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Capt. Lanning Replies To Doctor Grenfell.

Evening Telegram.

Sir:—I very much regret I did not see Doctor Grenfell's reply to my letter of March 3rd until to-day, when I received a copy by way of the States. If you will pardon the lateness of the hour in which I am replying, the question of Doctor Grenfell's medical and missionary activities on Labrador, I shall be much obliged with the favour of your space for a second letter. Doctor Grenfell regards I am either unacquainted with the facts or intentionally misrepresenting his work. I am not guilty on either charge. I know Newfoundland and that of Labrador as well as the Doctor, and have an added advantage of being born on the North coast and spent nearly twenty years watching the waves around the shores. I have no prejudice against Doctor Grenfell or anyone associated with him or his work, and I have always the liberty to be an opponent of the methods he employs (or of the methods he has been permitted to employ) during his lecture tours in various efforts to raise subscriptions for his ambitions and enterprises. I have been a member of Doctor Grenfell's audiences both in Canadian and American cities and I know whereof I speak. The main gist of my criticism of the March 3rd letter was that Newfoundland has lost prestige as an independent and self-governing country, and her people, both at home and abroad, have been humiliated in the minds of the outside world through the medium of Doctor Grenfell's lectures, and this contention I repeat with—as much emphasis as before—and to this end I am quite willing to accept his challenge and debate the problem with him, when an opportunity offers in an open forum, either in St. John's or any other city on the American continent. The mere fact that his work receives the support and encouragement of well-educated Americans, or people from Europe, is to my mind an argument to the contrary. As well might the learned Doctor claim that the atrocities of German Militarism during the war were justified, because they were condoned and encouraged by the master minds and best educated men within the German Empire; or that the continuance of the Drink Traffic in Great Britain is justified because it is supported and encouraged by a large number of statesmen and Judges, and the majority of her Bishops and Clergy. Doctor Grenfell, like most of the people who hail from the European side of the Atlantic, succumbs to the inherited idea that every move or purpose sanctioned by the holders of empty imperial titles, stands above dispute and criticism. The idea is as fallacious as it is insulting to an intelligent and reasoning mind, for while a move-

might be philanthropic and endowed with many blessings and at the same time be sanctioned by a Lord, an Honourable or even a Sir, there is absolutely no reason why it could not possess the same merits without such sanction.

Doctor Grenfell says: "Newfoundland as a whole, was never a drunken country, and no one ever accused her of it." In this statement the Doctor errs deliberately or his memory fails, as I have heard from his own lips in the crowded auditorium of Convocation Hall, Toronto University, and elsewhere, the most deplorable comments on the drunkenness of Newfoundland in general and of St. John's in particular, during his campaign to raise funds for the Seamen's Institute, which he purposed having dedicated to his memory in that city.

The idea forced itself very much home to me during the war, and my life overseas in England and Scotland, where I have seen more drunkenness and demoralization in one street length of an industrial centre than anywhere else in the world. During the year 1917 the Association of Brewers in Great Britain made fifty million pounds sterling in excess profits, and there was scarcely a single day in that year when the casual list did not score a thousand. In that year, too, the submarine menace was at its zenith, and the loss of ships was making conditions very serious in England, yet the demand of the Brewers was such as to control the entire carrying capacity of one million tons of shipping, the monopoly of one million tons of coal, and the consumption of two hundred million tons of sugar rations. One sees then that if charity began at home Doctor Grenfell would not be in Newfoundland to-day and whereas in the scattered and isolated sections of Labrador he ministers to a few thousand, if he were anywhere in the

British Isles he could do good to millions.

