States through necessity, a Canadian citizen by deliberate choice and a Catholic lay apostle by cooperation with the grace of God. To understand his career, from his birth in Ireland in 1825 till his assassination in Ottawa in 1868, we must have a sympathetic understanding of the four societies in which he lived—the Irish Nation, the American Nation, the Canadian Nation and the Catholic Church. From each of the four McGee received much; to each of the four McGee gave much. To record what D'Arcy McGee received from, and returned to, the land of his birth, the land of his exile, the land of his adoption and the Church of his baptism, is to tell and appraise his life.

Of great personal charm as a companion or host, of no mean importance as a poet and historian, and of first rank as a statesman, editor and orator, McGee was indeed a many-sided genius. Secretary of the Young Irelanders, soul of the Fathers of Confederation, vanquisher of American Know-nothingism and Canadian Fenianism, fearless teacher of the necessity of Catholic truth and most persuasive apostle of the universality of Catholic charity, McGee's position in history—to those who know—is assured for all time. To cap the climax the nobility of his character matched the splendour of his genius.

McGee's life is an enigma unless one understand the three great forces which guided it—a love of Ireland, and later, with this love of Ireland, a love of Canada, and always, a love of the Catholic Church. No one can know McGee the Canadian, unless he know McGee the Irishman and McGee the Catholic; and vice versa. Undoubtedly the Irish historian will be interested primarily in what McGee did for the Irish race; the Canadian historian, in what he did for our Dominion; and the ecclesiastical historian, in what he did for the

cause of religion; yet the biographer of McGee, and anyone who would know the man as he was in the glorious fullness of his activity, must study what he did for the three societies to which he owed allegiance—the Irish Nation, the Canadian Nation and the Catholic Church. As he never became an American citizen, but rather devoted his twelve years in the United States to work for his race and religion, the whole life of McGee can conveniently be grouped under three headings, McGee the Irish Patriot, McGee the Canadian Statesman and McGee the Catholic Lay Apostle. These form our first three lectures. In order not to delay unnecessarily the narrative, the writings of McGee are treated in detail in a fourth lecture.

Like other recent students of McGee I am indebted to Mr. J. J. McGee of Ottawa, former Clerk of the Privy Council of Canada, for permission to consult the valuable life of his illustrious half-brother which he has prepared but not yet published. The following bibliography will indicate the other principal sources of these lectures. Ottawa, Ascension Thursday, 1925.

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TO BE CONTINUED
IRISH PHYSICIANS

Dublin, Ireland.—The recent decision of the Executive Council of the Irish Free State to form a separate register for medical men in the twenty-six counties under the jurisdiction of the Dublin Parliament, has aroused the protest of 95% of the medical profession in Ireland. The new arrangement puts an end to the system whereby Irish doctors were enrolled on the British medical registry and it is claimed, as a result, that Irish doctors will not be permitted to practice in England.

As about four hundred students become qualified in Irish medical schools each year, and as the service of only about twenty are retained in Ireland, the measure has created considerable apprehension among the students.

It is claimed that the action of the Free State officials is inevitable under the Free State Constitution, and that it puts an end to the control of Irish medical affairs by a London body set up by statute of the British parliament.

The Irish officials assert that they feel sure a reciprocal arrangement can be entered in whereby Irish doctors may practice in England, and vice versa. Failing in this, it is claimed, Ireland is entitled under her status of a dominion of the British Commonwealth to have her medical men included on the Colonial Register, the same as South Africa, Australia or New Zealand.

A CHARITABLE HOBBY

SOLVING THE PROBLEM OF JOBLESS, MONEYLESS MEN

Recently Everybody's magazine contained an account of Mr. Edwin Brown, who has been described as "the sort of man who customarily stops at the Waldorf in New York and at the Hotel del Coronado in San Diego" and who has "a hobby for masquerading as a tramp and getting thrown into jail as a vag." Everywhere he appeared "as a workman looking for work, never as a beggar, and not once was he suspected of any crime," but in more than half the cities he was arrested. When that occurred he would visit the city hall and the newspaper offices before leaving town and report conditions which he believed ought to be corrected.

