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THOS. COFFEY,
Publisher and Proprietor.
LETTER FROM HIS LORDSHIP BISHOP WALSH.

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 tone and 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.

Yours very sincerely,
JOHN WALSH,
Bishop of London.

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

Catholic Record.

LONDON, FRIDAY, APRIL 30, 1880.

THE TRAINING OF CHILDREN.

Mr. Richey's Bill, now before the House of Commons, to punish and to prevent wrongs to children, calls up a social question of very great importance at this moment. The peculiar state of society in America renders it a question of very great interest, and its discussion cannot but result in good effects. Under the influence of the aristocratic systems prevailing in Europe—systems which, in social life, govern every household from that of the humblest peasant to the palace of the prince—the training of children is based upon the fixed distinctions prevailing in the society ruled by these systems. These distinctions pre-suppose respect to age and position. As a natural consequence, children in older countries are from their earliest infancy impressed with the duty of showing all deference to their seniors and superiors. That this deference might be duly preserved from every danger of diminution or loss children are, till they have reached what we faster people of the New World would call the age of manhood or womanhood, kept out of the society of those whose rank and age demand their respect. And even when they have attained this age—when they have passed the threshold of that barrier separating youth from association with those by whose example and influence it must be guided, the restraint imposed by the respect so long inculcated towards superiors is not removed. We cannot, indeed, justly term it a restraint in the ordinary acceptance of the term, but restraint it is in so much as it serves as a rule and guide of conduct in the intercourse between the youthful ones and those to whom they have been taught to obey and respect.

In such a state of society it is not surprising that the lines "Education forms the common mind, just as the twig is bent, the tree's inclined," should have passed into an aphorism. The training of children in the old world begins with their very infancy, and here, too, commences the contrast with their training under our very loose, and, we may be pardoned for saying, baseless social system. Our children are permitted to grow into manhood and womanhood respecting no one but themselves. Their "rights" are the only consideration they can, according to the estimate of over-fond parents, have for a safe guide. The more self-assertion a child displays, the more credit he receives for talent and good parts. His indiscretions and his rudenesses are stimulated by a mock severity. He knows and accepts no rule but that which his own selfishness suggests and imposes. When he is sent to school, whatever of truly sound training he may there receive is soon contradicted, and its effects obliterated, by the mistaken kindness of indulgent parents. But, besides indulgent parents, we have a class as extreme in the opposite direction. They maintain some such system of parental authority as prevails in the hut of the savage. Tyranny, not to say cruelty, makes the very name of parent odious to the children who seek the earliest

opportunity of freeing themselves from a control which, besides unfitting them for social intercourse, is apt to drive them into licentiousness and folly.

It were, however, unjust to deny that there are in America many prudent and cautious parents whose sole attention is religiously given to the proper training of their children. Recognizing that such a training cannot be given apart from religious teaching—they seek, with the first dawnings of mental activity on the part of their children, to impress on them the knowledge of their duties to God, to their parents and themselves. This is the training which, when continued through boyhood and adolescence, will give us men in the rising generation—men like Tele-machus of old: "Full shines the father in the filial frame, Recorded eminent in deathless fame." We can see very little if any practical good to be derived from the passage of Mr. Richey's Bill. Its acceptance by Parliament would bespeak for the members of our Legislature a kindly and humane spirit, but could not, in our opinion, ensure the removal of evils it professes to deal with.

Mr. Richey will, at all events, have one merit, that of bringing under discussion a matter in every respect demanding serious consideration.

THE GOOD TIMES COMING.

