

Northwest Review.

Senate R. Room.

THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

VOL. XXII, No. 5.

WINNIPEG, SATURDAY, NOVEMBER 11, 1905

\$3.00 per year
\$1.50 if paid in advance
Single Copies 5 cents

CURRENT COMMENT

Our Catholic contemporary, "The New World," of Chicago, has a new and distinguished editor, the Rev. Thomas E. Judge, widely known as a brilliant writer, an acute thinker and a master of Catholic polemics. His first article on "The Policy of the New World," which we shall reproduce with pleasure, sets forth the urgent need of Catholic views on all questions. The following passage summarizes its general drift. "Comparatively few persons realize that Catholicity, besides being a divine system of doctrine and worship, is also a system of ethics, metaphysics, sociology and political philosophy. There is no opinion or movement, therefore, theoretical or practical, for which it does not supply a standard of valuation and interpretation. And, so far as Catholics are concerned, not only can they find, but it is their solemn duty to seek in their holy religion the standard by which they are to measure and estimate the significance and value of every social, political and philosophic movement of their times."

The editor having invited a contribution from a former editor of the "New World," Dr. William Dillon, the latter writes informally on Catholic Journalism, viewed especially as a means of correcting and refuting false news.

"When the present writer took charge of The New World he regarded it as part of his duty to search the daily papers of this and other cities for items of specially Catholic news. He was thus led to realize, even more vividly than he had done before, the extraordinary character of the statements which are commonly sent over the cable from Europe, and over the wires in this country, as Catholic news.

It would be easy to multiply examples of what I refer to, but for readers of The New World this is hardly necessary. Take one example. So far as the non-Catholic public of this country has formed any opinion regarding the recent and present policy of the French government towards the Catholic schools of France, that opinion is favorable to the policy in question. Yet this policy is totally opposed to every instinct of American liberty, and would not be tolerated for a moment in this country. Suppose some member of the legislature of the State of Illinois were to introduce into that body a bill to forcibly close all the Catholic colleges or seminaries and parochial schools of Illinois and to confiscate their property, what kind of a reception would such a measure receive from the vast majority of the people of this State? Yet measures equally atrocious and equally subversive of every principle of justice and liberty are passed and enforced in France and the sentiment of the great American public towards such action is one of languid approval. How are we to account for this? Simply by the fact that those who have had charge of supplying to the American people such news as they receive of what is going on in France have lied artfully and persistently until they have succeeded in conveying to the public here an impression wholly wide of the truth.

"In this respect the enemies of the Catholic Church are 'wiser in their generation than the children of light.' It is not that the American daily press, as a press, is hostile to the Church. Some of the great dailies are bigoted and unfair; others are not. We have in this city several daily papers which aim to be fair to the Church, and which would not knowingly publish calumnies against her. But they all get their cable items from a common source, and it is impossible for Protestant editors to tell what is true and what is false.

"The fact is that our enemies in this country and the anti-Catholic secret societies in Europe are fully alive to the vast importance of getting control of the sources from which news is given out, and using that control to slander and injure the Church. And this is just what they have done and are doing.

To use a familiar phrase, they are deliberately 'poisoning the wells.' They have money at their command, and are entirely unscrupulous as regards the means which they use to forward their ends. They have taken infinite trouble and gone to great expense in order to make the press of this country serve their purposes. They have fully realized and acted on that maxim of Napoleon's that a few hostile newspapers can do more harm than 100,000 men in the field. They have especially directed their attention to the dissemination of false items of news, realizing the great influence which these news items have upon the minds of men. There is only one way to meet this, and that is to have a press of our own which will display at least as great a zeal in spreading the truth as these men display in perverting it. If we could have a daily Catholic press, that would be very much better. But, failing that, we must only do what we can with the instruments at our disposal."

Our attention has been called by a friend in New York to a recent instance of this misrepresentation. The New York Herald, of Oct. 30, published a report from Rome headed "Church Rights in the Philippines," which is, in almost every particular, not only incorrect, but designed to make it appear that the American Bishops are not in accord with Secretary Taft and the policy of the U.S. government with regard to questions concerning the recovery of Church property and indemnity for the property which, for a time, had been appropriated or used by American officials in the Islands.

The report from Rome would seem to emanate from some one who would like to create dissension between the Church and the government in the Philippines, and prevent the amicable settlement of many points in dispute, which is now under way. It may be true that the American Bishops in the Islands are not pleased with the policy of General Smith, but it is not true that they have ever asked him for special protection of Catholic interests.

A far more glaring example of slander against Catholics is the one we give at considerable length on our editorial page. It will be remembered that some eight or ten weeks ago a cablegram went the rounds of the daily press to the effect that an aged parish priest in Italy had been poisoned by a young priest who had mixed corrosive sublimate with the altar wine. The case was thoroughly investigated by the courts, the chemists and the anti-clerical newspapers; the testimony of the victim, who was only momentarily indisposed, is given in full; and all agree that the wine was not poisoned. It was simply bad wine that burned the throat and turned the stomach of an aged priest. In this case, as in almost all similar ones, no contradiction of the calumny has appeared in the daily papers on this side of the Atlantic, although the Italian dailies, in spite of their hostility to the Church, promptly avenged the reputation of the young priest who had been suspected. But these benighted Italians, you know, are not initiated into the mysteries of British and American fairplay.

As some people have expressed surprise at the burial of the late Captain Lawler in the Protestant cemetery of St. John's, after a requiem service in St. Mary's Catholic church, it may be as well to state that, on the one hand, the Church cannot refuse its funeral rites to one who died thoroughly reconciled with God and who received the last sacraments, and, on the other hand, as all the late Captain's relatives in Winnipeg are Protestants, his widow and children included, the Church has no authority to forbid the Protestant burial service of which they assumed the entire responsibility. This incongruous closing of the late Captain's earthly career is, of course, inexpressibly sad to his many Catholic friends, and points an obvious moral to the danger of mixed marriages; but it is some consolation to note that his solemn repudiation of Freemasonry was respect-

ed by that body. No attempt was made to transform his military funeral into a masonic one.

The London "Standard" describes a scene in Paris which bodes ill for the great church of Montmartre built by the contributions of Catholics from every part of France. "The real aggressors are there," exclaimed M. le Grandais, a Socialist municipal councillor, speaking to a crowd of Freethinkers gathered around the statue of La Barre near the great grey facade of the Church of the Sacred Heart. Waving his arms expressively toward the building, he cried out: "They have got it; let them keep it until an avenging revolution makes it a people's theatre, and the chancel a stage for plays branding the clergy and the magistracy." In other words, says the "Standard," the churches are to be turned into theatres, concert halls, and circuses, if this gentry can do so.

When Mr. Bourke Cockran, the eminent American orator, was lately staying at San Francisco, after a journey to the Philippines, he was interviewed by Helen Dare, a woman reporter of apparently more than local renown. Her report appeared in the San Francisco Call, and provokes much thought. She asked him for the recipe for making orators, and according to Helen Dare he said "that you can't make them; that you can't take a little of this and a little of that out of any curriculum, mix well and produce an orator. He says there is just one requisite in the making of an orator, just one thing which, having it, he may be an orator, and, wanting it, he can never hope to be an orator, but only a spouting charlatan, a declaiming mountebank. And that one thing is—SINCERITY—absolute sincerity." Helen Dare's long and interesting interview is a mere development of that one excellent summary of oratorical requisites. But may not sincerity be simulated? Does not all acting aim at that? Yes, it aims but very seldom hits, so far as the portrayal of deep feeling and intensely tragic situations goes. We have plenty of good comedians, because comic situations elicit merely surface emotions; but we have few, very few great tragedians, because those who attempt these parts do not really feel them. Their stage tricks betray their unsuccessful striving after sincerity. Quite lately, many of the best English journals have protested against Sir Henry Irving's ashes being enshrined in Westminster Abbey, because he, even he, the most famous of recent English-speaking actors, was full of mannerisms. Garrick had no mannerisms; he lived his roles. The trend of modern life is all in the direction of display, than which nothing can be more fatal to sincerity. Hence the tendency of the fashionable actor of our day to excel only in his imitations of a spurious tophianness. He cannot be melodramatic without throwing his head back, so that the audience see his features foreshortened, that is to say, at their worst, like some of those over-rated Gibson girl creations. The natural poise of the human head is straight, or with a slight inclination forward, never backward, except in defiance, or when looking up to heaven. The fact is that the imitation of stage celebrities, except perhaps the best actors of the Theatre Francais in Paris, is fatal to real oratory. The only true preparation therefor is sincerity of life, earnestness of character. It is the man behind the words that gives them momentum and penetrating force."

