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#### INAUGURAL BANQUET OF ST. MARY'S CLUB, CALGARY.

(Continued from page 3)

greater loyalty and sincerity than throughout the Dominion of Canada, which had given many proofs of its unswerving fidelity to the crown. The toast was drunk with enthusiasm, the whole assembly rising to their feet and singing the National Anthem.

#### Officers of the Club.

Patron,  
His Lordship the Bishop of the Diocese of St. Albert.

Honorary President,

P. H. Burns, Esq.

President,

P. J. Nolan, L.L.B.

Vice President,

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Treasurer,

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Secretary,

John J. McCaffery.

Committee: E. H. Rouleau, M. D., J. R. Miquelon, John Penfold, Paul Paradis, C. E., T. S. Traynor, B. T. Veating, J. B. Monahan.

#### This Programme Was Rendered.

"The King."

God Save the King Orchestra

Toast: "The Bishop of St. Albert"  
The President.

Responded to by Rev. Father Lacombe  
O. M. I.

Song: "Father O'Flynn."

"Long Live the King" Mr. C. Quinn.

Toast: "Our Clergy"

Mr. J. B. Monahan.

Responded to by Rev. Father Lemarchand, O. M. I.

Songs: "Blue Bonnets Over the Border"

"My Dearest Heart" Mr. J. K. Lee.

Toast: "St. Mary's Club."

Mayor Emerson.

Responded to by the President.

Song: "To-morrow Will be Friday."

"Drink to Me Only" W. Forbes.

Recitations: "Johnny Kelly"

"The Montgomery Guard."

Mr. J. Penfold.

Toast: "The C. M. B. A."

Rev. Father Leduc O.M.I.

Responded to by Grand Deputy J. R. Miquelon.

Song: "The Owls and the Mice."

"The Merchant of Venice"

Mr. Crispin E. Smith.

Toast: "Our Visitors."

The Hon. President

Responded to by Mayor Emerson.

Song: "Thy Sentinel Am I" Mr. Hinde

Toast: "The Ladies"

The Vice-President.

Responded to by Dr. Costello, M. A. McCormick and Mr. Murphy.

Song: "The Dear Little Shamrock"

Mr. J. Penfold.

Chorus: "Should Auld Acquaintance be Forgot."

God Save The King.

#### ST. MARY'S GIRLS' SCHOOL ENTERTAINS THE PASTOR.

Friday, the 3rd inst., being the eve of the feast of St. Charles Bomomeo, patron of Rev. Charles Cahill, O.M.I., parish priest of St. Mary's Church, the Girls' Department of St. Mary's School treated their beloved pastor to a very interesting programme, which was greatly enjoyed by the large audience of relatives and friends. Father Cahill, who was the guest of the evening, had on his right the Very Rev. Father Provincial of the Oblates, Father Lacasse, O.M.I., and several other Oblate Fathers, and on his left Father Drummond, S.J., Mr. F. W. Russell, president of the Catholic Club, Brother Edward, principal of St. Mary's Boys' School and several other Brothers of Mary.

The Greeting Song, "Vivat Pastor Bonus," was charmingly rendered by all the girls together. Then came a really emotional dialogue, the three acts of which were so well divided up by other selections that the audience were kept on gentle tender-hooks for quite a long time. "Carrie" (C. Becher), the heroine, is in doubt as to what she shall do with a quarter of a dollar she has received. Her companions, G. Sullivan, M. Nagle, I. McCormick, T. Barry, K. Brennan, F. Perkins, D. Bawlf, H. Griffin, M. O'Kelley, B. Perkins, I. McLean, E. Egan, M. Roche, suggest all sorts of uses for that quarter, some frivolous and one very good. Carrie adopts the latter suggestion and gives her quarter to two beggar girls, K. Bawlf and H. Boxer; but when questioned by the others she will not tell, lest she lose the merit of her good deed. Whereupon the others spurn her. She cries, but is comforted by two angels, M. Boxer and K. Colloton, who reveal her charity, and all the others beg her pardon.

F. Madden, who at the end read the address to Father Cahill, amused the audience greatly by her life-like monologue, showing all the perplexities and discoveries encountered by an elderly lady while looking for her spectacles, which are all the time entangled in her front hair.

