# The Catholic Register.

POPLISHED EVERY THURSDAY

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THURSDAY, DECEMBER 10, 1896.

#### Calendar for the Week.

-Translation of the Holy House of

Lorotto
11.—Fast Day, St. Damagua I., P.
12.—B. Molchiades, P. and M.
13.—Third of Advent,
14.—S. Leonard of Port Maurice,
15.—Octave of the Immaculate Con-

16—Ember Day, Fast, S. Eusebius, B, and M.

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

United Canada abuses us in lan guage which no dictionary contains and which no self-respecting proof reader could inflict upon inoffensive

The Presbyterian Witness, of Halifax, suggests that Mr. Laurier under-stands the French Liberals better than The Register. We do not profess to understand them; but we will what next session may bring forth.

Coventry 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 Conventry Patmore was

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 8 Stormont will not forget thei loyalty to fair play and to the consti-tution. They will see that fair play is done to the constitution which they espect, and to their fellow Catholics who want to live up to it.

The death of the Hon. Patrick McGuire, founder and editor of The Boston Republic, withdraws a good man from an active and influential man from an active and influential post. Like Boyle O'Reilly he was a lover ... mankind, and whatever he said of Ireland and the Irish people, while it was said like a love native country, partook of the broad and truest spirit of democracy. Editors like O'Reilly and McGuire have been liberal educators in the United

THE REGISTER wishes that good fruit may result to the St. Vincen Paul Society in Caneda from the Congress called at Quebec on the 6th 8th days of the 7th month, to commemorate the anniversary of the foundation of the Society in Canada. The Congress is held under the presidency of His held under the presidency of His Grace Mgr. Begin, and the programme gathering promises profitable ion of various interesting quos

For the second time in a little while an Orangeman has come into court, asking compensation for initiation into the order which claims to keep Protestantism affect. The brand of loytestantism afloat. The brand of loy-alty and Ohristianity which an Orange-man carries about with him, is, it ars, inflicted with a red hot ire Cattle are branded so; but the Orange man not being supplied with horns must bare his breast to the brand. Of course the cattle are dumb animals and cannot help themselves. Human beings who bring themselves to the level of the dumb creation deserve to carry the mark of their serfdom to

Catholic laymen have won not a few onors in the late municipal elections in Britain. In some of our Ontario

centres of intelligence the same feel ing is shared, that religion sb no bar to civic honors, contrary, civic honors should out worthy men of all religions. In Kingston, where Catho contribute so largely to the tation which the city solidity and the refinements of le ing, Mr. J. J. Behan is a candidate for the majoralty. In Brockville Mr. Paniel O'Brien, barrister, is looking for the same honors. Both are fin non, intellectually and socially; and their election will reflect credit intelligence and good will of their fellow citizens.

The Christian Guardian devotes great deal of its space to the task of answering some of our observations in regard to Church and State in oduca-tion. While it admits much of wha we have said concerning the natural rights of the parent, its argument in that the State has an obligation to teach Christian Revelation. The problem, then, is to find the proper sphere of the parent. Hear The Guardian: "The individual parent cannot follow the child either into the school or into the church and assert his preferences against the proper auth authorities there. He may remove the child." It is not so. This is the child." It is not so. This simply the logic of Protestant de nation. Is not primary education compulsory? And is not the money of the parent taken by the State for the support of compulsory education without as much as "by your leavel? First, the money with which the parent could have given his child an education is taken from him by the State. Then, the parent is told his child must have an education. Nothing else remains to him in his dilem ms but to send the child to the State school. There the Catholic child finds Christian Revelation taught according to the Protestant notion. He must stand between his child and that danger. Thereupon, he is told to withdraw the child from the religious influence of the school, and permit bim to get the benefit of the se him to get the benefit of the best teaching. At this stage the child is in danger of growing up a heathen, to permit which would, on the part of the parent, be a grave crime against conscience. And the parent is driven to this limit of distraction because a certain class of people think a national school system must necessarly be as anti-Catholic school system. The Christian Guardian being on that side, we once more recommend to it an outline of a just national system of described in our present issue, in the appeal of the Catholic bishops of England for fair treatment in the maintenance of Catholic schools.