As a timely corroboration of the letter we publish elsewhere from "A Belgian," we quote the following from "The Messenger" for November: "The speech of Sir Albert Rolliat at the Liege exhibition, disavowing the belief of Englishmen in the ill-treatment of the Africans by Belgians, has stirred up some part of the English public. Sir Constantine Phipps, 'a diplomat of standing and experience,' was reported to have led in the applause of Sir Albert. Phipps denies that he led the applause. Perhaps he joined in it. The 'Spectator' is exceedingly angry

about the whole affair. In addition Baron Moncheur, the Belgian Minister in the United States announces that Sir Brook Hitching, Vice-President of the International Commercial Association; Mr. Collins, member of the same Association; Sir Thomas Barclay, the eminent English barrister, and many others did not hesitate to state in public in Belgium, on the occasion of the great national festivities, that the accusations made in England about the atrocities were without foundation."

During this month of the Holy Souls all sincere Catholics pray for the dead, and, as the Council of Trent teaches that the souls in Purgatory are helped especially by the Holy Sacrifice, practical believers stint themselves so as to get Masses offered up for this purpose. We all have departed relatives or friends sighing for their deliverance. Shall we not have pity on them?

Persons and Facts

Dom Gilbert Higgins, writing to the London-Catholic Times, says: "I have lately come across an amusing instance of the pertinacity with which non-Catholics will miscall us. On the notice board, outside the Church of the Sacred Heart, in Norton road, Hove, there is put up every week a bill headed 'Catholic Church.' Every time this bill goes up some harmless lunatic writes 'Roman' before Catholic. Considering that this is the only Catholic church in Hove, the addition is as unnecessary as it is impertinent. But a sturdy indifference to facts, humor and logic supports the wielder of the lead pencil. The Bride of Christ does not object to being called Roman in the proper sense of the word, when it stands for the center whence her Divine Husband rules and governs. But when Roman is taken to mean, as our bill-defacer means, that she, the Catholic Church, is only one out of a hundred 'wives' claiming Christ for their husband the one bride scornfully and indignantly rejects the term. She is an honest woman, lawfully espoused to one husband, who has never taken but one wife, the Catholic Church."

Work has just been begun on the new chapel of the Jesuit Novitiate of St. Andrew-on-Hudson, near Poughkeepsie, which is the gift of Mrs. Thomas F. Ryan. The building is to be 124 feet in length and 65 feet in width, with ten side chapels. The cost, it is estimated will be about \$100,000. This is the latest addition to a long list of churches, chapels, hospitals and schools erected by Mrs. Ryan in various parts of the United States.

No Italian newspaper, however Masonic or anti-clerical, has been complete in these days without an interview with Padre Alfani, the humble religious of the Society of the Pious Schools, and one of the staff of the Osservatorio Ximeniano at Florence. He foretold the Calabrian earthquake a month beforehand and guided the studies and researches of scientists during the outbreak and after.

The damage caused by the earthquake is still far from being repaired. Churches, colleges and hospitals have been ruined, and those who have escaped with their lives have been left destitute. Fortunately, charitable people in all parts of the world have quickly come to their relief and many who were in danger of perishing have been saved from starvation. The generosity and devotion of the clergy have evoked general admiration.

Dr. Maurice Francis Egan endorses the principle of the Jesuit Reductions in old Paraguay. He has been studying the Chippewas in Minnesota and says it is impossible to make a white man out of an Indian. Educate the Indian as you will, he will return to his old race habits. Prof. Egan's advice is to segregate the Indians altogether, and while making them Christians, leave them much of their old Indian life of hunting and fishing.

Mr. D. A. Whelton, who succeeds the late Mayor Collins of Boston, is the youngest man that ever to hold the office in that city, being but 33 years of age. Quite an honor, indeed, but it is not all the honor attaching to the fact. He is also a pupil of the Catholic parochial school. Catholic parents who are given to unjust criticism of such institutions of learning are asked to bear the fact in mind.

The Toronto "Catholic Register," of Nov. 2, in a report of the fourth annual meeting of the Canadian Catholic Union in that city, says that the guest of the evening was Dr. J. K. Barrett, who had journeyed from Winnipeg to fulfil a promise made last year to read a paper. Mr. J. D. Warde presided and 52 members were present. At the guests' table were seated Rev. Father Canning, Dr. Barrett, Hon. J. J. Foy, J. D. Warde, J. P. Whelan. The title of the Doctor's paper, which the Catholic Register says it was an "honor" to hear, was "The Catholic Layman's Mission." "In developing his subject," writes our Toronto contemporary, "Dr. Barrett gave a most detailed and succinct plan of the many ways in which men in the world may contribute to the apostolate of the laity, thus assisting the pastor, benefitting mankind generally, and adding thereby to their own spiritual welfare. A sincere vote of thanks was tendered the speaker by Rev. Father Minehan seconded by Mr. T. Long. The discussion which followed was confined largely to the need of a society for Catholics something on the lines of the Y.M.C.A.—a point insisted on by Dr. Barrett—and on the need of a residence for Catholic students at the University. Both subjects are to be dealt with during the year. The Club has at present 117 members in good standing." We have received a copy of Dr. Barrett's paper and will soon publish it.

Erratum in last issue.—P. 1, col. 4, the length of the great single span of the Quebec bridge should be 1,800 feet, as the context shows, and not 1,000, as it was printed.

Mrs. Clarence Mackay, who wrote an insulting letter to a lady who had mistakenly supposed that she was a Catholic, has been put to shame by her mother and her husband. The former has just presented the woman's sodality of St. Matthew's Church with a gift of \$400 for charitable purposes, and the latter has given Father Duhigg, the priest who administered an epistolary castigation to Mrs. Clarence Mackay, a donation of \$1,000 for his church, St. John the Evangelist's, Brooklyn.

Historic frauds, like historic lies, will find their last resting place only in the lumber room of the antiquarian. The articles in "Chambers' Encyclopaedia" touching the Church are to be rewritten; and the "Britannica" has given notice that Littledale will no more lie through its columns. The articles, "Monasticism," "Jesuits" and "St. Alphonsus," written by Littledale, are to be flung overboard, and others written by Catholics substituted in their place.—Western Watchman.

On Friday evening, the 17th of the month, the young people of the Church of the Immaculate Conception will hold a progressive pedro party in the class rooms of the convent. Elaborate arrangements are being made for the event and a pleasant evening is assured all tending. A varied musical programme will be given by the talent of the church and recherche refreshments will be served. The party will begin at 8 o'clock and a cordial invitation is extended to the public to attend.

Lord Brampton, formerly Sir Henry Hawkins, of whom we wrote last week, when asked after his conversion some ten years ago at the age of nearly eighty, what led him to become a Catholic, answered:

"It is not very easy to write a definite reply to the question—Why I became a Catholic? I will not, therefore, make

the attempt. To reason the matter out would require much more time than I have at my command, and I would not undertake the task unless I felt that I could accomplish it thoroughly and with satisfaction to myself. To undertake a work and fail to perform it would distress me. Those, therefore, who look for my reasons for taking the important step I took so late in life cannot have their expectations satisfied by me. It most suffice them to know that it was the result of my deliberate conviction that the truth—which was all I sought—lay within the Catholic Church. I thought the matter out for myself, anxiously and seriously, uninfluenced by any human being, and I have unwavering satisfaction in the conclusion at which I arrived, and my conscience tells me it is right."

Clerical News

Bishop Spalding, the erudite prelate of the Peoria diocese, seems to be the victim of newspaper pragraphers. Last week it was widely reported that he had suffered a third stroke of paralysis and was in a dying condition in a Southern hospital. As a matter of fact, Bishop Spalding spent two days last week with Rt. Rev. Bishop Chataud in Indianapolis, leaving on Saturday for Peoria. He is much improved in health and expects soon to resume his former activity.—New World, Oct. 28.

A New Orleans dispatch asserts that Bishop Meerschaert of Indian Territory has been decided upon as the choice of the clergy as successor of the late Archbishop Chapelle.

