

# The Catholic Record.

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London, Saturday, May 27, 1893.

## EDUCATION vs. CRAM.

The Canadian Magazine for May is bright and interesting. The illustrations are good, and the articles are remarkable for their taste and literary finish. We are pleased to note that one of its contributors is seeking inspiration from the beautiful legendary lore of Canada. We wish the magazine success and prosperity.

We cannot refrain from noticing one article—Education vs. Cram—which may be productive of much discussion and some good. The writer points out one crying abuse in our system of Public schools, namely, the untrammelled authority of Inspectors. They may be scholars, accomplished in all manner of learning and perfectly conversant with the best theories of education, but, burdening teachers and scholars with a mass of subjects that could not be mastered in a lifetime, they exert anything but a beneficial influence.

Hence, teachers become mere serfs, and the scholars become superficial, as ignorant of the true nature of the science they acquire as a denizen of the darkest nook of Africa. True education should enable a boy or girl to think, not to seek sole mental nourishment from the thoughts of others, but to use the imagination and reason, and then "they have a new creation independent of the world and a possession forever. Out of the world's thousand ideas make one your own, and I assure you that you have made more intellectual progress than if you were able to repeat Homer and Milton from memory."

Cram a boy, and you make an intellectual parasite. He has no originality, and, wedded to certain opinions or systems, he is in sore danger of losing that most precious jewel of his nature—self reliance. His reason becomes a worthless faculty, and that mental vision which in a truly educated man looks out upon new vistas of thought is bounded by the horizon of text-books; and, moreover, he has a disgust for all serious study.

This is the outcome of our present school curriculum. One of the most ludicrous and yet saddening spectacles is to hear a young boy talking of some of the learned "ologies" when he does not know the rudiments of his own language. Far be it from us to censure the innocent slip of humanity, or his teachers, who are obliged to obey the autocratic mandates of the inspector. He is merely an innocent victim immolated on the altar of education.

Think you for an instant that a system that must infallibly produce such effects can produce men or women worthy of our age and country. This is a plague that is growing apace in our community, and on our legislators rests the responsibility of staying its progress. "I will tell you," says Cardinal Newman, "what has been the practical error of the last twenty years, not to load the memory of the student with a mass of undigested facts, but to force upon him so much that he has rejected all. It has been the error of distracting and enfeebling the mind by an unmeaning profusion of subjects: of implying that a smattering in a dozen branches is not shallow, which it really is, but enlargement which it is not; of considering an acquaintance with the learned names of things and persons and attendance on eloquent lectures—that all this was not dissipation of mind, but progress. All things now are to be learned at once—not first one thing and then another; not one well, but many badly. Learning is to be without exertion, without attention, without grounding, without advance, without finishing." This is no fanciful picture: it is an unvarnished statement of the true state of educational affairs.

Intellectual anaemia is the result. It may not have occurred to the advocates of the present school system that our boys and girls will in most cases have to engage in the fierce struggle for existence, in which clear perception, swift action and a solid, plain education are the indispensable elements of success. Give the intellect full play by curtailing the "ologies." Teach the children of our schools to think. Relegate to Universities the theories and systems and scientific guesses of modern thought, and teach them the traditions and history of their own land.

## A DISAPPOINTMENT.

A peculiar feature of the McCarthy meeting was the fact that he confined his speech almost entirely to the trade question. This was a very great disappointment to a majority of those present. It was fully expected by the P. P. A. Shepherds, who came there in large numbers and were remarkable for their bad manners and ignorance, that Mr. McCarthy would give them an old-time 12th of July oration. They came to hear something about the Pope—the ecclesiastic on the banks of the Tiber—the foreign potentate who was hungering to deprive them of their liberties and their bibles—Papal domination—Romish intrigue—Popish plotting—Ecclesiastical tyranny—Equal Rights—Romish ascendancy—Britannia rules the wave, and Britons never shall be slaves—the apprentice boys of Derry—brass money and wooden shoes—Rule Britannia. Now if Mr. McCarthy's speech were made to bristle with all these electrotypes of phrases of the P. P. A. conspirators, they would have gone home in a much happier mood. His deliverance was therefore to them a very wet blanket indeed, and they will never forgive him for having so sorely disappointed them.

