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ENMITY OR INDIFFERENCE.

Attitude of the Church Toward Labor as Seen by Two Witnesses.

Mr. Morris Ross delivered an address before the Indianapolis Central Labor Union which has caused considerable discussion in that community. The following is taken from a printed copy of the address:

More than a year ago there was a strike in a mining region, as the result of a long period of depression in the coal trade, which for months had reduced wages literally to the starvation point. It involved from 1,500 to 2,000 miners and from 5,000 to 6,000 people. Justice or justification was soon lost sight of in the actual condition of starvation. Food and clothing were contributed for weeks in all the region round about. In a city of 120,000 people, an hour and a half by rail from this scene, there were 100 churches. In those weeks of many Sundays, the press ringing meanwhile with appeals for help to feed the hungry and clothe the naked.

"So, God help me, they spake not a word. But like dumb statues, or breathing stones, Gazed each other on;"
except one—and the preacher in that pulpit is not regarded as orthodox by the ninety and nine. In the same city, to an invitation from organized labor to speak upon the righteousness or fallacy of an eight hour working day, but two out of the hundred pulpits responded; they favorably. The ninety-eight, as with one accord, ignored it.

These examples are cited in illustration of what will be conceded by qualified observation that the church founded by the Hebrew carpenter is absolutely indifferent to labor. And the workingman to-day is not found in the churches. What exception there may be in all this as to the Catholic communion, and the extent and valid worth of that exception, each may estimate for himself.

I affirm that the workingmen are not positively hostile to the church. They are so negatively, as one stung with the sense of neglect; bitter, as one who expecting aid and comfort has met strange stares, agitated words and a hurried departure, feeling himself an object of fear, and to some extent of curiosity, as a being of another world, and I affirm that any Christian who comes to workingmen as Christ came, him they will hear gladly.

Organized labor is the road to freedom; labor organized for the purpose of bettering its condition at every step toward the goal of a just share in the profits of production. In this forward march the laborer will, in my opinion, have little if any help from the church—much from good people in the church. The church has made friends with the prince of this world. It is not in it to protest against a system where it has its desires—financial support, the backing of the rich, respect of opinion. The church is satisfied. More help and great help is to come from free speech and from a free press, the books and newspapers that can pour forth their argument unchallenged save by counter-argument. Those with the power of organization are to achieve freedom.

There is for you, for every workingman, this immediate thing to do—organize. Make organized labor so strong that nothing can resist it; the purpose of its being—every man's just share in the profits of production. Natural monopolies ought to go first; the things whose value is made by all the people must belong to all the people. Public light, water, transportation are examples. All the people carry the mails for all the people. We may be able in time to believe that freight as well as letters can be carried for the benefit of the people, and then that the people can be their own carriers, instead of the Vanderbilts and Jay Goulds. That if six men can control the coal output and one the oil, perhaps the people may be able to do it. This by way of suggestion merely. I mean, not to speak of plans, but principle. This principle hold steadfast, and cease not to organize and worry for; all men are created equal, and each has an inalienable right to his share in the profits of production. It is forever wrong and false that labor's only just reward is wages, while they who have accumulated fruits of labor—capital—shall have all the profits.

Mr. Ross' address brought an open letter from the Rev. John Hilliard Ranger, of Christ Episcopal Church, Indianapolis, from which the following extracts are made.

MR. MORRIS ROSS—I take the liberty of addressing you a few words bearing upon the paper read by you before the Central Labor Union on the evening of Dec. 6, 1890. I am moved to do this at what is now a late hour in the discussion your paper has aroused by the feeling that you have been unjustly censured. Not that you stand in need of my defence, but because it gives me pleasure thus to give expression to my appreciation and respect.

I honor you for the sentiments expressed in your timely words to the laboring men of this city. They were wise, just, direct, courageous and eminently truthful. * * * Your criticisms of the church are deserved. The crying sin of the land is avarice. It is riding over the Lord's day of divinely appointed rest, Year by year, on railroad and steamboat, in telegraph and post-office, and elsewhere, the army of men who are shut out from the recuperation of Sunday increases. Avarice deadens the churches with mercantile methods. It makes the churches as institutions sadly derelict in this, their imperative duty of leading common people. I, for one, bow before your censure, and have faith that there will be among us all great searchings of heart, and that the day of our awakening draws near.

The Unemployed.