Abbe Odellin, who conducted the Workingmen's pilgrimage to Rome last month, told a representative of the "Gaulois" that it was the purgse of the Holy Father to call a plenary council of the French Church immediately after the bill for the separation of Church and State becomes law; and after that reconvene the Vatican Council suspended in 1870.

The Free Press Evening News Bulletin of Tuesday last published a telegram from Quebec announcing that Father O'Leary, of the Dominion archives department, while making researches near Quebec, found in an old cupboard a solid silver ostensorium, which was presented to the parish of St-Pierre in the Island of Orleans, just below the city, by Intendant Bigot, who was in Canada from 1743 to 1759. Only our learned contemporary prints the word twice "stensorium." This is what we might call to adopt the same syncopated style, a "stentatious" display of ignorance, to remove which we may add that an ostensorium (from the Latin, "ostendo," I show), which is also called a monstrance or monstrance (from the Latin "monstro," I show), is a highly ornamented, transparent receptacle in which the consecrated Host is placed and shown to the congregation. The ostensorium is placed on a high stand above the altar during the service which is technically known as Benediction, or, in full, Benediction of the Blessed Sacrament.

His Grace Archbishop Langevin, Rev. Father Dandurand, O.M.I., and Rev. T. Pare, drove out last Monday to St. Charles and dined with Rev. Father Thibaudeau, O.M.I., in honor of the patronal feast of the parish, the solemnization of which occurred the day before.

Fathers Gillis, Lalonde, Hogue and Perisset, visited the Archbishop early this week.

WINNIPEG NOTES.

The formal inauguration of St. Mary's Lyceum took place on Thursday evening.

His Grace the Archbishop, who has from the commencement manifested the keenest interest in the movement was present at the ceremony, and also took the opportunity of making the acquaintance of new parishioners, and renewing his acquaintances with his old friends of St. Mary's.

Although only some four or five weeks have elapsed since the idea of starting a young men's society was first mentioned, the Lyceum has developed wonderfully, and their first appearance as a body, at Holy Communion on Sunday last, when over forty members approached the Altar, speaks eloquently of the popularity to which the society has already attained,

The executive have been indefatigable in their efforts to provide their guests with a musical treat of the highest order, and, that they have been successful, a glance at the following programme will testify.

PROGRAMME.

PREFACE.

A blush and a tremble. St. Mary's Lyceum timidly meets the occasion of her debut, uncertain as the debutante that her charms are sufficient to win herself into favor, she is prone to be filled with misgivings, but she is greeted with only the kindly gaze of her own, gathered under a common roof tree, and if her charms be wanting in loveliness and grace of maturity there may be found a compensating attractiveness in the spirit and vivacity of her youth.

PART I.

March—"Japanese apple Blossom"
Lyceum Orchestra Mr. James Stack, Conductor.
Violins—E. Taylor, H. H. Cottingham, C. Pilley, R. Packwood, D. Dalton, J. A. J. Barry.
Viola—Rev. Brother Edward.
Cellos—W. Taylor, F. Pilley, H. Conway
Cornets—M. Stack, J. A. Herbert, S. Murphy, J. A. Z. Bertrand.
Flute—C. E. Barry.
Trombone—Dr. L. F. Bouche.
Clarionette—H. Pelky.
Pianist—W. J. Drumgole.
"That Little Peach."... Neidlinger.
Lyceum Quartette, J. F. Cane, H. S. Trumball, F. Flanigan, A. Donnelly.
Violin Solo—
"Romance", Op. 26.—Svendsen.
H. H. Cottingham.
Intermission.
Reception
to
His Grace.

This Interval was taken in the programme in order that the guests of the Lyceum might have the opportunity of personally meeting his Grace.

Our Archbishop has expressed a desire to renew acquaintances made during his to pastorate of St. Mary's, and also to meet the many new comers who have joined the parish since those days.

It is the hope of the Lyceum executive that its guests will co-operate with the endeavours of the members during this period to enlarge the circle of acquaintance among our Catholic families and sons and daughters for their mutual pleasure and profit.

PART II.

Waltzes—"Ambrita".
Lyceum Orchestra.
Vocal Solo—"Good Night, beloved, Good Night"..... Oliver.
E. Madigan.
Cornet Solo—"Le Reve d' Amour."
Hayden Millar.
James Staek.
"Mother Goose Medley"—Graur.
Lyceum Quartette.
March—"Our United Emblems."
Lyceum Orchestra.
The following is a list of the officers of St. Mary's Lyceum.
President..... Thos. J. Coyle
Vice-President..... T. J. Murray

Suffered Terrible Agony

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The Kind That End In
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Do not give a cold the chance to settle on your lungs, but on the first sign of it go to your druggist and get a bottle of

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Dr. J. E. JONES, M.D. &
Dr. W. M. ROGERS, M.D.

Consulting Staff Surgeons:
Dr. W. S. ENGLAND, M.D.
Dr. J. H. McARTHUR, M.D.
Dr. E. MACKENZIE, M.D.

Attending Physicians:
Dr. J. H. O. LAMBERT, M.D., Dr. C. A. MACKENZIE, M.D., Dr. E. W. NICHOLS, M.D., Dr. W. Z. FEATMAN, M.D.

Attending Surgeons:
Dr. J. O. TODD, M.D.
Dr. JAS. McKENTY, M.D.
Dr. J. E. LEHMANN, M.D.

Ophthalmic Surgeon:
Dr. J. W. GOOD, M.D.

Children's Ward Physicians:
Dr. J. E. DAVIDSON, M.D.
Dr. G. A. DUBUC, M.D.
Dr. A. J. SLATER, M.D.

Isolated Ward Physicians:
Dr. J. H. DEVINE, M.D., Dr. J. P. HOWDEN, M.D., Dr. J. HALPENNY, M.D., Dr. W. A. GARDNER, M.D.

Pathologist:
Dr. G. BELL, M.D.
Dr. F. J. MACLEAN, M.D.
Dr. W. M. TURNBULL, M.D. Assistant

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A FEW POINTERS

On arrival at Winnipeg the wisest policy for any new settler to adopt is to remain in Winnipeg for a few days and learn for himself all about the lands offered for sale and to homestead.

There are districts that have been settled for many years in which land can be purchased. Some of this may be unbroken prairie which still possesses all the richness and productive powers of our virgin prairies. Other lands, cultivated and having comfortable farm buildings, are ready for immediate possession.

There are Provincial Government lands, Dominion Government homesteads, and railway lands to be secured. The price of land varies from \$3 to \$40 per acre.

Location with respect to railways, towns, timber and water determines the price of land.

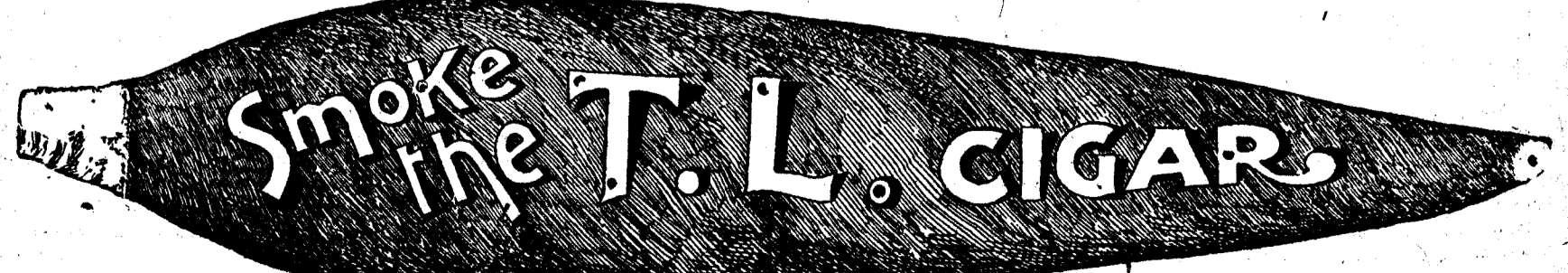
For information regarding homesteads apply at the Dominion Land Office.

For purchase of Provincial lands apply at the Provincial Land Office in the Parliament Buildings.

For C. P. R. or C. N. R. lands apply at the land offices of said railway companies.

For lands owned by private individuals apply to the various real estate agents in the city.

