

feed and then Smithers will instruct you fully about that parachute—I don't want you to break your neck!"

He steered the willing Stuff to a lunch-stand with a paternal hand. He was going to take no chances on letting this find get away from him.

For an hour, in a remote corner of the park dance hall, away from the eyes of the curious, Smithers, who Stuff learned was the stunt flyer, instructed him in the method of opening the parachute.

Accompanied by the glare of the band in the stands, the huge white-winged machine left the ground gracefully, guided by the skillful hand of Smithers, ex-A. E. F. Twenty minutes later, after a hair-raising series of loops, spirals and dives, the speedy bi-plane came lightly to earth to be greeted by the plaudits of the multitude.

At three o'clock a confident Stuff emerged with a professional swagger from the dance-hall, his muscular body enclosed in pink tights, the parachute upon his shoulders in a compact fold.

Up, up they climbed. Calmly, Stuff mentally rehearsed the method of opening the parachute. At a thousand feet Smithers turned and grinned, and nodded his head. Stuff climbed carefully out on the wing, the face blanching save for the livid mark on his forehead, left by the blow of Tommy's blackjack.

He turned a pathetic face to Smithers, only to be met by a heartless grin. "God!" he muttered. Though the air was chilly, perspiration stood out on his forehead. His lips twitched. "Jesus, Mary, Joseph!" It was the first time those sacred words had left his lips in twenty years.

A little after three, Father Cannon paced the vacant lot in the rear of the parsonage, where some day he hoped to erect a fine school. Casually glancing to the east, his eyes witnessed in amazement, a hundred feet in the air rode a parachute, slowly bearing its human burden to earth.

The priest stared in open-mouthed wonder. An aeronaut did not alight in one's back yard every day. Then lightly as a feather, fifty feet from where the priest stood, the feet of the aeronaut touched the ground. Wonder turned to amazement. Father Cannon gasped. Could it be—

"Stuffy—you! Great Scott! what are you doing in that thing?" then an odd remark burst from the priest. "I thought you were going to trim those hedges this afternoon—"

Stuffy grinned. "Well, here I am!" with the majestic gesture of a grandee, "just took a little ride first."

Father Cannon shook his head in despair. "Stuffy, you will be the death of me yet risking your neck like that. What on earth did you do it for?"

Stuffy grinned again. "For five hundred dollars," calmly. Out of his spangled belt he fished a little compact roll of greenbacks. "Here she is," proudly displaying five one hundred dollar bills.

"What?" in amazement,—"and what do you want five hundred dollars so badly for, that you risk your neck to get them?"

made their way to the parsonage, the parachute trailing behind them in the grass.

FOUR LECTURES ON McGEE

By Rev. JOHN J. O'GORMAN, D. C. L. Copyrighted THE IRISH CANADIAN

When McGee came to Montreal in 1857 upon the invitation of several far-seeing Irish Canadians, who desired to have him as their leader, he was thirty-two years of age. He had reached the maturity of his powers. It is a singular tribute to his genius, that from the outset he saw the needs of Canada with the intuitive vision of a prophet and prepared to meet them with the resources of a statesman.

"I admit," he said in 1865, "of no divided allegiance to Canada and her interests; but it would be untrue and paltry to deny a divided affection between the old country, and the new. Kneel within just bounds, such an affection is reasonable, in right and creditable to those who cherish it."

McGEE AND THE CANADIAN ORANGEMEN

McGee was not long in Canada till he was brought face to face with an acute form of anti-Catholic bigotry that could rival Know-nothingism—the Upper Canada Orange lodges. The Orange Order in Canada is a historical anachronism and a geographical absurdity. Not the Boyne but the St. Lawrence is Canada's river flowing to the east. The battle of the Boyne where William of Orange, the Dutch King of England, aided largely by German mercenaries, defeated the lawful King of Ireland, the craven James II., and which resulted in establishing for a century in Ireland those anti-Catholic penal laws of which all intelligent Protestants are heartily ashamed, is certainly no worthy object for an annual celebration in Canada—a country where religious persecution never existed and where political liberties are completely respected.

"D'Arcy McGee, an Irish Catholic proud of his race and proud of his creed, with books many and speeches more, eloquent in their praises of both, was no welcome newcomer to Orange Toronto in the mid-fifties. Parliament had met on Feb. 20, 1858, so the 17th of March was not far enough away for his new associates to learn in the meantime the manner of man McGee was. But this was the day that Orange Toronto, the capital of Protestant Upper Canada, decided to show him just how it felt towards him and his co-religionists.

