

The Catholic Register.

PUBLISHED EVERY THURSDAY
 AT THE
 OFFICE, 10 LOMBARD ST.
 BY THE
 CATHOLIC REGISTER PRINTING AND PUBLISHING CO. OF TORONTO, LIMITED.
 SUBSCRIPTION PER ANNUM, \$2.00
 ADVERTISING RATES.
 Transient advertisements 10 cents a line.
 A liberal discount on contracts.
 Remittance should be made by Post Office Order, Express Money Order, or by Registered Letter. If by cheque, 25 cents must be added for discount.
 When changing address, the name of former Post Office should be given.
 No paper discontinued until arrears are paid.
 Notice of Births, Marriages and Deaths, 50 cents each.

THURSDAY, AUGUST 24, 1899.

Aug. 24—S. B. Atholoway.
 25—S. Louis.
 26—S. Zephyrine.
 27—S. The Most Pure Heart of Mary.
 28—S. Augustine.
 29—Rehearsal of S. John the Baptist.
 30—S. Rose of Lima.

The Cry Against the Jesuits.

In the current issue of The Weekly Sun, Dr. Goldwin Smith writes:

"Catholics are still complaining, not without reason, of the insults offered to their religion by the form of the coronation oath. Every right-minded Protestant would gladly see the words at once struck out, if it could be done without raising a religious storm, of which there would be danger at present. The oath is a fossil relic, unhappily preserved, of an antediluvian age."
 We quote Dr. Smith's opinion not for its pertinence to the subject of this article but rather on account of the timely rebuke it delivers to an audacious humbug who has just been making a pretence of rage in the front sheet of the local "society" weekly over this same matter. We also decline to concern ourselves with Dr. Smith's suggestion that the Coronation Oath has a present practical bearing against the Ritualists in the Anglican controversy now going on.

To come at once to the point which we consider of the greatest interest in the present hour, we find Dr. Smith writing these words:
 "Let Catholics remember that at the time when it [the Coronation Oath] was framed England had barely escaped the attempt of James II. and his Jesuit advisers to overthrow at once the liberties and religion of Great Britain; that only a few years had then elapsed since the expulsion of the Huguenots from France, and that the fires of the inquisition were still burning in Spain."

It has always astonished us that a gentleman of Dr. Smith's renown for learning should be so untriflingly alert to renew the hue and cry against the Jesuits. He is not a sympathizer with anarchist mobs, or with the out-throat hirings of unscrupulous princes. If we regard his position as a scholar apart from every other feature of his activity, then does his antipathy towards the Jesuits become utterly incomprehensible. For he must know that distinguished as the sons of Loyola are in the missionary field, their fame is even more illustrious in the domain of knowledge. But Dr. Smith refuses to allow his sympathy with an educational order to be warped because he persists in believing that the Jesuits were concerned in Titus Oates' malevolent imaginings, in some such way as they were, seventy years previously, accused of the "Gunpowder Plot." There is of course no need to tell him that the so-called "Gunpowder Plot" was not considered above suspicion, while English Catholics from first to last declared it "an invention of the devil." He knows moreover that the recently published "Hatfield Papers" show how the Catholics in those evil times were the chosen prey of princes and the creatures of princes whose villainy is still an inheritance of shame to the very institution of monarchy. One sample piece of villainy was the "Gunpowder Plot," which was solely a plot against the Jesuits, indeed of much the same character as the charge which passes current in France to-day that the Society of Jesus has instigated all the persecution of Dreyfus. The chief difference in this repetition of history is that in the present French disorder, the accusation of a "Jesuit Plot" comes from the partisans of a faction having nothing to do with the French administration, whilst the Cecil of

the first James' time had a free hand for the protection of any class of conspirators. Would Dr. Smith take the responsibility of saying that there is the slightest vestige of reason behind the foul libel upon the French Jesuits of to-day? The head of the Order, Fausto Dulac, has in the most solemn manner denounced the lie; but we see what has happened notwithstanding. On Sunday last the anarchist mob sang the "Garmagnole" while pillaging Catholic churches as the first essential to the overthrow of law and order. The London mob was quite as easily maddened, in turn by the "Gunpowder Plot" and the Titus Oates panic, and the blood of innocent Catholics was necessary to appease their rage. God knows how far the terror may go in France; but the extent to which it has already spread ought surely warn sane men of the infernal fever of raising the cry of "Jesuits! Jesuits!" whenever any religious disputation is under way.