## THOSE CHAMPIONS OF CIVIL AND RELIGIOUS LIBERTY.

In the Toronto Mail of the 13th inst. a letter appears over the signature J. A. Allen, addressed as "An open letter to the Hon. Mr. Laurier," on "the Orange Order."

The writer professes not to be an Orangeman, yet he asserts that he gives a correct account of the principles of Orangism when he makes the astounding assertion that "every Orangeman, in exact proportion to his being a true Orangeman—true to the fundamental principles of his order—is the friend of every Catholic."

To bear out this assertion he professes to quote "the Constitution and Laws of the Loyal Orange Association of British America," as follows:

"Disclaiming an intolerant spirit, the association demands as an indispensable qualification, without which the greatest and wealthiest may seek admission in vain, that the candidate shall be deemed incapable of persecuting or injuring any one on account of his religious opinions; the duty of every Orangeman being to aid and defend all loyal subjects of every religious persuasion in the enjoyment of their constitutional rights."

Mr. Allen being professedly not an Orangeman ought not to assert so positively that the purposes of Orangism are exactly what Orangemen are ready to publish for the information of the general public.

We all know that Orangism is a sworn secret society whose members are not allowed to make known its inner working—and if they do so they violate their oaths. We have, therefore, very good reason, *a priori*, to believe that they are not telling the truth when they represent their purpose as thoroughly legitimate and commendable.

But the conduct of Orangemen and their public resolutions which have always in view an attack upon Catholics in some shape or form, are sufficient to show that they are trying to deceive us when they profess to be "on principle," very zealous to secure Catholics in "their constitutional rights."

The history of Orangism, both in its native country, Ireland, and Canada, is so well known that he would be a very credulous person who would believe that its purpose is to secure the constitutional rights of Catholics. Perhaps the Orange oaths have been somewhat modified in comparison with what they were in former years, because the progress of civilization has made it impossible for Orangemen to perpetrate now the barbarity which all Orangemen were originally sworn to carry out, and in deference to the progress of the age they have discarded some of their former obligations of enmity; but the spirit of the system has not changed for the better; and if Orangemen are somewhat milder in their operations than they formerly were, it is because they dare not be otherwise, in defiance of the liberal Protestants who have become more numerous in recent years.

It is well known, and the evidence was laid before the Parliament of Ireland in 1786, that the original Orange

oath was that "I, A. B., do solemnly swear . . . that I will use my utmost exertions to exterminate the Catholics of the kingdom of Ireland." We are aware that as this oath was a sworn secret, some later Orangemen have denied its accuracy, but as Mr. Mitchell, himself a Protestant, states in his history, "Nothing is more certain than that the Orange society did immediately, and most seriously apply themselves to the task of exterminating the Catholics." In Armagh it was decreed that no Catholic should remain in the county; and as the Government of the day considered it to their interest to encourage the Orangemen, they boldly posted on the houses of Catholics notices to the effect that they should go before a fixed date "to hell or Connaught." Mr. Emmet, in his "Pieces of Irish History," says, "If, after the expiration of that period the notice had not been complied with, the Orangemen assembled, destroyed the furniture, burned the habitations, and forced the ruined families to fly elsewhere for shelter."

It must be borne in mind that all Orangemen were then allowed to have firearms, the use of which was forbidden to Catholics. If this had not been the case, the Orangemen would not have found it so easy to carry out their idea of "the constitutional rights of Catholics."