On returning from the House to his hotel McGee's carriage was beset and stoned and brickbats filled the air. His driver was knocked from the seat, but held to his way. On finally reaching the hotel they found a large mob making very offensive demonstrations and the lower storey of the house sacked and gutted. That morning, as St. Patrick's procession was moving along the street, one of the participants, Matthew Sheady, had been stabbed and mortally wounded, by a two-pronged pitchfork. Another man got hold of a neck-yoke, according to the newspaper account, and was looked upon as quite a hero, since he had been able to knock down three or four other 'papists' with it. All these acts were committed in the open and before many witnesses, yet in such sympathy with the evildoers were the city police force generally that no arrests were made and justice could be had neither for the murder of Matthew Sheady nor for the sack of the National Hotel. At the same time the Catholic press maintained that the police force of Toronto was 'one vast Orange lodge, that the chief was an Orange official and the recorder a past Grand Master and the gaoler a present Grand Master of that secret order.'

1858, Sheady's murder had followed very quickly on what the Irish Catholics considered a miscarriage of justice in the case of an Orangeman named Millar, who had killed a Catholic named Farrell in an election row in the County of Wellington. They claimed that it was because the majority of the grand jury were Orangemen that the verdict had been reached that there were not grounds sufficient to put Millar on trial. These two cases caused a great commotion and a largely signed petition was presented by Upper Canada Irish Catholics to Parliament on April 23rd. This document after giving the details of both these deplorable failures of justice which have occurred even under the aegis of your honourable House, petitioned the Government to enact 'that no man sworn into the secret Orange Society shall be competent to hold the Commission of the Peace, or sit as Grand Juror or as a Petty Juror upon any trial in which both the parties concerned shall not be sworn members of the Orange Confederation.' This request was followed by a threat: 'Otherwise your petitioners do solemnly declare that they shall be obliged to arm in defence of their lives and properties, judging the system of trial with members of secret lodges upon the panel to be nothing but a delusion a mockery and a snare.' (Life of McGee, pp. 335-9.)

McGee's method of opposing the violence of the Orangemen was for Catholics to adopt a policy of conciliation, which, while safeguarding all their principles and rights, promoted joint and harmonious action on the part of all the people of British North America for the common national good. McGee's wonderful personal magnetism, his marvelous power of oratory, his statesmanlike grasp of Canada's national problems, and his evident sincerity and idealism, all combined to make him a successful missionary of conciliation. To carry out his plan he had the Canadian Freeman, a Catholic weekly, founded in Toronto with James G. Moylan as editor. The following editorial with accompanying letter of McGee published by the Freeman in May, 1859, at the conclusion of McGee's parliamentary career in Toronto (as Quebec was for the next few years the temporary capital of Canada) describes briefly this policy: (Cited in J. J. McGee's Reminiscences.)

"There is not, we believe, another layman in Canada, who is so well qualified to give an opinion upon the course and policy which it is prudent and expedient to pursue at the present juncture, as Mr. McGee. The experience acquired by him during his two Parliamentary Sessions, together with his frequent excursions through various sections of the country, on days when the House did not sit, have enabled him to arrive at a more accurate, comprehensive, and general knowledge of public affairs and public feeling than any other public man in the country. In the subjoined brief communication which Mr. McGee addressed to us, at the close of the Session, he has reduced within small compass and easy grasp the result of his experience and observation. The following is the letter:

"Toronto, May 5, 1859. "To the Editor of the Canadian Freeman: "My dear Sir:—I cannot leave Toronto, at the close of the second Session of Parliament which I have passed in this city, without conveying to you my warmest thanks for all your kindnesses, and my cordial desire for your prosperity as a man and a journalist. I could have desired for my own part, that Parliament was to meet for a Session or two more, at Toronto, that I might have continued to assist in the policy of conciliation, which I so heartily desire to succeed, in Upper Canada, and in the advocacy of which I have had such cordial and cheerful cooperation from the Canadian Freeman.

"That policy I conceive to be founded in the very essence of the circumstances of Upper Canada, and the adoption of any other system of civil tactics, I am profoundly convinced, would prove fraught with much strife, suffering and loss, not only to the aggressive sect or party, or public men who might adopt it, but to all society, and to every element of political or social of the intermingled population of Upper Canada. And the persistence in such tactics—the fostering of such a temper—would be in my opinion, little less culpable than the original resort to them.

"On the details of the policy of conciliation which you and I have pursued together, in the interest of our co-religionists and compatriots, I need not at this moment enter; I shall merely close by hoping for the final prevalence of those just, equitable, and truly Catholic principles, on which that policy reposes, as on a rock.

