

Brandon Notes.

A meeting of the ladies of St. Augustine's church was held in the convent parlors on Sunday for the purpose of ascertaining how work for the bazaar was progressing. Miss Jeffrey reported the receipt of \$69.00 from a few of the merchants whom she asked for assistance. All the ladies are working hard, and if the present enthusiasm continues, success of the undertaking is assured.

Rev. Father Godts left for Winnipeg on Tuesday for the purpose of procuring brick for the new church.

Mr. C. B. Price, of St. Thomas, Ont., is in the city, the guest of his brother, Mr. Frank R. Price, Thirteenth street.

Mr. Philip Purcell has sold his residence on Ninth street to Mr. George Maybee, who will take possession the 1st of May. Mr. Purcell intends building on his lots on Third street, between Lorne and Louise avenues.

Mr. Anthony McKinley, of Rat Portage, who has just recovered from an attack of typhoid, spent Sunday in the city the guest of his sister, Miss Madge McKinley.

DEMOCRACY.

Relation Between the Church and Christian Workingmen—Timely Address by a Catholic Archbishop.

From the columns of "The Pittsburg Catholic" we take the following report of and a comment on a most important address just recently delivered by the recently appointed Archbishop of Chicago, the Most Rev. Dr. Quigley. We commend it especially to the earnest consideration of our workingmen readers, and we think they will find it a timely and powerful deliverance on a most important aspect of the social question, especially as it affects the wage earners. The address dealt with the relations between Democracy and the Church, and we quote first of all the admirable editorial introduction which refers it is true, particularly to conditions in the United States, but is equally applicable to our own Dominion:—

"Of late years the doctrines of Continental Anarchism and Socialism have made considerable headway in the United States. The pestilential theories in question have been carried to the shores of the great Republic by emigrants from Europe. Needless to say, the safety and permanence of the great fabric of constitutional equality and freedom which sprang from the brain of George Washington depends for its existence on the maintenance amongst the people of America of loyalty to the fundamental truths and principles of Christianity. If the authority and strength of the Republic are to be preserved its citizens must uphold the standard of Christian equity and morality. Of these standards, the Anarchist and the Socialist are the avowed and sworn enemy. In practical application, their doctrines, would enforce on all who are laborious and thrifty, on those who have toiled and saved the obligation of sharing their goods and possessions with the lazy, the dissolute, and the depraved. Talent, patriotism and industry would have no incentives to effort offered them in an Anarchist or Socialist Republic, because the man who drank and slept would have only to stretch out his hand in order to grasp the earnings of his neighbors who worked and thought. The truth, of course, is that the doctrines of Socialism are self-destructive. They can only appeal to the unlettered and the unwise, but unfortunately, the majority of mankind are without advanced knowledge and far too many amongst the aforesaid majority lack capacity to accurately weigh the value of the actual facts and principals on the maintenance of which depends the stability of any system of regularly organized Christian society. Recognition of this truth is gradually forcing itself upon all thinking men in the United States, who are beginning to realize that the secularist State

schools of the Republic are but poorly equipped for the production of loyal or useful citizens."

In the address delivered by Archbishop Quigley to which we have just referred His Grace told his audience, who were all working men, that they knew, "as Christian workingmen, that God is the source of all right of whatsoever kind here upon earth; that especially is He the source of your right to band together in unions to protect yourselves and your families from the greed that would deprive you of just wage for your labor. Were you not taught in your catechism that the defrauding of the laborer of his hire is a sin which, like the blood of Abel spilled by a brother's hand, cries to heaven for vengeance? Your right then to band together in labor unions is a God-given privilege, and the Church, which is the representative of God, not only teaches you that you have the right, but puts the ban of her condemnation upon those who deny it to you and calls upon governments to protect you in the fullest enjoyment of it. But why am I telling this to you who know it all so well and show that you know it by your numerous presence here to-day at the call of your pastors? I am telling it, Christian workmen, because there is an evil influence in the labor world to-day, and right here in Buffalo, that is straining every nerve to place enmity between you and your God, between you and your Church, between you and your Bishops and pastors." These blunt and outspoken words went home to the hearts and minds of his hearers, who endorsed by their applause the eloquent and emphatic declaration of the Archbishop of Chicago that the Church is in no degree antagonistic to the exercise of the fullest liberty of combination on the part of the workingman in defence of his right to receive the due and proper reward for his labor.

