

The Catholic Register.

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What Archbishop Langevin demands is a national school system on the English model.

THURSDAY, DECEMBER 10, 1896.

Calendar for the Week.

- Dec. 10—Translation of the Holy House of Loreto... 11—Fast Day, St. Damasus, P. 12—St. Nicholas, P. and M. 13—Third of Advent, St. John the Baptist, P. and M. 14—St. Leonard of Port Maurice. 15—Octave of the Immaculate Conception. 16—Feast Day, East. S. Eusebius, P. and M.

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centres of intelligence the same feeling is shared, that religion should be no bar to civic honors, on the contrary, civic honors should seek out worthy men of all religions. In Kingston, where Catholics contribute so largely to the reputation which the city enjoys for solidity and the refinements of learning, Mr. J. J. Dehan is a candidate for the mayoralty.

The Christian Guardian devotes a great deal of its space to the task of answering some of our observations in regard to Church and State in education. While it admits much of what we have said concerning the natural rights of the parent, its argument is that the State has an obligation to teach Christian Revelation.

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Conventry Patmore, another of the British Catholic poets "the Petrarch of England" as he was known, is dead. Aubrey de Vere is now almost alone among the true poets of the true Faith.

We regret that a Catholic is not a candidate for the seat which the late Dr. Bergin occupied in Parliament. But though bad spirit may have animated party wire pullers on both sides, the Catholics of Cornwall a. a. Stormont will not forget their loyalty to fair play and to the constitution.

The death of the Hon. Patrick McGuire, founder and editor of The Boston Republic, withdraws a good man from an active and influential post. Like M. J. O'Reilly he was a lover of mankind, and whatever he said of Ireland and the Irish people, while it was said like a lover of his native country, partook of the broadest and truest spirit of democracy.

The Register wishes that good fruit may result to the St. Vincent de Paul Society in Canada from the Congress called at Quebec on the 6th, 7th and 8th days of the present month, to commemorate the 50th anniversary of the foundation of the Society in Canada.

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may take place only on specified days of the week instead of on every teaching day.

The word in this paragraph is "may," not "shall." But paragraph 5 reads

(5) In any school in towns and cities where the average attendance of Roman Catholic children is forty or upwards, and in villages and rural districts where the average attendance of such children is twenty-five or upwards, the Trustees shall, if requested by the petition of the parents or guardians of such number, employ at least one duly certificated Catholic teacher in such a school.

In this paragraph the word is "shall"; so that in consecutive paragraphs both words are used. But, then, those words are used in entirely different connections. The word "may" is used in regard to religious teaching in the schools; whereas the word "shall" is used in connection with the appointment of a Catholic or non-Catholic teacher.

The first provisions stated in the memorandum are that any Christian clergyman (why not a rabbi?) may be authorized by a majority of school trustees, on the petition of the parents or guardians of ten children in rural districts, or twenty-five children in any city, town or village, to give religious teaching for half an hour in the afternoon, either on specified days or every teaching day.

So we were correct, and the Senator is incorrect. But we opine that the error on his part is accidentally due to the fact that he discusses paragraph 5 out of its place, bringing it in after paragraph 9.

We endorse, accordingly, the point Senator Power emphasizes, that "the difference between the two versions is neither small nor unimportant." But, as we have shown, he has simply put a sharper point upon the argument advanced by THE REGISTER.

Documents of this kind are not hastily prepared; and when the Ottawa memorandum merely says of religious teaching that it "may" be given, not that it "shall" be given, we must fully weigh the deliberate character of the language employed. This agreement simply treats religious teaching as a thing that is only tolerable after the parents or guardians of a specified number of children have petitioned for it.

Senator Power's Letter.

We recommend to the careful perusal of our readers the lengthy communication from Hon. Senator Power in our front page. We invite an impartial study of it, because it is our desire that Catholic electors should, as the Senator says, "understand the recently made agreement as it really is, neither belittling nor exaggerating its importance." Our correspondent is right when he says THE REGISTER "would not intentionally misrepresent the act of either friend or foe." We may undertake to show him that the unintentional misrepresentation of the provisions of the Ottawa memorandum is his affair, not ours.