"Again, accept, my Dear Sir, my most cordial good wishes and heartfelt thanks, and believe me to be, "Very sincerely your friend, "THOMAS D'ARCY MCGEE."

How well and how soon this policy of conciliation succeeded is evident from a public letter to the press, dated Toronto, August 13, 1859, of Very Rev. J. M. Bruyere, Vicar General of Toronto diocese. McGee's policy had been bitterly assailed by the True Witness, a Catholic weekly then published in Montreal. The following is one paragraph of the Vicar's important letter. (The whole letter is given in J. J. McGee's Reminiscences.)

"I state what I know to be a fact, when I say that the Catholics of this Province have never appeared in vain to the junior member for Montreal, for any service he could render them in his capacity of member of the Canadian Parliament. During the recess of parliamentary duties, Mr. McGee employed his leisure moments in giving lectures for charitable purposes and on behalf of religious education. The people of Upper Canada keep in grateful remembrance the great and signal services they have received at the hands of this much maligned and much persecuted gentleman. I will add: to Mr. McGee we are indebted in a great measure, for the spirit of forbearance and liberality which has succeeded the bigotry and fanaticism which but a few years since raged with fury in Upper Canada. Thanks to his skillful tactics, the portion of the press formerly more hostile to us, has assumed a more moderate and conciliatory tone."

While McGee convinced thinking Protestants that there was no reason why all the people of Canada could not live in peace and harmony, he naturally could not uproot the senseless Orange bigotry against Catholics. A characteristic example of how violent was this bigotry in Upper Canada three score years ago is afforded by the Bradford outrage of 18th January, 1860. McGee had been invited to lecture before the undenominational Bradford Literary Club on the Historical Relations between Ireland and Scotland. He had already given this lecture elsewhere in Upper Canada and it was well known that it contained nothing offensive to anyone. Yet the Orangemen of County Simcoe, led by Tom Ferguson, M. P. P., forbade the lecture and came into Bradford armed with revolvers to prevent it. Had the Catholics defended their rights to free speech in a free country, a miniature civil war would have been staged. The lecture was called off so the Simcoe "Lambs" had no "Papists" to fight. The Globe condemned this "high-handed and unprecedented subversion of the rights and privileges of British subjects." The only hopeful sign in this whole miserable incident was that the loyal Orange Lodge of Guelph censured the Orangemen of County Simcoe and of the town of Bradford for their action.

While making thousands of friends among unprejudiced Protestants by his broad-minded Canadianism, McGee conscientiously and successfully opposed the incorporation of the Orange Order in Canada, as he considered that an outboard secret political-religious society of that nature was opposed to Christian morals and national welfare. To the end of his life McGee regarded the Orange Order and Fanaticism as equally objectionable.

TO BE CONTINUED

MEXICAN INFLUX IS PROVING PROBLEM DALLAS BISHOP DISCUSSES IT WITH POPE

By Mr. Enrico Pined (Rome Correspondent, N. C. W. C.) The Right Rev. Joseph P. Lynch, Bishop of Dallas, has left for Spain, where he proposes to seek Spanish religious to aid him in the extraordinary task he faces of caring for the great number of Mexican immigrants coming into his diocese.

Bishop Lynch is making his journey with the full approbation and blessing of His Holiness on his mission. Thus encouraged, he hopes to return to the United States with assurance of the necessary workers among the new members of his flock. Because of the language and customs of the Mexicans, Spanish religious will be particularly fitted for the task.

Bishop Lynch found the Holy Father's interest in the new Mexican immigration problem in the United States a deep and fatherly one. Furthermore, he was to an extent surprised to find His Holiness thoroughly conversant with this serious problem.

The American press traversed with His Holiness the entire situation, which is brought about by the diminishing of European immigration to the United States through the new Immigration Act, and the consequent flocking of Mexicans into the country to provide the necessary labor. The flood of immigrants from the south has extended to virtually every State, but naturally the Southern States have received the bulk of it. The influx has been so great, said the Dallas ordinary, that whereas his diocese ten years ago had not a single Mexican, it now has 17,000, with more arriving in ever increasing numbers.

Accordingly, it has become necessary to expand and revise pastoral facilities in the diocese to care for the new problem. Generous persons have helped him find a complete series of churches, chapels, Parochial schools, dispensaries, and social centers for the Mexican immigrants, said the Bishop.

The Holy Father's conversation with Bishop Lynch was not limited to general recommendations usually made to a bishop. All details of the immigration problem were entered into, the moral and economic state of the Mexicans being discussed, as well as their spiritual welfare. His Holiness gave his blessing to all those who in any way have aided the bishop in caring for the religious, moral and material welfare of the Mexican immigrants.

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