Somewhere among the injunctions of the Scriptures there is a command: "Let not thy right hand know what thy left hand doeth," which does not fit in logically with Doctor Grenfell's work on Labrador. Along the British Columbia coast line, between Vancouver and Alaska, a similar work to Doctor Grenfell's is being carried on by a Rev. Antle from Twillingate, Newfoundland. One has to travel along that coast line to appreciate the wonderful work Rev. Antle and his staff have done and are still doing. He has established hospitals, missions and mission schools by the dozen among the Indian settlements north of Prince Rupert, and outside of the immediate field of his endeavours, one never hears of the man or his work. There are no expensive lecture tours of the large cities of the world, no cringing appeals to charity for pennies and old clothes, and above all, no system of self-advertising that is in any way offensive or discouraging to the pride and dignity of B. C. as a Province. The contrast is one I have often studied, especially when one finds everywhere he travels that Doctor Grenfell is widely known and accepted as a self-sacrificing hero and great philanthropist to the cause of Newfoundland and her people. I am by no means persuaded that the learned Doctor is half as anxious to be freed from the lecture platform as his statements would lead one to suppose; as well might ex-premier Asquith of Great Britain express to me his desire to quit parliamentary life and as readily would I believe him. Both gentlemen are born to the lecture platform, and to public eye—the only difference lies in the methods each employs to achieve the same object.

Doctor Grenfell says: "If Captain Lanning's love for his country should be the means of guaranteeing \$70,000 a year to carry on Hospital work on Labrador, we will put up a statue to his memory." In answer I say that Captain Lanning's love for his country was one of the influences which caused him to throw over hard-won professional interests in Canada and join in the maelstrom of the war, the means whereby he lost four of the best and most productive years of life, in the course of which, like thousands of others of his countrymen, he gladly would have given the rest if the call had come; but it is by no means strong enough to compel him to go abroad into the world and by grossly distorting the national life and needs of his country beg for alms, nor will it permit him to stand silently by while others are guilty of a similar offense. I can assure the learned Doctor, too, that Captain Lanning is not in the least envious of statues or titles. Statues to the dead in some cases are well merited and desirable—the dead can neither resist nor help the affliction anyway—but titles to the living are nowadays a joke and an abomination. A few of these inflictions have come to Newfoundland and others have come to Newfoundland and others who saw the tragedy in all its sinister phases, they have completely lost colour, and one can be forgiven if he has learned to look with contempt upon them. In my letter of March 3 I did not suggest the closing down of Hospital work on Labrador, nor did I for one moment dispute the fact that Doctor Grenfell has done much good. What I really suggested, and what I continue very strongly to suggest, is the closing down of Doctor Grenfell's lecture campaign abroad to collect pennies and old clothes for his Mission and Hospital work. Newfoundland has too long occupied a place side by side with Armenia as a begging country, and I advise that the Newfoundland Government finance Doctor Grenfell for his Hospital work to the extent of his liabilities. A country who financed her war obligations as did Newfoundland, equipping and maintaining an army in the field, and attaining for herself a place among the Empire's Dominions, should be able to take on an additional taxation of \$70,000 to provide Hospital attention to the people of La-

brador if such an expenditure is necessary.

So far as Doctor Grenfell is concerned, I shall feel much more inclined to believe in the sincerity of his work and efforts when he spends his own money for his Hospitals and Missions, when he finances his own lecture tours abroad, and when he ceases to advertise himself and win notoriety at the expense of charitably disposed admirers, and the pride and dignity of the Dominion of Newfoundland.

Very yours truly,
J. LANNING.
Iroquois Fall, Ontario,
June 4, 1920.

bacon to the British Army, out of which commodity he made a profit of \$15,000,000—a second for having made enormous commissions in the sale of war bonds—a third because he joined the millionaire class on a shell contract, and so on by the dozen.

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Bathing suits are embroidered and braided in a very gay manner. A favored basque is one with crossed fronts and sash extensions. Voile dresses usually carry out the tunic idea with a bloused waist. Georgette crepe skirts have borders in lines of worsted put in by hand. For most of the practical dresses the straight-line silhouette prevails. Short-sleeved slip-over taffeta blouses are bordered with self-ruchings. The bodices of many evening gowns are girlish made of folds of tulle. Printed Georgette crepe is often combined with taffeta for afternoon wear. Orange crepe de chine pyjamas have bands of black embroidered in white. The narrow short skirt is still the foundation for most of the tunic styles. Fashion sanctions the wearing of odd skirts and blouses for all day-time uses. A two-tier skirt of jade green satin is worn with a silk tricolette middy blouse of buff.

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