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USED MEN AT THE OFFICE UP WOMEN IN THE HOME AND CHILDREN AT SCHOOL AND TIRED OUT

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To Communicate with Secretary address 162 Vaughan street, or phone No. 3659, after 6 p.m.

The response to the appeal made by the Rev. Fr. Cahill for funds to carry out the improvements in connection with St. Mary's church has been most generous, and the gratifying announcement that work will commence immediately was made at high mass on Sunday last.

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

Calgary Daily Herald, Oct. 6,

The inaugural banquet of St. Mary's Club, given last night in St. Mary's Hall was a brilliant success from every point of view.

The decoration of the handsome building was tasteful and appropriate. The tables were laden with the choicest viands obtainable, the pretty volunteer waitresses were ubiquitous in their care of the gentlemen present, and the attendance altogether surpassed the most sanguine anticipations of the promoters.

The guests of the evening included the venerable Father Lacombe, O.M.I., whose picturesque figure and simple words recalled many incidents of the up-building of the great Northwest. Mayor Emerson, who was also present, was in excellent form, and his utterances were at the same time interesting and couched in the happiest vein. Among the other guests present were Rev. Father Leduc, another pioneer

missionary; and Rev. Father Naessens, the popular principal of St. Joseph's Industrial School, Dunbow.

Honored Guests.

Mr. E. Lemarchand, of Edmonton, brother of the Superior of St. Mary's Mission, who was also an honored guest, had the pleasure of hearing the many kind things said throughout the evening in regard to Father Lemarchand to whose "obstinate energy," as one of the speakers well said, the success of St. Mary's Club is in a large measure to be attributed. The Hon. President, P. Burns, who does not pose as an orator, surprised and delighted his hearers by his well chosen and hospitable remarks, in proposing the toast of the visitors.

An Interesting Occasion

The proceedings throughout were marked by the utmost enthusiasm. Mr. Viner's orchestra performed a choice selection during dinner, and the subsequent speeches were admirable, and well to the point. The concert provided for the entertainment of the assembly left nothing to be desired. Those present had the privilege of hearing for the first time some new singers, who are a distinct acquisition to local musical circles. Over 150 gentlemen sat down to dinner at 8 o'clock, and there was not a single hitch in any respect up to the close of the banquet which took place shortly before midnight.

The spacious galleries were crowded with the lady friends of members of the Club, who enjoyed the proceedings thoroughly to the end. St. Mary's Club has started with everything in its favor, and has at the first bound, taken its place among the foremost of our local institutions.

The programme which followed an excellent dinner, consisted of songs, speeches and recitations. Some of the gentlemen who took part are old favorites in Calgary musical circles, and there were others, who are bound to become equally popular in the near future.

Crispin Smith who is always listened to with pleasure, was in his best form. His quaint little song "The Owls and the Mice" was exquisitely droll, while his description of the "Merchant of Venice" as seen by a cockney street arab at Sadlers Wells Theatre, was one of the funniest things ever heard on a Calgary platform. Mr. Smith emphasized his position as Calgary's first favorite entertainer. John Penhold, who is not heard at all as often as he should be in public, also contributed in a great measure to the success of the entertainment by his ridiculously funny rendering of two recitations "Like Kelly did?" and the "Address of the Commanding Officer to his men of the Montgomery guards of Massachusetts."

J. K. Lee scored a distinct success in "Blue Bonnets over the Border," and very expressively sang for a well deserved encore "My dearest Heart."

Mr. Forbes was also highly successful in his songs "To-morrow will be Friday," and "Drink to me only." Mr. Christopher Quinn, recently from Toronto, made his debut in Calgary most auspiciously. He sang in fine style the old favorite "Father O'Flynn," for which he received a vociferous encore, and responded with "Long Live the King." Mr. Quinn is a valuable addition, with Mr. Lee and Mr. Forbes, to the ranks of our city vocalists. Mr. Hinde sang "Thy Sentinel am I," with taste and feeling, and Mr. Penfold by request gave "The dear little Shamrock" to a delighted audience before the close of the evening. The string orchestra, led by Mr. Biner, discoursed sweet strains during the progress of the banquet, and played the National Anthem when the toast of the King was given by the President, who acted as chairman. Mrs. J. R. Costigan contributed her full share to the evening's success by her capable accompaniment to the many songs which were given.

At the close of the programme the audience sang in chorus "Should Auld Acquaintance be Forgot," and a highly successful function was brought to a close a few minutes before 12 o'clock by the singing of "God Save the King," in which all present joined.

President Congratulated.

The president was the recipient of numerous congratulations for the splendid success of the Club's first public appearance.

The president read letters of apology from Bishop Legal, St. Albert, W. Garriep and N. D. Beck K. C. of Edmonton; Rev. Fr. Voesey of Inisfail, Rev. Fr. Brandin, Superintendent of the Oblates for Alberta, and Rev. Fr. Van Wetten, of Wetaskiwin, who were unavoidably unable to accept the Club's invitation.

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REMOVAL NOTICE

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His Lordship the Bishop.

The president in proposing the toast of his Lordship the Bishop of the Diocese reminded his hearers of the debt of gratitude which Canada owed to the Hierarchy of the Church and her pioneer missionaries to whose unswerving devotion to duty and self sacrifice in the cause of religion and civilization was due almost altogether the discovery of this great west country.

The Reverend Fr. Lacombe who rose to respond was greeted with loud and prolonged applause. The venerable missionary held his hearers' close attention while he told in simple language of the lives of his comrades and himself in the North West some 50 years ago. "I never thought," said Father Lacombe as his eyes filled with tears "that I should be permitted to see with mine own eyes these splendid results of our humble work in the service of God"

Story of Other Years.

The white haired old priest went on to tell his hearers how, many years ago, the government had been good enough to grant to the Reverend Father Leduc and himself each a 1/2 section of land between the Bow and Elbow rivers, for their services among the Indians. These homesteads to-day form what is known as the Mission property or village of Rouleauville. At that time it was peopled only by the buffalo as they passed to the river to drink. To-day, that same property had upon it a church which was a credit not only to the parish but to the country, a convent where the children of the west might receive every educational facility and a hospital which was doing inestimable good, for the cause of suffering humanity, under the guidance of the devoted Sisterhood of the Grey Nuns.

28 Years Ago.

Some of his hearers who were not aware of the rapid development of this magnificent country would be surprised to know that as recently as 28 years ago the speaker was camping on the opposite side of the Bow river but owing to the absence of a bridge they were unable to cross and he remembered distinctly on that occasion the killing of a cow for food on the Bow River Flat, as it was then known, on the exact spot where the Calgary post office now stands. St. Mary's hall in which the speaker had now the honor to be present was a magnificent testimony to the energy of the priest of the parish and to the generosity of the people, without distinction of creed. He regretted the unavoidable absence of his Lordship the Bishop but he could assure his hearers that St. Mary's Club would begin its career with the sanction, approval and every good wish from the distinguished prelate who rules over this diocese.

"The toast of the clergy" proposed by J. B. Monahan in a short but pithy speech evoked a response from the Rev. Fr. Le Marchand who was received with well deserved applause.

Mayor Emerson's Remarks.

Mayor Emerson who proposed the toast of the evening "St. Mary's Club" was very happy in his remarks. He

congratulated the parish on the establishment of the club which would prove of undoubted advantage to its members. He had been referred to by one of the preceding speakers as the mayor of the "other" city and he might say that Calgary would have every reason to feel proud if Rouleauville saw fit to join its lot with its big sister. He wished the club every possible success and expressed his sincere pleasure at being present.

The President (P. J. Nolan) was loudly cheered on rising to reply. He said he was fully conscious of the responsibilities of the honorable position to which he had been elected, and the responsibilities had been accentuated by the presence of the brilliant assemblage over which he had been called upon to preside. He might say however for his colleagues and himself that while they appreciated their responsibilities they also appreciated the fact that they had been chosen as the first officers of the club which had a great future in store, and that they would in this way become to some extent makers of the history of a great work.

The advantages which such a club offered were self-evident. It was a significant fact that there were over 150 gentlemen present, over two-thirds of whom were already members of the club. Legitimate sport of all kinds would be provided for the members, and he was pleased to know that the young members especially were most enthusiastic in their support of the project. The speaker touched at some length on other topics in lighter vein and was loudly applauded on resuming his seat.