We have had so long a reign of hard times that people had despaired of ever again seeing the return of prosperity. The depression has indeed been severe. It has made itself felt in all parts of the Dominion, and in every rank of our society. It has paralyzed business, arrested industry, and superinduced emigration. It has even been the indirect cause of a sad, but very marked, increase in crime. The farmer, the mechanic, and the merchant have felt the depression more sorely than any other classes, but the professional and landed classes were not exempt from many of its trials. Year after year it was hoped that the good times would return. But the effects of a quarter of a century of prodigality and extravagance on the part of all classes of society could not be so easily or so speedily removed. People had learned to live beyond their means, and this pernicious practice could not be unlearned but by the instrumentality of hard times. The generation that we live in succeeded almost without toil to the means acquired by the labors of the past generation. The good nature of our fathers gave rise to an almost universal desire on the part of young men to seek easy modes of living in preference to rural pursuits. Thus our towns and villages are "speckled" with lawyers without clients, and physicians without patients. The class of young gentlemen seeking employment as book-keepers, clerks, and the like, has been filled to repletion over and over again, till the wages granted by employers have fallen off to a low figure. Girls, reared in tawdry finery at home, by the mistaken kindness of hard-working parents, have, under the pressure of the bad times, crowded into our towns and cities to exhibit their uselessness in a vain effort to rid themselves of idleness. Tramps have multiplied till they are past counting—and everything at the present moment proves the country to have suffered and to be still suffering severely from bad times. But the good times are coming. We can discern improvement in America and in Britain. Last year this country, bad as it was, offered a little brighter prospect than the year before. The year just set in is certainly the most promising since 1873.

We have good reason to think that the present indications will not fail us. There is any amount of money in the country which will be invested in public industries when confidence is restored.

Labor will be this year amply compensated, and the cost of living being reduced, our working classes will enter on a career of contentment, unfortunately new to them for some years. If it have banished prodigality and crushed extravagance, the depression has done much to merit the blessings of coming generations, enjoying good times, based on frugality, sobriety and thrift.

THE DISTRESS IN IRELAND.

The excitement attending the elections withdrew public attention, for the time being, from the distress prevailing in three out of the four Irish provinces. The various sums forwarded, especially from America and Australia, have been applied to the best purposes. But we greatly fear that unless the British Government itself devise and carry out an effective and generous system of relief, nothing can save Ireland from the horrors of a famine during the coming summer. We have reason to hope that, with the advent to power of a new administration—an administration composed of Liberal members and pledged to Liberal measures—the matter of Irish distress will receive due attention. So long as the party devoted to "peace with honor" and British "ascendancy" in foreign affairs held office, we could not expect that attention would be given to Ireland. British interests in Cyprus and Asia Minor, in Afghanistan and Zululand, were too precious to be lost sight of in attempts to succor a whole people under the blight of famine, and that people forming part of the Imperial realm itself. Their recent expression of opinion at the polls proves, however, that the British people require, first, legislation to secure prosperity and advancement in matters domestic; and then, if occasion arise, assertion of British power abroad.

The incoming administration will require, if it do its whole duty to Ireland, not only to take effective measures to alleviate present suffering, but adopt a just and adequate scheme for the creation of a peasant proprietary in Ireland, without which that unfortunate land must continue to seek periodical assistance abroad. The present distress cannot be reasonably expected to abate before August. We have three full months to intervene before that time. During these three months thousands of people will be, unless distress be warded off in some such way as we speak of, at the very mercy of starvation. The new administration may, by a comprehensive system of relief for the present very pressing necessities of the Irish people, do justice to its professions and enlist the support of every friend of humanity all over the world.

MR. THOS. BRYAN, WHO HAS BEEN FORTY YEARS IN BUFFALO.