Herbert V. Mills, an English political economist, in his work, "Poverty and the State," asserts that there is "only honest work in England to occupy at the utmost two-thirds of the population." A few years ago a great crowd gathered before the residence of Mr. Chamberlain, in Birmingham, and explained to him that they wanted no more charity, but work of any kind. A Liverpool paper gave an account of the meeting of half starved men in a cellar, at which a speaker said: "What we want is work, not work's bounty, though the parish has been busy enough among us lately, God knows! What we want is honest work."

Could any cry of children be more pathetic than this demand of full grown men? And yet the same thing is heard here and there in our own country. The conditions are the same in kind, though they have not fully developed themselves. The numbers of those who have little or no employment are increasing from year to year; and over against the several millions in Great Britain we are said to have already a million here, taking the country altogether.—New England Magazine.

Labor's Share in Production.

F. B. Hawley says that the purchasing power of money wages does not increase as rapidly as the purchasing power of other money incomes, because the food and coarse manufactures consumed by the poor cannot, owing to the law of diminishing returns, be cheapened as rapidly as the more highly wrought articles consumed by the rich. It thus appears that the socialists are correct in asserting that the laboring classes receive now only about half of what is produced, and that the tendency is for their share to decline as civilization advances and wealth accumulates.

WHAT PEPPER THINKS.

The utterances of the newly elected United States senator from Kansas are of interest. "We, the people," he said in a recent speech, "have commenced the building of a distinct and separate political organization. Land is the common property of men, and labor is the common lot of men. Transportation is a medium of their communication, and money is the lubricating oil.

"On these principles we will erect a grand party. We are opposed to a national banking system. We believe in the government, which is simply the agent of the people, issuing money direct to them. We oppose taxing one industry to support another. We believe in distributing the burdens of taxation equally among the people, so far as we are able to do."

It is when in the scales of justice that the weight of the transgressor is hard.

Dr. G. Meyer, by a comparison of records extending over a number of years, has concluded that the moon has an influence in lowering the height of the barometer in the months from September to January, at the time of full moon, and in raising it during the first quarter.

SERIOUS LABOR TROUBLES.

Strikers Attacked by Militia and Police.

LONDON, April 14.—Ten thousand of the striking weavers at Bradford assembled there yesterday for the purpose of protesting against the action of the municipal authorities in forbidding the meeting which the strikers had arranged for. The police tried to disperse the gathering, but their repeated charges on the crowd proved futile. Finally the authorities determined to take decisive action and, after the strikers had, for the last time, been ordered to disperse, and had refused, the riot act was read and the militia was summoned. The soldiers joined the police and a combined charge was made upon the strikers. A fierce struggle ensued, but the strikers were compelled to retreat before the bayonets. The police used their batons freely and many strikers were also hurt. The authorities arrested seven ringleaders. It is probable that the strikers will hold another meeting to-day and that the scenes witnessed yesterday will be renewed. The streets of Bradford were in a ferment throughout yesterday afternoon. At six o'clock the crowd grew rapidly despite the police efforts to disperse it. The police were met with showers of stones, which, however, inflicted only slight injuries. The summoning of the military was the signal for a regular riot. Windows were smashed, lamps were extinguished and an organized rush was made to break the police ranks and capture the place of meeting. This effort, however, was ineffectual. The throwing of stones continued, and the military, provided with blank and ball cartridges, appeared. A score of arrests were made. All the prisoners had gashes on their heads from stones or police batons and many police were injured, but no one had bayonet wounds. The rioters were dispersed with difficulty by incessant marching and counter-marching on the roads. Detective Martindale received six cuts on the head and his horse was killed under him by a stab. Local opinion in regard to the dispute is divided. Citizens admit the square is a dangerous place for public meetings, but think the action of the authorities was injudicious and that the question ought to be tested in the courts.

LATER.

LONDON, April 14.—The disturbance of the peace caused by the riotous conduct of the striking weavers at Bradford still continues. A large concourse of people gathered this morning about the contested space, the town hall square, where the municipal authorities forbade the strikers yesterday from holding the meeting and thus caused a conflict. There is great excitement in town. The police have so far refrained from any interference with the strikers, but the troops are kept confined to the barracks and are under arms. The police have, however, been making a number of arrests of strikers who are charged with intimidating the weavers who are not on strike.