The toast of the C.M.B.A., proposed by Rev. Fr. Leduc, drew forth a powerful tribute from the proposer to the incalculable good done by the association for its members, many of whom were present. J. R. Miquelon, to whom as Grand Deputy of the association, was assigned the reply to the toast, made a practical and telling defence of fraternal as against old line insurance, and of the C.M.B.A. as against other fraternal insurance societies. He showed that under the constitution of the association every possible precaution was taken in the interests of the members with the result that the C.M.B.A., unlike other associations, was growing stronger financially and otherwise as the years passed by. Mr. Miquelon's defence of his association was clear and convincing, and supported by irrefutable facts and figures.

Mr. Burns Talks.

The toast of "Our Visitors" elicited from the Honorary President, P. H. Burns, who proposed it, a characteristically spontaneous welcome. Mr. Burns congratulated the club on its magnificent home and the evident enthusiasm which prevailed among its members. With such enthusiasm, with the great help the club had received from the Bishop and the clergy of the parish, and with the help of the able and energetic officers who guided it, he had no fear whatever for its future success. He was pleased to see the Mayor of the city of Calgary, whose presence was an expression of his courtesy and good will. He was also

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pleased to see the great missionary of the Northwest, Father Lacombe, whose name was familiar throughout the civilized world. He (Mr. Burns) had been asked about Father Lacombe not only in every quarter of the Dominion and in the United States, but as far away as Mexico, and it seemed that the reverend gentleman had become known even in Ireland (cheers and laughter). There were many other distinguished visitors whom he might name but he would simply content himself with tendering a sincere welcome to the guests of the club who were present and to thank them for their assistance in making the opening entertainment of the club the success that it undoubtedly was.

Mayor Emerson spoke briefly but effectively in reply.

The Ladies.

The vice-president, Mr. A. E. Cardell, proposed the toast of "The Ladies" in a manner which won for him the admiration of the fair sex and the envy of the men. In the course of his well chosen speech he tendered to the ladies of the parish the sincere thanks of the club in recognition of the trouble to which they had gone in providing such a bountiful repast for its members and he hoped that in the near future St. Mary's club would be in a position to extend its hospitality to the ladies of the parish in some appropriate manner. (Applause).

Dr. Costello, whose name was coupled with the toast, proved himself an able champion and made a timely speech which was heartily applauded. Messrs. McCormick and Murphy also replied to the toast.

After the cloth had been removed, the president called upon the assembly to drink the toast of "The King," a toast, he said, which was drunk with loyalty and enthusiasm throughout the Empire, but in no part of the empire with (Continued on page 6).

Northwest Review

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SATURDAY, NOVEMBER 11, 1905.

Calendar for Next Week.

NOVEMBER

- 12—Twenty-second Sunday after Pentecost. The dedication of all the churches of the Diocese of St. Boniface.
- 13—Monday—St. Stanislaus Kostka, Confessor.
- 14—Tuesday—St. Josaphat, Bishop, Martyr.
- 15—Wednesday—St. Gertrude Virgin.
- 16—Thursday—St. Didacus, Confessor transferred (from the 13th inst.)
- 17—Friday—St. Gregory Thaumaturgus, Bishop.
- 18—Saturday—Dedication of the Basilica of Saints Peter and Paul.

THE CARBERRY INCIDENT

The Carberry Express of the 26th Oct. last has taken umbrage at the editorial which appeared in our issue of the 21st, and, instead of deprecating or apologizing for the conduct therein complained of, goes off on a tangent and takes refuge in the utterance of strong adjectives, and still stronger substantives, in condemnation of our expose of the behavior of some Orangemen in that town, and its vicinity; just what we would expect from the mouthpiece of the Orange fraternity in that locality.

Our editorial did not brand the major part of the inhabitants of that town as "ruffians." It was the Express in its choice of terms that made use of that substantive, although we had not written one sentence that would warrant the use of such a word.

We are quite willing to believe that Mr. Harrison never witnessed the conduct complained of, but there are others who did.

No one in Carberry or outside of it, who knows him, doubts the sterling worth and genuine Catholicity of Mr. Harrison, and our observations anent week-kneed Catholics had no reference to him; but now that the question has been forced upon us by the attitude of the Express, we ask if, instead of being manager, in succession, of two of our leading banking institutions, in a community needing the use of money, he had been the proprietor of a huxter's shop, what measure of popularity would

have been his, or what success would he have achieved in that occupation amongst the community in question.

The Express dishes up two other names in favor of its contention that bigotry and intolerance does not exist amongst any of the Protestant inhabitants of Carberry or its vicinity, but it would have been well advised if it had left these two severely alone. To trot out these as representatives, or popular Catholics, is an insult to the real Catholics of the place. We wonder if the popularity of the pair, especially the one stated to have a large Orange clientele, is due to the fact that they do not attend Catholic service in Carberry nor, so far as we know, elsewhere.

The factitious indignation of one of them—as uttered by the Express, savors too much of the stage to be taken seriously.

The Express would also have been well advised, if it had left unwritten the concluding paragraphs of its tirade. It is no credit to any Catholic that he or she subscribed to the erection of an Orange temple; a place wherein are certain to be promulgated the doctrines which are the sheet anchor of the gentlemen who wear the yellow decorations, viz., malignant hatred, and scurrilous and unblushing slander of everything Catholic.

There is nothing in our editorial that calls for retraction, but on the contrary we reiterate it verbatim et literatim.

ANOTHER LIE NAILED.

The subjoined article from the Glasgow Observer shows how dangerous it is for the enemies of the Church, when they concoct a slander, to mention names of men and places. If they must resort to calumny it is much safer to leave out all those particulars that might be disproved. Our able Scotch contemporary has, however, overlooked one detail which seems to us very significant. In the story proper, as given by the "People's Journal" there is no mention of any death. We read of "agonies," "malady," and "collapse," but not of death. Still, poison suggests a fatal ending and suggestiveness is the favorite weapon of slanderers; so the editor jumped to the desired conclusion and opened with the startling headline, "Died at the Altar." But the fatal ending was the exclusive work of the headliner. With this addition to our contemporary's convincing evidence, we introduce the Glasgow Observer with its own headlines.

"A POISONED PRIEST"

"People's Journal"
Canard Contradicted

Letter from the Dead Man

Some weeks ago a correspondent sent us a cutting from the "People's Journal" relating to the alleged poisoning of a priest in Italy. We sent the cutting to our excellent friend "Alphonsus" in Rome, asking for enquiry into the allegation. The following is his reply. Let us begin with the "People's Journal" paragraph:—

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DIED AT THE ALTAR — YOUNG PRIEST'S CRIME — JEALOUSY THE MOTIVE

Just after partaking of the Eucharistic wine, while celebrating Mass, at Villamagna, near Chieti, in Abruzzi, an aged priest, Don Donato Marulli fell writhing in agonies on the altar steps. The faithful clamored around the sacristan, demanding explanations and that unfortunate official hearing suspicions of poisoning, seized the chalice and drained the contents to demonstrate to the multitude that the priest's malady was not due to the consecrated cup. A few moments later the sacristan collapsed in the same manner.

It now transpires that the horrible deed was the work of a young priest who mixed corrosive sublimate in the victim's wine cruet just before Mass. He has been arrested. The motive was a consuming ambition to get promoted as parish priest in the old man's stead.

This is the latest story of priestly degradation provided by the "People's Journal." An old priest in Italy—always Italy—suddenly, after consuming the Precious Blood, falls down on the altar, and is carried out dead. The sacristan forthwith seized the chalice (!) and drains its contents. He also falls writhing upon the ground—and apparently dies. The story is not quite clear as to this last point, but it is nicer to suppose that he too expired. They have been poisoned! the cry arose: Who is the murderer? A young priest, presumably the curate, known to be anxious to succeed the old man, is arrested. There you have all the material for a magnificent local tragedy. It is easy to fill in the details. What depths of infamy does it not suggest! Old priest—fat living—young curate—aspiring, avaricious, unscrupulous—how get rid of the old man?—also of sacristan; dead men tell no tales—cunning dog—poisons wine used for Mass—bravo!—suspicion—arrest—curtain. Awful result of Romanism in full swing in a country where it is not checked and guarded by Protestantism.

