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THURSDAY, JUNE 3, 1897.

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mark The Canadian incident passed off as a trifling affair, but it must not be so regarded by the legislators...

The Turk appears to be determined to retain his hold upon the province of Thessaly, and two of the European powers, Russia and Germany, are credited with the desire to see him in undisturbed possession of the new territory...

The operation with canon and machine guns against any Indian fugitive at Duck Lake is a farcical incident in an affair that has been lamentable in every way. The general impression created by it disturbs the idea of moderation with which the Canadian Indian is supposed to be invariably treated...

The invitation sent by the Civic Committee to the Catholic Separate School Board to co-operate in the Jubilee celebrations in Toronto was purely formal, and its acceptance by the Board was merely a matter of course. It is altogether unnecessary to speak of Catholics as separated in any way whatever from their Protestant fellow-citizens...

It is strange that there is no record of Queen Victoria ever having been baptized or confirmed. It is certain that she was not baptized in the Established Church, or the record must exist to prove it. It is believed by many that her mother had the sacrament administered by a Catholic priest...

successor of Queen Elizabeth, she is the official head of the Establishment, and therefore its most important and prominent member by law. The subject is treated in an excellent article in the June Century, which is accompanied by photographic reproductions of the Coronation Oath and portion of the Coronation roll published by Royal permission.

In connection with the discussion of the Queen's religious views one thing at least is certain that she never was a bigot. Not at her coronation and certainly not since. We learn from The London World the particulars of an incident that may serve to illustrate this. The Queen, hearing that Mrs. Charlton, who is in her eighty-third year, had been at her coronation, and was anxious to see Her Majesty during her Diamond Jubilee year, granted her the access at the last Drawing Room, so that she might receive her personally. The old lady, who walked with a stick, was very graciously received by the Queen, who gave her hand to Mrs. Charlton to kiss. Her Majesty has also given instructions that a seat is to be reserved at Buckingham Palace for Mrs. Charlton for the Jubilee procession. The Charltons of Haleslyside, Northumberland, are one of the old Roman Catholic families of England. Mrs. Charlton, who, despite her age, takes great interest in all current events, retains her memory to a remarkable degree, and recollects seeing Her Majesty as Princess Victoria, when only fifteen.

An Irish Literary and Musical Revival.

The application of that flabby bit of philosophy about a conquered race declining swiftly, and in the end hopelessly, in natural dignity and civilized refinements is not always well meant. Ireland, for instance, has heard it too often: but the Irish people have never admitted the surrender of their nationhood, and they have ever given the best possible proof of their nationality by sustaining a constant warfare against their alleged conquerors...

The musical festival, or "Feis Ceoil," simply adapted the idea of the Welsh Eisteddfod, and in this respect only can it be said to lack originality. It opened in the University Buildings, Earlscourt-terrace, Dublin, on May 17 with a concert of ancient and modern Irish music and continued for a week. Speaking of the results of the Feis, The Freeman's Journal says:

A short review of the week will give some idea of the work that has been accomplished, and will prepare the way for estimating the probable effect of the Musical Festival. The committee decided to have the Feis with a present-day rather than an archaeological interest. Only portions of one concert were set apart for ancient Irish music. Out of sixteen musical instrument competitions there was only one for an instrument that does not find a place in the modern orchestra, viz., the Irish bagpipe. Even the harp competition was for the modern double-action harp and there was no appearance of the Irish harp, which passed out of the world of music at the commencement of the century. The test pieces were mainly classical, consisting of selections of Mozart, Beethoven, Bach, Weber, Menuhin, Schubert, and Gounod. Sir R. Stewart and Baile were the only representatives of Ireland who furnished tests for musical supremacy in this section, with the exception of an Irish selection for the harp and the bagpipe tunes. In the vocal competitions the test pieces were from Handel, Haydn, Schubert, Paganini, Mendelssohn, Wilhelm, and outside of a quartet, not of an Irish character, by Stanford there was nothing of Ireland in the tests save in the one competition of singing in Irish. This shows that the tests in proficiency were not of a national character, but were of the best selections that the world of music has to offer. In the concerts, too, so far from the Feis being the merely archaeological experiment some fancied it would prove, there was a modern orchestra numbering 75 instruments and a chorus of 150 voices assembled for the performance of high class concert, at which a prize cantata, a symphony and overture, and a number of miscellaneous prize works were presented to the world. These numbers were not cast in any archaic mould but in the most modern forms of the art, and the prizes were awarded not for local colouring but for musical excellence. Thus the unique force of Feis was turned in the direction of practical results.

