



## The Manitoba School Question.

Catholic Record.

The rumor is published that a letter has been received by His Grace Mgr. Langevin, Archbishop of St. Boniface, Manitoba, from the Pope, containing the text of the decision of the Holy Father, on the Manitoba school question, as the result of Mgr. Merry del Val's report on the subject.

The actual text of the Holy Father's decision has not been made known as yet, but we are told that the "general tenor is favorable to the settlement of the question arrived at between the Federal and Provincial Governments."

We cannot give unlimited credence to this announcement until we find out the exact terms in which the Holy Father has announced his decision. We can readily believe that the Pope is desirous of arriving at an amicable settlement of the question with the two Governments, but we may feel assured that even for the purpose of pleasing the Canadian and Manitoba Governments, he will not depart from the immutable Catholic principles which require that children should be instructed in religion in the schools.

In the recent encyclical letter addressed by Pope Leo to the hierarchies of Austria, Germany and Switzerland, on education, the Holy Father says:

"In the first place, Catholics are not, especially for children, to adopt mixed schools, but should have their own schools and should select for them excellent and approved teachers. Very perilous is the education in which religion is either vitiated or non-existent, and we see that in schools known as mixed, either of these alternatives is frequently realized."

We can safely prognosticate that in the letter which has been sent to Mgr. Langevin these general principles of Catholic education have not been entrenched upon. It is a settled principle with Catholics that the teaching of religion should accompany secular instruction. Any system of education which excludes religious teaching corrupts youth. The consciousness of our duty to God is the only consideration which can preserve the young in the path of virtue and restrain them from the ways of vice. Hence we cannot for a moment suppose that Pope Leo XIII. has departed from this principle in his letter to Mgr. Langevin, and we may take it for a certainty that there will be nothing in that letter which will depart from the well-known principles of Catholic education.

The case in Manitoba stands thus, as our readers are well aware. Catholic schools have been and are still in existence there. Under the legislation of 1870, which may be taken to be the guarantee that Catholic rights would not be interfered with, Catholic and Protestant schools were alike guaranteed permanently that they would be aided equally in the Government appropriations for school purposes. This guarantee has not been carried out, as by the school laws of 1890 the Catholic schools have been deprived of all Government aid. We cannot for a moment suppose that the Holy Father has forbidden Catholics to insist upon, or to agitate for a restoration of their rights as they existed from 1870 to 1890. We cannot suppose that he has ordered that Catholic schools shall be discontinued, and therefore we believe that the statement which has been made regarding his decision is not correct, which is to the effect that "Catholics can accept the Manitoba Public school law as it now stands."

The law as it now stands deprives Catholic schools of their status as Public schools enjoying their due share of the Government grant for education, and though we do not profess to know the nature of the Papal document, which has not been officially published, we can safely warn Catholics not to be too ready to take it for granted that the Pope has issued any order for them to cease to insist upon their rights as guaranteed by the constitution of the country.

We have said before, and we repeat now, that the so-called School settlement arranged by the two Premiers, Messrs. Laurier and Greenway, does not restore to Catholics the right to religious education to which they are en-

titled under the constitution, and we must still insist that these rights shall be restored before we can accept any settlement which the Dominion and Manitoban Governments may make on this question.

We are disposed, indeed, to concede to the State the right of supervision of schools, to ensure that they shall be of a certain standard as regards secular instruction. The State has the right to insist upon this as a condition without which no appropriation of school funds shall be made. But this condition being fulfilled, the practical prohibition of religious teaching in the schools is an injustice which the State has no right to inflict, and this is the injustice which is inflicted by the Manitoba school system as it now exists.

## Charles A. Dana.

The Casket.

By the death of Charles A. Dana, editor of the New York Sun, America loses its ablest and most scholarly journalist. By universal consent the first place in the profession on this continent was conceded to Mr. Dana. With him, indeed, personal journalism, so far as the secular press is concerned, may almost be said to go out. It was only THE SUN's words that were quoted as the views of an individual.