The vagueness of Dr. Smith's reference leaves us also, along with the Oates' panic, the choice of the so-called "Rye-House Plot" and the interference of James II. with the Test Laws, if we would get at his real meaning. It is of course impossible that the allusion can apply to the "Rye-House Plot" which was laid at the door of Whig Protestants to prevent the accession of James; and history curiously enough fails to accuse the Jesuits in connection with the Protestant animosities, conspiracies and rebellions evoked by James' toleration of Dissenters and Roman Catholics. It really ought to be quite enough for sane people in this day to know that during a generation Charles and James held England in a reign of terror, and that they needed no outside assistance from religious persons in keeping a cauldron boiling in the palace.

One of the English classic writers of the last century said many men are so unconsciously steeped in superstition that whenever a storm arises their first impulse is to look for the petrel that has brought it along. We are afraid that Dr. Goldwin Smith is one of those who see a "Jesuit" in every stormy petrel, and fall to cursing the bird of prejudice without further delay. Yet, as we said at the beginning, it would be more in the nature of things to find on his side the sympathy of a cultivated mind. The Jesuits came into existence as reformers in the world of education, and they have far too often paid the common penalty of all reformers. At the period in Spanish history to which we are referred in the excerpt which we have taken as a text, their college, in Madrid, invaded by a brutal mob, had been stained with their blood. Political disturbances in almost all Christian countries where religious animosities have been sown, never failed to incite the enraged populace against this order of literati, who believe that the cultivated intellect-guided by Christian faith is the divine remedy for social derangement. It is somewhat curious coincidence that in an editorial note on this page we are able to quote Dr. Smith himself as practically subscribing to the Jesuits' faith in the cultivated Christian mind; for after making a list of many present forms of social insanity, obvious to all reflecting minds; he concludes by saying that the deepest cause of all these evils "is the weakening of religious belief and the morality which has hitherto been bound up with it."

May we assume from this that Dr. Smith and the Jesuits are able to see eye to eye in a general way? Perhaps if the Oxford Professor knew more of them than he really does, they would be found in sound agreement in more than a general way. Dr. Smith's own university has not considered them unworthy of restoration to its halls. This fact should have some weight with a distinguished son of Oxford. But there are other ways in which the credit of the Jesuits might be expected to come home to him. We have seen him honoring a pupil of the Jesuits in this city of Toronto, when he presided at the lecture of his friend Dr. Conan Doyle. He knows that other pupils of the Jesuits too, who are doubtless honored by his friendship, men like Lord Russell of Killowen, and Mr. Frank Burnand, were trained in their colleges. Nor is it the modern Jesuit alone who shines as the tutor of eminent and good men. The honor roll stretches back to their earliest academies, and

displays such names as Descartes, Torricelli, Casini, Bossuet, Fermigioni, Onodi, Strada, Volta, Daniel, Bernier. Every branch of science has been advanced, and every Christian nation shares in the renown of the scientific rivalry promoted by the Jesuit Fathers, whose names—such as Kircher and Bosovich, down to the old astronomer whom the American vandals thought to evict from the Observatory at Manila—are known to every schoolboy. The names of great Jesuits are as we have said associated with the march of modern civilization over the world; but surely in Canada, even more than in China, Tibet or Paraguay is the name of their society to be treated with esteem! Least of all from Dr. Goldwin Smith, a man whose position in literature is undisputed, should Canadian ears hear of the old, ugly slur of "Popish Plots," which intelligent research has breathed to the hell of historical shame where they belong, while the Jesuits—once treated in England with the same wild beast brutality experienced by them in France, Spain, Portugal, Poland and Germany—have been restored to their birthright in the historic university of the kingdom.

Cant for Catholic Ears.