It was in consequence of these proceedings that Henry Grattan said in the Irish House of Parliament:

"It was a persecution conceived in the bitterness of bigotry, by a banditti who being of the religion of the State, had committed with the greatest audacity and confidence the most horrid murders, and had proceeded from robbery and massacre to extermination. They had repealed by their own authority all the laws lately passed in favor of the Catholics, had established in place of those laws the institution of a mob, resembling Lord George Gordon's fanatics, equalling them in outrage, and surpassing them far in perseverance and success."

The Irish insurrection of 1798 was, not a rising of Catholics. It was a rising of patriotic Irishmen who desired to ameliorate the condition of the people suffering under a heartless code of laws. The leaders in it were Protestants; but it is not to be wondered at that, under such oppression as we have described, the Irish Catholics generally were in sympathy with it. It was suppressed with a cruelty unequalled in modern history, except perhaps in Russia's treatment of the Poles; but the Orangemen were on the side of the oppressors. They were the willing instruments who were ready to go even beyond the cruelty of the most atrocious penal code which man ever invented for the oppression of a people, and the Acts of Parliament which exonerated them from punishment for their excess of zeal are to be found in the legislation of the period; for it must be remembered that the laws of Ireland were enacted by a Parliament in the election of which the overwhelming Catholic majority of the people had not even a vote. But the cruelties of Orangism had not even the palliation that their object was to suppress the insurrection of 1798. They preceded the insurrection, and were one of the causes which led to it; for as Henry Grattan, a Protestant, said in that very year in the Irish House of Commons,

"The Ministry was in league with the abettors of the Orange boys, and at war with the people."

But let us pass from this sad period of Ireland's history to a later date. With all their protestations of loyalty, a Parliamentary Commission in 1836 discovered indisputable evidence that there was a plot by the Orangemen of Ireland and England to set aside Queen Victoria, the lawful heiress, from the throne, and to put the Duke of Cumberland, their Grand Master, in her place. This plot was first brought to the notice of the Government by Daniel O'Connell, who was the most forward champion for the legitimate succession. It was on the discovery of this conspiracy that Lord John Russell moved a resolution in Parliament to the effect that immediate measures should be taken for the suppression of the Orange conspiracy. So plain was the proof of it that the resolution was passed by a unanimous vote—a most unusual thing; for not even the Orange members dared gainsay the damaging evidence brought forward; and the Earl of Enniskillen gave his assurance that from that day Orangism would obey the law by ceasing to exist. It is scarcely necessary to add that this pretended submission to the requirements of law and order was a mere sham.

Soon after this the Orange system was transplanted to Canada by an

illegitimate scion of one of the most barbarous of the persecutors of the Wexford Catholics. The history of the baseborn Order in Canada was worthy of its antecedents in Ireland. In new townships where Orangemen settled, if a Catholic attempted to take up land, his house was torn down, and himself and family were hunted like wild beasts through the forest by gangs of armed ruffians thirsting for blood. Many an old settler still living can tell a harrowing tale of deeds like this occurring in such counties as Leeds, Perth, Simcoe, Hastings, Victoria, Wellington, York, etc., and many a murder was committed openly, when the guilty one escaped because he was tried by an Orange jury, while his victim was only a Catholic. Even Protestants, like Mr. Buell, an old resident of Brockville, were hunted for their lives, not perhaps on account of their religion, but because of their political predilections.

We shall not here enter further into detail on this subject than merely to mention that it is fresh in the memory of many old residents of Toronto that during an election contest Mr. Dunn was killed by a volley fired from an Orange lodge in that city, while the late Mr. Gurnett was police magistrate. It is well known that the Parliament buildings at Montreal were burned by an Orange mob. They were Orangemen who rotten-egged Governor General Lord Elgin, and grossly insulted Lady Elgin in the same city. They were Orangemen who awaited that same representative of Her Majesty with a pirate's flag of a death's head on Brockville wharf, under the leadership of the late Ogle R. Gowan, the founder of Canadian Orangism. They were also Orangemen, decked in all their paraphernalia, who insulted the Prince of Wales at Kingston, Belleville, Peterborough, Millbrook and Toronto, on the occasion of his visit to this country in 1869; and it is in the Orange lodges that resolutions have been passed during this present year of grace, condemnatory of the present Government of the Dominion for no other reason than that the Premier of the Government is a Catholic. This is the kind of "civil and religious liberty" of which Canadian Orangemen are the champions!

