

men are having with the Stevedores and ship owners of Montreal had probably also something to do with the fulfilment of His Grace. It is an indisputable fact that the Longshoreshmen in the city of Montreal are paid a lower scale of wages than is paid at any shipping port in the United States. One would certainly think in view of these things that whatever influence Archbishop Bruchesi might have would be on the side of the men who are simply contending for the same rights which are accorded to men of their class in other localities, but, as is too often the case, particularly in the province of Quebec, we find the Prelates of the Catholic Church using their influence on the side of the employer who is oft times a millionaire as against the struggling employee.

As an evidence of this, in the city of Quebec a few years ago the Archbishop of that city went so far as to deny the rights of the Church to men who belonged to the Knights of Labor. So far as the general public is concerned, the only reason that was known for this course was the fact that the members of the Knights of Labor were engaged in a strike in the city of Quebec in an attempt to increase their wages, which in many instances at that time amounted to a contemptible 80 or 90 cents a day. The inconsistency of that course is all the more inscrutable for the reason that at that time the head of the Knights of Labor was a very devout member of the Catholic Church. That Archbishop Bruchesi does not by any means voice the opinion of even a small portion of the hierarchy of the Church is evidenced by the recent address delivered by Bishop Spalding at Peoria, Illinois on May 1st. Bishop Spalding is one of the most widely known Prelates of the Church on this continent, and was recently appointed by the President of the United States to act as one of the arbitrators in the recent contention which existed between the miners and the millionaire mine owners in the State of Pennsylvania. In order that your readers may see how widely diverged are the views of Archbishop Bruchesi and Bishop Spalding, I will ask you to publish the following paragraph taken from Bishop Spalding's address:—

Peoria, Ill., May 1.—Bishop Spalding, who was a member of the coal strike commission, spoke on labor problems at the Coliseum tonight. He said:

"Laws are not made for the great corporations. What a gain for the entire world if all the humanized men should go out.

"We have means enough: we can do without capitalists who come among us and live on the blood of human beings. The cause of labor, if rightly understood, is the cause of humanity.

"What labor desires first of all is not charity, but justice. We Americans are using up too rapidly the resources of nature and we are using up too rapidly human lives.

"One of the greatest fallacies of the age is that money is equivalent to human lives.

"The spirit of commercialism is sinking deeper into us. Whatever a man sets his heart on must increase or it ceases to satisfy him.

"What we need in America is a realization of spiritual ideas and the realization that the best things in life are not procured by money. Wages are never the full equivalent for human work.

"There is a quality in all men which goes far beyond the question of wages.

"One of the great curses of the modern world is the vast conglomeration of people in large cities. The idea of civilization is a country with cities from 20,000 to 50,000 inhabitants. If it were not for great cities we could do away with the evils brought upon us by corrupt politicians.

"There is nothing which can give us relief from these conditions with the exception of trades unionism. The history of trades unionism is largely the history of benevolence.

"The strike is the one weapon of organized labor, but is as dangerous to labor as it is to the capitalist."

I will venture the assertion with all due deference to the Archbishop of Montreal and the opinion of the editor of the Northwest Review, that Bishop Spalding's sentiments

are the sentiments of 99 per cent. of the members of the Catholic Church who have to earn their bread by their toil.

To my mind at least it ill becomes anyone connected with the Catholic Church to belittle labor organizations or labor leaders. It is a well known fact that a few years ago an organization was founded in the United States and obtained great power in many States of the Union, whose sole purpose was to prevent members of the Catholic Church from obtaining employment, or to oust them from all positions which they already held. This organization was known by the cognomen of the "A.P.A." It was unquestionably the means of either throwing out or preventing thousands of members of the Church from obtaining employment. The squelching of the nefarious work was more largely due to labor organizations and the leaders connected with them than to any other cause. The Catholic Church has always been the Church of the Poor, and it seems inscrutable to me that so distinguished a Prelate of that Church as the Archbishop of Montreal should take so decided a stand upon a question which simply means the right of people to live as they ought to live, and the obtaining by men, at best, only a small portion of the results of their toil.

JOSEPH FAHEY.

EDITORIAL NOTE.—Mr. Fahey's courteous remarks are no doubt very interesting, but they have not the remotest relevancy to what we said. We simply and solely praised Archbishop Bruchesi for warning the faithful against "those leaders and writers who take advantage of the slightest conflict between labor and capital to foment discord and rebellion and to inspire employees with hatred toward their employers." That is absolutely all we quoted from Archbishop Bruchesi. Not a word did we say of strikers or of the merits or demerits of the Montreal strike or of any other strike. There is nothing in those words of the Montreal prelate which Bishop Spalding would not heartily approve. In fact, there is nothing in them that a respectable labor agitator—like Mr. Joseph Fahey, for instance—or a respectable and honest labor journal would not approve. Surely Mr. Fahey does not take advantage of the slightest conflict between labor and capital to foment discord and rebellion and to make workmen hate their employers.

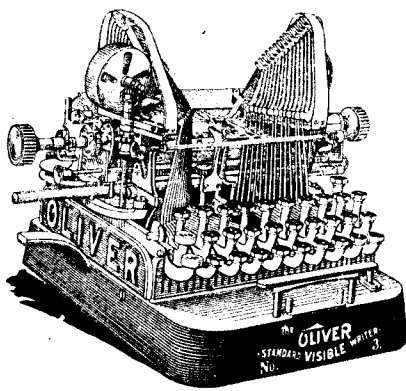
We hold, with Bishop Spalding and Pope Leo XIII., that strikes are justifiable if based on real grievances and properly conducted, but we also agree with Bishop Spalding that the strike is a weapon "as dangerous to labor as it is to the capitalist." We hold also that not all the blame should rest with the capitalists, and that the labor agitators are often unscrupulous and unreasonable. Each case must be tried on its own merits.