#### Senator Power's Letter.

We recommend to the careful per usal of our readers the lengthy com nunication from Hon. Senator Power in our front page. We invite an imin our front page. We invite an im-partial study of it, because it is our degire that Catholic electors should as the Senator says, "understand the recently made agreement as it really s, neither belittling nor exaggerating its importance." is right when he says THE REGISTE would not intentionally misrepresen the act of either friend or for nay undertake to show him that the tentional misrepresentation of the rovisions of the Ottawa memorandum his affair, not ours. We are, o course, reading his letter as an ex-pression of the views of a life-long Liberal, whose political sympathies must be fairly recognized. Than Senator Power we do not know any Catholio Liberal in the Dominion better qualified to say all that can possibly be said for the Ottawa memorandum, nor is there any public man upon whose opinions regarding the present phase of the Manitoba dispute we have a mind to bestow more atten-

Before we come to the essential and principle at stake we may correspondent that we have not the agreement hastily, and that our use of the word "may," instead of, as he says, "shall," was well advised and entirely accurate. If he will look at his own letter where he quotes para-4, he will see that it roads

(4) Where so specified in such resolution of the Trustees, or where so required by the polition of the parents or guardians, religious teaching during the prescribed period

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

(5) In any school in towns and cit (5) In any school in towns and cline where the average attendance of Remain Catholic children is torty or upwards, and in villages and rural districts where the average attendance of such children is twenty-flyo or upwards, the Trustees shall, it required by the petition of the parents of guardians of such number of Roman Catholic children respectively, employ at least one duly certificated Catholic teacher in such school. In any school in towns and one any certification cannot in a such school. In any school in towns and cities where the average attendance of non-Roman Catholic children's forty or upwards, Roman Catholic childrents forty or upwards, and in villages and rural districts where the average attendance of such children is twenty five or upwards, the Trustee shall, if required by the petition of the parents or guardians of such children, employ at least one duly certificated, non-Roman Catholic duly certificated.

In this paragraph the word is "shall"; so that in consecutive para graphs of the official document both words are used. But, then, these are used in entirely different connections. The word " may' in regard to religious teaching in the schools; whereas the word "shall" is used in connection with the appoint-ment of a Catholic or non-Catholic teacher. Now, if Senator Power will turn up our article once more, he will see that we used the word "may" in its proper connection only, that is to say in regard to the matter of religious teaching. We said:

The first provisions stated in the memorandum are that any Christian elorgymen (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, specified days or every teaching

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

We endorse, accordingly, the point Senator Senator Power emphasizes, that the difference between the two verusisneithersmall nor unimportant. But, as we have shown, he has simply put a sharper point upon the argu-ment advanced by THE REGISTER.

Documentsofthiskinds prepared; and when the Ottawa mem merely says of religious hat it "may" be given, not 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 teachin as a thing that is only tolerable after the parents or guardians of a specified number of children have petitioned for it. And then it is tolerable of for thirty minutes at the close of the day's work, when the children are weary and longing for weary and longing m. Then a clergyman 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 son erson to do the merely tolerate duty for him. But, when it is remembered that the clergy, as such, are not supposed to know anything about the eachers, that they cannot, as su 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 conscient-ious clergyman could "authorize" a teacher to do that which the teache 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. The plain reading of the cement leaves the teacher free to refuse to act in the clergyman's in which event the cle may call upon "any person." Yes;
"any person" is good enough to do a thing which can only be tolerated when petitioned and clamored for. The fact of the matter is that, under this mont, no one can anticipate any uch thing as religious teaching the schools. Let us remember, too, that the author of the Manitoba school act, Mr. Martin, is a violent secularist, and that his intention is to all intents and purposes preserved in the Ottawa memorandum. of his stamp cannot drive God out of the schools with open declaration of their intention; but what they can do, and what the Ottawa memorandum and what the Oliawa memorandum previous actures in this paper that outsily does as far as Catholic teaching at all events is concerned, is to arrange the chance of God being tolerated in the schools upon such a that the local clergyman, whether

may take place only on specified days of complicated set of promissive condi-the week materal of an every teaching day. I tions as to render it acceedingly doubtful indeed for us to see how Hi entrance is at all possi