Is Mr. J. A. Allen trying the credulity of his readers when he says

"Were Orangemen not the friends of civil and religious liberty I certainly would not be the one to champion their cause or them?"

## A CHALLENGE.

To the Editor of the Free Press.

SIR—I believe that the priests of London has been publishing a book about the Nun Shepherd. I will meet them on any public platform at any date. Let them be a man. Come out public and defend their cause. Belittle a man, not to pick on a girl, but take a man. I have been a Roman Catholic all my life until a year ago, but to-day I have put my heart in Christ instead of the priest.

W. J. CONWAY.

Walnut P. O., May 16, R. C. S.  
The late Attorney Ward was very proud of his little daughter, and when a friend visited him he used to say, "Look at those mouth, then nose and that ears." W. J. Conway, of Walnut, are a very peculiar person. Surely some priest will answer them challenge he have made! "Let them be a man." Come out Rome and defend yourselves. W. J. Conway, of Walnut, have put his heart in Christ, and he wants to fight those Romanist priest. What a grand chairman he would make for Mrs. Shepherd's tar-rara-boom-de-ays!

## THE ITINERANTS DENOUNCED.

We notice with pleasure that the Presbyterian council of this city has taken steps to discourage the "ex" industry. The following resolution was passed at their last meeting:

"That it is the sense of this Presbyterian Council, composed of the ministers and elders of the various Presbyterian congregations of the city, that much care should be exercised in regard to giving countenance or announcements to itinerant speakers on religious or quasi-religious subjects unless they come with a clear record and unimpeachable credentials."

This is no doubt aimed at that pair of unlovely birds, Leyden and Shepherd, who lately visited our city, and have done more harm to the morals of the people than would a thousand such shows as Turner's English Girls.

It is notable that the Presbyterian clergy are alone in public denunciation of these vagabonds. To their shame be it said, some of the ministers of other denominations have encouraged them to the extent of allowing them to occupy their pulpits.

For the sake of morality and for the sake of social order we would like to see the ministers actively engaged in the work of guarding their people against these adventurers and criminals. But the first

step, it seems to us, should be a vigorous hauling over of those few in their own immediate circle whose intemperate, uncharitable and untruthful utterances regarding the Catholic Church have created a constituency and a market for the wares of those vile creatures who come to us as lecturers on "Romanism," in many cases fresh from prison, where they had been incarcerated for crimes which should shut them out of all decent society.

So long as we have in our midst restless, ranting busybodies like Rev. Mr. Rigby of London, and Rev. Mr. Austin, of St. Thomas, there will exist disquietude and unfriendliness in the minds of many Protestant people against their Catholic fellow-citizens.

## OMINOUS.

The meeting which had been for weeks boomed by the unsavory Mrs. Shepherd and the P. P. A. of London, for the purpose of pushing Mr. D'Alton McCarthy into prominence as a political leader, was held here on Wednesday evening of last week, resulting in a wretched fiasco. There was indeed a large crowd present in the Opera House to greet the "wobbler," as he termed himself, but the gathering was chiefly remarkable for the absence of men of influence and weight in the community. A number of prominent gentlemen were indeed invited to attend, but they were represented only by non-committal letters expressing regret because of their inability to be present; and what is still more remarkable, even Mayor Essery, Mrs. Margaret L. Shepherd's patron, would not play second fiddle to the great ex-chief who led the defunct Equal Rights party to a premature dissolution.