Thus far the "People's Journal." But one cannot help feeling that it leaves us in tantalising ignorance as to the conclusion of the tragedy. Surely the young priest ought to be hung at the very least (if there were capital punishment in Italy, which there isn't). A sense, therefore of poetical justice, so to speak, compels us to complete the story.

And first let us hear the voice of the Parish Priest himself (who is consequently neither old nor murdered). He writes:—

Villamagna, Chieti,
20th September, 1905.

"My Dear Sir,—I am writing to you myself, I, who am the Parish priest of Villamagna, and whom the English Protestant paper believed to be dead.

"To unmask the imposture of the enemies of our religion I shall narrate particularly and exactly all that happened in my parish on the 15th August past.

"My uncle, an aged priest, celebrated Holy Mass at 11.30 that day. Scarcely had he consumed the Most Precious Blood of Our Lord Jesus Christ when he felt a burning at the back of his mouth and throat, and immediately asked what kind of wine was that, so bad and so fiery? He made them bring him a glass of water, which he drank to put away the burning sensation. He then hurried on to finish Mass, and had barely returned to the sacristy when he commenced to vomit.

"The sacristan, to prove that the wine was good, drank the rest of what remained in the cruet. He also experienced the same burning feeling. Then arose the suspicion of poisoning.

"When the civil authority came to know of what had happened, it took possession of the chalice and the cruets, and caused to be kept what the priest my uncle had vomited, so as to subject all to a chemical analysis.

"An inquest having been made by the justice, the suspicion fell upon a young priest, my cousin, only because some time before he had used threatening words towards me and mine. He was arrested on suspicion of having attempted poisoning. My uncle immediately after vomiting felt quite well; he has been well ever since and is now in the best of health. The sacristan is even better than my uncle, not having suffered in the least; indeed all was over in a few minutes.

"Afterwards the chemical analysis was made of the expectoration, of the chalice and of the cruets, and it was impossible to find a trace of any poisonous matter.

"Following this verdict the priest arrested was at once set at liberty. All this you may read in the 'Tribuna' newspaper of a few days back. And so we are all here in good state and holy peace! Behold the simple story of the melancholy event! Best respects and I am most humbly yours,

NICHOLAS MARULLI,
Archpriest, Parish of St. Mary
Major, Villamagna."

Secondly let us hear an exact corroboration of this in a gracious letter from the venerable Archbishop of the diocese:—

"Atessa, Prov. of Chieti,
16th September, 1905.

"Very Reverend Sir,—Finding myself occupied in visiting, I have not been able up to now to notice your letter, because I was busy, and because I was waiting for correct information to communicate to you. It is true that the priest Natale at Villamagna was accused of having put poison in the wine for Mass, but the rest of the story is all false. An analysis was made of the wine, and there was not found the slightest trace of sublimate or of any other poison whatsoever. In the proceedings that were instituted it was declared that there was nothing to prove the existence of any guilt; and the uncle of the priest, who was said to have been poisoned by the latter, was unwell through indisposition of stomach; but it went away at once and he is 'alive and kicking.' One can very well understand, then, that in these times in which we live people seek for every means of defaming the clergy. I send you back the extract from the (People's) Journal; and praying for you every good. I subscribe myself yours, etc.,

"JANUARIUS,
Archbishop of Chieti."

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It is difficult to see how a more searching investigation and a more complete acquittal could have been made. Every authority, secular and ecclesiastical, the Press, even the "victims," are satisfied. I may add that the "Tribuna"—referred to above as publishing the acquittal of the young priest—is a fiercely anti-clerical and Socialistic paper. And in further confirmation I append the notice that appeared in another non-Catholic journal, the "Giornale d'Italia," of September 19th:—

"From Chietli 17th September. You will remember that in the last days of August a rumor arose that the priest Raffael Natale, of Villamagna, had attempted to poison another priest, one Donato Marulli. To clear up the matter the judicial authorities began an enquiry, and yesterday the Camera di Consiglio declared Raffael Natale di free from all imputation of guilt."

The "horrible deed," therefore, of the "People's Journal," the murder of one priest by another through "consuming ambition," and the agonizing death of the sacristan, dissolves into myth. It seems almost a pity to spoil it, because it reads so well with its sensational title and black headlines—"Died at the Altar," "Young Priest's Crime," "Jealousy the Motive"—and was no doubt eagerly relished by the pious perusers of that popular periodical. But unfortunately the facts, unlike the wine at Villamagna won't hold water. The truth is, there has been a fuss about nothing, and the first moral is—

Never use threatening language at the altar—especially to your uncle. Nobody "died at the altar"—or anywhere else. Nobody was poisoned. Nobody fell writhing "on the altar steps." No crowd besieged the sacristy. No ambitious curate compassed the old priest's death—to get his living; for he had no living to get. No heroic sacristan "drained the contents of the chalice." Like a sensible man he only tasted what was left in the little glass, and alas! bad wine had been used—fery wine that gripped the throat and disagreed with the stomach. This was a mistake. Moral: Never use bad wine. However, I have heard it said that even in Scotland it is not unknown for a person's throat and stomach to suffer from the same cause. But that is only a rumor. In any case it is not considered murder. Perhaps, too, this is my own private theory—the cruets were to blame. It was the great Feast of the Assumption of Our Blessed Lady, and the church of Villamagna is dedicated to her. Perhaps the special cruets, silver, gold or bronze, used that day, had lain aside for long, with what result we can guess. Perhaps—who knows?—they were not properly examined and cleaned—"hinc illae lacrymae." At all events, some one had blundered, and the old priest's stomach, which was already out of order—he seems to have been visiting Villamagna for his health—naturally suffered in consequence. No other stomach suffered (not even "that unfortunate official," the sacristan's; only his throat was a bit nipped), although presumably the same wine had been used at all the previous Masses that morning. And it is rather too bad that the "People's Journal" should calmly report as undisputed fact what was at best mere rumor—the Italian papers only spoke of "suspicion" and rumor—and has since been proved destitute of all foundation. Probably it copied the fairy tale from some English paper whose Italian correspondent had embellished the original with consuming ambition and a poisoned chalice, with corrosive sublimate and agonizing deaths. Let us hope the said journal will now print the truth after the fashion.

I saw it announced the other day, with what authority I know not, that a Press Agency is to be established at the Vatican, which will furnish all newspapers, irrespective of party, with the latest information. If the projected bureau is set up it may help to check the flood of falsehoods and misrepresentations of all kinds that appear in the British press concerning the Church in Italy and events at the Vatican, which are swallowed with avidity by the English public, and many of which are contradicted, if at all, only after the canard has had a long start on its criminal career.

ALPHONSUS

Lady Florence Dixie, poet, novelist, explorer and war correspondent, whose death at the early age of 48 occurred on the 7th inst., was a sister of Rev. Lord Archibald Douglas and of Lady Gertrude Stock, both of whom became Catholics many years ago. Their father was the seventh Marquis of Queensberry.

Communications.

THE BELGIAN CONGO

To the Editor "Northwest Review."

During September last, a Revd. Missionary, Whidaere, I think, fresh from Congo, gave, at Westminster church, a terrific picture "on the atrocities committed by Belgian soldiers in Congo." Of course, all his attacks were of a general character, and the charitable gentleman, following the course of so many others before him, did not substantiate one of his dreadful accusations. The account of that disheartening lecture was reproduced in the "Telegram," Sept. 11th. After inquiries made in Belgium, I wrote to the Editor of the said paper, asking him to be kind enough to give my answer the hospitality of its columns. Now three weeks have passed, and my answer has not appeared yet. Where is the fair play of which the English are so proud? Since the "Telegram" has refused my explanations, I hope you will be kind enough to reproduce part of my answer, because I wish, for truth's sake, to give the Western Canadians the opinions of several travellers who know Congo and its government as well as the Revd. Missionary, and to let them compare their opinions with his.

Mrs. FRENCH-SHELDON, the famous traveller, having made an independent investigation of Congolese conditions in the Free State, wrote in the "Journal of Commerce," January 4th, 1905: "The charges made against King Leopold and the Congo were absolutely without foundation."

Sir HENRY STANLEY said: "The recitals of atrocities and bad administration, which have of late been spread about, are almost all, if not all, pure reports. I crossed Congo from East to West and from West to East, and I never saw any excesses committed. I do not think from this point of view there is a sovereign living who has done so much for humanity as Leopold II."