The St. George's Society held their annual dinner in this city last Friday evening. This organization is composed of some of our best citizens, jolly good fellows in every sense, most of whom would not willingly say unkind things of their neighbors and fellow-citizens. The majority of the speakers on the occasion expressed their feelings in a proper spirit, glorifying their country to a pardonable degree, and gave full credit to the other two nationalities which go to make up the United Kingdom. We are sorry they invited Mr. Thos. Bryan, of Buffalo, to their dinner. His speech did much to take away the pleasant memories which such an evening should leave behind. We are sure, if it were known what manner of man was Mr. Thos. Bryan, of Buffalo, he would not have been given an opportunity to insult a number of gentlemen who were invited to partake of the hospitalities of the sons of St. George. Mr. Thos. Bryan, of Buffalo, is a Yankeeified Englishman, endowed with a superabundance of natural and acquired spread-eagleism. Mr. Thos. Bryan, of Buffalo, seems to be possessed of two grand ideas, namely: that "Britain's flag braved a thousand years the battle and the breeze," and he wants to see Gen. Grant elected for a third term. We have no objection to all this, Mr. Thos. Bryan, of Buffalo, but you might as well think over in your mind the advisability of not throwing insults at Irishmen. You would not dare do so in Buffalo, and you betrayed anything but a chivalrous nature by taking advantage of the festive gathering to which you were unwittingly invited, to do so here. We feel certain our English fellow-citizens will not again allow themselves to be insulted by the utterances of the inflated Mr. Thos. Bryan, of

Buffalo. We desire to see nothing but good-fellowship and unity exist among all classes of people in London, and these perambulating fire-brands should be left severely alone. We scarcely deem it worth while to take any notice of the few invincibly ignorant individuals who considered it their duty to cheer lustily whenever Mr. Thos. Bryan evolved something very loud and very empty while going through his magnificent exhibition of calisthenics. We might be permitted simply to say to them that it is considered very bad taste to invite a friend to one's house for the purpose of insulting him.

EDITORIAL NOTES.

REV. FATHER O'MAHONY, of this city, lectures in Strathroy on Sunday evening, May 9th, on "Popular objections to Catholicity."

ONE of the sensations of the past week has been the shooting of Charles de Young, in San Francisco, by J. M. Kalkock, a Baptist preacher. There has been a bad feeling between the two families for a long time. Young died a few minutes after the shooting took place, and Kalkock was conveyed to prison.

TWENTY-SEVEN law suits are to be brought against the French Government by the Jesuits, in the name of the twenty-seven establishments which they possess in France; and each of the directors of the educational houses kept by the Jesuits will address a protest to the Superior Council of Public Instruction.

CARDINAL GUIBERT, Archbishop of Paris, in his protest against the decrees repressing unauthorized religious congregations, says the decrees at present are only a menace, but should they be executed, it is feared they will lead to painful conflicts between law and conscience, and France may enter upon a period of internal troubles of which no man can foresee the end.

"So long as the presumed leaders follow in the path that accords with the feelings of the people, all well and good; but when a 'dictator' (Mr. Parnell) assumes to be such in fact he is taught that he must abide by the will of the people."—Advertiser.

It looks as though Mr. Parnell had the will of the people to a very considerable extent, as we find that his candidates in Ennisworthy were elected by a majority of two thousand. Therefore, "all well and good."

We cannot but perceive a slight touch of inconsistency in our neighbor the Advertiser. One day we find it basking in all the glory of the downfall of Beaconfield, while the following numbers of the paper contain what we deem unfair and unkindly criticisms of Mr. Parnell, a gentleman who has done his full share to bring about the result from which our friend derives so much gratification.

The French Radicals seem determined to take rope enough to hang themselves. One of them named Bert has now brought in a proposal that three years' military service be required from all priests hereafter ordained. It was referred to a select committee. Our friends of the secular press have not a word to say on the matter. They are only priests, you know. Were the Protestant ministers in certain countries to be treated in this fashion, what a magnificent display of thunder and lightning would be witnessed in their behalf.

THE CITY of Hull is in ruins—at least fully one-half of it. A devastating fire broke out in a house occupied by B. Sabourin, on Bridge street east, on the 21st, and owing to a high wind spread rapidly, both in northerly and easterly directions. Despite every means available the flames could not be checked in their march. Building after building was destroyed. The houses were, with few exceptions, light wooden ones, and furnished the best of material for the conflagration. It is estimated that between 700 and 800 houses are destroyed, and over four thousand people homeless. Several lives are known to be lost, whilst reports are current that at least a dozen have perished.