A striking and amusing feature of the occasion was this Essery episode. It was explained that the invitation to attend sent to the Mayor was mailed in London East, along with similar letters to the city aldermen, but that it reached Mr. Essery only at 11:45 that morning, and as he considered this to be an intentional slight, he refused either to attend or to write a letter of sympathy with the object of the meeting.

Mr. Essery's refusal was gall and wormwood to Mr. McCarthy, who, on opening his address, after declaring himself to be "a wobbler," seemed to notice indications of some cutaneous disease among his audience, for he asked at once whether there were not among them some general feeling of unrest. He said: "Is there a feeling of intense unrest—unrest throughout?"

Many of the audience at once replied, "Yes, yes," and Mr. McCarthy proceeded. He acknowledged that he doubted that there were any leaders of political thought present; but his concentrated indignation was reserved for Mr. Mayor Essery, from whom he evidently expected better treatment than he received. But Mr. McCarthy was resolved not to endure a slight from one who ought to be his obsequious follower in the no-Popery crusade, so he proceeded to exonerate the Mayor in the following style:

"I do not know if there are here any leaders of political thought in the city. For instance I do not see the Mayor, who doubtless holds a prominent position. Perhaps he does not believe in independence. Perhaps he does not want to countenance one who desires to think for himself. But I fancy you will find leaders when the proper time comes who will be able to give effect to your principles and will not be crowded out by any party."

It appears that the leaders of the new McCarthyite party are already beginning to experience the disintegrating effect of that love for pap which has already shown itself among the same class of politicians in the United States, and which has had such disastrous effects upon the party in the Saginaw Valley, as may be seen in another column of to-day's Record. The knowledge of this has evidently soured Mr. McCarthy's temper, as he is becoming convinced that he cannot play the part of an irresponsible dictator in his newly formed party of fanatics.

We are told that "rats desert a sinking ship," and it augurs gloomily for the new party that its organ-in-chief, the Toronto Mail, could only afford a passing reference from "our own correspondent" to the great London McCarthyite meeting. Its contemptuous silence can only be construed as arising from a consciousness that the McCarthyite movement is a fiasco.

For speakers, the promoters of the reception were obliged to scour the Dominion for all the fanatics who make themselves conspicuous by giving politico-religious lectures during

the quondam anti-Jesuit crusade, Principal Austin, of Alma College, St. Thomas, delivered a characteristic tirade against "combines in ecclesiastical quarters," a rather brazen feat, since the only political "combine" in which ecclesiastical personages have had a share was the combine of Methodist and a few other persons to inflict injustice on the Catholics of Canada. This very demonstration was a specimen of the combine ecclesiastical; for what else could it be called when we find the Professor himself there, with Rev. J. J. Roy of Winnipeg, Rev. Walter Rigby of London, Rev. J. H. Orme, Rev. M. C. Guillemont, etc., all ready to pour out a froth of venom against Sir John Thompson at Ottawa and Sir Oliver Mowat at Toronto, merely because these honorable gentlemen do not give the reins of Government into the hands of the Methodist Conference.

We are sick to nausea of these ministerial grumbings against ecclesiastical interference in politics. There are no more disagreeable meddlers than the Methodist persons who are constantly harping on this very subject; and Rev. Principal Austin is one of the greatest political meddlers in the number. It is one consolation that his meddling bears fruit only in the utter discomfiture of those politicians whom he supports. This was notably the case in the very Protestant constituency of North Oxford, where, during the last general election for the Provincial Legislature, the Professor stumped the Riding, with the result that his favorite candidate was buried under a majority of over eight hundred votes recorded against him. The Professor's presence and oratory at the London demonstration afford a suggestive omen of what is likely to befall the new McCarthyite party.

## A SNUB TO THE A. P. A.

The American Protective Association, which has made itself so large a factor in politics in Michigan, has just met with a reverse in Saginaw Valley as severe as it was unexpected.

Last fall this society made an attempt to carry all the elections of the State on a ticket of its own, and it succeeded in many places. Its present movements are for the purpose of securing Government patronage for its nominees by an attempted ostracism of candidates distasteful to them, but in this it has just met with a ludicrous failure in Bay City district.

