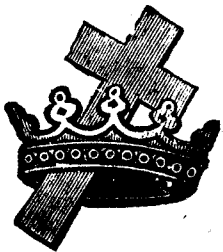


Northwest Review.



"AD MAJOREM DEI GLORIAM."

THE ONLY JOURNAL DEVOTED TO THE INTEREST OF ENGLISH SPEAKING CATHOLICS WEST OF TORONTO.

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FATHER CHERRIER WRITES.

Deals With Rev. Dr. King's Motion in the Presbyterian Synod—Should the Government Interfere?

To the Editor of the Free Press.

SIR,—In reading the Rev. Dr. King's motion as discussed and adopted by the Presbyterian synod at Winnipeg, on Thursday the 21st inst., one would naturally ask to what purpose are directed all the doctor's efforts to convince the public that he and his co-religionists are opposed, 1st, to the restoration of Catholic separate schools in the province, 2nd, to any direct interference on the part of the Federal Government towards restoring their privileges to the Catholic minority of Manitoba. Long ere this have the Catholics of this country been placed in a position to appreciate the extent of the Protestant clergy's kind wishes to let them live and thrive; but whilst I cannot dispute the Rev. Dr. King's right to view the school question "in se," that is independently of the constitution of the land, according to his own individual opinions, I feel perfectly at liberty to ask the able divine why he had not the noble courage of boldly facing the real question which now stands as the crux between the Protestant majority and the Catholic minority of Manitoba, viz., "Have the Catholic minority in Manitoba a constitutional right to the restoration of separate schools?" and "granted this right and the constitutional obligations"—as Mr. Anglin puts it so clearly in Walsh's Illustrated Magazine, Nov., 1895—"of upholding it, what are the proper, the most prudent, the most efficacious means of attaining this object?" It is, in my humble opinion, by answering frankly and squarely such questions as these rather than by fomenting religious strife that Dr. King would render a true service to the cause of the restoration of peace and harmony in our province now in such dire trouble on account of the passing of the school law of 1890. But Dr. King is apparently an irreconcilable enemy of Catholic schools; he cannot therefore be expected to express any such liberal views as are entertained by some of his bosom friends. Principal Grant, for instance, writes as follows in one of his letters: "Why should we continue to shut our eyes to the plain facts of history, our own history included? Western Christianity has been and is divided into two great confessions, and they stand over against each other to this day. That is the outstanding fact of the last three centuries. Canadians tried hard to ignore it for many years prior to 1863. The alluring vision of a homogeneous and united people danced before their eyes, but they forgot that a people can be truly united only when great minorities do not feel themselves treated with injustice. Strong-willed statesmen like George Brown, Alex. Mackenzie, Oliver Mowat, Wm. McDougall and others dreamed of a system of common schools under which Protestant and Roman Catholic children should sit side by side on the same benches. They fought strenuously to realize their dream, but a long experience convinced them that it was the mere baseless fabric of a vision, which floated before their eyes, and that the path of wisdom would be to accommodate themselves to stubborn facts." . . . Would that Dr. King could be made to give his hearty indorsement to such equitable views, for he could then exercise a most beneficent influence towards an amicable settlement of a burning difficulty. But, instead of following his friend, Dr. Grant, in this the path of wisdom, Dr. King will insist on denouncing the Catholic schools as sectarian and proclaiming the Protestant public schools of Manitoba as unsectarian. Let it be known to the reverend divine that the Protestant schools of this province, however colorless they may appear in his own eyes with their infinitesimal quantity of religion, are just as sectarian in the eyes of Catholics and therefore as objectionable to their conscience as the Catholic schools of Quebec, for instance, are to the Protestant minority of that province. If the majority in Manitoba were Catholics instead of Protestants and a system of Catholic public schools were established after the principles