There seems to be some difference of opinion among the Home Rulers in regard to the time at which a formal meeting of the party should be held. A strenuous effort is made by the cable man to magnify this into a "split," a "fend," and such like, and the idea is caught up and enlarged upon by unfriendly spirits on this side of the water. Keep quiet, gentlemen; there is no break up of the Home Rule party. Nothing has

occurred only a simple difference of opinion as to some slight matters of detail. We know a grand smash is fondly looked forward to, but there is no appearance of such an event as much as they were formerly accustomed to do, and you will not find it in these days a very easy task to drive the wedge of discord among them. You will hear from the Home Rulers ere many more months pass by—and we much mistake if you will not be forced to admit that they are a very compact body, who know what they want and who know how to keep well together until they get it.

A TERRIBLE accident occurred in New York on the 21st. A fair was being held in the Madison Square Garden in aid of the Haahnemann Institute, at which 800 people were present at the time of the accident. In the front part of the garden, a space more than 50 feet wide had been partitioned off and made into two stories, the lower being used for offices, reception hall and restaurant, and the upper story for a dancing hall and art gallery. Suddenly it was noticed that the floor of the art gallery was cracking. The front wall fell out into the street, and a large part of the roof immediately caved in upon the frightened dancers, burying many out of sight. Screams and groans were heard on every side, and a panic among those not injured followed. A moment after the accident the floor of the dancing room settled, and there was a general stampede on the landing and down the staircase to the main part of the Garden. The dead comprise four women and two or three men, names unknown. It is believed that all the wounded have been removed, and it is feared that some lifeless bodies lie beneath the debris.

La Liberté, a Roman journal, under Jewish direction, makes the following complaint, in an article entitled, "The Catholic Schools." "The Pope continues with great perseverance the work of helping the new schools. His Holiness considers this duty one of the most important, and consecrates to it all the force of his zeal and his noble intellect. During the past year, thanks to the care of the Pope, twenty-nine schools have been founded. We must add that there has been a diminution in the number of young men entered in the municipal schools. This fact is serious and merits grave consideration. If the fathers of families prefer the clerical schools to ours, it must be for some important motive which it would be absurd to deny or hide. It is necessary to discover if our schools do not lack something. It would be well to know whether the religious instruction which parents deem necessary is given in a way that satisfies them. We make these observations because the question which they touch is of great interest. It would be childish to grow angry or to complain of the course of the Pope. He does his duty in the matter. It is necessary for us to look at the educational problem in a new and searching light, in order that we may not see the number of our pupils diminishing every year."

THE CATHOLIC PRESS.

THE English society for the propagation of Protestantism in Ireland has been nearly as successful as that of other Protestant society for the conversion of the Jews. Statistics lately published show that during the year 1878, this devoted band of zealots has expended, in its efforts to pluck Irish hundreds from the burning, over one hundred thousand dollars and supported one hundred and forty missionaries, with the magnificent result of converting sixteen individuals and one family, number of members unknown. This society, patronized by numerous eminent English prelates and peers, has, to attain this result, distributed almost a million of Bibles and tracts.—Brooklyn Review.

THE laws which the great Creator has engraven, not only upon the marble of Sinai, but also on the heart of man, enjoin upon us with emphatic force, "Remember the Sabbath day to keep it holy. Wherefore Jehovah blessed and hallowed it." Though ages roll away, and human power is changed and transferred from hand to hand, from ruler to ruler, the laws of God remain eternal and unchanged, eternal as the principal from which they emanated. They are sublime truths which nobody dare question, yet which few honor, reverence, and obey. The Sabbath, instead of being honored as a day of rest and prayer, is too often desecrated by drunken orgies and abuses of all kinds. We do not believe in that strict, Puritanical observance which would prohibit us the enjoyment of rational and innocent amusement. The good Lord has not made us to be miserable and

unhappy, but to enjoy his gifts and blessings in a thankful and generous spirit. The mind and body require recreation and relaxation. These, when not excessively indulged in, are not displeasing to Almighty God.—N. Y. Tablet.