> Now the next point in Benato Power's letter is where he says our editorial " might lead one to believe " "religious teaching is to be 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 furthe W than to say that neither by cmi nor implication does our editorial lead any one to believe more or less than what the exact language of the docu-ment itself sets forth.

And now we have led up to the roligious principle for which we are contending, and for which our coreligionists in Manitoba have manfully fought and sacrificed their mean during the past six years. Senate Power lays down this contention:

" Again roligious teaching is not necess "Again roligious teaching is not necessarily to be conducted by a clergyman, but
may be given by a toscher or other perce
authorized by a clorgyman 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
rolligious instruction when not given by the
refers the school and the percent of the percent of the
refers the school and the percent of the percent of the
refers the school and the school and th priest would probably be gir

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 sideration all matter of mere po bility, 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 deno snations shall take place during the secular school work. This "shall" Senator Po meither overlook nor defend. He flatly admits it is "objectionable." But of jectionable 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. Where religious thus be created. bigotry animates either a majority of the people or a majority of the scho trustees is it "probable" that the o Catholic teacher in the school would wish to make himself conspicuous as sh to make niment conspiculting what the "sectarian," for that is what the trustees, would call him? coed to examine in the light of this clause the main argument advanced by Senator Power. He has reason to believe, he says, that the number of schools in which this clause is likely come into opertion will What possible reason can he have for believing such a thing? It is expressly provided [clause 5] that in any school in city, town, village of rural district a specified number of Protestant or Catholic parents or guardians respectively can compel the appoint-ment of a teacher upon religious grounds. And on religious grounds, there can be little doubt, the will of the general religious majority would dominate the entire system. Does not clause 5, then, make all schools without exception common schools within the meaning of paragraph 8? Even in St. Boniface the Catholics, having everything in their own hands, could turn the original Martin act to as good, if not original Martin according to better, effect than the proposals of osals of the Laurier-Greenway momorandum. No legislation could fill the schools of St. legislation co Boniface with Protestant children, No law could compel the trustees there to employ Protestant teachers. We employ Protestant teachers. We must, therefore repeat the declaration with which Soustor Power finds he cannot agree, that Catholic schools are abolished root and heart abolished root and branch in city, town, village and rural district. Were that in the proposed common schools the religious teaching of the Catholic children would be looked after by a Catholic teacher, we would have little comfort therein. We pointed out in previous articles in this paper that

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

The whole spirit of British legis n, whether in England, Scotland or Ireland, is that religious conscience has an equal right in the primary schools with efficient secular instruc-tion. In Manitoba a directly contrary law has been proclaimed. All that power, with which the religious con-sciences of parents have the mest momentous concern, is taken over by the state machinery.

As far as the future is concerned

Sonator Power cannot guarantee very much. It strikes him as "boing probable" that "if the agreement be acted upon" things will not generally speaking turn outs blue as The Reoisrenwould paint thom. In his opinion it would be wiser to take what is offered "as an instalment of what the Catho lies should have, trusting that when the question is taken out of Dominion ca anch further concessions as are und necessary may be obtained from the provincial government and legis lature." That is to say, to relinquish now the verdict of the Privy Council that the minority are suffering under a constitutional grievance; to relin quish now the federal power and the guarding clause of the constitution. 80 far Mr. Laurier's sunny may have failed to melt Mr. Greenway; but sometime in the future Mr. Greenway may begin to melt by the fermentation of his own long pent up generosity.