Mr. MCGUIRE, an English missionary, said, "After travelling the length and breadth of the Congo basin, I never heard of any atrocities committed by the agents of the Free State."

Mr. GRENFELL, another English missionary, said: "In the course of my tour I have been much struck by the order which has been established, and by the real progress accomplished."

Sir HARRY JOHNSTON, the celebrated explorer, having on three separate occasions observed how the natives of Congo are treated, said: "I never saw anything to object to in the conduct of the Belgian officers, for many of whom I entertained feelings of warm friendship and esteem." "I never received any complaints from natives or Europeans which tended to show that they were ill-treated by the Belgians." "In 1900, I questioned many natives—Pygmies, Babira, Bambula, Londu, Bakongo, and Basongora—from none of them did I receive the slightest complaint as regards the treatment they received from the Belgians."

Mr. MICHAEL HOLLAND, writing to The Times, 25th February, 1904, said: "I never heard natives complain of ill-treatment from a white official on account of not bringing rubber or ivory in sufficient quantities, and I have always been on such friendly terms with the chiefs and people that cases of cruelty would have come to my ears."

The two other extracts were the contents of my answer to the "Telegram."

Sir ALBERT ROLITT, M.P., speaking at Liege, Sept. 5th, 1905, said: "I assure you that the larger proportion of the British nation consider these reports (of atrocities) a 'calumny' and that many Englishmen, of whom I am proud to be one, know from trustworthy reports that if there have been abuses, everything has been done to remedy them, and that honor, I may say, is safe. There are always difficulties at the beginning of the work of colonisation. We had the most evident proof of this in Australia, but I regard as sincere the accounts of the travels of certain of my compatriots, who have

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stated in the most emphatic manner that the abuses have been repressed and that no atrocity is now committed in the Congo."

The "KOLNISCHE VOLKSZEITUNG" said:

"For the second time in the course of one year, the Congo State had the good fortune to be able to submit its political standing to the verdict of a foreign jurisdiction, and one far above the slightest suspicion of partiality. In the first case, before the King's Bench, London, the Congo State, or rather the State agents appeared as plaintiffs against Englishmen and demanded the conviction of the latter for libel. The case in question referred to the accusations made by a man named Burrows against the Congo State and its agents, on the ground of so-called atrocities. These accusations came to back up all the various allegations issued against the Congo State from Liverpool. The King's Bench convicted the English defendants of "libel". And now a German court, at Hamburg, has found itself in the same situation. It has to reject the accusations and assertions of fellow-countrymen and Austrians, who belong to the same race and feel bound to declare that the actions and doings of the Congo State agents give no cause whatever for criticism."

Mrs. DOERING, an American lady Missionary, after six years spent in the Congo, said: "Never have I, for my part, seen any kind of atrocities committed, I did meet English and American missionaries who spoke about atrocities committed but personally I never saw any. As for the Belgian officers, I can only speak most highly of them and I always noticed they were very kind to the natives."

Although I have at home plenty more testimonies, I think those given will suffice for to-day.

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would in practice be impossible to allow freedom to choose or to change an employment. We should have to take what was given to us and stick to it. This I call something like slavery. Or if the attempt was made to be fair by causing all men to take turns at working in different trades, then the waste of human power by thus undoing the division of labor and the increase of annoyance and discomfort would far exceed all the losses and waste of the present competitive system.

Fourthly comes the difficulty of wages. Either all must receive alike, skilled and unskilled, physician and farm laborer, all ranks of workers in the iron, the cotton, or the building trades, to the utter discouragement of skill and intelligence; or else there must be discrimination, some receiving more, others less, with no standard to go by. A municipality now can pay according to current local wages or trade union rates; but under Collectivism there would neither be trade unions or any outside wages with which to make a comparison. And thus we should have to do the very thing we should wish to avoid, and entrust our good fortune to the arbitrary decision of government officials. This I call wages at Bumble's discretion.

Lastly comes the difficulty of motives, and a blow struck at industry, care, and frugality. True that Socialists often argue from the natural goodness of man and his proneness to virtue from his youth up. But this appears a contradiction. If man is naturally so good and yet the world so full of injustice and oppression as the Socialists maintain, then the fact that they have allowed the world to drift into so bad a condition proves that mankind, however honest and well meaning, is thoroughly incompetent, and quite unfit to be trusted with collective management. Let us then confine the argument to real historical man, who appears an idle, careless, and self-indulgent personage unless properly trained and given an adequate motive for action. Take away the stimulus of hope and fear, especially when ennobled and fortified by regard for others, for infirm parents, for invalid brethren, for wife and young children, to avert from them suffering and poverty, to procure for them comfort, health, education and ease—let their future be secure, no longer in any way in our hands, and what shall save those hands from being smitten with a paralyzing slackness?

So, then, these five difficulties in the way of Socialism—the difficulty of organising business, of supplying wants, of assigning employment, of adjudicating reward, and of furnishing a motive for industry and frugality—these five fatal difficulties pull down the second prop of Socialism, the argument from economy. There would no doubt be some saving in the waste of competition; but the losses would outbalance the saving more than a hundredfold! This I call being penny wise and pound foolish.

Socialism as a necessary remedy.
But there still remains the third prop of Socialism, the argument from necessity, that at all costs we must be freed from the evils of the present time, that anything is better than to leave things as they are. And most truly the evils are terrible and pressing: the miserable dwellings of so large a number of our people in town and country, the cruel advantage taken of weak, unorganised labor, the uncertainty of employment, the frequent triumph of dishonesty, the poverty-stricken old age that for so many is the dreary prospect ahead. But who recognised these evils more clearly than Pope Leo XIII.? Who told us more clearly than he that we are not to leave these things as they are? What a fallacy then for the Socialists to say, Society is sick, and therefore the only remedy is Collectivism, as though there were no other alternative. But another alternative there is that involves no injury to the Church, no injury to the State, no injury to family life, another alternative that, unlike Collectivism, is free from the five fatal

obstacles I have shown in the way of Collectivism; and this other alternative is Christian Social Reform.

An Alternative.
I have already mentioned Bishop Stang's volume on Socialism and Christianity, and will gladly follow his example of not meeting the new social gospel with mere negation, but with a positive programme of reform. I ask, therefore, and with the more confidence because I have an episcopal flag flying at my mast-head, whether in Great Britain we cannot unite our forces and follow social reform along the four lines of protected labour, of organised labor, of insured labor, and lastly of diffused ownership. This is not indeed all, but all that we need now consider.

As to protected labor or factory legislation, we have only to go on with what has been so well begun, and extend, improve, complete and copy any salutary examples from abroad. Thus the laws might be imitated that demand guarantees for the moral character of foremen, separation of the sexes, consent of parents or guardians before those under age may be employed. Then the actual law might be better enforced, and evasions stopped like those in the dressmaking trade, brought to public knowledge in Mrs. Lyttleton's play. And legal protection should be extended to the helpless crowd of workers, mostly young women, in the match factories, jam making, and cheap clothing trade.

Secondly, along the line of organised labor, let us aim at the spread, the elevation, and the legal incorporation of trade unions, so that as far as possible in all industries, all bargaining about work and wages may be collective bargaining, masters and men both organized, all disputes that conciliation cannot avert being conducted before a reasonable tribunal of arbitration; and an end made of the present scandalous uncertainty of the law regarding trade unions.

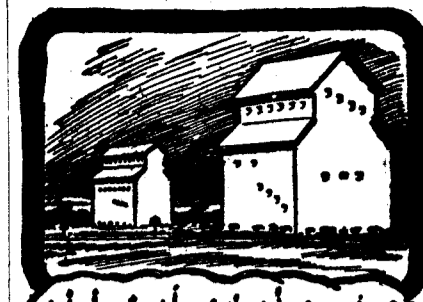
And here let me interpose a word suggested by what has already passed at this Conference. His Grace the Archbishop of Westminster alluded to a rumor that labor organisations were being abused to force their members to support non-religious education. If there is any truth—I hope there is not—in such a rumor, far from setting

Catholics against trade unions, it should stimulate them to take such a friendly and sympathetic attitude towards them in the legitimate industrial sphere, as to be able to protest with good effect if they go beyond that sphere. And here precisely is a case to which the words of Father Gerard apply, delivered in this hall last night, on the responsibility of Catholic men; a case where the resolute protest of all Catholic trade-unionists against the organisation of labor being thus turned from its proper purpose would have, on all concerned, the most beneficial effect.