As the chief object of the "Feis Ceoil" was to bring the Irish musical spirit to the front as a modern influence, so also the literary assembly, the "Oireachtas," aimed to bring Irish letters to bear more distinctly upon the living thought of the outside world. It is an interesting fact that whereas an educational campaign of almost two years was needed to bring the "Feis" idea to the point of success, the project of the "Oireachtas" sprang into instant favor, more than enough money being subscribed within three weeks to carry it through. This may to some extent be explained by the difference between music and letters. We refer now to modern music, and take Canada as an instance to make our argument the plainer. Canada has no literature or taste for literature, to speak of outside Quebec. The mental condition in Ontario and the West is low, and the people do not ask any better food than the local newspapers and the American magazines supply to them. In time this will change and literature will be as necessary to the well ordered life of the Canadian people as the institutions of civilized government. On the other hand music is well cultivated in Canada; we have produced some very fair singers and performers, and in all but the poorest homes the piano is considered indispensable. When it is borne in mind that the price of one piano would purchase a respectable library, how are we to account for the lack among Canadians of pleasure-seeking in books, and their keen appreciation of the infinitely more expensive taste for music? The answer is evident. The love of literature cannot be cultivated in one or two or three generations, whilst music as has the poet well says, "has charms to soothe the savage breast."

In Ireland the people were educated to the love of literature long before the work of their spoliation began. The harp, their costly musical instrument, could not be hidden from view and handed down from father to son, and from mother to daughter, and enjoyed by generation after generation in poverty and loneliness like the ballad, the legend or the book. Also, the inherited taste for food worthy of the mind and soul could not be eradicated in a cultured race. We know that upon the untrained ear instrumental or mechanical music is wasted. The Irish harp lost its power to charm just as soon as the people forgot its music, except, where those who were able to retain their wealth also preserved their acquaintance with the national musical instrument; but finally they, too, grew unfamiliar with the ancient harp, the music of which is now as dead as the instrumental harmony heard at the dedication of Solomon's temple. Training can quickly restore all that is now lacking, even in a single generation the popular love of music and the training that must accompany it may be revived. But the revival must be essentially modern in character, as the results of the "Feis" indicate.

It was thus it happened that Ireland preserved her love of letters but lost her place among the musically trained peoples of the world. Among the donors to the "Oireachtas" the names of the patriotic Bishops of Kildare, Clonfert, Down and Connor and Waterford occur, as well as those of the O'Connor Don, William O'Brien and many members of the Irish party. The Gaelic society in the United States contributed generously.

Methodists Also in It.

The Baptists of Ontario are not alone in claiming a share in the "victory" of the Quebec elections, Federal and Local. The Presbyterians were the first to utilize the politics of the French-Canadians, and to pretend that they were entitled to reward from the proselytizers of Ontario because the French Canadian electorate had gone Liberal. The Methodists, seeing the attempts of the sister sects to make an honest penny, are likewise in it, pretending to have accomplished more than either Baptists or Presbyterians. A marked copy of The Kingsville Reporter, of May 28, has been sent to us. The paper contains an editorial over a column in length, stating the claims of the French Methodist Institute upon the purses of Ontario proselytizers. The Institute, we are informed, is "equally under the fostering care of the W. M. S. (whatever that may be) and the General Mission Board of the Methodist Church." "It is attracting special interest at the present time when the grasp and grip of the R. O. hierarchy is relaxing its hold upon the citizens of R. C. Quebec. The R. C. electorate stepped the Conservative leaders and the Bishops and priests of the R. C. Church in the face by electing the Reform government." All of which the Methodist Institute claims to have been instrumental in bringing about by "silently wielding a powerful influence upon the young of Quebec." In order that its "silent influence" may not break out or break down, the Institute wants more cash. It is prepared to give board, lodging and tuition to French Roman Catholic students for \$4 a month, or for \$3 where the \$4 cannot be got together, or for nothing where \$3 is more than the R. O. student can manage. It does not appear that there are actually any Catholic boys in the Institute, and nothing could be simpler than the explanation thereof. "The R. C. priest finds out, perhaps, that the children of some of his members attend this Protestant institution and command the parents to remove the child." The italics are ours. Why should there be any "perhaps" about it if the case were one of fact? But if they have no Catholic children in their clutches, and if they cannot pretend with very much speciousness to have, they are quite confident concerning "silent influence" being worth money to the proselytizers. The following is a sample sentence from the article in the Kingsville paper:

