

## CORRESPONDENCE.

## ATTENTION, INDIAN DEPARTMENT.

To the Editor Northwest Review, Winnipeg.

Sir,—Allow me a small space in your esteemed journal to bring to the notice of the authorities certain matters of great importance, especially to the Catholics of Manitoba.

It is a well known fact that intoxicating liquor is sold and traded openly on this reserve, and it is the boast of these human vultures that the Indian Department is not smart enough to catch them, and that they at all times are prepared with money in their pockets wherewith to pay their fines if caught.

This liquor, alcohol or high wines is brought by the steamboats from Selkirk in five gallon lots, here diluted and sold under the name of white whiskey, veritable poison, selling at one, three and four dollars the bottle, according to size. It is not only a disgraceful, but most pitiable sight to see Indian men and Indian women, some of the latter with infants on their backs, staggering home to their reserves in a beastly state of drunkenness.

Now there is no excuse for this state of affairs. It has been brought to the notice of the Department on more than one occasion. Their reply is that they are unable to cope with this evil. Now, Mr. Editor, is this not most extraordinary? Is it possible that the Indian Department is powerless and can do nothing? I fear there is something in the background either they do not want to, or they do not wish to go to the trouble or expense of prosecuting these individuals.

Is it not most deplorable that innocent women and children should suffer. I myself in pity have put my hand into my pocket and helped these poor starving women and children, who came to me with tears in their eyes, while their brutal husbands were absent carousing, even selling the coats off their backs to gratify their base passion for liquor.

With due respect for the officials, of whom we have an abundance, what good does it do their visiting this reserve once or twice a year, living at remote distances from their places of duty, sixty or one hundred miles away? Can they really be cognizant with what is transpiring on the reserves daily? They may possibly learn by hearsay; but these reports are very often false and most unreliable. What is required is to have a good man stationed on each reserve, who will do his duty faithfully without favor or affection, and who is authorized to make arrests of those breaking the law. Then and not till then will there be peace and harmony on these reserves.

I am now going to speak of the schools. The teachers for the most part are men of good education. Great fault is found with these, some of them having a better education than some of those set over them. I will explain some of the difficulties these teachers have to contend with. I think you will see at a glance that the blame does not rest with the teachers.

As soon as the month of April comes the Indians begin to scatter, going long distances away from their reserves, remaining away until Treaty payments in July. As soon as this is over they again go away, nothing being seen of them until winter sets in. Some of them who do return, or come back only for the purpose of getting advances from the Hudson's Bay Company so as to enable them to hunt and trap, of course taking their families with them, never putting in an appearance until the end of March. Now, is it not a rank injustice to say that the teachers are not competent to teach simply because they have no pupils? I ask any one, is it possible or likely that progress can be made under such unfavorable circumstances?

We have a chief and four councillors; do they do their duty, or assist the teachers in any way? I am afraid not. Do they make a tour of the reserve and the schools to see how they are getting on, seeing that they are kept supplied with wood, the school-houses frequently scrubbed out? I am afraid not. It seems to me only a matter of dollars and cents with them.

If the chief and council, and the people of the reserve take no interest in their schools, what inducement or encouragement is there for the teachers? For these people will do nothing unless they are paid for doing so. This is indeed a melancholy state of affairs, yet it is the truth, and nothing but the truth.

In future I would recommend that the medical man should make a house to house visitation, see the sick personally and prescribe for them, and not allow consumptives, cripples, etc., to travel long distances to see a doctor.

One thing more and I am done. It has been repeatedly brought to my notice that certain parties, employees of the Indian Department, who are paid large salaries for doing their legitimate work as quill drivers, venture to express an opinion on a subject of which they have no knowledge, holding their positions, as they do, merely through political influence. Let me give these gentlemen a piece of advice, let them attend to their own business, and not attempt to give an opinion when it is not wanted, as they are only subordinates and at the nod and beck of their superiors.

In a future correspondence I shall bring to the notice of the authorities some further matters which may prove interesting. JUSTITIA. Fort Alexander, Oct. 5th, 1903.

P.S.—The whole of the above statements can be corroborated at any time.

## BUDDHIST SAVAGERY.

Trials of Priests and Nuns in the Orient.