and methods which regulate the system of Protestant public schools now in force in our province, Dr. King, as a strong and staunch Presbyterian, would be the first to fight against such a system and soon would he be followed by a regular army of Protestant divines all ready to fight also to the very bitter end for the enjoyment of the liberty of the Protestant conscience. Why then should not Dr. King agree to live and let live, particularly when he knows full well that by the constitution of the land Catholics have an undeniable right to their separate schools. Reminding the doctor of the generous attitude taken by the Catholic legislature of Quebec in 1866 in order to protect the Protestant minority of the province in the enjoyment of privileges to be conferred upon them even after Confederation, I would respectfully and earnestly ask him, as far as it may lie with him, to use his influence to bring our local legislature or government, not to grant us Catholics any new privileges, but simply to restore to an aggrieved minority rights of which we have been so unjustly robbed. The judgment of the Privy Council, among other interesting statements, declared: "Contrast the position of the Roman Catholics prior and subsequent to the acts from which they appeal. Before these passed into law there existed denominational schools of which the control and management were in the hands of Roman Catholics, who could select the books to be used and determine the character of the religious teachings. These schools received their proportionate share of the money contributed for school purposes out of the general taxation of the province, and the money raised for these purposes by local assessment was, so far as it fell upon Catholics, applied only towards the support of Catholic schools. What is the position of the Roman Catholic minority under the act of 1890? Schools of their own denomination, conducted according to their views, will receive no aid from the State. They must depend entirely for their support upon the contributions of the Roman Catholic community, while the taxes out of which State aid is granted to the schools provided for by the statute fall alike on Catholics and Protestants. Moreover, while the Catholic inhabitants remain liable to local assessment for school purposes, the proceeds of that assessment are no longer destined to any extent for the support of Catholic schools, but afford the means of maintaining schools which they regard as no more suitable for the education of Catholic children than if they were distinctly Protestant in their character. In view of this comparison, it does not seem possible to say that the rights and privileges of the Roman Catholic minority, in relation to education, prior to 1890, have not been affected."

Will not Dr. King recognize the wisdom of their lordships of the Privy Council, and will he not, as a good and loyal subject of the British Crown, submit to their judgment? Then have not the Catholics a right to look to him as well as to all men of high civil or religious standing to help us to obtain the redress of a grievance which surely cannot endure for ever.

So much on the question of the Catholic separate schools of Manitoba. With regard to the avoiding of any direct interference on the part of the Federal Government and seeking some amicable settlement of the question now at issue between the central power and our local government, no one more earnestly wishes for such a settlement than the writer of these lines; but I cannot help entertaining great fears because of the fact that ever since 1890, on every occasion when they were called upon to do justice to the Catholic minority of the province, our local rulers have bluntly refused to do anything whatsoever towards the restoration of our rights and privileges. God grant, however, that we may soon see the day when justice shall once more exist equal for all whether they belong to a ruling majority or an aggrieved minority, for then we shall experience anew how sweet it is to enjoy peace and harmony and what is the meaning of "British fair play."

A. A. CHERRIER, P. P.,
Immaculate Conception,
Nov. 22. Winnipeg.

Rat Portage, Ont.

The town of Rat Portage at this time of the year is very dull, for there are no visitors here now in search of the beauties of nature, no campers out on the islands, but everything on land and water is in winter attire. The cold weather came very suddenly, and within a few days of the boats ceasing to ply to Fort Frances or to Keewatin and back, the lake was alive with venturesome skaters. Already the usual penalty of imprudent foolhardiness has been paid and one poor boy, venturing too near to a place where the ice was honey-combed from having been disturbed by the late boat from Fort Frances, went to the dangerous spot and was drowned. Fortunately, much to the alleviation of his poor mother's grief, the body was found on the following day, or it would not have been discovered, if even then, until next spring.

The League of the Sacred Heart which was established here on October 20th by Rev. Father LaRue, S. J., of St. Boniface, is in a most flourishing condition. There are upwards of 200 members of the League, and great numbers of them may be seen kneeling at the altar rails on the first Friday of each month to receive the Bread of Life; returning during the day to visit the Blessed Sacrament exposed over the tabernacle. Father Cahill, O. M. I., has been kept busy down to the present time enrolling members. He will be leaving us very soon to return to Fort Frances for the remainder of the winter. Father Valis, O. M. I., late of Ste. Rose du Lac, spent a few weeks here; but has now been removed to join the staff of missionaries to the Indians at Qu'Appelle.