The managers of the Catholic Summer School at Plattsburg, N.Y., have had the honor of a visit from President McKinley. He came and talked; and if his Catholic audience had expected any reference to the shameful incidents of Mr. McKinley's administration, which make Catholics throughout the world blush for the barbarism of a nation which counts 12,000,000 of Catholics in its population, they were disappointed. Mr. McKinley came to Plattsburg to talk, and the Catholic audience politely listened to it. "Our patriotism," said the President, "is neither sectional nor sectarian. We may differ in our political and religious beliefs, but we are united for country. Loyalty to the country is our national creed."

The Boston Republic doubts the sincerity of Mr. McKinley's words. Is Mr. McKinley's patriotism "neither sectional nor sectarian?" it asks. "If it is, how does it happen," our contemporary further inquires, "that no Catholic has ever been selected by him as a member of any commission sent to deal with the Catholic residents of Cuba, Porto Rico or the Philippines? Every man appointed for this sort of work was a Protestant, and many of them were noted for their bitter hostility to the Catholic church and her institutions. If Mr. McKinley's patriotism is not sectarian, how is it that his naval agents at Samoa joined with the English to prevent a Catholic from ascending the throne after he had been chosen by the free suffrage of more than three-fourths of the Samoan people? And, again, how did it happen that his Porto Rican commissioners assailed one of the cherished institutions of the Catholic church when they officially notified native Catholic priests that they might marry if they felt so inclined, and the American government would sustain them in their action? How did it come about that a notorious mountebank like Sam Small, a peripatetic preacher against Catholicism, was selected as one of the school directors in Cuba, a strictly Catholic country?"

If Mr. McKinley's patriotism is free from sectarianism, why do his soldiers in Luzon amuse themselves by despoiling sanctuaries, looting churches and torturing and insulting Catholic clergymen? His attention must have been drawn to the terrible tales told in private letters of this sort of vandalism. The vestments of a bishop were exhibited in the window of a store in Minneapolis as the trophy of a volunteer officer. Sacred vessels used by the clergy in the celebration of Mass have been repeatedly stolen from the churches, altars have been used as telegraph benches, and American officers who ought to be gentle men have stabled their horses, drank their wine smoked their cigars and told their ribald stories in the consecrated edifice. These things may not be an exhibition of sectarianism, but they constitute a display of something worse.

Mr. McKinley said that wherever the American flag floats "it is the flag of the free, and the hope of the oppressed." Is it the hope of the Filipinos who are fighting for national liberty? Does it represent liberty to these people, who were sold by Spain

for \$20,000,000 and who are now being sold down like overhass because they object to the purchase? Fine phrases, Mr. McKinley, do not cover up the stern facts of the situation. Until you square your performances with your professions the people have a right to question your sincerity and to criticize your policies."

The Library Deadlock.

The Toronto City Council and the Public Library Board have reached a deadlock upon the question of library finance. It is an old wrangle which a combination of circumstances has this year forced to a head. The City Council has been lavish with the money of the tax-payers, advancing official salaries without any other reason than the evil one of paying tribute to the favorites of cliques. The mayor is concerned about securing permanent office in the scandalous fashion of his predecessor, and rings within rings are being formed to control the succession to the mayoral office. The Board of Control of 1899 when it came into existence was hailed with derision and has never been able to rise above contempt. Extravagant grants for banquets to Orangemen, the repudiation of the Olive Seal and other innovations in the administration of the city worthy of irresponsible chrysters is the record of the Board of Control.

But, as the end of the year is in sight, the Board of Control and the Council must make a name for economy in some way or other; and by force of habit the Public Library has come in for a plucking. A sum of \$5,800 was cut off the Library estimates. Then after the Council had ratified the action of the Board of Control bagging was begun to give back part of \$5,900. The Library Board after offering to accept a certain reduction, finally closed the branch libraries and so the matter stands.

