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**LETTER FROM HIS LORDSHIP BISHOP WALSH.**

London, Ont., May 22, 1879.  
DEAR MR. COFFEY:—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its character or principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me,  
Yours very sincerely,  
+ JOHN WALSH,  
Bishop of London.

MR. THOMAS COFFEY,  
Office of the "Catholic Record."

**Catholic Record.**

LONDON, FRIDAY, APR. 14, 1882.

**EASTER.**

On Sunday last was celebrated throughout the Catholic world the joyous festival of Easter. Joyous, indeed, is ever this solemnity of wondrous power and eternal significance, for it brings to mind recollections that enliven faith, quicken hope and inflame charity. Before the enlightening and heavenly effulgence of Easter's bright sun the mists of doubt vanish, the clouds of despondency break and the sweet incense of charity arises from the ardor of regeneration and grateful humanity. *He is risen. He is not here.* What unspeakable joy must not these glad tidings have given the few and the faithful who still clung to Jesus even unto the death of the cross, the few who shared with him the outrages at the high priest's tribunal, the shame of the praetorium, and the sorrows of Calvary. How they rallied the weak, animated the dispirited, saved the distrustful and confounded the rebellious? Words indeed they were, and are, and ever will be, of redemption and salvation. They mark the extinction of death, the discomfort of Satan, the destruction of sin. When first pronounced by angelic lips, they gave joy to but few on earth; now they proclaim gladness, peace and brightest life throughout every race and nation. St. Gregory declares Easter the solemnity of solemnities, because it raises us from earth to heaven, and gives us a foretaste of the joys of eternity through faith and hope and charity. Eastertide inspires man with a joy and gladness unknown upon the other festival days, however solemn and commemorative. It is the festival of man's immortality, in that it marks his restoration to the friendship of the eternal life he had lost by sin. The resurrection of Christ confounded and overpowered the enemies of truth. They had pursued him to death itself, and vainly fancied that they had buried with his body in the sepulchre the undying and imperishable truths he had preached. But neither Christ nor his truth could be buried or overcome by the malice of man or the artifice of Satan. That malice and that artifice are at work to-day. They have earthly power in every form to call into service on their behalf, but every succeeding Easter, hailed with unspeakable gratitude by the children of regenerated man, witnesses a renewal of confusion and disorder that their efforts in the days of Annas, Caiaphas and the Pharisees brought upon the unlucky people, their ill-fated instruments. The rising of Christ will ever remain the bulwarks of truth and the pledge of salvation to his devoted followers. In every age, and under every sun, will the joyous words: *Surrexit, non est hic*, be spoken in the fullness of hope, the gladness of gratitude, and the soothing confidence inspired by divine promise and divine accomplishment.

**A MERITED PROMOTION.**

We are very happy to state that Mr. C. Donovan, of Hamilton, has been offered and accepted a position in the new bureau of statistics established by the Ontario government. Mr. Donovan is a gentleman of great ability, and eminently deserves appointment to such a position of trust. He will, we are safe in saying, be found a trust-worthy, painstaking and most efficient official.

**LABOR TROUBLES.**

From various parts of the United States and Canada we have reports of more or less trouble between the laboring classes and their employers. These difficulties have, in most instances, taken the form of strikes—both parties holding out with a determination sure to inflict heavy losses on both, especially, of course, on the working people. In certain cases, the employers very justly and humanely, in our estimation, have given way in whole or in part to the demand of the artisans in their service. As in every other case, there are two sides to the present labor troubles, which our readers should have in view, as, if the present scarcity and dearthness of labor, and the enormous cost of living in large cities and towns continue, we are certain, before many months to have such difficulties all over America on a scale never before equalled. The employers of labor complain that their operatives are in many cases overpaid, and their distress due in great measure to extravagant habits and luxurious living. They also hold that further compensation than that now given for labor would never pay capitalists who invest in manufacturing, mining, railway and other enterprises. The friends of labor, amongst whom we reckon ourselves, while admitting that in too many instances there is extravagance and in a few, perchance, luxurious living, claim that the wages of the artisan should be proportionate to the cost of living, and the maintenance of a respectable social position, and that capital has no right to extort from labor extravagant profit on its investments. We must, however, at the outset, declare, that we hold every man's labor to be his own and that no man or body of men has the right to prevent his acceptance of employment: at a price, in his judgment, adequate to his wants and earning capacity. Workmen and women have a right to combine for self-protection and mutual interest, but every such combination is a contract thereto may, for just reasons, withdraw, and no such combination has the right to exclude outsiders from work at whatever compensation they see fit to adopt, or inflict punishment upon those withdrawing from itself and accepting work at lower figures than it may consider just. There are unfortunately associations led by pretended friends of the working classes, which hold opposite principles, and have by carrying them into effect, inflicted more real loss and suffering on the working classes than even the most despotic, unreasoning and extortionate of capitalists and employers. Associations of workmen, if founded upon correct principles, would rarely, if ever, fail to achieve any good object they might desire to promote, for they would, in all such cases, have the sympathy of the right-minded of all classes. The workmen of Canada and the United States should hold in dread and abhorrence the leaders of secret labor organizations whose only object, as experience has amply and incontestably demonstrated, is to promote selfish purposes at the expense of the honest but mistaken efforts of workmen to better their condition. We have had such organizations in full vigor for many years in the United States, Canada and Great Britain. Have they improved the condition of the workingman? Decidedly not, as a comparison between the increased cost of living and the average increase of the earning power of the working classes, as represented by the wages they receive, clearly demonstrates. The cost of living has increased from 150 to 250 and even 300 per cent within twenty-five years, while in some classes of labor wages have not on an average increased more than twenty-five, in others not more than fifty, in none more than one hundred per cent. The increase of competition in every class of labor, skilled and unskilled, the rapid advance in the cost of clothing, fuel and food, the gigantic increase in rentals and the burdensome imposition of taxes levied in one form or another upon the working people beyond their just liability, have all tended to keep these classes of our