We are always prone to believe good of others, especially when we are not sufficiently in contact with them to experience the effects of whatever evil they possess. The fact that we are so remote from the professors of Buddhism causes us, perhaps, to care very little about the special characteristics of those orientals. However, the world is growing smaller, through the increased facilities of communication, and in one sense we are much nearer to the Buddhists than we were twenty-five or fifty years ago. Father Finn, S.J., in a recent article, says that a modified Buddhism, the theosophical cult, is making considerable progress in several American cities. One of the great claims of Buddhists and theosophists is that their pagan cult is one of tolerance and charity. This would be exactly an avenue along which that system might make headway in the Western world; and it is, therefore well to know to what extent this claim of theirs is justified. Here are two extracts. The first is from an article in the "Jaffna (Ceylon) Catholic," referring to a terrible outbreak of Buddha's followers, on the occasion of a recent Buddhist pilgrimage. That journal says:—

"To the peaceful citizens of Anuradhapura, and especially to the comparatively few Catholics there, who witnessed, with the most intense alarm and sorrow, the demented rage with which Buddhist fanaticism had made a dead set, in broad daylight, on their peace and safety, the night of Tuesday, the 9th inst., must have been a terrible night—most anxious, painful and restless—by the reason of the great fears excited as to what worse length than fanaticism might not run, in the dead of night, in the absence of the chief officer of the province and in view of a police force utterly inadequate for purposes of resistance or protection. There was, however, one redeeming feature in the grave and perilous situation—the presence of a lady of railway employes, with a few Europeans at their head, who, with praiseworthy valor, had opposed the maddened mob, during the day. A much greater calamity was thus averted.

"The first news, wired to the Vicar-General on Tuesday last, about 3 p.m., which spread like wild fire, electrifying the town and attracting anxious crowds to the mission house, referred only to the brutal attack on Father Roux, to the burning of the school and the wrecking of the Catholic Church and parsonage, and the first impression created was that the whole brute force of Buddhist fanaticism was directed solely against the rising Catholic Church at Anuradhapura. The offense, arising out of religious intolerance of the most desperate type, was perpetrated in the centre and seat of Provincial

Government, running foul of every one and everything, setting all authority at defiance, filling the whole peaceful population resident with the intensest alarm, and placing them for a time in a situation the most perilous imaginable. A great outrage has been committed on the public peace—the greatest and foulest we have known—and the cry for justice and protection rises from the ancient city of the ninety kings and from all parts of the island."

The second extract is from a letter written by a Catholic nun in the "Ceylon Catholic Messenger." Referring to the same event, the Sister says:—

"We were taking our mid-day recreation on the 9th inst., at about a quarter to one, when a woman rushed in half mad with terror saying that the Buddhists were rioting in the town. Immediately we assembled in the chapel and began the Rosary. Our earnest supplication lasted about ten or fifteen minutes, but even then we had no idea of our imminent danger. Before we had finished, some Catholic men rushed in crying out: 'The rioters are breaking down the church!' It was only then that we became alarmed and shut all our doors and windows with the intention of remaining all together in the chapel. The cry of our poor little orphans would pierce your heart; they thought it was their last hour. In a moment after the same good men came to the door, exclaiming: 'The Buddhists are striking the priests. If you want to save your lives, come out every one and fly. If you remain inside you will all be killed.' At first, we were unwilling to leave our convent home, but they went down on their knees and begged us for the love of God to come out of the house everyone and fly down the garden. We obeyed them, saying, 'the voice of the people is the voice of God.'

"Our fright was so great that we forgot our umbrellas, consequently we had to walk without a cover in the broiling sun. While yet on the veranda one of the rioters appeared with a hatchet in his hand lifted to strike the first one he met with. Providentially his hand was held by an invisible power from striking us. He said, just like a demon: 'Be off out of this quickly or you shall share the same fate as the Father whom I have just struck with this weapon.' While all this was going on, we were flying down the garden at the back of the convent, all praying to the Holy Family to save us from our enemies. In the distance we could see the boys' school ablaze, and farther on, whom should we see lying unconscious on the ground but the Rev. Father Roux, bathed in his blood, with two men minding him. On looking to the other side we saw Father Alphonsus running through the jungle, where he concealed himself till evening. Returning to our flight, we went on and on through the jungle, swamps and streams, sometimes nearly knee deep in mud. Almighty God sending us good people here and there to direct our steps. When walking on the high road we could perceive Buddhists in the distance blocking it up to prevent our passing. Christians told us quietly: 'They are after you in a rage; they want to kill all the nuns, don't walk on the public road, go through the jungle.' We then went by a winding canal until we reached the great lake."

This gives us an idea how to consider the professions of the theosophists on this continent.

## GIVE THE BOYS A CHANCE.

1st. That an uneducated child has one chance in 150,000 of attaining distinction as a factor in the progress of the age.

2nd. That a common school education will increase his chances nearly four times.

3rd. That a high-school training will increase the chances of the common-school boy twenty-three times, giving him eighty-seven times the chance of the uneducated.

4th. That a college education increases the chance of the high-school boy nine times, giving him two hundred and nineteen times the chance of the common-school boy, and more than 800 times the chance of the untrained.

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