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WEDNESDAY, AUGUST 28.

EDITORIAL COMMENT.

The manager of the Free Press writes to us a letter of apology, of which, though not intended for publication, we must in all fairness give the gist. Mr. St. John, it appears on inquiry, was quite innocent of any intention to insult the late Archbishop by that vile cartoon inserted in the centre of His Grace's contribution. So was every one connected with the Free Press at the time quite innocent. They didn't mean anything by that daub of slime. We accept this apology at its exact face valuation.

The Tribune and its sympathizers, not having succeeded in eliciting from Dr. Bryce any reply to Mr. Ewart's letter, are trying to get a back slap at the Catholics by attacking their position in the University. One of the clique has written to point out the enormity of a possible student going through an English University without knowing a word of English. In point of fact every St. Boniface candidate knows far more of English than the average student of other colleges knows of Latin, though the latter is an obligatory subject. But the most amusing phase of this objection is that the elimination of English from the course for French students was effected by those very reformers who now deplore this elimination. For the first thirteen years of the University's life English was obligatory for French students, just as French was obligatory for English students. But the haters of everything French, who are also adorers of everything Torontonion, suppressed French for the English students, and were of course obliged to suppress English for the French students.

The position of these grumblers is exactly like that of the Fox whose tail was cut off, and who—this is an improvement on the original fable—having persuaded another fox to let his tail be cut off too, turns around upon his victim and upbraids him for the loss of his graceful brush.

Tails remind us of monkeys and monkeys of that ingenious impostor, Professor Garner, who pretended to have phonographed the language of our anthropoid cousins. He made gullible Americans believe that, sitting in a stout iron cage in the thickets of an African forest, he had recorded on the phonograph and analyzed the cries of the monkeys that chattered about him. Unfortunately, a Catholic missionary, whose guest the Professor was, testified that Garner had never used his cage, but had preferred to invent his theory out of whole cloth. The only thing he did in Africa was to write out the cleverly imagined lectures which he afterwards

turned into American dollars. Notwithstanding this exposure, or probably because the exposure of his fraud was not made sufficiently public, Prof. Garner is now announced as starting anew for his cage in the African forest with the hope of adding new elements to the monkey language. Verily the common herd likes to be and deserves to be deceived.

Nor is Prof. Garner's imposture a rare case. Many of the supposed fact-stories about animals, discoveries of skulls like the Calaveras skull, prehistoric finds and fossil remains—which have shaken the religious beliefs of unthinking and misguided millions, have no better foundation than this African phonograph tale. Accepted, without examination, as true, though the evidence may be very flimsy or absolutely insignificant, they become the germs of scientific dogmas before which the ordinary literary ignoramus bows down with abject adoration. Most of the so-called proofs of the theory of evolution rest on worthless and unsupported testimonies of this kind. Not only has the inventor of such fiction no motive for telling the truth—conscience being an unknown factor to him—but he has every incentive of popular stupidity and current sensationalism to impel him to lie cleverly.

A SLANDER ON THE HALFBREEDS.

We had much pleasure in reproducing last week, from the columns of the Alberta Tribune of the 30th July, a letter from that great and indefatigable Indian Missionary, the Rev. Father Lacombe, O.M.I., in reply to a most uncalled for and gratuitous slander on the Half-breeds of Lac la Biche, uttered by the Calgary Herald. Here is what the Herald said: "A more poverty-stricken, ignorant, shiftless, superstitious and cheerfully immoral community it would be difficult to imagine. In spite of the fact that they are dependent on the lake for a living, they are neither good boatmen nor good fishers. The smallest approach to rough weather will keep them hungry and starving at home, and they neither have the craft or the nets requisite to pursue the fish into the deep waters even if their superstitious dread of a vast water snake, which they assert lives in the middle of the lake, did not deter them from venturing out there."

It continues: "This community is fairly representative of those half-breed settlements in Northern Alberta whose population Father Lacombe is urging the government to place on reserves and treat in the same way as they do the Indians." No wonder this cruel and unjust language of the Herald should call forth a vigorous and stinging rejoinder from one who has devoted and consecrated a life of toil and self-sacrifice to the evangelization of the Indians of this country. It is very easy for late importations, like the Editor of the Herald, who never made an actual sacrifice for the advancement of this country, and who certainly never came here for the purpose of advancing the interests, or ameliorating the condition of the original settlers, to sit down in a cushioned chair and vilify the poor Half-breeds. Long before the Herald Editor was born, the Half-breeds of this country were the pioneers of civilization, and were it not for their friendly offices as guides and interpreters for the missionary and the government officials, it would have been an impossibility for these men to have gained the confidence of the Indian.

With regard to the charge of immorality, the Rev. Father Lacombe, no doubt, speaks truly when he says that the Half-breed has been taught many immoralities by the whites. It, therefore, ill becomes, the whites to charge him with crimes which were the result of immediate contact with their own race.

