

PEOPLE AND PLACES

GOOD deal of talk has been indulged in lately about the "remittance man" who for so many years has helped to make history in the West. These gentlemen are the unconscious humorists of the West. Some of these chaps are really delightful characters—quite apart from the hard luck stories from which the man that writes them up gets so much of his charm in narration. Most of them do things on the prairie that would cause a family eruption in the old homestead. Some of them undergo a large number of experiences. One who used to be round Edmonton a few years ago had been ranching, breaking polo ponies, building wire fences, running bowling alleys, impresario and manager and stage carpenter to an itinerant theatrical outfit, sold fish and did telegraphy, taught school and finally landed up in a business college—after which he got married.

ONE of those thrifty French peasants has been trying out the life in the Peace River country. Having satisfied himself after sixteen years' experiment that the country is all right, he is taking a trip home to Vosges, France, to see the gay old home land once again before he goes up to the Peace to settle for the remainder of his days. His name is Leon Eauclair and he tells a thrifty story of his progress in that far-up land. He is not a romancer either; but he speaks encouragingly of the life; says he has been farming and dairying and raising cattle and behaving himself just as a frugal Frenchman knows best in the world how to do. Before he left the Peace River, between fifteen thousand and eighteen thousand bushels of grain had been threshed. He will return in a year; just about the time the last big migration sets in to the last great West.

REV. DR. BRYCE, who has written a history of Winnipeg, has been lecturing on the Mound-Builders. Dr. Bryce of course has never seen a live mound-builder, so that the part of his discourse which dealt with the pioneers of Winnipeg is of much greater interest. There are no mound-builders in Winnipeg. But the Winnipeg of to-day compared to that of 1871 when Dr. Bryce went there is enough different to make the early settlers of that city seem like mound-builders. In that year the wheat city had 300 people. Its transportation was Red River boats and the old stage coach. The arrival of the steamboat was equivalent to the coming of a circus. Once when the population of Winnipeg was listening to a sermon in the old log Methodist church, the boat whistle blew. The congregation got up *en masse* and left the preacher—to see the boat come in. The Red River cart was the next step in evolution. The reported words of the historian on this phase of western life are almost quaint with subdued pathos:

"Principal Bryce sighed for the passing of the Red River cart. The cart was a great invention, wholly of wood, and their sweet music, as one after another trailed across the wide prairie, could be heard long distances away. The iron steed has taken the place of the Red River cart; it is seen no more, unless out on the frontiers. The passing of the Red River cart is only one of the indications of the mighty changes that have come over the condition of things in the West since the advent of the railway."

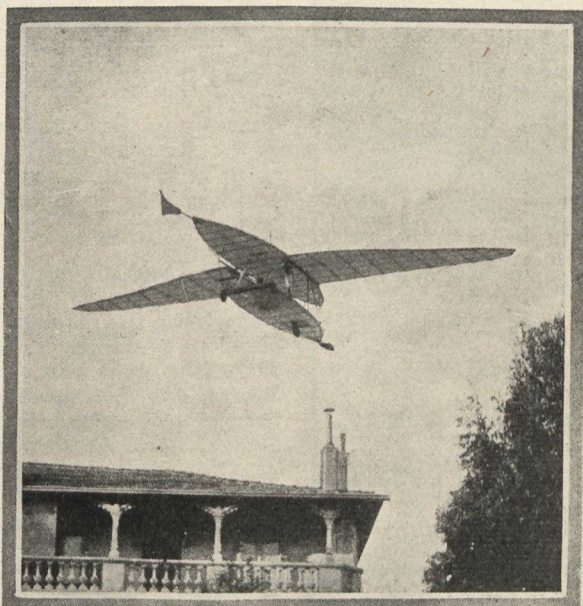
TROPICAL and Oriental races are having a various time of it in Canada just now. For months now British Columbia has been turmoiling over the Sikhs. In Vancouver the other day two negroes and a Chinaman were hanged. In New York a few days earlier an Indian beat the world at long-distance running. A week ago a negro named Johnson banged the Canadian, Tommy Burns, out of the world's heavyweight championship. About the same date two Chinamen were murdered with axes and meat knives in Winnipeg. Now in a Toronto paper some anti-Oriental is trying to show that Chinese laundries are not only bad political economy for Canada, but also that they are decidedly bad for the health. Concerning the Sikhs, a prairie daily has this to say:

"The average Sikh is not a good worker and he is not a rapid worker, which is to be expected seeing that he comes from a country where rapid working is not the rule. He is not a very intelligent workman, and there are reasons in heredity why he is not. But he does the best he can, is faithful, respectful and steadily improving. He has not the adaptability of the Chinaman, nor the activity of the Japanese, but he is learning how to make him-

self useful, and we venture to say that he really has very little to complain of. Of course there are reasons why the Sikhs will never be like white men, at least until they materially change their habits of life; but this is not to be expected in one generation, and as there are no Sikh women in the country there will be no second generation of these people to be brought up in Canadian ways."

REMARKABLE old priest is Father Lecorre, who for thirty-seven years has been a sacrifice to the northern Indians—away up at the Fort Providence mission on Great Slave Lake. Here, as a religious contemporary puts it, he spent "thirty-seven long years of unflinching service under the most trying circumstances, before he thought of respite, and in that time he traversed on foot or in canoe a territory large enough to make many empires, and rejoiced in being spent in the interests of these poor, benighted children of the forest and the plain. During fifteen years of that time he tasted no bread, the only nourishment obtainable being dried fish, potatoes when they could be produced, and some barley, out of which soup was made at the orphanages."