On the 20th of November the Rev. Father Kavanagh, S. J., of St. Boniface college, delivered an interesting and highly instructive lecture in the Music Hall on the Electric Telephone. The room was crowded from the platform to the door. Amongst the audience we noticed, in addition to the Rev. Fathers Blais, Fox and Cahill, the Rev. Mr. Page of St. Alban's and his lady; the Rev. Messrs. Colpitts, Hastings and others, and all expressed themselves as being highly pleased with the entertainment which had been provided for them. The Mayor of the town, Mr. Barnes, took the chair. The reverend lecturer gave some excellent experiments with apparatus which he had brought with him; among those which seemed to impress the audience the most vividly was the vibration of light in connection with the electric wires and a powerful magnet, which moved in regular pulsations on a sheet at the back of the stage, the wire being coiled around his own wrist. It was thus rendered quite easy to count the reverend father's pulse by the movement of the light on the sheet, and to judge whether he was depressed or excited by the success of his lecture. But there was no room for depression, as the clear, vivid explanation of each experiment, the absence of any failure either in the instruments employed or their application, must have been as satisfactory to himself as they were to his attentive audience. He was ably assisted by Mr. McCrossan, the obliging manager of the Electric Light company, of Rat Portage, and an intelligent employee of that company, Mr. Arthur Derry.

The lecture which was subdivided into two parts, was materially enlivened by an excellent concert. At the commencement, the children of the Catholic school under the training of the Faithful companions of Jesus gave the song "Among the Barley" and rendered it with much taste and feeling. The piano and forte portions of it were worthy of all praise. The ladies and gentlemen who took their turn on the boards, as well as the accomplished pianists, all gave their services gratuitously. Like the lecture itself there was not a single failure. The duet on the piano, by two sisters, who are boarders in the convent, and have been pupils of the good Nuns either at Brandon or here for several years, was greatly admired, as was also a comic song by Mrs. Kayll, "An Orrible Tale," a well-known song of Mr. Toole, the favorite comic singer of England, Ireland and elsewhere. The object of the lecture and concert was to pay for the introduction of incandescent lights into the church, which has lately been completed here by the Electric company and we are happy to be able to say that the net receipts, after paying all expenses, were rather more than \$100.

THE LAND OF THE MUSKEG.

From the Oblates' Missionary Record.

Two young Englishmen have lately got back from an expedition in the Canadian Northwest, and have given the world a very interesting book with the title THE LAND OF THE MUSKEG (London: Heinemann). They went in search of sport, adventures, health and hardship, and of hardship at all events, they found enough and to spare. Mr. H. Somers Somerset, who has written most of the book, is only 21 years of age at the present time. He is the son of Lady Henry Somerset, whom all the world honors for her life of charity and her zeal in the cause of temperance. Mr. Somerset's companion was Mr. A. Hungerford Pollen, who contributes a valuable preface, some incidental passages, and a very large number of Kodak views. The Land of the Muskeg is a land which has a very special interest for all who know anything of Oblate Missions. I have tried, therefore, to give our readers some knowledge of Mr. Somerset's book. But let me first of all reprint here the review of it which appeared in the London Daily Chronicle.

"Now, who or what is a muskeg? will be the first idea of any home-staying Briton who may take up this most interesting book. A muskeg is a woody swamp, in the language of the Hudson's Bay country. The particular part of it with which for the second time in a generation the reader is made acquainted lies in the north of Alberta, the south of Athabasca and the east of British Columbia. Thither Messrs. Somerset and Pollen, enthusiasts both, went hunting and got badly disappointed. They had very hard times of it, and got no game to speak of. On the contrary, though they secured the services of the very most famous hunters of the region they were in frequent danger of sheer starvation amid the most squalid surroundings. The book records a plain tale that in some matters borders on the incredible, but is sufficiently authenticated to scare off two classes of travellers—those who would fain get big game, and those who would fain try their fortunes as emigrants in a district which has been about as much puffed by the agents as any other part of the American continent which is saying no little. Let it be clearly understood henceforth that any one who goes to the neighborhood of the Peace River goes to a worse place than the "Eden" of "Martin Chuzzlewit" to a land of swamp and desolation, where even if he succeeded in raising a crop, he would have no market for it, but where crops are few and the severity of the climate appears to alternate between the intensest cold and a moisture that produces mosquitoes by the million, and insects even more noxious to both humanity and brutes. Mr. Pollen, by pencil and kodak, has contrived to give us as good an idea of the country and its sparse people as Mr. Somerset in his bright and modest pages. There are 110 illustrations in all, some of which are scarcely decipherable even with a magnifying glass, but that is the kodak's pretty way, and there are four maps which leave nothing to be desired.

