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SATURDAY, APRIL 21, 1906.

Calendar for Next Week.

29—Second Sunday after Easter. The
Holy Sepulchre. Commemoration
of St. Peter, Martyr.

30—Monday—St. Catherine of Siena,
Virgin.

MAY

1—Tuesday—Saints Philip and James,
Apostles.

1—Wednesday—St. Athanasius, Bishop
Doctor.

3—Thursday—Finding of the Holy
Cross.

4—Friday—St. Monica, Widow.

5—Saturday—St. Pius V., Pope.

RECENT MASSACRES IN CHINA

Thanks to the kindness of a Catholic missionary in the Far East, we are enabled to lay before our readers a typical example of the way in which slanders against our missionaries are eagerly propagated by the anti-Catholic English press in China. Our correspondent a devoted friend of the "Northwest Review," sends us the newspaper clippings that tell the interesting tale.

The first clipping is taken from the "Hongkong Daily Press" of February 28. The fanatical animus of this paper which makes it a point to misrepresent, all the doings of the Catholic missionaries published, without comment or protest, the following telegram, although it knew full well that this news came from a Chinese source. Now the "Hongkong Daily Press," like all other European journals published in China, generally mistrusts all Chinese reports, especially when there is question of something disagreeable to Europeans, and openly derides such reports as extremely doubtful and even mendacious. They entertain no scruples about the lying propensities of the unconverted Chinaman, neither do they hesitate to brand these stories as downright lies. But, in this case, as the reputation of Catholic missionaries was at stake, the "Hongkong Daily Press" eagerly makes an exception to its ordinary practice of defending Europeans and joins hands with the infidel slanderers. Here is the despatch:

MISSIONARIES MURDERED IN KIANGSI

Shanghai, 26th February.

A purely local outbreak has occurred at Nanchangfu in Kiangsi Province.

It is reported that some French priests invited the local Chinese magistrate to a banquet, where refusing to agree to the demands of the priests for a large indemnity, the magistrate either committed suicide or was attacked and killed by the French priests.

A mob presently assembled and killed six Roman Catholic priests, burnt all the mission premises except the buildings of the China Inland Mission.

The Rev. Mr. Kingham, of the Plymouth Brethren Mission, with his wife and two children, were also murdered.

Fourteen American Missionaries escaped by a boat.

There is now no communication with Nanchang.

This telegram leaves a nasty impression that the local Chinese magistrate may really have been killed by French priests. In order to deepen this impression, the "Hongkong Daily Press," with an air of impartiality calculated to deceive the unwary reader, printed, on March 6, three conflicting reports of the massacre, giving equal prominence to the frank French statement of the facts and to the two Chinese versions of the unfortunate affair. As will be seen from a perusal of these three reports, the "Native Account" makes a very weak attempt to ridicule the suicide theory by saying that the Chinese use no knives at their meals, as if that was a proof that the district magistrate may not have carried a concealed weapon. This argument, silly as it is, is completely nullified by the true report which we print further on, and according to which he committed suicide not at table but in a private room where he had locked himself in. As to the "Alleged Official Account," the "Hongkong Daily Press," while admitting, as it needs must, that this is an "astonishing and very unconvincing extract," yet finds it not "without interest," and places it last so that it may leave a bad taste in the mouth. We here reprint the three reports exactly as they appeared in the "Hongkong Daily Press," with the two-fold spelling of Nanchang or Nanchang.

THE NANCHANG MASSACRE

The accounts of the deplorable murders at Nanchang are best given in the following form:—

The Catholic Missionaries' Version

This version is given by our French contemporary "L'Indo-Chine" as follows:—The information which we have received from the best sources, differs very much from that which has appeared up till now, above all in the Chinese press. The telegrams that the unfortunate missionaries had yet time to send to their superiors during the 2nd inst. make it known that, invited to a dinner at the mission to settle amicably certain matters in dispute, the sub-prefect, doubtless in fear that he would not be able to settle it in the way wished by the Chinese authorities, and would thus lose face with his superiors, committed suicide by cutting his throat. On his part the Governor declares that having been invited to dinner at the mission and in the course of the discussion which took place for the adjustment of the affairs of Tang-pou and of Chekiang, the sub-prefect was wounded by a knife, and that, over-

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coming his pain, he had written with his own hand that there had been no alternative before him except suicide, and that, moreover, the people of the mission had struck him.

Immediately on the suicide at the mission, the people, as excited as those who are acquainted with Chinese manners can imagine, accused the missionaries of having killed the sub-prefect, and it was this view that found expression in the telegrams addressed to the Chinese journals of Shanghai by their correspondents at Nanchang. On Sunday about 10 a.m., under the influence of the rumors spread in the city, the crowd flung themselves on the mission, where they delivered over to massacre the missionaries and the professing brothers, and destroyed the building indicated above.

The Sisters of Charity and three Fathers named Salavert, Rossignol, and Martin were able to save themselves and escape to Kiukiang.

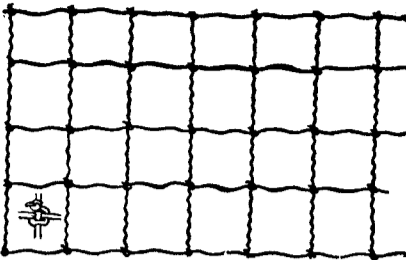
The Governor of Nanchang, who had promised the Waiwupu to assure the defence of the mission, allowed himself to be swayed by the mob.