And then would be the time to beg judiciously of him. This plea, unpalatable and undignified as it ap poars to us at the best, is deprived of any sort of force it might have by all the past and present facts of this miserable Manitoba war upon the Catholic religion. The record of Mr. Greenway's government is a record of treachery to our co-religionists. It victory were to be conceded to such a policy, because Mr. Laurier through weakness or treachery is content that weakness or treachery is content that it should be so, that would be throwing away our weapons in presence of a relentless enemy. Furthermore all the evidence contained on the face of the Ottawa memorandum is against the expectation that future begging for meany could do any sort of good. No. mercy could do any sort of good. No we prefer to fight when and while ware able to fight. It is Mr. Laurier look out if he has imposed upon the Catholics of this Dominion the necesoity of sustaining the protracted battl for religious liberty in Manitoba. The Catholics of that province have lone go made up their minda concernir character of the foe they have to deal with. They know, or ought to know, Mr. Greenway's " sunny

### Stand Fast and True

Last week The Globe sent forth fine Christianlike protest against the continuance of sectarian animosity in the politics of our land. The pe it said, have been pestered too los anti-Catholic agitation; and, in th opinion of our contemporary intry is now heartily sick

It wants to hear no more about the Manitoba school question. It wants no Ontario separate school question. It is ready, with cheeful 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.

Having great respect for the long political experience of The Globe, we are not a little relieved to hear what the country is prepared to do with the political party that would attempt to eak into power in Ontario with the same sectariau "jimmy" employed in Manitoba by the Hon. Thomas Greenway. The man who used the jumps 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. And so it happens that no as much as the temptation to burgle, at the present writing, confronts any member of The Globe's political family. Evon Mr. Greenway wants to live respectably; and his godmother The Globe, is prepared to road the moral law to the lean and hungry Conservatives of Ontario, whose crim ival instincts are well known. This spirit of respectability is truly laudable first president of K and touching, but it appears to be University College.

lost upon those for whom it is intended, The Harditon 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:

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 botte.:
—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 vasily to the
benefit of the country. benefit of the country

And what are the Catholics of On tario 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 another unpleasant experience. A bye election is now taking p Cornwall which will give both parties an additional tasts of instruction. If the Catholics of Cornwall and Stormont do their duty, which we do not for a moment doubt, we will hear less from the fat and respectable burglars, and fower threats from the starvolings, whom The Hamilton Spectator speaks for. If Catholic ducation 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 and his life having been or considerable activity and distinction in politics, in law and in learning, he was, of ccurse, very widely known. But those who knew him best valued him most for his kindly heart and his nanly generous disposition. He was a man of the finest human sympathy, which in him was united to a sterling Christian character. These character istis were strong in him as a young man at college, where as a Oatholic he was alone, but not less respected secause he onjoyed that distin 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 Mr. McKeown was an native of the

unty Tyrone. His father, Hugh McKeown, who came to Canada in 1836, was one of the first three surveyors and engineers appointed by the government of United Canada in 1841 o enlarge the Welland Canal. McKeown passed through the English and classical course at one of the oldest grammar schools of Upper Canada, then known as the Granth then known as the Grantham Academy, now St. Catherines Collegiate Insti-tute. In 1850 he passed his first examination before the Law Society, at Osgoode Hall, Toronto, and the same year matriculated in the Univer-sity 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 mutual life-long affection. took their B. A. degree in 1854, the father of Mr. Blake, then Chancellow of the Court of Chancery, and Chancellor of the University, conferring the degree upon his distinguished son, Mr. woon 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 Holliwelt. Ho rem in that office till his call to the bar in 1856. After his call he commenced practice in the city of Hamilton. In 1872 he contested, in the Liberal inter-et, the county of Lincoln against Mr. Thomas R. Meredith, the nominee of the Conservative party, but was defeated. In 1879, 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