Socialist emissaries have long sought to inlure into the minds of the toilers of America a wholly different opinion. They have endeavored to persuade those whom they strove to dupe that the Church is the foe of organized labor. No pretence could be more false. Leo XIII. in his encyclical letter on the industrial question has clearly proclaimed the right of workingmen and their employers to form organizations in defense of their respective interests, but he has insisted on the self-evident truth that such organizations should be governed in all their proceedings by a strict regard for the principles of Christian justice and morality. Referring to the false statements which have been made, Archbishop Quigley went on to speak as follows:—"They tell you that the Church is opposed to the organization of labor; and I wish to take the occasion to stand here before you and the whole labor community of Buffalo and brand the assertion as a falsehood worthy, in its malignity, of the father of lies who first brought enmity between man and his Creator. Because, in the interest of God and religion and honest Christian workingmen, we raise our voice in warning against the materialistic and atheistic principles with which social democracy seeks to poison the pure life of labor, they have cried out in frenzy that the Catholic Church is the enemy of organized labor in the interest of capital. The whole world knows, on the contrary, that the Catholic Church is the Church of the poor since the days of the Apostles. St. Paul said to the Church in his day: "There are not many nobles, not many rich among you," and he gloried in the fact. The trades unions have the approbation and the protection of the Church. Our Holy Father, Leo XIII., in his encyclical on the labor question, recognizes the God-given right of working men to organize for the protection of themselves and their families against the greed of capital; he recognizes the sacredness of their contracts, and warned employers of the awful sin of which they make themselves guilty when they use their power and the possible helplessness of the workingman to force contracts from him that do not bring him a just wage for his labor. He does not hesitate to declare such forged contracts oppression and injustice and a de-



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frauding of the laborer of his hire—sins that cry to heaven for vengeance." If, however, the employer and the capitalist are bound by the rules of Christian charity and justice, so also is the workingman. The latter is bound to give a fair day's work in return for a fair day's wages. He should not drink and smoke and idle in the period of toil wherein his employer depends on his honor for productive work. If he does these things, to the detriment of his employer, he is as guilty of robbery as is the thief who pilfers his cash till or misuses his cheque-book." Regarded from every point of view, the address of the new Archbishop of Chicago was a notable and useful one, and it is, happily, allowable to hope that the sound truths which it enunciated will bear worthy fruit, in their acceptance by the overwhelming mass of the Catholic workers of the United States."

CATHOLIC CHARITY.

"Unique in the world and in history is the characterization of Catholic charity by a well-known Dutch rationalist Protestant writer in an article recently contributed to the "Amsterdamsche Courant." "It is impossible," he says, "not to be filled with sincere respect at the sight of the immense benefits which are diffused by the Catholic religious orders and missionaries. Catholic faith retains a power which very soon must win a final victory over Protestantism. I know that these assertions will draw upon me the wrath of a large number of my fellow-countrymen; but I do not hesitate to repeat that modern Protestant Christianity must end by becoming an empty phase. In both the East and West Indies, as well as in various parts of Europe, I have had opportunities of observing at close quarters the exemplary lives of the Catholic religious and missionaries, and the prodigies of charity of both the teaching and nursing Sisters. Many of our people, before visiting these countries, either through ignorance of human respect, used to insult Catholicity. But I have heard them confess with shame, on seeing the miracles of the Catholic apostolate among the lepers and the despised Negroes, that the heroism of Catholic charity surpasses all that can be imagined; that it is unique in the world and in history."—Standard and Times.



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