Mr. Fahey's general charge that "the Prelates of the Catholic Church in Quebec use their influence on the side of the employer who is oft times a millionaire as against the struggling employees" is not a very formidable one. A millionaire may be honest and just, while struggling employees may be unscrupulous. Canadian employers are, we believe, much less tyrannical than the great American corporations against which Bishop Spalding inveighs.

Mr. Fahey's information as to the Archbishop of Quebec and the Knights of Labor is not at all correct. The Knights were condemned by Archbishop Taschereau as a secret society, because they at first refused to submit their constitutions to examination by ecclesiastical authority. When later on, thanks no doubt to Mr. Powderly's influence, they did consent to that measure, which the Church considers necessary, as a safeguard to its members, and when they prudently altered their constitutions so that they could stand that scrutiny, the ban was raised.

In conclusion we would remind Mr. Joseph Fahey that neither the Catholic Church nor the Northwest Review have ever belittled labor organizations or labor leaders. The most splendid defence of labor organizations and labor leaders is to be found in one of Leo XIII's encyclicals, the one

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which was embodied in a report drawn up by Mr. D. J. O'Donoghue and published at the expense of the Ontario government. But labor organizations and labor leaders must be guided by Christian principles of justice and equity. Labor has no monopoly of virtue, it has its own temptations to injustice and unjustifiable revenge.

A ONE-SIDED PROTEST.

To the Editor of the Northwest Review.

Sir,—I have before me a copy of the Northwest Review of the 2nd inst., in which I notice that Current Comment leads off with a couple of paragraphs, supplemented by an article written by "Woman about Town," in a recent number of Town Topics.

My reason for subscribing for the Northwest Review was that this paper was a Catholic publication, and therefore worthy of all support by the Diocese, both clerical and laical, and that, as it was a paper for the promotion of Catholic interests and fellowship among all English speaking people in the Northwest, no matter what their nationality, that it would abstain from any utterances therein which, while pandering to certain nationalities, would thereby alienate the good will of the others. In a country like the Northwest, which is composed of all nationalities, everything should be done to foster good will among them, and Catholic brotherhood should submerge all national dissensions—if there need be any.

In view of this I deeply regret the article in the Northwest Review. In the first place such articles sow discord among the readers of the paper and many there are who—I know from personal experience and argument—either through ignorance or prejudice will imbibe these articles with the same avidity with which they would the sight of Heaven. Catholics and Protestants to whom I have shown that article have expressed themselves strongly as to what they and I consider an unnecessary insertion of sentiments which, whether just or unjust, are of no interest to Catholics generally (I use this word advisedly). I hardly believe, sir, that personal bias can have swayed you in this matter, though this was the idea permeating the minds of a great many people both Catholics and non-Catholics, till I revealed your identity. The formation of a nationality within the British Empire is, as I understand, the aim of Canada, and such articles only frustrate the achievement of this purpose, which can only be realized by all nationalities holding out the hand of fellowship to one another. As a supporter and a well wisher of the Northwest Review I deeply regret these articles, because they can do no good and may do a great deal of harm. I know several people who in the past have withdrawn their subscriptions on account of utterances such as I have referred to, and there are many now, who are so annoyed by the harm done in this case, that they have resolved to withhold their support from this paper should such articles continue to appear. It is because I dislike to see dissension sown among the various nationalities which compose this country, and because this country will be held back in its national aspirations thereby, and because this paper, which could be of incalculable advantage to all Catholics—if they would only give it the support it deserves—is being damaged just on the point of its showing great promise, that I exceedingly regret the unfortunate incident referred to, and that I write—on my own behalf and that of the majority of the English speaking Catholics—to

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utter this protest, sincerely hoping that in the future nothing will appear in this paper, either political or national, which can do anything but cement good fellowship among all nationalities and promote Catholic interests.

J. T. McSHEEHY.

Winnipeg, May 6th, 1903.

EDITORIAL NOTE.—Mr. McSheehy labors under the delusion that the Canadian nationality is still in the embryonic state. When he comes to read our history, he will learn that Canada has already enjoyed a most vigorous life during eight or ten generations. The ancestors of the man who writes this note settled in Canada more than 230 years ago. When therefore, raw immigrants from England choose to sneer at everything Canadian we are perfectly justified in showing them that the beam in their eye is just as large, to put it mildly, as the mote in our own. True, this is a Catholic journal, none more so; but our Catholicism does not impair our sense of humor. Neither does it oblige us to turn the other cheek when we are smitten; for we know that Christ never meant this for a command to be obeyed at all times in all circumstances; He gave it as a counsel of perfection in certain special cases; in other cases, such as militant journalism, it does not apply, for then the right of self-defence, in the interests of true patriotism, is in order. This right we have never abused with regard to any other nationality. The Northwest Review has repeatedly bestowed upon the English race more praise, when praise was deserved, than any other journal in this country. But praise, to be valuable, must discriminate. The praise of one who is not blind to faults is worth receiving. Judged by this standard, our comments on the Barr colony contain no little commendation, as when we spoke so highly of English farmers and artisans and quoted Town Topics' conviction that certain types of women would ultimately make "excellent settlers." On the other hand, the praise of one who can admit no fault or blemish is utterly worthless.

In all fairness Mr. McSheehy should write a similar, but much stronger, letter to Town Topics, the Free Press, the Telegram and most other Northwestern papers. We object to be singled out for a certain lecture, when the whole country is quietly determined that it shall assimilate the new settlers, not they it. We do not cater to readers or subscribers of the thin-skinned species. Touchiness is a

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J. P. RALEIGH, D.D.S.

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