In spite of several offers made by persons desirous of ending the labor troubles in Bradford, the directors of the mills refuse to allow the disputes between themselves and employees to be decided by arbitration. The directors declare that the weavers are perfectly willing to go back to work, but the men are terrorized by the labor agitators and the other leaders, who are supposed to be conducting the strike.

LONDON, April 16.—The news from Bradford continues to be exciting. Rioting was renewed last night. The mob numbered at least 20,000 persons. The street lamps were extinguished by the rioters. The militia, police and special constables charged and dispersed the mob. Many persons were injured. The rioters again gathered in Sunbridge street at 10 o'clock last night. Strong bodies of strikers were posted in the side streets and behind all the boardings in the vicinity, and each crowd was well supplied with missiles. The police made several charges on the strikers. Eventually the police made a flank movement and forced the rioters to retreat after a fierce struggle, during which all the windows of the buildings on Sunbridge street were smashed by showers of missiles. A special constable was arrested on the charge of having directed the rioters in their attack on his fellow officers. This the constable stoutly denied. At 11 o'clock last night all was quiet.

DR. ABBOTT ON THE LABOR PROBLEM.

The sermon on "Socialism" delivered by Rev. Lyman Abbott to a wealthy church on Commonwealth avenue, Boston, on Sunday last, is a notable example of the boldness shown by the clergy in these latter days in discussing the foundation principles of sociology. Said the great Plymouth church divine, speaking of the alleged oppression of the laboring man by the rich:

"Another great truth is that property is a trust. Henry George himself is not radical enough to suit me. He says there should be no private property in land. I say there should be no private property at all. And yet I am not a socialist, not even a Christian socialist. My doctrine is easy to understand."

Only a few years ago such a sentiment as this would only have been delivered from some cart stationed in a public square, or in some small and obscure hall, filled with men branded as "cranks" and visionaries. Now, at least one church in Boston, which claims a regular standing as an Episcopal mission, is dedicated to what is known as "Christian Socialism."

Continuing his rebuke of the present organization of industry and wealth, Mr. Abbott said:

"But there is still another great law. The body is more than raiment. Things are for men, and not men for things; or, concretely, railroads and factories are for the good of the Irishman and the German, and not Irishman and German for the good of railroads and factories. A few months ago I visited the Pennsylvania iron region. There I found men who are working 12 hours a day 365 days in the year. Do I condemn the ironmasters? No; perhaps I should not know what to do myself; but the system that grinds up man is not right. I thank God that men of wealth are studying in the shops and in counting-rooms the problems I am pondering in my study."

These bold and outspoken sentiments of the clergy before wealthy congregations show plainly the intense interest the industrial problem is exciting among the best minds of the age. If there were not a respectable scattering of rich men in the pews who are conscientiously trying to find out what is just and necessary to be done in these matters, such utterances would be reserved for secular gatherings.

Before Rev. Heber Newton began to stir up his wealthy Fifth avenue congregation with radical industrial doctrines he got together some of the representative rich men in his parlors, along with a few representative social reformers. It was found that wealthy employers in many cases were as desirous of finding out what was right in the matter as were their employees.

Such is probably the case in every community. It is gratifying to know that the time has come when men are not afraid to face these great questions. With the spirit of honest inquiry assured, what is just, equitable and practicable will yet appear, and the advance towards its attainment will be steadily and peacefully made.—Boston Globe.

For Arbitration.

All men with ambition are striving to better their condition. In that view we have organizations of bosses, of journeymen and of capital, each acting for a class. What is to be done when inevitable differences arise? Mutual co-operation is necessary for success. Strikes having wide reaching consequences are deplorable. So are lockouts. So any disturbance resulting in enforced idleness. Arbitration is the only intelligent, humane remedy.—Chicago Times.

Temperance is a virtue which casts the truest lustre upon the person it is lodged in, and has the most general influence upon all other particular virtues of any that the soul of man is capable of; indeed, so general that there is hardly any noble quality or endowment of the mind but must own temperance either for its parent or its nurse; it is the greatest strengthener and clearer of reason, and the best preparer of it for religion, the sister of prudence, and the handmaid of devotion.

The whippings a man receives on the outside never hurt him as much as the whippings he receives on the inside.

The discontent of the trades unions in regard to the composition of the Royal Labor commission grows in intensity. The Parliamentary committee of the unions declined positively to be commissioners unless a larger representation was given to trades.