

# MAJESTIC THEATRE TO-DAY.

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## TO-DAY --- A NOTABLE SCREEN EVENT OF THE SEASON --- TO-DAY



### "THE

### PRIMAL LAW."

Can a woman who leaves her home because she finds ranch life too dull, yearn for the little child she has abandoned?

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— AND —  
Abel Gance's production wonderful  
"I ACCUSE."

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### Esquimaux Murderers.

SPECIAL COURT AT HERSCHELL ISLAND.

OTTAWA, Ont. (By Canadian Press)

— Eskimo philosophy, failing to comprehend "White Man's Justice" as punishment for crimes, is likely to put an end, for a time at least, to the bringing of natives of the Far North out to civilization for trial for murder. The Eskimo, especially when he or one of his fellows, have admitted killing a white man, finds it extremely difficult to understand why the red-coated Mounted Police, representative of the White Man's Law, should not shoot him on sight, but instead he should take him out to civilization where a big white chief, dressed like a woman, sits on the bench and hears another white chief say, on the Eskimo's behalf, that though he killed the white man in question he should not be punished. Several natives having been brought out to civilization for trial, given good treatment, and then returned to their own people rather than when they left, the Eskimo mind had been unable to understand this situation and when all of the murderers' friends had given him up for dead, in some cases the men having confessed to the murders of the whites. Because of this confusion in the minds of the natives, it is likely that the alleged Eskimo murderers now being held at Herschell Island will be tried there, by a specially constructed court which will leave Edmonton next spring for the purpose. In the meantime the Eskimaux are being given their preliminary trials before Inspector Wood, of the R.C.M.P., who is in charge. One of the alleged murderers to be tried by special court next spring is Alikomik, who confessed to the murder of Corporal Doak and Otto Binder of the Hudson's Bay Co. According to the statement of Alikomik to Inspector Wood he had been arrested by Doak for his share in other murders, and

determined that rather than to be taken out to civilization he would end his life. He therefore shot Doak while the latter was lying asleep, with the idea "that Doak would get mad, seize his revolver and shoot him (the Eskimo) dead."

#### A WOMAN IN THE CASE.

After shooting Doak, the report states, the native waited outside the police building for some time for Doak to come out and shoot him. Then when he saw the Hudson's Bay men approaching the police quarters the native shot binder, and with the help of a native woman placed his body in the buildings and started for a seal camp, where other Mounted Police were located. Before reaching there he was persuaded by other Eskimos to give himself again into custody and did so. A multiple killing affair is also reported by Inspector Wood at Kent Peninsula, when natives Ikliagias, Ikpukuwak, Harmak and his wife, Pugnana and a child named Okolittana were killed and Tatmanaga, wounded by Pugnana, and Tatmanaga, referred to as the chief, was subsequently killed by Alikomik with the assistance of the chief, because he wanted to kill more natives. Alikomik and Tatmanaga were arrested and brought to Tree River detachment, where the former committed the murder of the Corporal and Hudson's Bay official. The killing of the child was looked upon by the other natives as an act of kindness, according to the report received here, on the grounds that both the parents had already been killed by Pugnana. The bodies were disposed of by being thrown into a lake. Alikomik and Tatmanaga are both being held at Herschell Is. for their trial in the spring. A third case, an unusual "eternal triangle," is that of Ikliukpiak who was arrested and charged with the murder of Have-po-Ogack, the crime having been committed, it is alleged, because the former wished to secure sole possession

of the woman Khattia, who was living with them as their joint wife. Khattia was one of the natives who assisted in the arrest of Ikliukpiak and bringing him to police headquarters.

The fourth case arises from the killing of Alkak by natives Olepekek and Amokuk and the woman Ekootuk. In this case it is alleged that Alkak in 1919 murdered a native named Aglutak and as a result had been strangled by the above named relatives of his alleged victim. Inspector Wood in his report states that there is some apprehension, among the whites, over the serious crimes in the Coronation Gulf area, where the natives are Copper Eskimos. He expects to have all the cases ready for trial by next spring, which, he states, is the earliest date by which a court from outside could reach the territory. Arrangements are now being made for the sending of a court to the Far North.

(Another case of particular interest to Newfoundlanders will be that of the trial of the Eskimaux held for the murder of Robert James, the Newfoundland trapper.)