"The Last Hymn," a concert recitation by the Senior Class, reflects great credit on their training. A juvenile chorus by little lassies, "Grandma's Quilt," proved delightfully quaint. I. Langton's recitation, "Casket of Gems," was given with a rare distinctness of enunciation. Then followed a "Maypole Drill," the twinning and untwining of many-colored ribbons round the maypole with minuet steps and appropriate music, a very pretty performance by R. Troy, M. Boxer, R. Colloton, J. Malhiot, C. Kohnen, E. Boney, A. Meagher, A. Savage, E. McLean, K. Bawlf, H. Boxer, and E. Murphy.

"Three faces under one head," a comedy in two acts, played by F. Brooks and M. Kinble, represented the disguises of a servant maid who, having been sent away for listening and gossiping, turns up again as a deaf girl and later on as a dumb girl; they finally make up and she stays.

S. Becher kept the people in roars by her recital of the untimely explosions of "Miss Burdock's Music Box." A fine chorus by all the pupils, "Our Mountain Home," was followed by a beautiful "tableau" of our Lord welcoming little children, and by a piano duet (H. Griffin and M. Kelly).

In replying to the graceful address Father Cahill said he would have much to say, but that he could not speak as freely as he used to in the old school house because he was now obliged to speak before so large an audience. He was grateful to the dear girls; they were his pride and his

joy. In this fine school building they had a fitting environment for the excellent and Christian training they received. Father McCarthy used to say, in the days of our poor old buildings, that in the public schools of the city the bricks were outside, while in our schools the bricks were inside. But now he (Father Cahill) could improve upon that epigram and say that we too have bricks outside, but gems inside. He had reason to be proud of all the pupils, and felt that he was repaid this evening for all he had striven to do. He thanked them for the prayers promised in the address, for he needed them greatly. He also thanked the large audience for their presence and for their evident appreciation of the good work carried on here. He trusted this school would continue to merit the loyal support of St. Mary's parish.

Father Drummond, being asked to say a few words, couched them in the form of a fable about a little girl who thought herself very good, much better than her big brother, till she had a vision from God revealing many little faults which she must correct, and showing how fair and truthful her big brother was. That big brother was the guest they honored that evening. Father Drummond said he had known many pious people who were mean and vain and jealous and unfair, but he had known that big brother for more than twenty years, and he had always found him fair and square in all his dealings. The secret of his winsome virtues was expressed in the motto of the family of his patron, St. Charles Borromeo. That motto was "humilitas". Father Cahill's humility was the guardian of his natural virtues.

The entertainment closed at 10.15 with the singing of "God Save the King."

#### When Seven Men Die.

You know at least one of them had Consumption. At first it was only catarrh—but it was neglected. When "Catarrh" cures so quickly it's foolish to suffer—it's a shame to keep on sniffeling and hawking. Catarrh goes direct to the cause of the disease,—that's why it's so dead certain to cure. It stops the cough, prevents that disgusting discharge, clears phlegm out of the throat in five minutes, very pleasant, and safe too; get Catarrh-ozone from your druggist to-day.

#### SOCIALISM (continued)

BY C. S. DEVAS.

#### Obstacles to Collectivism

Now, briefly, for you can find the details in the excellent joint book of Fathers Cathrein and Gattelman, there are five fatal difficulties in the way of this universal, all-absorbing Collectivism.

First is the difficulty of organisation. Either all the productive property of Great Britain would be worked from one centre as one business, keeping work and wages uniform; and this plan would break down instantly by the pure overweight of clerkwork; or else local autonomy would be granted to parish, urban district, county or municipality; and then, though the work might possibly be within manageable proportions, there would be other difficulties. For, gradually, according to local varieties of opportunity, talent and luck, inequalities of wealth would develop among the different localities. Blackburn, perhaps, might be earning 25 per cent. more than Preston; and back comes the inequality that was supposed to have been banished. Nor can this be remedied by allowing labor to flow to where it was best paid. For to work the Collectivist plan at all, there must be some fixity in the numbers of the hands to work and the mouths to feed. To provide employment or to cater for ever fluctuating numbers would be impossible. The present liberty of moving about would in consequence have to be restricted. Even to migrate no further than from Manchester to Liverpool would require a special permit, and we should find ourselves chained to the soil or to the municipal workshop. This I call something like serfdom.

Secondly comes the difficulty of supply. Instead of a body of traders to cater for the public taste you would have as your providers a body of officials eager to get through their work and not be bothered by individual peculiarities. There must be barrack-room uniformity if the collectivist scheme is to work, no genuine liberty, of consumption, not for the men only but even for their mothers and sisters, their wives and daughters. This I call something like despotism.

Thirdly comes the difficulty of employment. Who is to do what? It



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