The Peace Reserve must have been so named by some humorist. It has in places an eight-mile current, is very deep, and "the water is so muddy that one can hear the sand hiss in the stream, and even a bucketful will make a slight noise when freshly drawn." Then "the whole area fit for cultivation only comprises a few small river-side flats in many thousands of square miles." The Roman Catholic Missionaries have got whatever hold on the natives and half-breeds there is to be got and Mr. Somerset can find no words too great for their kindness and self-devotion. On the other hand, we wish scepticism were possible about the picture he draws about one of the Anglican clergy of the Athabasca diocese, whose name he gives. We would fain hope there is some mistake about this person being supported by subscriptions in England. We have some specimens of the folk-lore of the Indians, one bearing a most remarkable likeness to the Welsh story of Gelert, which Southey set in such moving verse. The Beaver Indian version of the Deluge has singular points of resemblance to the Biblical narrative, from which it is said to be in no way derived. Mr. Somerset has come to the conclusion, not from per-

sonal experience on this expedition indeed, that the varieties of bears in North America have been overstated. Thus the grizzly of California and the silver-tip of Wyoming are the same animals. There is a curious instance given of second sight as to the proximity of unexpected persons, said to have originated in a foreknowledge of the arrival of a message to tell of the death of a child and the faculty remaining after. It is difficult for people at home to realise to what an extraordinary height perception and intuition can go in the natures of persons living solitary backwoods lives. We cannot refrain from giving a specimen of Mr. Somerset's powers of interesting us. Fifteen years ago he tells us the Indians of this region were in the stone-hatchet period of humanity. Now, in one place, at least, progress has been made even in this wilderness:—

"Pere Morice was, of course, a Frenchman, but his English was irreproachable. It is something of a surprise to find a SAVANT and a man of learning working amongst the Indians in a lonely northern mission. But, judging by his congregation, it was evident that his talents were not thrown away. The Carrier Indians are immeasurably superior to their relations the Beavers. They build log-houses and many speak English, and read books and a monthly review in the native tongue, printed in the syllabary which the priests have invented for them. This is one of the many extraordinary achievements of this prince of missionaries, who not only is his own editor, compositor, and printer, but has invented a most ingenious syllabary, which is easily learnt—so that Indians that have no idea what writing is have been known to learn to read and write this language with perfect correctness after two or three days' instruction. Of course their manner of life is not that of the civilised man, for their employment remains the same unchanged, and they still hunt and fish like other Indians; but they have been given many of the advantages of civilisation, and none of its evils."

So far the Daily Chronicle, in a column of its famous literary page. We need a more detailed account of the journeyings of Messrs. Somerset and Pollen. It will do no harm to repeat that the Muskeg is not a wild beast, but something like an Irish "bog." The word is an Indian name for a peaty formation on the surface of a lake, due to the interlacing of vegetable drift and aquatic plants. In course of time shrubs and even trees grow upon the muskeg, and it may become solid enough to bear a road, or perhaps, a railway. A passage from Mr. Somerset will be quoted later on, to give an idea of what it must be to walk by day or to lie down at night in the muskeg.

[TO BE CONTINUED.]

Abominations.

The following dispatch from Toronto shows a condition of things which it is only natural to expect should exist in the home of Apaism and Orangeism:—

"Warden Massie, of the Central Prison, appeared before the Ministerial association this morning and made a sensational speech.

"He declared that for the last six months the spiritual affairs of the convicts had been neglected by the Protestant preachers, and that on that account he held the ministers morally responsible for the heinous and unmentionable offences which had been committed by the prisoners. No such neglect, he said, was chargeable to the Roman Catholic clergy."—Michigan Catholic, Detroit.

Mr. Charles Devlin.

An editorial note in Monday's Montreal Gazette refers to Mr. Charles Devlin as "a country M. P." That is the editor's opinion. The local editor in his report of Saturday night's speech in behalf of Dr. Guernin's candidature refers to Mr. Devlin as "a catching platform speaker," and that he concluded his remarks amid much applause. The young man from the country will probably prove to the editor of the Gazette's satisfaction before another six months has passed that they grow some fine specimens of manhood in the part of the country he hails from. As an orator Mr. Devlin has few superiors in Quebec province.—Canadian Freeman.

Senate Reading Rm Jan 5