Also among the Eskimos Father Lecorre has laboured—but the "medicine men" of these pagans were too much for him. At Point Barrow he spent a winter, sleeping underground in a hut, trying to teach the hyperboreans the religion of the one true God. Father Lecorre is now out in civilisation interesting the Church in his work. He was born in Brittany in the village of Morbehau, France, in 1845, and made his primary studies in the seminary of Ste. Anne D'Auy in that country. On 1870 he responded to the appeal of the great Indian missionary prelate, Mgr. Clut, Vicar-Apostolic of Mackenzie, and came out to this country as a sub-deacon.



The most birdlike of the Aeroplanes: M. Max De Gyvray's machine in flight.

The machine has flexible wings formed of an envelope filled with incombustible gas. It is the invention of M. Max Desmousseaux de Gyvray, of Cannes.

IN a book called "Soldiering in Canada," there is a picture of a soldier sitting outside a log cabin at a place known as Humboldt, which in those days of the Rebellion was an outpost perhaps lonely enough and yet profoundly interesting to Colonel George Denison, who wrote the book. More than ten years before the little war, the first woman telegrapher of the West lived in a little log cabin in Humboldt; Mrs. George Weldon, who with her husband became the vanguard of civilisation in that untenanted region. Mrs. Weldon has just died at Grenfell, Sask. Her life is one of the most remarkable in that country. She had a lonely but a happy life. Her husband mending wires in a blizzard; she alone in the cabin; the long, dreary winters; and then the grand summers when the winter was forgotten. One fall—1881—the little cabin was enlivened by the visit of a very distinguished personage, the Governor-General, Lord Lorne, who with a large party made an overland trip through the West.

TREHERNE is a hustling little town on the prairie. A book has been written about Treherne, which was founded as far back as 1878,

when Manitoba was just beginning to get town halls. A band of pioneers migrated and settled the community of Treherne, and these sturdy pathfinders with the ploughs—P. Henselwood, the present postmaster, N. Steadman, W. Malloch, J. K. Robson, D. McNeil, A. Buchbach, T. A. Metcalf, F. Scrammell, J. Palmer, J. G. Hogg, R. J. Warren and R. W. Palmer—hailed wheat thirty-five miles to Portage La Prairie till the railway came. Treherne has progressed enough to have had two fires; has five elevators and a twenty-six-thousand-dollar school; ships out annually half a million bushels of grain and has a big flour mill, two lumber yards, a planing mill and a machine shop; concrete sidewalks and a photographer; two doctors, a veterinary and a dentist and a board of trade. Population is 700.

PREVIOUS to President Roosevelt's journey to Africa, whose natural resources he goes to exploit for the benefit of the Smithsonian Institute, that versatile ruler has issued a message to Canada, concerning the conservation of natural resources in North America. He understands that Canada has more raw material according to population than any other civilised country in the world. He also recognises, as he says, that "it is evident that natural resources are not limited by the boundary lines which separate nations, and that the need for conservation of them upon this continent is as wide as the area upon which they exist. In view, therefore, of these considerations, and of the close bonds of friendship and mutual aims which exist between Canada and the United States, I take especial pleasure in inviting you to designate representatives of the Government of Canada to meet and consult with representatives of the States and of the departments of this Government, and the National Conservation Commission, in the city of Washington on February 18th, 1909."

Public Opinion

Editor CANADIAN COURIER:

Dear Sir,—Do you consider your application of the term "United Statesers," in reference to the citizens of the American Republic, to be justifiable or wise? Does not the claim of one hundred years, with recognition of the whole civilised world (except a small part of Canada) entitle them to use the term "Americans"? Is it not a dog-in-the-manger policy to refuse them the use of a term which Canadians do not want for themselves? Eighty million people in United States and at least eight hundred million people in other parts of the world use the term "Americans"; is it, therefore, any use for a section of six million people to attempt such a tremendous reform over such a trivial matter? Why not allow our friends the exclusive use of the euphonious term "American" and let us endeavour to add greater prestige and wider significance to our own "Canadian." No journal in Canada is better suited to handle this patriotic work than the CANADIAN COURIER and it seems a shame that its efforts are directed otherwise in a hopeless crusade. As a National Weekly the CANADIAN COURIER wields a tremendous influence, which will become greater, and let it be for the best.

Yours very truly,

GEORGE FISHER CHIPMAN.

Winnipeg, December 21st, 1908.

Editor CANADIAN COURIER:

Sir,—I suggest, as a solution of the difficulty raised by "Voter," and your remarks upon it, the following: When a Canadian goes into, and becomes a permanent resident in, a foreign country, wholly attaching himself to that country, even if he does not go to the length of becoming a naturalised citizen, he should no longer be accounted a Canadian in the sense requisite for your voting competition. But when he is in another part of the British Empire, whether temporarily or permanently, he is still a Canadian and must be so accounted. There can be no question whatever that such men as Sir Percy Girouard and Sir Gilbert Parker have never ceased to be Canadians, and per contra surely Sir William Van Horne is now a Canadian although born elsewhere.

Yours, etc.,

December 23rd, 1908.