population, if not in impoverishment, at all events, except in rare cases, in the mediocrity and doubt of dependency. Now, maintaining as we do, that the working classes have a right to receive such compensation for labor as will enable them to enjoy the comfort of life and uphold a social position demanded by the right of citizenship they enjoy, we affirm that increase in the cost of living should be accompanied by an increase in the compensation given for labor. Otherwise there must be discontent, distress and even lawlessness. If capitalists desire to reap large, sure, and steady profits from their investments it is their certain interest to endeavor as far as possible to second such a measure of compensation to the artisan classes as may ensure content and harmony in the relations between capital and labor. If the laboring classes, who, their worst enemies must admit, are sober, frugal and industrious, be placed upon a footing of freedom from the anxiety ever incidental to a precarious and uncertain livelihood, the efforts of demagogues to divert their well-meant efforts for their own security and advancement into selfish and unpatriotic grooves will prove wholly vain. The workingman of America is devoted to his family and to his country, and will, if satisfied that the one is free from the perils of abject poverty—and these perils are frightful to contemplate—and that the other returns him protection for his services in its behalf, be very slow to take part in any movement even whose remote consequence were social disturbance. The amelioration of the condition of our working classes is a subject of vital interest to every class of society. Upon their condition the security of the whole social fabric depends. History tells us—and the warnings of history are not to be lightly treated—that the absence of contentment amongst the working classes has been caused by the growth of luxurious habits amongst the rich, who, the more they indulge their fondness for ease and idleness, become selfish and tyrannical, by the fostering of cruel and heartless monopolies on the part of the state and by the imposition in one form or another of the most burdensome portion of taxation upon the poor. Riches beget a fondness for riches, power for power. Those born to wealth and influence frequently forget that their wealth and influence are due to the artisan, the ploughman, and the laborer, and seek to acquire more and more of the world's goods, and more of indolence and fancied security, by depriving the workingman, who is the prop and stay of the social edifice, of the comfort to which honest and honorable labor entitles him. He is often made to tend to the luxuries of the rich, fight the battles of the state and pay the taxes by which the administration of its affairs are guaranteed. History also tells us that the callous selfishness of the rich in dealing with the artisan and laborer has frequently brought upon the state that permitted such selfishness to receive legislative sanction and enjoy executive enforcement, evils of untold magnitude. Shall we in America not give these lessons study and reflection?

**THE ANTI-CHINESE BILL.**

President Arthur has been forced by the ultra-puritanical element of his party to veto the Chinese bill. In justification of his course in thus setting aside the decision of the representatives both of the states and the people at large, the President claims, we believe, to act on American principles that have prevailed for one hundred years. For one hundred years, indeed, the American republic has thrown open its doors and given gladness welcome to strangers from every clime and of every race, but if the real cause of this generosity of Americans to foreigners were investigated, it would be found to be principally love of liberty largely intermingled with self-interest. The American is, we readily admit, deeply anxious to see the blessings of liberty enjoyed by men of every race, if not in their own country, at all events in the United States. Then, Brother Jonathan has a keen sense of the advantage to his own republic of the