The representative of the District in Congress is Mr. Weadock, whose election as a Democrat was opposed by the whole force of the A. P. A., a society which the candidate for Congressional honors did not fail to denounce as it deserved, as contrary to the spirit of Americanism and the American constitution.

But though defeated at the polls, the A. P. A. imagined it would be within their power to secure the appointment of a Postmaster in the town of Pinconning.

The recommendation to such a position is by custom in the hands of the representative of the district when he is a supporter of the administration, except under extraordinary circumstances, and Mr. Weadock recommended a respectable Catholic for the office—a Mr. Michael McCormick.

Mr. McCormick is said to be well qualified for the position, and he had all the experience needed, as he had been formerly Postmaster in the same town. He was, besides, an old soldier, having borne the musket during the civil war, and he therefore deserved well of the Government. But his religion was sufficient to make him odious to the A. P. A., who poured in protests to the Government against Mr. Weadock's nominee, and impudently asked that a Mr. Bingham should be appointed in his stead.

These protests were pretty numerous, signed, as the A. P. A. made it specially their business to test their power and influence over the Government. Even many officials and prominent citizens signed the petition of the Protestors; but Mr. Weadock was resolved not to be intimidated, and as he was about to visit Europe, before sailing he called at the Post Office Department at Washington to examine the protests, and found that the signers made no secret of the fact that they opposed Mr. McCormick on the ground of his religion. He discovered, also, that many of the protests were couched in ungrammatical language and miserably spelled. Thus the writer of one petition declared in eloquent terms that he was a "prodent," and other protests were similar in style.

Mr. Weadock pointed out to the Department this proof of the illiteracy of many of the objectors, and he main-

tained that their objection was a recommendation on such terms they advanced should not be maintained.

Having the Ritual of the Mass in his possession, Mr. Weadock, before the Postmaster General, informed that the members of the Catholics in any way, but animated by most intense Catholicism, and even to suppose to be at all fanatics.

The case was made so Postmaster General at Mr. McCormick to the postmaster to the big which they well deserved.

This whole transaction light upon the objects of and its Canadian off-spring showing that they are Government papers and this being the case expected that they will give the contempt with now regarded by the Government, as well as public men.

The real weakness may be seen in the who occurrence. It cannot enlightened public what is true of it in the public, where Catholics one-sixth of the population greater reason for of ization, the P. P. A. of withstanding its bluster considerable local success last association had London, the organ collapse before its predecessor, the movement, collapsed States, and the notoriety movement collapsed.

We venture to predict ticians in Canada who the P. P. A. as an inst themselves in the disappointed as have of the Saginaw Valley for Government pap.

## REV. WALTER RIGBY'S ODDS.

Some time since place in the city grants given to churches and institutions, Mr. M. endeavoring to show purposes, that Mr. ment had been too public institutions. were given in the and also in the proved that there whatever for the ass were therefore not find a letter from R. in the Free Press of jug up the question going over precisely. It is not difficult to his purpose is. T of irritation at present city, and, instead, allay it—the course Christian minister Mr. Rigby, in season, has done and intensify this. Now, dear brother, a while, and we will about this matter.

Rev. Mr. Rigby—by me at the Minister other honest statement, the editor of the CATHOLIC RECORD. I cannot please allegiance to his part in throwing out slurs you will permit me to interest to the public?

Readers of the d not give you credit. Since you arrived been a meddlesome taken up the anti cause you are anxious as the High Priest time since you state of the people of the could not read or figures to prove was merely a bal issue of the CATHOLIC statement of which proves that reliable person in tively and then u be more careful i God to forgive maligned the no the Province of Q

Rev. Mr. Rigby not entirely a wor Church of Rome of money donated Catholic hospitals public institutions more efficient by a general public?

How do you entirely a work nuns do not receive compensation w board and c