What lends added interest to Mr. Brown's peregrinations in the circumstance that in recommending relief he mentioned two institutions as models, one of which owes its establishment to the enterprise of a Catholic priest, namely, the Erie County Lodging House, which Father Herman J. Maelckel, S. J., of Buffalo, was largely instrumental in founding.

It will serve to convey a better appreciation of the work that such an institution as this performs to read an extract from Lee Shippey's story in Everybody's concerning the experiences of Mr. Brown.

"A few weeks ago," writes Mr. Shippey, "a decent-looking gentleman with white hair, dressed in quiet good taste, registered under the name of Brown at one of the best hotels in Los Angeles. It had been years since he had visited that bustling city, and he was a stranger to practically every soul there. He went up to his hotel room, made a few changes in his clothes, and walked out through the lobby in a long overcoat, unnoticed even by the real estate salesman. When he checked his overcoat at a little tobacco store in a side street, the cigar clerk's eyes bulged. Underneath that fine coat were the dingy, frayed clothes of a man who hadn't a dime. The very odor of poverty was on them.

"As he drifted slowly down the street his gait and carriage seemed to have changed slightly with his appearance. He did not go with the broken-spirited shuffle of the out-and-out 'bum,' but there was all about him the slight vagueness, the half-hesitant manner of the itinerant worker who is broke. And so he was.

"He wandered about the streets a while and, finally with unfeigned weariness, sat down in a doorway. But not for long. A policeman routed him out, rapping his club sharply on the sole of an extended foot.

"'Hey! Move on.'"

"Where to? I've nowhere to go and I'm broke."

"Why don't you go to the Salvation Army? They'll give you a bed.'"

"It costs twenty-five or thirty-five cents to get a bed there, and I haven't a dime."

"The policeman hesitated. Brown thrilled. He was about to be arrested again. But the patrolman disappointed him.

"You look pretty old and decent to be taken down in the wagon," he said. "Besides, the jail's full already. You better go around to one of the missions. There's a couple of 'em will give you a flop for nothing—if they ain't too full."

"The policeman directed Brown, with rough kindness, and went on, swinging his club, 'we are told, and the story continues:

"Brown hurried to the nearest mission. It was so crowded that two hundred men were sleeping on the floor and across chairs in a place not too big for fifty. The floor was drafty—had to be for ventilation—yet the air was foul.

"Brown was taken in hospitably. The mission was doing its best. It was an unusually cold night for Los Angeles, with rain threatening, and they weren't going to turn any one away as long as they could squeeze him in. Brown was offered a place on the floor.

"Brown didn't stay. He has had plenty of experience like that in the past, and is getting a little old for that sort of a thing. He returned to the hotel and a plump wallet which he had checked in the hotel safe. But the next day he called on Mayor Cryer and told him of his experiences. It was a long talk, but it paid for its horse fruit.

"Mr. Mayor," he concluded, "every city in America ought to have a municipal lodging-house,

such as New York City and Buffalo have where moneyless men and moneyless women can go. The first thing every applicant gets is a germicidal bath. Next comes medical examination, and the sick are separated from the well. Then they are given clean night-clothes and sent to sleep in clean, comfortable beds in well-ventilated dormitories, while their clothes are being fumigated. Next morning, after a good square breakfast, a man or woman who is broke can go out to look for honest work with a stout heart, and no grudge of any kind against Society."

"I have associated intimately with tramps from coast to coast, and have been thrown into jail often with young men who had never been there before. They were guilty of no crime except that of being broke. I never knew of a case in which it did not embitter them. Often I've heard them declare that if they were to be made jailbirds anyway, they might as well be criminals, too."

"Then, as Mr. Shippey tells us, Brown went at the subject of local conditions, and said:

"In your beautiful city the only alternatives for moneyless men are the jails and the missions. No mission can serve those it shelters as adequately as a properly conducted municipal lodging-house can. The mission may do its best, and still find it impossible to prevent the spread of disease.