No other journalist of these days was equipped for his work as was Charles A. Dana. He had a mastery of English that was almost Shakespearean in its vigor, terseness, and vividity. And this mastery did not, any more than the ripe scholarship by which it was accompanied, come by accident; it was the result of long and intimate acquaintance with the best models in literature, which he had completely made his own. His advice to intending journalists on this head was to make themselves masters of the Bible and Shakespeare for the sake of their style. It needed not any very extended acquaintance with his work to see that in this he had certainly practised what he preached. His career was a standing reproach to the presumption of the callow youth of both sexes, so numerous in our day, who must forsooth be about their fancied mission to instruct the public through the press before they have themselves mastered the rules of English grammar, to say nothing of any deeper lore.

As might be expected in the case of a man of such wide learning and marked ability, the editor of THE SUN wielded no inconsiderable amount of influence. When we come to inquire whether that influence was for good, truth obliges us to be less unflinching in our praise. Mr. Dana was a man very difficult to understand. He underwent in the course of his life a complete transformation, not simply, as many men do, in his views, but even in his ideals and aspirations. Once he was the visionary and nobly unselfish member of the Brook Farm community—the apostle of "plain living and high thinking"—the man whose thoughts were turned toward the good of his fellow-men. It was not easy to convince oneself that this enthusiast of the forties was the same man who in after years became the chief apologist of the plutocracy, and whose mind grew so completely of the earth, earthy, that he could look out upon the world of the present day, with all its discontent and misery and sin, and tell a class of young men going forth to be its guides, that what it most needed was mechanical inventors and hoarders of money.

We have been told AD NAUSEAM that he published a clean paper. One Catholic journal says so in its editorial on his death. Another used to tell us that THE SUN with a few trifling changes could take the place of the long-desired Catholic daily. There is an old saw to the effect that he who has once acquired the reputation of being an early riser may sleep till noon. So it was here. All these assurances were strangely contrary to fact. The vilest orgie that was talked of, from Dr. Parkhurst's escapades to the Seeley dinner, never lacked full and detailed description in the columns of THE SUN. Not only did Mr. Dana publish this matter, but he defended its publication on the ground that the reading public wanted it. He took this position in his recent Lectures on Journalism delivered before the students of one

of the American universities, much to the astonishment and disgust of some of those who had strangely credited him with publishing a strictly clean paper.

One of the worst features of Journalism in America is its virulent abuse of men in public life. All right-thinking men deplore this tendency. Now so far from using his influence to correct this great evil, the late editor of THE SUN was one of the worst offenders in this respect. Throughout the whole of Mr. Cleveland's public career, for example, THE SUN pursued him with a malignity and incessant torrent of vituperation that frequently descended well-nigh to the level of the gutter. And its treatment of other public men from whom it differed was of much the same sort.

When fighting for a great principle Mr. Dana was a veritable Jove hurling thunderbolts. The spectacle was always one to hold spell-bound any admirer of consummate intellectual ability. What reader will ever forget the incomparable power with which, in the Carnegie and Pullman labor troubles, he upheld the unpopular but basic truth that a man does not lose the right to the protection of his property because he happens to be a millionaire! In all such difficulties Mr. Dana's paper was invariably on the side of capital. The casual reader might have supposed it was from a naturally conservative devotion to law and order. But the fact was, Mr. Dana was on the side of law and order so long as law and order were on the side of Mr. Dana.

The South Carolina liquor riots followed hard upon the Carnegie strike; and the same puissant pen that upheld law in the one case, fought with all its might for lawlessness in the other, for the man behind that pen hated Governor Tillman. Then, too, there is a law of the United States, founded upon the law of nations, that no citizen of that country shall aid the rebellious subjects of another nation, with which the former is at peace. For the violation of this international law in the late conflict between North and South, Great Britain paid the United States, under the award of an international tribunal, fifteen and a half millions of dollars. This same law has been violated in the most outrageous manner in respect to Spain by citizens of the United States for two years past, and with the full and hearty approval and assistance of Mr. Dana. So that we are constrained to look for some other motive than general respect for law in the case of THE SUN's able defence of property rights.

