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EDUCATION AND EDUCATORS.

HISTORICAL SKETCH OF ST. BONIFACE COLLEGE.

Established by the Late Bishop of Provencher in 1818, it Has Had a Successful and Interesting Development. Incidents in Connection With its Growth. Present Faculty.

The pioneer of education in Manitoba was Bishop Provencher, one of the foremost figures of early Red River history, and after whom the electoral constituency of Provencher is named. He arrived at the junction of the Red and Assiniboine rivers in



ST. BONIFACE COLLEGE.

the year 1818 and established himself among the half-breed residents as both priest and school master. His arrival had been eagerly awaited by the settlers, who were without religious services of any faith. On the second day after his arrival he baptised one hundred children. Behold then, in the class of boys which the good father gathered around him in his little log shanty the beginning of what was to be St. Boniface college. The history of this period, and up to 1860 is fragmentary, owing to the loss of all the archives of the early Roman Catholic church in the settlement by the burning of the St. Boniface cathedral in 1860—in connection with such incident, by the way, there is an interesting history—but in the archives of the Bishopric of Quebec there was found some time since, a letter from the Red River settlement dated 1823. In this the writer Father Provencher, states that he already has two students in the classics, so that it will be seen he had not been idle during the five years that had intervened since his arrival, nor had he found unprofitable material among those hardy voyageurs. Father Provencher was a man of distinguished ability as a manager and scholar, and was fitted physically to brave the hardships of frontier mission life. He stood six feet four and was as straight as an arrow. A story is told of him which indicates his striking personality. While on his way to Rome to be consecrated bishop, he was one day standing at the door of the hotel at which he was stopping at London, Eng., when a man stepping up to him said "I hope sir you will not refuse me a privilege of shaking hands with you, for I think you are the handsomest man I ever saw." His giant strength was ever at the service of the needy, and to his life, spent for the people without return other than enough food to keep him alive the settlers owed whatever uplifting and sanctifying influence was felt in the settlement.

In 1832 the school had increased to twenty-five or thirty students, having quite outgrown the little log shanty and boasting a building of its own. Father Poire was then principal. This gentleman, now Mgr. Poire, is still alive and quite lately resigned his charge as superior of the college of St. Ann de la Pocatiere in Quebec. The school was a log building standing on almost the spot occupied by the present cathedral. This was injured by the great flood of 1826 and finally becoming uninhabitable was deserted for a new building erected by Bishop Provencher. That same year Louis Morin arrived from Paris via the Hudson's Bay to act as an assistant teacher. Ten years later, in 1844, Father La Fleche, now Bishop of Three Rivers, Quebec, was added to the staff. One of the students at that time was Roger Goulet, now a Dominion land surveyor in the Northwest Territories. In 1845, finding the double care of church and school weighing too heavily upon him Bishop Provencher invited the order of Oblate Fathers to take charge of the school, and

with them came Father Aubert and Brother Tache, the last named only 22 years of age, and looking younger. The bishop who had had a good deal of trouble with young men giving up the work and causing delay, asked the boyish-looking young man in a rather gruff voice, "Are you a priest yet?" and being answered in the negative his reply was "Well you might as well have stayed at home." This was the reception of the man who six years later was to be named Bishop of the whole Northwest. When the news of his promotion arrived, Father Tache, for he had been ordained shortly after his arrival, was at Ile-a-la-Croix nine hundred miles northwest of St. Boniface, and it was fully a year before the consecration service could be performed. In 1853 Bishop Provencher died. Two years later Bishop Tache erected a building 60x34 feet, two stories in height with attics, to meet the

increasing demand for educational facilities. This building was for many years the most palatial pile in the Northwest. In 1881 when the present building was ready for use, the former college became St. Boniface town hall. In 1864 Father Audrie, who afterwards was notable as the priest who prepared Riel for death, was principal, and in 1864 Father Andree, who afterwards several books on the Northwest. In 1878 Father Forget, a distinguished linguist and teacher of classics, became principal and remained at the head of affairs until his death in 1881. He was succeeded by Father Cherrier. In 1885 the Archbishop finding the burdens of the college getting heavier as the attendance increased, and finding it difficult to obtain a staff owing to the pressing needs of mission work, decided to invite the Jesuits to take charge, knowing that if he handed the management over to the members of that society all anxiety as to staff, etc., would be removed. Father Lory and Father Drummond, on the invitation of the archbishop took full charge of the institution.