THERE is one Catholic country in which divorce is a thing known only in name, and yet where even the illegitimacy which affects not to seek shelter behind the laws is very much less than in the adjoining country, where divorcees are frequently obtained. In Ireland the courts are most rarely troubled with such applications, and yet illicit relations on the part of married persons are fewer than in any country of Europe. Does not this fact evidently disprove the claim that absolute indissolubility is unfavorable to morality? While the Catholic Church holds its view on the one hand the indissolubility of marriage, and on the other the precept of conjugal chastity, and while even in one country she has established a higher rate of morality under those rigid conditions, it is evident her wisdom in this trying matter has been attested by the facts.—Catholic Herald.

KING HARMAN, a British army colonel, the New York Herald's particular pet—the chief of its Relief Fund Committee—its chosen champion against Mr. Parnell—this King Harman whose lengthy diatribe the Herald had cabled out to "run down" Parnell, this doughty Tory landlord who has been "poohing" the Land League, has met his overthrow at the hands of the Land League. Mr. Parnell no sooner returned to Ireland than he sent down a trusty friend, Thomas Sexton, to stand against King Harman in county Sligo. Sexton was elected, and King Harman ignominiously defeated. It is thus that Parnell "settles accounts" with the un- Irish Irishmen who sent defamation out after him when he started on his mission of mercy to America. One by one each of these men are getting their deserts; one by one they are being denounced, rebuked, and hurled into obscurity by the Irish nation. Parnell's enemies are, in good sooth, Ireland's enemies.—N. Y. Union.

PRESIDENT McCOSH, of Princeton, is making an effort to keep down the prevailing materialism of the day by "teaching the various branches of philosophy." President McCosh will find it hard work, for the whole tendency of what is called modern philosophy tends towards materialism, and those students who are stimulated to original "reading and research" will hardly find the philosophy which follows the current of Presbyterianism hold against the tendency of the day. President McCosh has reason to be alarmed at the materialistic atmosphere which surrounds us everywhere; but, has religion failed at Princeton, that he must fall back on what he calls "philosophy?" Catholicism consider that religion is the great antidote to materialism, but at Princeton, Presbyterianism must have failed, as the sects have failed at Yale, since "philosophy" and "sociology" are crying needs in each educational establishment. It is nearly time that thoughtful Protestants came to the inevitable conclusion that the Catholic Church is the only enemy to materialism. Everything else leads to it. The greatest intellects outside the Church are materialists. Some of them do not dare to acknowledge it; they clothe their theory in fine words, but the fact remains. The highest education, art, literature, science does not save them, President McCosh's philosophy cannot save them; but the Christian philosophy of Saint Thomas can. In spite of the avowed indifference to Catholic utterances, Pope Leo's Encyclical on the study of Saint Thomas struck home; and the sudden shock that it gave the world, has awakened many apathetic consciences. Men who think are startled by the abyss to which the Reformation has led them. And they ask, where is the remedy? It is well to be charitable; but it seems incredible that any man who has thought, read, and observed, can, in view of the events of to-day, fail to see that the only hope for the world—the only power that can save it from reversion into Paganism is the Catholic Church.—Brooklyn Review.

In one of his letters from Ireland, Mr. James Redpath dwells on the "significant fact" that the people are a good deal more practical than they generally get credit for. "They favorably leaders, he says, 'rarely indulge in what we call spread-eagle oratory, but they quote John Stuart Mill and Adam Smith, and talk of the teachings of political economy.' He heard Davitt, Fergusson, Brennan, and others, 'and if I had shut my eyes,' he continues, 'I should have thought I was in New England, there was so little Blarney in their talk, so little effort to arouse the emotions, so