THE SUN has enjoyed the reputation of being the greatest American daily. Undoubtedly it had features with which no other daily compared. When its editor essayed a subject requiring scholarly treatment, or calling for a knowledge of European affairs, he was easily first. Then, barring a weakness for slang, somewhat too marked upon its editorial page, the literary character of all its matter was perhaps unequalled. Beyond this, THE SUN under Mr. Dana was, in our humble opinion, a very much over-rated paper. As a newspaper it did not begin to compare with, for instance, our own Montreal Star. It had the deplorable fault of most of the United States newspapers, of completely ignoring the distinction between gossip and news. It would take a column to detail the theft of a bicycle or the stopping of a train by a man who had lost his hat. The story would be racy told in an exquisite style, but why it should ever have been written or read no human being could tell. It served but to dissipate the mind of the young reader, confuse his ideas of proportion, ruin his memory, and destroy his taste for serious reading. The thousand and one trifling incidents of a great city were thus given equal prominence with events of real importance. Such a school must inevitably produce a generation of triflers.

We purposely pass over Mr. Dana's intense jingoism and his bitter and unreasoning hatred of England and of Canada; for anything we might say of these might possibly be set down to prejudice. We shall merely remark that if the incessant preaching of this gospel of hate were the exercising of an influence for good, then unquestionably Mr. Dana exercised such an influence.

The breadth of his religious sympathies was in striking contrast to the narrowness of his national ones. He had that admiration for the Catholic Church

which no true scholar can fail to have. Its dark-lantern enemies, the A.P.A. and kindred organizations, were the targets for some of his keenest shafts. Whether he himself had any religious belief, it was impossible to tell from his writings. Oftentimes, indeed, he wrote as if he had; but back of it all was that ever-present "It." One thing his consistent mind did hold in abhorrence—the attempt at compromise between authority and licence—between faith and infidelity. For the Catholic cleric in revolt against his superiors, or the Protestant minister seeking to explain away the inspiration of the Bible, he had nothing but scorn. Briggs and Abbott and all the other sensational divines who would fain run with the hare and hold with the hounds in the conflict between faith and infidelity, were to him unendurable. He did not seem to care, whether a man was a Christian or an infidel, but he detested the man that tried to be both.

He is gone with all his great gifts, his virtues and his faults, and it may be many years before journalism in America will have another man who will be like him, a recognized master.

## Far Northwest.

Rev. Fr. Desmarais, O. M. I., from Lesser Slave Lake.

A Civilized and Industrious Class of Indians—Promising Agricultural Country—Short Route to the Yukon—Contributions are much wanted for a Grist and Sawmill.

Manitoba Free Press.

At St. Mary's presbytery on Friday afternoon a Free Press reporter was accorded an interview with Rev. Father Desmarais of Lesser Slave Lake, who for fourteen years has been engaged in missionary work there. He is rector of the mission to a thousand Indians, and has four clergymen associated with him in the work. The Right Reverend Bishop Clut has his residence there, and there is a fine convent with nine sisters who have charge of a hundred children who are kept clothed and educated. The mission has been established about twenty years, and the school has been in operation for ten. A new convent building has been in course of erection for three years, but is not yet finished owing to lack of means. The building is frame the only one in that whole country, all the rest being of square logs. The lumber used in that vicinity is very expensive, having to be laboriously cut by hand with a whip-saw; but Father Desmarais is hoping to improve upon this condition of things. He is on his way to Montreal for rest and for the benefit of his health; and he expects to be absent until next March, and to make use of the time in the interest of his mission. He will make appeals for contributions to enable him to purchase a grist and saw mill to take with him on his return in order to supply the great lack which has been felt in the past. During his absence, if any friends in Manitoba feel able and willing to assist in this worthy enterprise, they may send what they have to give to Rev. Father Guillet, of St. Mary's church, Winnipeg.