The present principal is Father Chartier, a graduate of St. Hyacinth college, and late superior of the Jesuit residences at Sault Ste. Marie, Mich., and Port Arthur. Father Drummond, the prefect of studies and lecturer in classics, is perhaps the most widely known of the present staff. He has been an official here since 1885, with the exception of a couple of years, when he was principal of St. Mary's college, Montreal, his alma mater. After graduating he became a lecturer in Montreal, but his health failing he was sent to the south of France as many supposed, to die. However, his lungs rapidly strengthened in that gentle climate and his life was spared for further usefulness; a few years later he was teaching in New York. After four years there he was transferred to St. Beuno's college, in North Wales, and since his return from Europe he has been in St. Boniface. Father Tourangeau, a graduate of Nicolet college, is chief disciplinarian. Father Genier, late superior of the Jesuit residence in Sault Ste. Marie, Mich., is lecturer in mental and moral science. The Latin and Greek of the preliminary are in the hands of Father Carriere, a graduate of St. Mary's, Montreal. Father Lebel, professor of mathematics, also received his education in Montreal and graduated at St. Mary's. He was for some time a civil engineer, and built the first railway on the ice bridge opposite that city. He took his theological studies at Milltown Park, near Dublin, Ireland. Other members of the staff are: Father La Fortune, L'Assomption college, lecturer in junior classics; Father Bourque, Montreal college, preparatory classics; Father La Rue, Three Rivers college, music and first commercial course; Father Mirault, St. Mary's college, arithmetic and Algebra; Brother Kennedy, second commercial course.

St. Boniface college is conducted on different lines from the other colleges. All the staff and the students reside in the college building. The students living within reach of the college take their meals at home, but the remainder of the time they are in charge of the college authorities. The students of St. Boniface have been very successful at the university examinations, carrying off each year the scholarships in Latin philosophy, besides their share in the preliminary and previous years. The silver medal in the previous examination has been given twenty times and five times it has been won by St. Boniface.

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HALF-BREED SCRIP.

To the Editor of the Free Press. Sir,—Would you kindly permit me space in your paper to bring to the attention of the government and people of Canada an attempt to defraud the half-breed children of this country, and to defeat the ends of justice which, no doubt, would accrue to the government, should it decide upon a new issue of scrip to the children of half-breeds born between 1870 and 1885.

The history of past frauds perpetrated upon this people by the speculative and unscrupulous white man, in obtaining from them their scrip for a mere song, seems to have emboldened him to go much further in this direction. The men who engage in this nefarious business know, and seem to appreciate and profit by the unsuspecting character of the half-breed, to rob him of his heritage. The law of the land would not permit a man to retain property taken from a minor; but it allows sharks to use legal devices to rob unwary people of their property. No sooner did it become known that the government of Canada contemplated issuing scrip to the half-breeds, than the sharks set to work to devise safe means to rob them.

Allow me to unfold to your readers the proof, I have before me a document which purports to be and is intended for a "power of attorney." This document is one of over a thousand similar ones innocently given by half-breeds to those speculative white men. I enclose it to you, Mr. Editor, for examination and publication. You will see at a glance that it bears upon its face undoubted evidence of fraud and deception. It is given to some unknown, because unnamed, person. Although signed, dated and witnessed, the name of the person to whom it is given is carefully omitted. The half-breed who signed this document was unable to read it, because "his X mark" is attached to it. Under what misrepresentations it was obtained from him the document, in its present unfinished condition, implies. All that is necessary for the holder of this document to do to obtain full and legal possession of this dupe's property is to fill in his own or his agent's name, in the proper space allotted therefore. I am creditably informed that these "powers of attorney" were obtained from the half-breeds for a trifle, with the promise of more later on. The parties obtaining them warned the givers not to let "any of the priests know anything about it, because if they did they would stop it, and they (the half-breeds) would get nothing." These men know that the priests are the friends of the half-breeds, and that they would protect them from the white vultures to the best of their ability and power; hence their solicitude that the priests be kept in the dark. Are there no means known to law and justice, Mr. editor, in the issuing of scrip, where by it could be made impossible for those unprincipled wolves to rob the confiding and innocent half-breeds of their property? They are children in the very fact and as such should be protected and cared for by the government. To us who love them, and would give our lives for them, it is a great source of regret and pain to see them despoiled of their goods.