### What Money Is.

Is money any use to us? It sounds a foolish question, but if you think carefully about it, money, as money, is no good at all—we only want it for what it will buy.

In the beginning of civilization, when people lived very simple lives and there were very few occupations, they had no money at all, but exchanged things by barter.

Families grew their own crops, killed their own beasts, and so on. Rent they didn't have to pay, because they built their own houses. Rates, of course, didn't exist, because there was no proper village life.

It was very seldom that one family needed to do business with another. But when they did want something that they could not produce themselves, then they had to barter. If a man wanted a chain he would go to the nearest man who made the chains, and drive a bargain with him; so many yards of his chain for half a pig and so much flour.

And after hours of bartering the deal would be clinched, and he would take home the chain.

Now, so long as the world lived very plainly, only asking for the bare necessities of existence, this plan worked fairly well, though at the best there was always a large margin of waste.

But, as civilization got more complex, people wanted other things than the bare necessities, and they had to find some other way of exchanging their different goods.

The means of exchange they called money—and "pecuniary" really means "in the way of cattle," because in the early times a man's wealth could be reckoned in the number of cattle he had.

Now, for money, they had to find something rare, but not too rare. It would be no use taking acorns of course, because everyone could help themselves. Neither would, say, radium be much good, because there isn't enough.

Then they wanted something that would last fairly well, something that could not very easily be imitated, and also that could be fairly well controlled by the State, which means everyone.

Gold was found to meet these conditions better than anything else they could find, though many other things have been tried for money. So gold became the standard of the world's money.

Then the next trouble was that gold wouldn't divide easily enough. So they took silver and copper to be "tokens" of subdivisions of gold.

Silver and copper are not money at all; they are only, as it were, counters that represent such and such a part of gold.

In fact, before the Senate began to coin enough of these, local tradesmen used to make their own. A man took a sovereign to his grocer to buy two shillingsworth of cheese, and the grocer would give the man a little disc for change, saying that he was good for eighteen shillings at his shop.

By and by the man passed on this "token" to other neighbours who lived near his grocer, and who knew that he was a sound trader, not likely to fail. So his "tokens" became almost money, till at last the State stepped in and took control.

### An Old Masonic Lodge.

Bros. Lord Leverhulme, P.G.W., and Sir Harry Lauder accompanied Bro. Alexander Naughty, Prov. Grand Master of Ross and Cromarty, on a Masonic visitation to the Fortress Lodge, No. 108, Stornoway, which was founded in 1767, on Thursday, 20th Sept. There was a large gathering of Brethren, and Lord Leverhulme, in course of a speech, said that with the Lodge as a moving spirit it was possible to evolve out of a tangle of relatively mean streets a Venice of the Western Isles. Bro. Sir Harry Lauder, who sang two verses of a new song, "Just to try it on them," and remarked that they would have to pay for the rest, urged the Lodge to get the men from the shielles to interest themselves in the Craft. Bro. Sir Harry Lauder had a great reception, sang several songs, and told several stories.—The Freemason, London, England.

### Love Makes us Hungry.

The theory that young men and women all been exploded.

The newly-engaged pair who preternaturally lost their appetites has for red to spend the quiet darkening hours of dinner-time on the lawn rather than partake of the meal in general company was the most prominent example that led up to the belief that lovers found food unnecessary.

Now, however, doctors have proved that any emotion that creates pleasure, as love and hope, tends to stimulate the action of the heart and other organs.

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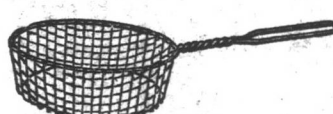


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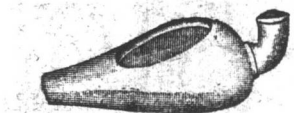


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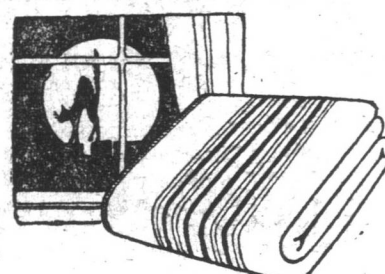
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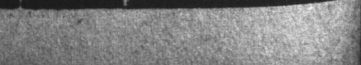
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