The Native Account

The "Sinwenpao" (as translated by the "North China Daily News") states that the district magistrate of Nanchang, Chiang Chao-t'ang, was conferring with the French Roman Catholic priests under instructions of Governor Hu Ting-kan of Kiangsi, when he was assaulted and wounded by three Roman Catholic priests, of one of whom the Chinese name is Wang Kuo-an. The priests wished to compel the magistrate to sign his consent to three of their demands, viz.:—(1) the payment of heavy indemnity for some previous riot; (2) the degradation or cashiering of certain members of the Nanchang gentry hostile to the Roman Catholics; and (3) the release of certain converts who were in confinement for being concerned in breaking the law. These demands the magistrate firmly resisted, even when threatened with injury by the priests who finally killed the official for refusing to be coerced. The same paper further states that the conduct of the priests was generally deprecated by the converts of Nanchang, and that Governor Hu Ting-kan sent four hundred troops to guard the mission premises, in the first place to prevent the populace from trying to get revenge on the Roman Catholics for the death of the magistrate, and on the other hand to prevent the escape of the priests charged with killing that official. Finally, in commenting upon a report circulating amongst the Roman Catholic converts here, that "probably magistrate Chiang Chao-t'ang, seeing that he could not get what he wanted, had stabbed himself in his anger, the "Sinwenpao" declares that such a statement is absurd on the face of it as it was ridiculous that the magistrate could have gone armed with a knife to the dinner, since such instruments are conspicuous by their absence in any Chinese banquet.

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An Alleged Official Account

The astonishing and very unconvincing extract, which we print below, from what the North China Daily News is assured is a translation of an official report sent by Viceroy Chou Fu at Nanking to the Waiwupu and by them transmitted to the French Minister and so to the French Consul-General at Shanghai, will, as our contemporary remarks, scarcely carry public knowledge of the affair any further, but is not without interest:—

"On the 29th day of the first moon in the town of Nanchang itself, the Catholic missionary, Lacruche, had invited the sub-prefect Chiang to a dinner without ceremony, to discuss the religious matters of Taupou and an affair between Catholics and Protestants which had occurred at Yu-kiang.

"On both sides there was discussion about these subjects. A knife and a pair of scissors were taken, and it was said that the death of the sub-prefect would at once settle the matter. The sub-prefect then took up the small knife on the table to commit suicide, but the pain prevented him from completely killing himself. He states that someone then enlarged the wound with two cuts with scissors, and these latter wounds are very serious. The sub-prefect is not able to speak to tell more at present, but when he regained consciousness he himself wrote these details."

As a confirmation of the "Native Account," the "Hongkong Daily Press" adds this Parthian shaft:—

It would appear from other reports that Wang is the Chinese name of Pere Lacruche.

However, not content with these indirect aspersions on the character of the murdered missionaries, the "Hongkong Daily Press," without waiting for the full details that appeared a few days later in the "South China Morning Post," devoted a long leading article to its own final judgment on the case. This judgment is full of bitter prejudice against Catholic missionaries, as these opening sentences show:—

Although we are never likely to know the details of the last disgraceful affair at Nanchang, the main facts are now very well known, and it is difficult to judge on which of the parties concerned rests the greater criminality. Had it been a matter where only Lazarist missionaries and the provincial government of Kiangsi suffered wrong, we might have felt very well content that the guilty parties, pretended preachers of the Gospel, as well as shuffling officials, had met their punishment. The affair cannot, unfortunately, be thus dismissed, because as the result of the misdeed, the innocent have been involved in the punishment due only to the guilty.

The "innocent" are the Protestant missionary, his wife and child; the "guilty" are the Catholic "pretended preachers of the Gospel." This phrase strikes the key note of the whole venomous article. The editor strives to prove that the Catholic missionaries were meddling and exacting, while the

Protestant missionaries are models of prudence and reserve. After saying that he is not "disposed to pass over the outrageous and criminal conduct of the Lazarist missionaries, whose misdeed in the first instance was the sole and entire cause of the whole proceeding," and thus prejudging the case and giving his verdict against the missionaries, he finds that he has to adopt a more judicial and less damnatory tone when he proceeds to sift the evidence, and yet the following extract betrays his insurmountable prejudice.

Assuming to himself a power by all international law reserved for the supreme government, the individual in charge of the mission seems to have made on his own account claims on the representative of the Chinese Government for alleged wrongs in the past, an indemnity for which formed part of his programme. The means adopted took very much the form of private war; the responsible, or supposed responsible official was invited to dinner for the alleged purpose of discussing the matter privately. Having explained his inability to act without the authority of his superiors, the chief of the mission proceeded to threats, and produced a paper which the officer was required to sign then and there; a recent example of a fellow officer who had been degraded because under somewhat similar circumstances he had submitted to personal insult, doubtless came uppermost in the chi-hien's mind, and apparently he made an attempt at suicide. Here the evidence as to what actually took place fails, but in the struggle, somehow, whether to prevent the rash act or otherwise is not known, and we must give the missionary the credit of the doubt, the official got stabbed. This seems to have been the final act, for the missionary left the scene. The whole affair looked exceedingly like what a hundred years ago in England would have been held to be a case of highway robbery—in more recent times the title has been softened down to "holding up," and is occasionally practised on trains passing through the prairie districts of America.

The foregoing extract is a fine specimen of a mental conflict between a weak wish to appear honest and a strong wish to condemn the accused. First, he takes it for granted that the missionary wanted to browbeat the official; then, siding with the two Chinese reports as against the French report, he supposes that there was a struggle, but as he wishes to be thought generous, he distinctly favors the theory of suicide and gives the missionary the benefit of the doubt; but finally his prejudice gets the better of him and he declares that the whole affair looks exceedingly like a hold-up. In his conclusion the editor is even more unjust. While confessing that the Chinese Governor was still more criminal than the missionary, he definitely condemns the latter as having resorted to violence.

It may be quite true that for the priest Lacruche, whose action really brought on the whole disturbance, there is no room for sympathy. He, a private individual, instead, if he had

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