With regard to the law of the case the Library Board is clearly in the right, and might even sue the Council, but of course the rate-payers would have to pay the cost of litigation. What the people, however, are likely to concern themselves with is the reasonableness of the course taken by the Library Board. It would appear that as far back as 1893 the amount received by the Library Board from the City Council was nearly \$88,000, and in that year the number of books in circulation was 442,378. The amount asked by the Board this year was less than \$82,000, while there are now over 600,000 books in circulation. The matter accordingly stands in this way. If the City Council will insist upon starving the Library, the only thing for the Library Board to do, when it will not go to law, is to cut down expenses to suit the available means. The Board has chosen to cut down expenses by closing the Branch Libraries. This action, of course, contracts very considerably the public access to cheap fiction, though some will say that the hot springs of romantic literature flow freely enough from the Central Library to supply the whole city. The great need in Toronto is to have a good reference library, and we very often look in vain for books that the Toronto Reference Library should contain. It is doubtful if there is one solitary member of the City Council who knows anything of books or libraries, and it is perhaps only natural in such a body to cut down the support of the Public Library, giving the money of the people by preference to Orangemen and ward favorites.

Character of Paul Kruger.

After all the great test of strength of character in men is patience of delay. President Kruger has been giving the world a magnificent display of patience during the past few months. All the ingenuity of Mr. Chamberlain has failed to pull an imprudent expression from him, whilst every act of President Kruger himself forces the conviction upon all observers that he is fully equal to the task of keeping his Boers in check and leaving to the English, if war must come, the unavoidable resort to blunt aggression. It is only natural that Kruger's character should elicit the admiration of lovers of moderation and fair play. He is not entirely fearless in the field of English journalism, albeit it is next to impossible for English editors to rely on any item of news cabled from the Cape. The trail of the serpent is over it all. But there are a few

Englishmen who know the forces Paul Kruger is contending against. The Manchester Guardian, one of the foremost provincial journals, The London Chronicle, edited by the gifted Mr. Messingham, W. T. Stead, and others are not afraid to speak the truth. The American press—shame upon it!—imitates the jingo journals of London in dealing with the little African republic; and as for the Canadian press—well it doesn't matter one way or another. The peculiar, slippery hypocrisy of our newspapers, very often purposelessly scurrilous, is wonderfully well exhibited by the eagerness with which Mr. Chamberlain's statement that Catholics are ostracized in the Transvaal has been seized upon. The Ottawa Free Press tells its readers that "Kruger has no use for Catholics" and the London Advertiser enters at the absurdity of Catholic sympathy with the old man. Yet it is impossible to suppose that the editor of either paper is ignorant of the current news, which, if there were no other revelation of Transvaal affairs available, would show Kruger in perhaps a better light than the head of any other nation of our times. The Boers are unquestionably superstitious after the mental attitude of the American Partisans. They would it left to themselves be religious bigots as the Puritans were bigots. But Kruger has been patiently leading them into the light. At the very time their constitution forbade Catholic holding positions in the State, the President selected Catholics for some of the highest places, took them aliens as they were into his confidence, and gradually gave his own people the amplest proof of their unfounded prejudices. Then over three years ago, he was able to remove the fanatical restriction from the Statute Book which Chamberlain pretends is still in existence. A few weeks ago he added another amendment to the effect that Catholics are eligible for judicial positions and that religion shall not be a bar to the bench. Indeed the highest legal position in the state has long been filled by an Irish-Catholic. Kruger shows himself desirous of treating all Outlanders as he has treated Catholics. Even to the hungry conspirators he is willing to be fair; but he will not give way to their greedy onslaughts and exasperate his own people while miserably relinquishing his country. It is better for him and them to fight and lose than to lose ignominiously.

Canadian Catholic Readers.

Part I. and II. of the First Book, with the Second and Third Books of the new Canadian Catholic Readers have come to us from The Copp Clark Company, Limited, Toronto, the firm which secured the printing contract.