I sincerely hope Mr. Editor that the government of Canada, who, I believe, are actuated by the friendliest sentiments of justice towards the half-breeds, will provide some means to protect them from the dishonesty and cupidity of scrip manipulators and speculators. Thanking you for the space required for this letter, and the accompanying "power of attorney," I am, yours truly,

A. LACOMBE, O. M. I.

Winnipeg, Sept. 30.

The document referred to in Rev. Father Lacombe's letter is as follows: I, A. B. Father for C. D., of the Northwest Territories of the Dominion of Canada, hereby appoint—my lawful attorney with full power and lawful authority to demand from and to receive from the Minister of the Interior of Canada and from the government of the Dominion of Canada, and all other persons authorized to pay, give or deliver the same, all grants of land, scrip, money or other compensation now due, payable or coming to me or that may hereafter

be coming due, payable, or be coming to me from the government of the Dominion of Canada in connection with or arising out of the extinguishment of the half-breed and Indian title in Manitoba and the Northwest Territories, and I do hereby authorize my said attorney to give all necessary receipts for the same.

I do further assign, transfer and set over by this my act and deed unto my said attorney his heirs and assigns, all my right, title and interest, claim and demand in and to the said lands, scrip, money or other compensation, and I do hereby in consideration of moneys paid to me by the said attorney, declare that my said attorney a one is entitled to receive said land, scrip, money or other compensation.

As witness my hand and seal this 6th day of September, A. D. 1895.

His A. X. B. mark.

Father for C. D.

Signed, sealed and delivered in the presence of E. F.

The only change in the above document is the substitution of the first six letters of the alphabet for the real names.

HALF-BREED SCRIP.

The attempt referred to in the letter of Father Lacombe to purchase claims for scrip from half-breeds in the Territories by obtaining from them powers of attorney, is a very clumsy operation, so far as the document handed to the Free Press is concerned. The claim for which a power of attorney is there given purports to be signed by a father in behalf of his son, deceased in 1875. The scrip in question is for a class of half-breed children born between 1870 and 1885, which has been recommended for issue by two resolutions of the Northwest Assembly, but has been definitely refused by the Dominion Government. The only scrip ever admitted any obligation was for half-breeds born previous to July, 1870, in settlement of claims during the transfer of the Northwest to Canada; and these were required to be proven before May, 1874. Whatever obligations the Government may owe this class of people, born subsequent to 1870, the issue of scrip for lands is not one of them; and it is difficult to understand what advantage speculators can hope to gain by obtaining from the half-breeds documents of the nature now before us.

At the same time it is a matter calling for prompt investigation by the department of Dominion Lands; and this, we understand, is being made. The half-breeds, as Father Lacombe truly says, are mere children in such matters and should be protected against designing speculators. It may be that in view of the Premier of the Dominion being of French descent, they are led to believe that under him the scrip will be issued which was refused by his predecessors. Such a notion can be productive only of embarrassment to him and may easily start a dangerous agitation among these ignorant people. Prompt steps should therefore be taken to remove any misapprehensions that may exist, and above all, to nip in the bud any attempt that may be made to deprive them in advance of any advantage that may in any way be coming to them.

BRANN ON THE A. P. A.

The gay and sportive editor of Brann's Iconoclast thus writes the obituary of the "American Protective Association," under the heading "The Death of the Ape."

A few years ago the A. P. A. had the world by the tail, and a dunghill poulet was going to dictate who should be President. If the old parties refused to incorporate Know-Nothing planks in their platform and desecrate the grave of every "Papist" who signed the Declaration of American Independence, it would put a ticket of its own in the field and sweep the country like a prairie fire. It represented "seven million voters," and when it said to a carddate "come," he had to advance in a lunge; when it said to him "go," he went over the garden wall. It decided the fate of political gladiators by

TURNING ITS THUMBS UP

or turning them down: The "Ape" was cock of the walk and bull of the woods. It was awful as a besom of destruction, terrible as an army with banners. Its membership was as the sands of the sea for number. It came down on obstreperous parties like a wolf on the fold or a hungry coyote on a yaller hen. It was going to rally round the little red school-house and protect it from such "Romish myrmidons" as Rosecrans, such "Popish hirelings" as Sherman and Sheridan. Candidates trembled before its frown and hunted up their Protestant pedigrees. No man should be President who declined to mix religion with his

politics. Catholics should be rigidly excluded from office, lest they turn the National Capital into a cathedral:

CONVENTS WERE TO BE MADE LOUNGING PLACES

for curious fools and meddlesome fanatics. Father Marquette's statue should be dragged with a halter about its neck from the galaxy of civic gods.