Before we come to the essential and religious principle at stake we may devote a few sentences to showing our correspondent that we have not read the agreement hastily, and that our use of the word "may," instead of, as he says, "shall," was well advised and entirely accurate.

freedom. Then a clergyman may come in, by the permission of the trustees upon the petition of the parents. If the clergyman cannot be sharp on time, ready to rush upon the scene the moment school is dismissed, he may authorize a teacher or some other person to do the merely tolerated duty for him. But, when it is remembered that the clergy, as such, are not supposed to know anything about the teachers, that they cannot, as such, have anything to say, or to do, with the appointment of any teacher, it is difficult to conceive how a conscientious clergyman could "authorize" a teacher to do that which the teacher may or may not be willing or fitted to do, and which there is apparently no obligation placed upon him to do in any event.

complicated set of promissive conditions as to render it exceedingly doubtful indeed for us to see how His entrance is at all possible.

Now the next point in Senator Power's letter is where he says our editorial "might lead one to believe" that "religious teaching is to be at the discretion of a majority of the trustees of the school district." But in his own excerpt from our editorial these words appear: "on the petition of the parents or guardians." We need not delay over this point further than to say that neither by omission nor implication does our editorial lead any one to believe more or less than what the exact language of the document itself sets forth.

And now we have led up to the religious principle for which we are contending, and for which our co-religionists in Manitoba have manfully fought and sacrificed their means during the past six years.

"Again religious teaching is not necessarily to be conducted by a clergyman, but may be given by a teacher or other person authorized by a clergyman whose charge includes any portion of the school district. If there were a Catholic teacher in the school, as in most cases there would be, the religious instruction when not given by the priest would probably be given by that teacher."

Not so fast. We have just indicated the sharp condition upon which the Ottawa memorandum leaves a bare possibility visible that the Catholic teacher might be able to look to the half hour of religious instruction, on certain days or on every day. But even if we were to leave out of consideration all matter of mere possibility, we have one serious fact which there is no getting over. The whole intent and meaning of the paragraphs concerning religious teaching in the schools is hedged around and restricted by the imperative declaration that

(8) No separation of the pupils by religious denominations shall take place during the secular school work.

This "shall" Senator Power can neither overlook nor defend. He flatly admits it is "objectable." But objectable is not a sufficiently strong word. This provision is eminently favorable to promoting proselytism in common schools. No conscience clause, framed to apply to thirty minutes religious teaching at the close of the day, could operate successfully against the conditions which would thus be created.

Stand Fast and True. Last week The Globe sent forth a fine Christianlike protest against the continuance of sectarian animosity in the politics of our land.

It wants to hear no more about the Manitoba school question. It wants no Ontario separate school question. It is ready, with cheerful impartiality, to shut the door in the face of the man who wants to harry and bait the Catholic citizen and of the man who wants to chase the Catholic vote.

Protestant or Catholic, should be the visiting manager of the school to which his people send their children, and that the employment of teachers for the sake of conscience is subject to his approval, in the same way as, in the interest of efficient secular teaching, certificated teachers only are eligible for employment.

The whole spirit of British legislation, whether in England, Scotland or Ireland, is that religious conscience has an equal right in the primary schools with efficient secular instruction. In Manitoba a directly contrary law has been proclaimed.

As far as the future is concerned Senator Power cannot guarantee very much. It strikes him as "being probable" that "if the agreement be acted upon" things will not generally speaking turn out as blue as THE REGISTER would paint them.

And what are the Catholics of Ontario going to do about all this? In the last local election the Conservatives had an experience that should last them longer than four years.

The death of Mr. John McKeown, County Crown Attorney of Lincoln, cannot be chronicled without regret. He was a man who was held in respect and affection by all who knew him, and his life having been one of considerable activity and distinction in politics, in law and in learning, he was, of course, very widely known.

The Late Mr. John McKeown.

Mr. McKeown was a native of the county Tyrone. His father, Hugh McKeown, who came to Canada in 1806, was one of the first three surveyors and engineers appointed by the government of United Canada in 1811 to enlarge the Welland Canal.

Stand Fast and True.

Last week The Globe sent forth a fine Christianlike protest against the continuance of sectarian animosity in the politics of our land. The people, it said, have been pestered too long by anti-Catholic agitation; and, in the opinion of our contemporary, the country is now heartily sick of the whole business.