The Indians of the Lesser Slave Lake mission are mostly Crees, though a few of the Beaver Indians come from the Rocky Mountains to trade. The means of subsistence is mainly fish, flour being expensive, as well as all groceries. Agricultural operations are successfully carried on, wheat, oats and barley of good quality being raised. If the grain could be ground into flour, there would be some inducement to growing grain more extensively. Vegetables also do well; Father Desmarais tells of carrots of which one weighed 21-2 pounds and 12, 18 pounds, also of pumpkins weighing 50 pounds, beside cucumbers, melons, tomatoes. Most of the people have a good stock of cattle. He describes the Indians as civilized, dressing like white people, and not wearing blankets, or rings in their ears. There is no liquor sold among them. Tea costs \$1.50 per pound; sugar 50c. and salt the same. Moose or bear meat sometimes varies the monotony of fish diet. The people cultivate little gardens and raise a few potatoes, which are a luxury.

The overland, shorter route to the Klondyke by way of Lesser Slave Lake is attracting considerable attention. Chief Moody, Mr. Hardisty and party,

numbering seventeen in all, are on their way by this route, and they expect to return in March. They had with them then some thirty pack horses and purchased thirty-two dogs to use in the event of the horses giving out. Mr. Hardisty, who remained to purchase the dogs, was to leave Lesser Slave Lake on October 14th and overtake the party at Fort St. John. The journey by this route will be overland and the distance from Lesser Slave Lake is estimated at about 1500 miles. From Lesser Slave Lake to the Big Prairie, forty miles beyond Fort Danvegan, about 150 miles. To Peace river there is a good road that was made for freighters. From Fort Danvegan there is a pack horse road to Fort St. John, also to the Nelson river. From Nelson river there is always a road that can be utilized for pack horses or dog trains. The forts in order are Forts Nelson River, Desliards and Peel river, to the last of which from Lesser Slave Lake is about one thousand miles, and from there to the Klondyke, the distance remaining is about 500 miles. Father Desmarais has been as far as Fort St. John, which is about 1,000 miles from the Klondyke.

Father Desmarais, in coming to Winnipeg was thirteen days in making the journey from Lesser Slave Lake to Athabasca Landing, a distance of about 200 miles by water. He came in company with Mr. Macdonald, chief of the H.B. Co. post, the latter steering and the former rowing. From Athabasca Landing to Edmonton the trip was by wagon overland. The Rev. Father reached Winnipeg on Thursday; and he continued his journey to Montreal on Saturday.

## A Catholic Party in France.

Catholic Times.

The policy of the Holy Father in counselling French Catholics to adhere to the constitutional form of government elected by the nation, and by the legitimate force of their constitutional action to endeavour to change the Government from bad to good, is already coming to the front. It was to be foreseen that many moderate Republicans, men who frankly detested Napoleon and Bourbon, and yet as frankly detested Masonry and Atheism, would gradually find themselves drawn nearer and nearer to those Catholics who, loyally accepting the established form of government, should strive to prevent it falling into the hands of anti-Christians and anti-clericals. This is just what has happened. The Republican party is split into two, and the Moderates are showing more favour and consideration to the opinion of Catholics than at any time since the great war of 1870. There is nothing, as yet, like an open alliance, of course, but should a firm party of Republican Catholics be returned at the next elections, it is not risky to prophesy that they could, without much difficulty, assume the role which has been played so successfully by the Centre party in Germany. Such a result, if it could be arranged, would put a stop to the petty persecution of the Church, and would convince many Catholics who want convincing that France is still to be numbered among the Catholic countries of Europe.

## Getting Square With the Priest.

In many parishes—we were to say in every Catholic parish—there is to be found some one who does not go to church, nor take any part in the religious life of the people, because at some time, more or less remote, he "has had a row" with the pastor; perhaps the present one, or many be with his predecessor whom may be dead and gone. Poor fellow! He thinks that by staying away from Mass he is somehow "getting square with the priest." This shows a very queer mental twist. It reminds one of the Dutchman out West who had a row with a railroad agent and swore vengeance. "I got square with 'em," he announced. "They don't git ahead of me. I bought a round trip ticket from here to Chicago and return, and I'm not coming back."—Sacred Heart Review.

His Holiness Leo XIII. has entrusted the direction of the Greek College in Rome to the Benedictine Fathers.