The various conventions met and the tall of the "Ape" was mashed. It developed that this modern Cæsar was "rich in some dozen paltry villages, strong in some hundred spearmen"—that it had been "bluffing the bank" with a wad of brown paper rolled in one dollar bills. The A. P. A. was a Jonah's gourd that came up in the night but its root was wormy, and the sun of truth shone upon and withered it. It was a long-eared ass masquerading in the skin of a lion. Its name is Ichabod—alias null. The politicians who cringed before this politico-religio-proscriptive party are now driving their boots so far under its cat-tails that it will taste leather all the rest of its life. The Protestant preachers who affiliated with it are holding their noses and using disinfectants. Its wind-blown organs are "bursting" like painted bladders or Chinese stinkpots. The last of its dailies has turned its little pink toes to the daisies. The editor of its leading magazine is

IN THE PENITENTIARY

for a crime beside which murder were honorable. Occasionally a little "Ape" sheet crawls out of its hole like a moribund rattlesnake taking the sun or a sick prairie dog driven to the surface to die.

In a few months the erstwhile flamboyant "Ape" will have passed into the erstwhile, and Uncle Sam be left to "rattle" as best he may with Rome. We should stuff its muggy life and place it on a pedestal of stinkweed in the valley of Hinnoam as companion piece to the wolfish skull of the old Know-Nothing party. And grouped about them in this gallery of the unclean gods, this pantheon of putridity, should be guano busts of all its high-priests and apostles each with an appropriate inscription. They would read as follows: Rev. Benjamin Hudson, ex-procurer for houses of prostitution, and now

PROFESSIONAL BODDLER.

Editor Price of the leading A. P. A. organ; Reverend Koehler: in the penitentiary for stealing and selling a workman's clothes and getting drunk on the money. "Ex Nun" Margaret Shepherd: self-confessed courtesan, adventurer and thief. Bishop McNamara: arrested for ho-diumism and sentenced to a year's imprisonment for slander. Ex-President Traynor, alias "Whiskey Bill" like Iago, he never made his fool his purse. Ex-Priest Slattery unfrocked for habitual drunkenness and expelled from a Baptist College for immorality. "Ex-Nun" Ellen Golding; denounced by her Protestant sister as an incorrigible liar. Reverend G. M. Thorp: in a Wyoming prison for bigamy. Ex-Priest Chintiquy: unfrocked for immorality and expelled by the Presbyterian Synod of Chicago for fraud and gross swindling. But I have not space to catalogue all the A. P. A. celebrities—the protectors of the morals and self-constituted guardians of the liberties of Uncle Sam. No wonder the "Ape" is passing; it should have been suppressed by the sanitary inspector before the advent of warm weather.

Rev. Father Fougnet, who has been for 30 years or more an Oblate missionary in the Canadian Northwest, seems to have made a special study of Freemasonry. His letters in some English Catholic papers do not lack courage. He will not allow that English Freemasons have no responsibility for Masonic excesses in other countries.

TERRA COTTA BRICK.

In Deseronto, Ont., the seat of such extensive lumber interests a notable local industry consists in sifting a considerable portion of the sawdust arising from the vast and various operations involved, and mixing it with an equal quantity of clay, working the same into a building material now coming into important use in certain sections—a material known as porous terra-cotta brick. As described, this brick possesses some remarkable qualities of adaptation as a substitute for what has ordinarily been used for structural purposes. Among the merits enumerated in its favor is its absolutely fireproof character, the fact also of its having a marked deadening effect when employed for partition walls in houses; it is very warm and dry, and, though very light in weight, will stand a prodigious crushing strain; the material can be sawn into convenient shapes as desired, nails can be driven into it after the manner of wood, and, when heated even to a white heat, sudden immersion in water will produce no cracks.