Having great respect for the long political experience of The Globe, we are not a little relieved to hear what the political party that would attempt to break into power in Ontario with the same sectarian "jimmy" employed in Manitoba by the Hon. Thomas Greenway. The man who used the "jimmy" in Manitoba owes it to The Globe, and to The Globe's party, that he is to this day enjoying the profits of his burglary.

Mr. McKeown entered upon the study of law, in the office of Messrs Mowat (now Sir Oliver) and Helliwell. He remained in that office till his call to the bar in 1866. After his call he commenced practice in the city of Hamilton. In 1872 he contested, in the Liberal interest, the county of Lincoln against Mr. Thomas R. Meredith, the nominee of the Conservative party, but was defeated. In 1873, at the request of Mr. Mowat, he accepted the position of County Crown Attorney of Lincoln, and after that took no part in party politics. He was the first Irish-Canadian Catholic to take the arts degree in the provincial university, and was a favorite pupil of Dr. McCall, the first president of King's College, now University College.

lost upon those for whom it is intended. The Hamilton Spectator evidently thinks that what pays in Manitoba can be made to pay in Ontario. It calls The Globe names and it tells its friends that all they have to do is to break into the Catholic educational system of Ontario (of course under the pretence of wishing to improve it), and after they have been well fed, it will then be time enough to think of conversion to respectability. It says:

So far as the improvement of the educational system of Ontario is concerned—we mean the whole system, from top to bottom—the Conservative Party will probably make that a very important plank in its platform for the coming election. The whole thing has degenerated into a political machine, and the Conservatives propose to make a change which will be vastly to the benefit of the country.

And what are the Catholics of Ontario going to do about all this? In the last local election the Conservatives had an experience that should last them longer than four years. In the Dominion elections the Liberals had another unpleasant experience. A bye election is now taking place in Cornwall which will give both parties an additional taste of instruction. If the Catholics of Cornwall and Stormont do their duty, which we do not for a moment doubt, we will hear less rant from the fat and respectable burglars, and fewer threats from the starvelings, whom The Hamilton Spectator speaks for. If Catholic education is to have fair play, Catholics must themselves mount guard. The Catholics of Cornwall and Stormont are the men in the breach for the moment, and they are neither to be deceived nor beaten down.

The Late Mr. John McKeown.

The death of Mr. John McKeown, County Crown Attorney of Lincoln, cannot be chronicled without regret. He was a man who was held in respect and affection by all who knew him, and his life having been one of considerable activity and distinction in politics, in law and in learning, he was, of course, very widely known. But those who know him best valued him most for his kindly heart and his manly generous disposition. He was a man of the finest human sympathy, which in him was united to a sterling Christian character. These characteristics were strong in him as a young man at college, where as a Catholic he was alone, but not less respected because he enjoyed that distinction. The character of his youth was the character of his whole life. He was proud of his faith. In politics he was a Liberal, and it would be difficult to imagine a man of his heart anything else.

Mr. McKeown was a native of the county Tyrone. His father, Hugh McKeown, who came to Canada in 1806, was one of the first three surveyors and engineers appointed by the government of United Canada in 1811 to enlarge the Welland Canal. Mr. McKeown passed through the English and classical schools at one of the oldest grammar schools of Upper Canada, then known as the Grantham Academy, now St. Catherine's Collegiate Institute. In 1850 he passed his first examination before the Law Society, at Osgoode Hall, Toronto, and the same year matriculated in the University of Toronto, being the only Catholic in the institution that year. He was in the same class with Hon. Edward Blake, and the friendship formed between the two men in college became a mutual life-long affection. Both took their B. A. degree in 1854, the father of Mr. Blake, then Chancellor of the Court of Chancery, and Chancellor of the University, conferring the degree upon his distinguished son, Mr. McKeown, and the other graduates of that year. After graduating Mr. McKeown entered upon the study of law, in the office of Messrs Mowat (now Sir Oliver) and Helliwell. He remained in that office till his call to the bar in 1866. After his call he commenced practice in the city of Hamilton. In 1872 he contested, in the Liberal interest, the county of Lincoln against Mr. Thomas R. Meredith, the nominee of the Conservative party, but was defeated. In 1873, at the request of Mr. Mowat, he accepted the position of County Crown Attorney of Lincoln, and after that took no part in party politics. He was the first Irish-Canadian Catholic to take the arts degree in the provincial university, and was a favorite pupil of Dr. McCall, the first president of King's College, now University College.