With regard to the point of "value for the money," we may state at once that the publishers have left little to be desired, and, in comparison with the Public school Readers, nothing. This is our candid opinion. The professional merit of reading books may fairly be a subject for difference of opinion. It may however be useful to compare this series with the latest Catholic readers produced in the United States, which have recently come under our notice. The phonetic method is unquestionably installed in high favor, and all we are properly concerned with in the First Book of the present series is to see whether a thorough comprehension of this way of teaching elementary reading was brought to bear upon its preparation. There is room for but one verdict. It is abundantly evident that the First Book of the new Canadian Catholic Readers is the work of an experienced teacher who knows the mental measure of childhood and has a rare sympathy with its receptive powers. Indeed the parent or teacher, who has watched the first difficulties of the child, will be quick to appreciate helplessness in the plan of printed lessons. There is much helpfulness in these first lessons now before us. Take the first six apart and we find presented in them all consonants (except z) in combination with the short sounds of the vowels. Without exception all the lessons in Part I. Book I. are based on the short sounds of the vowels. The introduction of the consonants is admirably easy and progressive. The picture scheme throughout comes into the combination most intelligently. Part II. of the First Book brings in the long and exceptional sounds of the vowels in different combinations. Altogether a very favorable impression of the entire series is likely to be got from a careful study of the excellent plan of the First Book. The Second and Third Books also will be found to come up to anticipation of sound literary character. The publishers have forwarded a circular which speaks highly of the Fourth Reader, which we have not yet seen. With regard to the maintenance of a religious character throughout the entire series this circular gives the following information: "The new 'Canadian Catholic Readers' have been prepared by some of the leading teachers of Ontario, named for this work by the Bishops and the Education Department. Rev. J. R. Teefy, M.A., LL.D., President of St. Michael's College, Toronto, who was appointed to supervise the series, has given special care to their preparation."

A Catholic Death and Testament.

Some extracts from the will of the late Recorder of Montreal, which we publish elsewhere, have already been commented upon in the secular press as showing eccentricity in a novel form. But in truth the testament of Mr. De Montigny is that of a pious, practical Catholic, dying in the full possession of his faculties and confident in his faith. It may surprise those who suspected eccentricity in this will to know that the testator's death was entirely like his life. A short sketch of his career may be instructive to persons who find a difficulty in reconciling the duties of religion with the demands of active citizenship.

Benjamin J. De Montigny was a typical French-Canadian. Born in the country, he was educated at the diocesan college—Joliette—and was called to the bar at the age of twenty-one. His Catholic education and national traditions inspired him to join the Canadian regiment of Papal Zouaves, and with 2,000 comrades he saw a couple of years' active service in the cause of the Papacy. The services of the young French-Canadian against the Garibaldians were recognized by Pope Pius IX in an especial manner in 1861. Mr. De Montigny had previously received the honor of knighthood from the Holy Father. As a lawyer he was simply conscientious, never aspiring to brilliancy. In 1872 his elevation to the magistracy was received with satisfaction in the county of Terrebonne, and in 1880 he was appointed Recorder of Montreal. He was a stern judge. The average convictions in his court number 6,000 annually and he occupied this position nearly nineteen years. Those who had a more intimate knowledge of his daily task were aware that he probably kept a larger number out of jail than he incarcerated. Daily in his private room domestic wounds were healed, and grievances that should never have been carried into law were stopped at the last stage. If on the bench Mr.

De Montigny was stern, he was a blessed peacemaker off it; and he heard no case on the bench that could have been better disposed of in his private room.

Mr. De Montigny was a somewhat extensive writer as writing goes in Canada. He was the father of fourteen children and was but once married.

The man's life was successful in every essential of reasonable human happiness. The testament he left to his family contains the truth of a sober, earnest life which from beginning to end is but preparation for death. In a word Mr. De Montigny has given a consistent example throughout of the practical Catholic life.

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Bystander, in The Weekly Sun, makes the following observations, which are of additional interest coming from Dr. Goldwin Smith. "What has produced the burst of Jingoism is a question more easily asked than answered. Perhaps, some light may be thrown upon it by the statistics which show an alarming increase of lunacy. Seriously speaking, it seems to be part of the general restlessness and excitability which, probably from a variety of causes, has been coming over the world. What has produced globe-trotting? What has produced the craze for athletics, which passes all bounds of healthy exercise or rational amusement? What has brought prize fighting again into fashion? What has kindled the thirst for sensational novels, and the distaste for serious reading? The newspaper toll of sanguinary war news is as good as a sleep-chase or a prize-fight. There is such a thing, too, as a sort of civilization, which makes a short return to barbarism grateful. Perhaps the deepest cause