advent of large bodies of the desirable class of immigrants to be had from Europe. Every one knows that these European immigrants have nobly returned, by their industry and patriotism as citizens of the republic, the debt of gratitude under which America placed them. They have proved good, reliable and faithful citizens in every regard in which citizenship can be considered. They have given their labor and their services to the promotion of the best interests of the Union. Without them does any man believe that the republic could have made the gigantic strides it has within the last hundred but especially the last thirty or forty years? To the Irish, German and Scandinavian immigrants America is under obligations which it can never fully repay. Can the same be said of the Chinese? They have been for twenty years, at least, an important factor in the population of the Pacific States, and what have they done to further the interests of the country? Little or nothing—some claim less than nothing. They work for a pittance and rob by undue competition the white citizen of just compensation for his labor. The latter expends his means in the country that gives him support—the former abandons it with whatever of competence he can acquire. The Chinaman who comes to America never becomes Americanized, so that the nation gains nothing whatever by his sojourn. Many who advocated the abolition of slavery now admit that the presence of the negro is not an unmixed benefit to the country. If Chinamen be allowed to acquire residence in large numbers in the United States there will also, we think, be found in after years many who now advocate their unrestricted admission—to declare their presence a very serious evil. The President could not, we are inclined to believe, have acted in vetoing the Anti-Chinese bill upon his own individual opinion. He must, however, share responsibility with his advisers. He has, as events will prove, alienated forever the feelings, sympathy and support of the Pacific slopes from the administration.

**THE LUMBER SUPPLY.**

One of the most productive sources of wealth in Canada and the North Western States of the adjoining republic has been the oft-styled inexhaustible lumber supply. The value of our forests, as they were, can hardly be said to have been exaggerated by even this hyperbolic term—for here as in the United States, the forest has for years given opulence to many, and diffused plenty and comfort amongst countless numbers of the people. The number of men who find employment in every branch of the lumber trade, the enormous amounts of money disbursed in payment for labor in that trade, and the comparative cheapness and durability of the material it supplies for all building purposes, bear full attestation to this fact. But the frequent repetition of the term inexhaustible, when applied to our forest supply, has, we fear, lead people to believe that the time cannot come when lumber will be scarce, dear, and of very inferior quality, if something be not done to promote tree growing on lands now denuded of forest. In the forests of Michigan, Wisconsin, and Minnesota, there were, it is computed, in 1880, eighty-two billion feet of merchantable pine, but in that year the cut of timber was reckoned at seven billion feet. According to this rate of forest exhaustion, to say not a word of the probable destruction of immense quantities of valuable timber by fire, the whole pine supply of these great timber producing states would soon disappear. We have in Canada a much larger supply of timber than our neighbors. Our timber region covers the whole country north of the St. Lawrence and Ottawa rivers to the Hudson's bay, and again that west of the Ottawa and north of the Georgian bay and Lake Superior to the same land-locked sea. There are also immense forests in the Peace river country and elsewhere in our North West Territories, while the wealth in timber of the Province of British Columbia is simply incalculable. We can, therefore, safely say that

for many years yet the forests of Canada will continue to supply the home demand and also contribute a large quota of building material to foreign markets. The home demand, however, will, especially in the North West and in Ontario, increase so very rapidly, that if we continue to meet the foreign demand, the cost of building material must rise with the rapid annual depletion of our forests through the operations of lumbermen and the destructiveness of fires, which year after year destroy fully as much valuable timber as ever finds its way to market. Already in various portions of the Dominion the price of building material is very high. In Winnipeg and other places in the North West the cost of some lumber has run up to exorbitant figures, which as the foreign demand increases and our own most accessible supply decreases, are not likely to decline. The Canadian people are therefore brought face to face with the important question of the preservation of our present forest wealth from waste and destruction by fire, and the production of a new timber supply on lands now wholly or partially treeless. There is annually a great and inexcusable waste of valuable timber with the regular cut of the year. This is due to a long-continued neglect on the part of careless operatives, who, in some cases, leave as much marketable timber to rot in the timber limits as would meet a very large demand. Of the destruction of fine timber by the ravages of fire, attributable, in so many instances, to culpable neglect, we need not say much. The subject has frequently received attention. It has been discussed through the press and on the floor of Parliament, but nothing practicable in the way of a preventative arrived at. The sole efficacious preventative would be carefulness on the part of settlers and of white and Indian *voyageurs* during the summer months. To the credit of the latter, it must be admitted that they are in general more careful in putting fires than many settlers. There is, however, gross and criminal disregard of the most ordinary rules of prudence amongst both classes in putting fires in the heated terms of Summer and early Autumn, which ought to be dealt with severely where such disregard can be established. But its establishment is a matter of so great difficulty that in our estimation nothing but the education of these people to a higher standard in the perception of right and wrong can ever prove a really effective remedy. As to the production of a new forest growth we are glad to notice that the matter is now being very actively and intelligently discussed. We do sincerely hope that its discussion may lead to good results and secure for us a continuous supply of one of the most essential of our building materials. As to the fuel supply of wood, it is in the vicinity of cities and towns becoming very scarce, but the scarcity is being made up for by the now almost general use of coal in many of these places. We may, on a future occasion, deal with this question. Meantime we leave to our readers' reflections the consideration of the other important places of forest production.