We are much pleased with the able and generous defence of the Half-breeds by the Alberta Tribune and the Edmonton Bulletin. There is no newspaper Editor in the Northwest Territories better qualified than Mr. Oliver to speak on this question and we are pleased to notice that he has both the honesty and the manliness to repudiate and condemn the language of the Herald. With two

such able and out-spoken journals as the Alberta Tribune and the Edmonton Bulletin, defending them from the vile aspersions of the Herald, the Half-breeds of the Northwest Territories can afford to treat their enemy with contempt.

We know the Rev. Father Lacombe well and we are somewhat acquainted with his scheme for the betterment of the Half-breeds' sad condition. We can, therefore, appreciate the generous indignation which he naturally feels at the cruel language of the Herald. When he first arrived in this country, the Half-breeds were the link which united him with the Indians, and were it not for them, the success which attended his evangelization of these poor savages would have been much impaired.

They were the guides, philosophers and friends of the Missionaries. They acquainted the Missionaries with the habits and peculiarities of the Indians. They introduced them, as it were, to the Indians, and acted as their guides and interpreters. This may not be known to the Herald, or if known, contemptuously disregarded by it; but it is well known to the Rev. Father Lacombe and kindly and generously remembered. We wish the Rev. Father every success in his new scheme for the betterment of those good and generous pioneers of our western civilization. That race has many claims on the country and the government of the Dominion; claims which cannot, in justice, be ignored, and the government will do well, both as a matter of justice and policy, if they listen to the representations of the Rev. Father Lacombe on behalf of a race whose natural simplicity of manner and goodness of heart are the chief causes of much of the poverty and humiliation they have now to endure.

WE HAVE APPEALED IN VAIN.

The Toronto Globe, which sees nothing but coercion and wickedness in the interference of the Dominion Government with the educational affairs of Manitoba, notwithstanding the fact that the Imperial Privy Council, the highest court in the Empire, has decided that the Catholic minority have grievances which must be remedied, advises the Catholic minority to appeal to the generosity and sense of justice of the local government, who will, according to the Globe, immediately grant us the relief which we have been contending for during the last five years. There is no body of people in the Dominion of Canada who more sincerely regret the unfortunate agitation—an agitation breeding sentiments that are a disgrace to our common humanity—than do the Catholic minority of this province, and we would be quite willing to do anything in reason to end this vexed question, even to the extent of appealing once more to the "generosity and sense of justice of the local government," as the Globe would have us do. But to what purpose? Surely the Globe cannot have forgotten that just one year ago the Catholic minority of Manitoba met and passed resolutions calling the attention of the local government to the injustice under which they were suffering, and appointed delegates from every constituency in the province to meet the government and appeal to the "generosity and sense of justice of the local government." These delegates, representing, as they did, the Catholic minority of the whole province, met in St. Mary's Church, (because there was no other available place large enough to hold them), elected a chairman and proceeded in a body to the provincial legislature chamber, where they were met by Mr. Greenway and his cabinet. After presenting their memorial and exposing all their grievances, and "appealing to the generosity and sense of justice of the local government," they withdrew, being promised a reply at a later date. The Premier, Mr. Thomas Greenway, some time afterward, in a letter to the chairman of that large and most representative delegation of the minority, expressed his regrets that the government could not see their way to granting any relief to the Catholic minority. Surely the Globe cannot have forgotten this little, though most important episode, in

the Manitoba school difficulty. As we said before the Catholic minority, although on every occasion treated in the most heartless and cruel manner by the local government; although every promise ever made to them has been ruthlessly and shamelessly broken; although every right and liberty guaranteed to them, not only on the pledged word of the government, but by the constitution, has been treated as though it had no force in honor, in law or in justice, are sincerely regretful of all this agitation, all these painful and unjust suspicions heaped upon them, and are willing, nay anxious, to do anything that honest and manly men may do to bring around a friendly and just settlement of this vexed question. As Christians and as Catholics we are bound in conscience not only to forgive our enemies, but also to pray for them. As good Catholic citizens, loyal to the highest interests of our common country, we cannot ignore the fact that this agitation is detrimental to the best interests of peace and harmony among brethren and fellow citizens, and, if we had the least assurance, or discovered the remotest desire, on the part of the local government to treat with us fairly and justly, we would pocket our pride, in the higher interests of the state, and once more "appeal to the generosity and sense of justice of the local government."

But the Globe was not honest in this appeal to the minority in Manitoba to seek redress from the local government. Its great object in making this statement was not to assist in the settlement of this vexed question, but to make it appear to its Ontario readers that all that was necessary for a speedy settlement of this question was for the minority to "appeal to the generosity and sense of justice of the local government." By misleading its readers and making them believe that such an "appeal to the generosity and sense of justice of the local government" would have the effect of a speedy settlement, it cunningly seeks to imply that the Dominion Government is coercing Manitoba at the dictation of the minority.