It is not surprising that the R. O. hierarchy is relaxing its hold upon the citizens of R. C. Quebec. The R. C. electorate stepped the Conservative leaders and the Bishops and priests of the R. C. Church in the face by electing the Reform government. All of which the Methodist Institute claims to have been instrumental in bringing about by "silently wielding a powerful influence upon the young of Quebec." In order that its "silent influence" may not break out or break down, the Institute wants more cash. It is prepared to give board, lodging and tuition to French Roman Catholic students for \$4 a month, or for \$3 where the \$4 cannot be got together, or for nothing where \$3 is more than the R. O. student can manage. It does not appear that there are actually any Catholic boys in the Institute, and nothing could be simpler than the explanation thereof. "The R. C. priest finds out, perhaps, that the children of some of his members attend this Protestant institution and command the parents to remove the child." The italics are ours. Why should there be any "perhaps" about it if the case were one of fact? But if they have no Catholic children in their clutches, and if they cannot pretend with very much speciousness to have, they are quite confident concerning "silent influence" being worth money to the proselytizers. The following is a sample sentence from the article in the Kingsville paper:

The silent influence can only be felt and fully understood by the general cults coming as soon in the past elections. God alone knows the extent of the work that is being so greatly blessed.

The people who allow themselves to be swindled upon such shallow and hypocritical pretences deserve to lose their money. Our sympathy goes out to the French-Canadian people in the treatment they are receiving from their fellow Liberals in Ontario.

Irish Emigration to Manitoba.

The appearance of a letter in The Evening Journal, of Ottawa, signed "Joseph H. Devlin, barrister," mildly surprises us. Mr. Devlin, who is a brother of the new immigration agent in Dublin, is exercised by some strange fancy. He resents THE REGISTER and The Montreal True Witness referring, even in a sympathetic way, to the troubles and difficulties of the immigration agent. His brother, he says, will not tolerate it. We are disposed to make every allowance for the irritation of the Messrs. Devlin, and to deal gently with all their expressions

of mortification. We have discussed this matter of immigration from Ireland without the least partiality of any sort, endeavoring to put the facts in their true light. We could not help regarding it as Mr. U. R. Devlin's personal misfortune being mixed up in the business. While Mr. Devlin occupied a seat in the House of Commons THE REGISTER always had a kindly word to say for him, for one reason because his career seemed not to be devoid of promise. His uncle, the late Bernard Devlin, of Montreal, was a man deservedly esteemed by Catholics, and especially Irish-Catholics, throughout Canada on account of his honorable and brilliant public record, kindly memory of the uncle, whatever encouragement THE REGISTER was able to give to the nephew was promptly expressed. We do not intend here to drag up the causes of Mr. Devlin's retirement. It is enough to say that we were astonished that he, who was regarded as one of the Irish Catholic representatives in Parliament, could have so humiliated himself and the people whose representative he had been, as to go to Ireland in the capacity of an immigration agent, to induce Irish farmers to go out to Manitoba. Knowing that the immigration agent is regarded with contempt and hostility by all classes in Ireland who love their country for what it has been and what it hopes to be, we could not understand what Mr. Devlin had been thinking about when he pulled wires to secure so mean a job. However the thing is done now and it cannot be undone.

Baptists and the Catholic Church.

How soothing it must be to the feelings of honest Liberals and personal admirers of Mr. Laurier in the province of Quebec attend the assemblies of religious bigots in Ontario, and make the politics as well as race pride of the Premier's followers the foundation of appeals for money, for the professed purpose of destroying Christian faith among French-Canadian Catholics. The Globe, of Monday, publishes a long report of the convention of Baptists in London that must exert in the mind of the reader some measure of curiosity concerning the state of that sect, and its attitude towards the Catholic Church.

In a nut-shell this appears to be their position: that they hand over their money to hypocrites who pretend to conduct a school in which Catholic children are instructed according to Baptist notions, whilst the most advanced Baptists send their own daughters to Catholic convents for an education. The Baptists of Ontario support a proselytizing enterprise in Quebec which they call the Grand Ligne Mission. In their pitiful ignorance, let us hope, of the religion, language