Thirdly, along the line of insured labor we have an instalment in the Workman's Compensation Act, of 1897. But this only touches accidents and not the other great branches of workman's insurance, against sickness, against infirmity and against unemployment. Our trade unions and our friendly societies, for a select portion of our people, serve as insurance against sickness and infirmity; but I confess to a feeling of envy at the magnificent system of triple insurance that is the boast of Germany. But neither in Germany nor elsewhere in the final branch of insurance, viz., that against unemployment, yet established, though attempts have been made, the most conspicuous and practical for us being the great work of our English trade unions, who have spent on unemployed benefit in the twelve years ending 1903 considerably over four million pounds. And I agree with the suggestion in Mr. Percy Alden's recent admirable work, that a government contribution should be given in proportion to the sums thus voluntarily subscribed.

(To be continued.)

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MR. ERK REPLIES

An anonymous coward having written to the Free Press that Mr. J. F. Tennant was the real author of the letter signed by Mr. Ludwig Erk, the latter replies as follows. His letter appeared in the Free Press of Nov. 1.

To the Editor of the Free Press.

Sir,—In your issue of Oct. 27 appeared a letter signed "Gretna Grit." It seems to have escaped the censor of the Free Press; for it is one of their rules that letters containing personalities or attacks on private character will not be published. Yet the whole gist of the one in question was confined to personalities. It is only to refute the disreputable falsehoods stated by the malice of the authors (?) of the Gretna Grit" letter that I plead for a space in your columns. This is the only excuse I have for paying any attention whatever to such an anonymous correspondent.

The object of my first letter was attained. The facts contained in that have not been denied. My name and address were plainly stated. My home surroundings are congenial and of no concern, except to the envious. If it is of public interest I may say that my teaching certificate (not permit) was received before the Roblin government existed. I am lost for a reason why they should be held responsible for it unless it is the anxiety betrayed, under cover of a little political capital, to rope in the fair name of another and give vent to their animosity in an endeavor to injure his personal standing with the provincial government.

I am not the "catpaw" of any individual or clique, and stand alone responsible for any opinions expressed either in public or private. The principles on which I conduct myself, I trust, are staunch. Moreover, they were formed long before I became a citizen of my adopted country, and, I believe, under good tutelage.

In giving expression to my opinions I study to give no unnecessary offence, but there are always to be found some ready to "bark and bite, for it is their nature to." They may yet learn to act the part of a man, and sign their own name.

LUDWIG ERK.

Gretna, Oct. 30.

ST. MARY'S LADIES AID

On Friday last the St. Mary's Ladies Aid Society of Winnipeg had their annual tea in the Presbytery, to which all the women of the congregation (particularly strangers) had been extended an invitation the previous Sunday by the genial Pastor of St. Mary's.

Mrs. Cass, the President, assisted by Mesdames Cauchon and Weiss, received the guests in the parlor, whence they passed to the dining room, where the pretty tea table, decorated with lovely chrysanthemums, was presided over by Mrs. Bawlf and Mrs. Guilmette.

This annual tea has been inaugurated by the Ladies Aid, for the purpose of welcoming strangers to the parish, and enabling them to become acquainted with the older members of the congregation; it was noticed with much regret that so small a number of strangers were present. A few of those

noticed were Mesdames Bawlf, Bourgoin, Cass, the Misses Cass, Mesdames Cauchon, Cummings, Carey, McCormack, Carroll, Chevrier, Dubuc, A. J. H. Dubuc, Deegan, Driscoll, J. Egan, Gautier, Guilmette, Mrs. & Miss Healy, Landers, Miss Landers, Mesdames MacDonnell, McGrath, Oldershaw, Tilt, Turner, the Misses Turner, Myers, Jobin, Marrin, and others. Next Friday the Society will meet for the election of officers.

THE MONK IN THE SHOW WINDOW.

By Gerald Farrell, in Donahoe's for November.

It is time to call a halt, to impress on Catholics the efficacy of protest when business interests can be influenced. The dealer who exploits the jolly, bottle-draining monk will withdraw him from the show window if Catholic patrons object to his presence, the restaurant keeper will consent to replace him on the walls with something less offensive to Catholics, and the tobacconist will devise another receptacle for the fragrant weed. We are all too tolerant of public insult, of gross misrepresentation, but pride if not piety should incite us to abolish the caricature of the monk. His work has kept learning alive, has discovered and colonized, and Christian Art has depicted him as became his achievements for God and humanity. Why not make children familiar with the inspiring pictures of these holy men whom artists loved to paint because of the imprint of divinity set upon their countenances? Murillo's St. Anthony with the Holy Child appeals irresistibly to all children, and yet his life-story is too little known: the portrait of Fra Angelico is a noble conception of a monk, so instinct is it with spirituality, and there are many, very many uplifting pictures to tell of monks and monasteries, and of legends connected with them.

With such pictures to inform and elevate public taste there is no excuse for tolerating the presence of the jolly monk. The cocoanuts carved to look like a chimpanzee and labelled "Dooley" "Hinnessy," "Casey" etc., were bad enough, but faith is more than race, and the banishment of the bibulous monk is an issue in which all Catholics should join.

The professor had been summoned as an expert witness in a case involving the ownership of a tract of coal land.

"I will ask you, professor," said the attorney for the prosecution, "if the geological formation of this land corresponds with the published data pertaining thereto?"

"It does, sir," he answered.

"You have thoroughly read up the geology of the tract in question?"

"I have not."

"You have not?"

"No, sir."

"I ask the jury to notice that the witness flatly contradicts himself. Now, sir, if you haven't read up the geology involved in this case, why do you pretend to know anything about it?"

"Because, sir," said the professor, "in studying geological formations it is my invariable custom to read down."

"Silence in the court room!" thundered the judge.

Regina Notes.

The entertainment given by Prof. Buell, under auspices of St. Mary's Altar Society, was a decided success. Madame Forget, with guests from Government House, attended. This is only one of the many gracious acts of the thoughtful mistress of Government House for which the Altar Society are indeed grateful. Miss Leubach sang "Bonnie Doon" very sweetly, while pictures of Scotland were being shown. Mr. Fuller of the Barracks sang "Holy City" in excellent style, while views of Rome and the Holy Land passed in front of the audience. And Mr. Lyons sang "Killarney" during the time views of Ireland were shown. Mr. Lyons was in excellent voice. As soon as it was known that Mr. Lyons was to sing tickets were at a premium. Mr. Lyons has a well trained, soul-stirring voice and his solos, when given in St. Mary's church, are most highly appreciated. To possess such a singer is certainly an acquisition to St. Mary's congregation. The Altar Society are very thankful to him for services rendered.

The views shown were very good indeed. Those of scenes from the rebellion of '85 were especially appreciated. Views of cities, villages, etc., from ocean to ocean were shown—even the Fish flakes, away down in Cape Breton. Some of the "Blue Noses" almost thought they smelt the cod fish again—not your correspondent.

The weather is very cold, but bright and clear. Threshing is still going on in the surrounding country.

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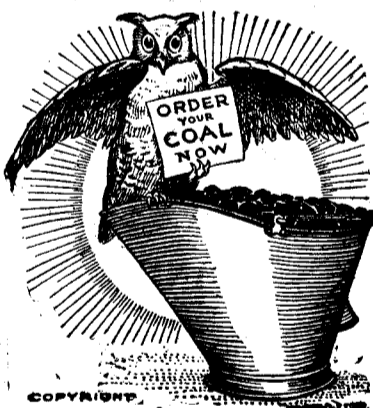
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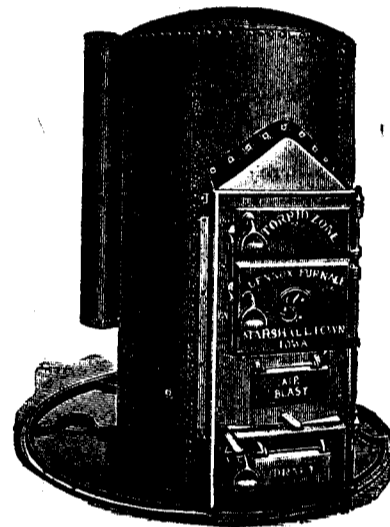
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