We have shown that such appeals have been made unsuccessfully by the minority, to the generosity and sense of justice of the local government; we have stated that we are willing to make another appeal if we had the remotest indication that it would be met in a spirit of fair play and justice, we have stated that we would do this, not out of any moral obligation, but for the purpose of aiding in an amicable and peaceful settlement of a vexed question and in the higher interests of the state, among whose loyal citizens we take a foremost place; but we do not see the good to be accomplished by making another appeal to men who are so blind to right and justice as to deny them to us after the decision of the highest court in the Realm. Men who decline to obey the constitution and defy the decisions of the highest court in the Empire, rather than restore to a weak and betrayed minority their first rights, lack all sense of generosity or justice, and another appeal to such men, without some indication of a change of heart, would be uselessly exposing ourselves to a further insulting refusal. The Globe was dishonest in asking us to make this appeal. Like the men who constitute the local government of Manitoba, the Globe is more anxious to embarrass the Dominion Government, and thus prevent a settlement of the question, than it is to aid in re-establishing peace and harmony by helping to restore to the minority their rights and privileges under the constitution.

FOR WHAT PURPOSE?

The Toronto Globe is, perhaps, the very foremost organ of the Liberal party, and, of course, is most anxious to serve that party. The Manitoba School Question has become the most important question of the day, and the Toronto Globe imagines that it sees in this question one that will not only embarrass the Dominion Government, but will, if judiciously manipulated, bring Mr. Laurier and his party into power. But we would advise our big contemporary

to exercise great caution in the political game it is playing, because much danger lurks behind its present tactics and may bring upon itself and its party the deepest kind of humiliation. We would remind the Globe that the one successful politician in the Liberal party in Canada is the Hon. Sir Oliver Mowat, and it is his broad and liberal policy towards the Catholic minority in Ontario that has made him the phenomenal Liberal success he has become. He took a broad and statesmanlike view of the situation and decided to live up to the Constitution, no matter whither it might lead. The result of that policy has been the triumph of his party and the deep and continued humiliation of his opponents, who clamored for office and sought to get there on race and religious cries.

Is history going to repeat itself? A little less than half a century ago, the Toronto Globe was the rampant champion of Protestant aggression. It became the organ of the Protestant bigots in Ontario, and made the most violent and malicious attacks on the Catholic church, her convents, nuns and priests. The Catholic Province of Quebec was the special object of its abuse and the Conservative leader was branded as a renegade Protestant and a poor, weak tool in the hands of the Quebec hierarchy. For years the Globe pursued that policy, and with what results? As we said before, that is nearly half a century ago, and although the man who was responsible for such a suicidal policy repented of his folly, the result upon his party was disastrous in the extreme, for, during that half century of our political history, the Liberal party has held office only five years in our Federal Parliament. And why? the memory of 1857 and subsequent years was fresh in the minds of the Catholics of both Quebec and Ontario. They did not soon forget the chains which the Globe of that day and its powerful leader and editor sought to rivet on their religious liberties; nor did they easily forget the gross insults and indignities and coarse abuse heaped with a lavish and malicious hand on their religion, its priesthood, and above all, its devoted and holy sisterhoods. If the conduct of the Globe in those days brought only deep and lasting humiliation on the Liberal party, what can it expect to accomplish by its present attempt to excite a Protestant cry in Ontario against the Province of Quebec? The Manitoba School Question is not one involving the rights and liberties of the people of Ontario or of Quebec. It is a question involving only the rights and liberties of the Catholic minority of Manitoba. For five years that minority have been struggling to maintain their constitutional rights and liberties. The highest court in the Empire has unanimously decided that these rights, and liberties have been invaded and must be restored. The Constitution points out the way this redress must come, and the minority have followed the Constitutional method throughout. Their only course under the Constitution was an appeal to the Governor-General-in-Council. They have made that appeal, not because Quebec is Catholic and Ontario is Protestant; not to create sympathy for themselves in Quebec, or excite animosity against them in Ontario; but because it is the only method by which their grievances can be constitutionally, and, therefore, lawfully remedied.

The fact that Quebec is said to be in sympathy with us, and Ontario antagonistic to us, is merely an accident over which we have no control. The minority here have followed the Constitution and look to the Constitution for relief. If politicians wish, for dishonest party purposes, to make our sacred rights and liberties the foot-ball of race and religious bigotry, that is no fault of ours. It may be, and undoubtedly is, unfortunate. No one deplures such tactics more than we do, who are directly interested in the issue. The Globe may think that it is good politics to say that the Dominion Government is acting more under the lash of the Quebec hierarchy than under the judgment of