"Diseased tramps are sure to become a public charge in city hospitals as well as a menace to public health before they get that far. If you send a man to a mission, the city, indirectly pays for it. If he gets sick there, the city pays for it. If you make him a jailbird, the city pays for it. If you make him an enemy to society, the city pays for it. Wouldn't it be better for the city to pay for it first, in the form of a municipal lodging-house? This would prevent much crime, disease and discontent. Now, sir, will your city undertake the establishment and maintenance of such a place, with the same non-political management as a Carnegie library, if I will agree to furnish half the money needed to start it?"

"But wouldn't that encourage tramps to flock here?" asked the Mayor nervously.

"It would not. The daily germicidal bath and medical inspection alone are enough to scare off the worst of them. An employment bureau would be an important part of the idea. That and efficient management would do the rest. Men and women looking for a city in which they would not have to steal or turn prostitutes in case they went broke before they found work might be attracted. But all the worst classes of vagrants would shy away from a city in which they would be brought under municipal inspection and supervision. So long as you have no such place you encourage the street panhandler and thieving idler to come here, but when you open a city lodging-house you take away the last excuse of such people to clutter up your streets."

The Buffalo Institution mentioned in the foregoing and known particularly as the Erie County Lodging House was founded in 1908 on the initiative of Father Maelckel, S. J., at the time Professor Caeckel, who is at present rector of St. Ann's parish, Buffalo, has been actively interested in the enterprise ever since and has had the assistance in this, his work, of the Catholic Aid Society of which he was the founder.—Buffalo Echo.

COURT UPHOLDS CHURCH'S DECISION

Augusta, Me., Sept. 1.—The right of the Church to deny burial in consecrated ground to those who die outside its communion has been upheld in a decision given by Associate Justice Dunn sustaining an injunction issued by the lower court which forbade the burial of a daughter of John Yenko in the Roman Catholic cemetery at Lisbon Falls.

Yenko, a Slovak, with others of his nationality, had purchased lots in the cemetery at Lisbon Falls. Later they withdrew from the Church and erected at a cost of \$45,000 a brick edifice of their own. They were excommunicated by the late Bishop Walsh.

Yenko's daughter died and he sought to bury her in the Church cemetery. Permission was denied by the Rev. John J. Sullivan, pastor of Lisbon Falls church. As a result of the controversy that arose, the pastor, in the name of Bishop Walsh, asked the lower court for an injunction. This was granted. Yenko then appealed to the full bench and the result is the decision given by Justice Dunn.

"This child," says the decision, "as the plaintiff maintains, did not die within the communion of the Roman Catholic Church and therefore is ineligible under an outstanding burial permit, to interment in consecrated soil."

"What may have motivated this suit is of unconcern religiously. That the right of burial in the cemetery is limited to those persons who at the time of their death are entitled to burial in the particular ground is obvious in the very evidence of the particular agreement. And the condition therein nominated is demanded.

"The question arising under the qualification annexed to the license, whether the girl was of Roman Catholic faith when she died, must be held to be ecclesiastical determination, since none but the Church has the power to hear and decide it.

"Injunction was issued below in accordance with the situation under which the bill there sustained came here."

Inasmuch as the same position was taken by the Church in the case of deaths in the families of others who have helped to organize the independent church the decision is regarded as an important one here.

PLAN TO CURB LIQUOR EVIL

Dublin, Ireland.—All the Catholic temperance bodies throughout the country are, on the whole, fairly well pleased with the report just issued by the Commission appointed to inquire into the Irish Liquor trade.

It is generally recognized that there are far too many drinking facilities in Ireland and that if the temperance evil is to be combated these facilities must be considerably curtailed. In one little town in County Mayo, with a population of 1,200 there are 72 houses licensed for the sale of drink. At present there is one licensed house for every 270 people in the Free State. The plan is to reduce that number until a standard of one for about every 400 inhabitants is reached.

One of the most fruitful sources of intemperance has been Sunday drinking. In the rural districts a man had only to travel three miles, under what was known as the bona fide traveller system, to obtain as much drink as he desired.

The result was that Sunday, being a day of rest, men had opportunities for drinking that they had on no other day of the week.

Under the Commission's recommendations the three-mile limit would be extended to ten miles, and public houses will be allowed to serve travellers during four hours in the afternoon only.

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