**INCREASE OF CRIME.**

The criminal statistics of Canada for the year 1880 have just been published, and show a very decided increase in the number of criminal offences as compared with other years. The convictions during the year were as follows: Offences against the person, 4,507, offences against property with violence, 176, offences against property without violence, 2,380; malicious offences against property 638, forgery and offences against the currency, 41; other offences 20,467. These figures, giving us only the number of convictions, do not, of themselves, convey an exact idea of the growth of crime. It is safe to say that fully 35 per cent. of crime actually committed escapes detection and conviction. But imperfect as they may be, the figures in the official blue book show that crime is decidedly on the increase in Canada, and what is more lamentable still, there is a very marked increase of crime amongst

persons of a certain educational standing. This is a fact calling for very grave reflection. If the public school system in Ontario and elsewhere be what its advocates have always claimed it to be, there should be a rapid decrease in crime, especially amongst the very class in which crime now seems to take deeper root. We are quite satisfied to have the secular and religious systems of education judged by such statistics as those now before us. In the United States some of the most profound thinkers have, in the light of such figures, already pronounced judgment upon the godless school system.

**HOME RULE.**

The question of Home Rule is taking a very marked hold of the public mind in Great Britain. In a recent issue of Truth, Mr. Labouchere's organ, the following very pertinent observations on the subject attracted widespread attention: "Home Rule has taken its place in the area of practical politics because Englishmen are beginning to see that they will eventually have to accept it. There is no more reason why we English should claim the right to make land laws for Ireland than for Canada or New Zealand. I venture to predict that in twenty years it will be thought monstrous that we should ever have denied the Irish so self-evident a right." This pronounced declaration of opinion from a representative Englishman is followed by a resolution of the Burgh Convention at Edinburgh in favor of a Scottish Parliament, elected triennially, for legislation on all matters of local concern, subject to the approval of the Imperial Parliament and the veto of the crown. For many years Englishmen refused to even entertain the idea of Home Rule. But few English or Scotch members of Parliament could give the matter even casual attention—looking upon it as altogether removed from the range of practical politics. When Mr. Butt moved for a committee of enquiry in reference to the matter, in 1874, but few Englishmen dared give him support in Parliament. Now the English public mind is awaking to the fact that the very existence of the empire, as at present constituted, demands the concession of self-government to a people long misgoverned, through the predominance of alien prejudice and passion.

**EASTER IN LONDON.**

The earnestness of our people in the practice of religion found expression in the vast congregations which on Easter Sunday filled St. Peter's Cathedral at every mass. His Lordship the Bishop celebrated the seven o'clock mass, and administered Holy Communion to more than three hundred persons. After the last Gospel the Bishop spoke of the mystery commemorated by the Church on that day. He related the incident connected with this marvelous manifestation of Divine power, and showed that the resurrection was the crowning triumph of the Redeemer's life, and the overthrow of death and sin. He urged upon his hearers to consider that as Christ can never again be enclosed in the tomb whither the wickedness of man consigned him, they should not, now that they had risen from sin, ever again permit their souls to suffer death through mortal sin. He pointed out briefly but effectively the means to be taken to preserve their risen life, and exhorted all present to put these means in practice from that time forward. At 8:30 Rev. Father Tiernan was the celebrant. At 10:30 High Mass, *coram populo*, was celebrated by Rt. Rev. Mr. Bruyere, V.G., assisted by Father Tiernan as Deacon and Father Coffey as Sub-deacon. His Lordship was assisted at the throne by Rev. Father O'Mahony, who also delivered a powerful and eloquent discourse on the resurrection. At Vespers, held at 3:30 p.m., and attended by a large congregation, Rev. Father Coffey officiated. At St. Mary's Church, Rev. Father Corvyn conducted all the services. At both Masses in that Church the attendance was exceedingly large and the number of communicants greater than ever before. It may be here mentioned that during Holy Week fully one thousand persons approached the Holy Table in London. The Easter offering from the Catholics of the city to the clergy reached the handsome figure of \$1200.

Preserve your good name at all risks for it is your greatest possession; and when it is lost you have nothing left worth caring for.

It is well enough to wish for success, but it is much better to contribute to its attainment. Hand and heart should work together.

Consider the length of time it takes for a man to arrive at maturity, and from this judge of the necessary grandeur of his work and destiny.

How can we expect forgiveness of our transgressions when we are unwilling to accord it to others? Do unto others as you would be done by.