

A LONDON LETTER.

PIGOTISM AND DYNAMITE.

Two Catholic Lord Mayors—An Unprecedented Incident—The Lord Lieutenant and his Flunkys.

The malignant fairy who seems to have the privilege of spoiling Ireland's plan at critical moments, has been at work again; this time with a dynamite bomb on a Christmas Eve, blowing an unfortunate detective into pieces, and nearly sending a barrackful of others to share his fate. All the desperate men of the world are not confined to Paris. Of course the enemies of Ireland have seized upon this incident as if it were a godsend from the sky.

The Times, like the Jabberwock in Lewis Carroll's tale, fairly glories in its joy, and the good old days of Pigotism would seem to have returned for it again. The press, big and little throughout the land, are in such jubilation that one would think that Home Rule was already wrecked and Lord Salisbury back in Downing Street. It is singular that it does not occur to them that all this indecent exploitation furnishes a striking support to the theory that the outrage was the work of a Tory conspiracy. They are certainly the only people who derive any profit by it. As Colonel Johnson, of the Primrose League of Kinross, to gathering of that body last week: "Out of evil cometh good"; he could not help thinking that, greatly as they regretted the perpetration of the crime, it would have an injurious and weakening effect upon the cause they are fighting against."

For my own part, however, I am inclined to think that on the whole the occurrence will not do so much damage as might be supposed. The efforts of the enemy will not succeed in smirching Irish Nationalists of any section with this outrage. The time for that is gone by. One of the good results of the Pigot Commission was to expose the utter and baseless dishonesty of the attempts to prove a connection between Nationalism, or what used to be called Parnellism, and crime. Pigot's too ingenious pen pricked that bubble once for all, and it will be impossible ever again to reinstate it. Moreover, it is highly probable that the crime may be proved to have no political character at all, not even an Orange one. The police themselves incline to this view. Criminal lunatics are possible in other countries besides that which produced Jack the Ripper. It is quite possible that there is a lunatic, animated by a dynamiting mania, at large in Dublin; for this is not the first explosion of the kind that has taken place within the year. Just this twelve months ago an explosion, similarly purposeless and inexplicable, took place in the Castle yard. That was during Mr. Balfour's rule, as the one on Christmas Eve was under Mr. Morley's. Whatever way the matter turns out, however, unfortunate though it is in any point of view, I do not think the enemies of Home Rule will reap quite so much profit out of it as they imagine.

In contrast to this sinister affair is the very interesting incident which is taking place in connection with the civic life of Dublin this week. This week the Lord Mayor of London pays a visit in state to his brother of Dublin, bringing over all his gorgeous equipages and retinue to astonish the eyes of the gamins of O'Connell street. As the present Lord Mayor of London, Alderman Knill, about whom I have written before, is a Catholic, and as the outgoing Lord Mayor of Dublin, the Parnellite Alderman Meade, whose duty it will be to receive him, is also a Catholic, there will be witnessed a spectacle absolutely unprecedented in the history of these countries. Both Lord Mayors will proceed in state to Marlborough Street Cathedral, where High Mass, at which Archbishop Walsh will preside, will be celebrated in thanksgiving for the blessings of the past year. Lord Mayor Knill will be drawn from the Mansion House in his own state carriage with four horses, and will be attended by the city marshal and mace and sword bearers of London; so you can imagine the excitement in the narrow causeways around Marlborough street. Lord Mayor Knill, by the way, has been winning golden opinions since he came to the civic chair, by his charity, liberality and dignity; and it seems now quite clear that the Catholic Lord Mayor will prove one of the most popular

chief magistrates London has had for many years. The outgoing Lord Mayor of Dublin, Alderman Meade, has likewise won remarkable popularity. A very wealthy and very able man, he succeeded during his two terms of office in restoring to the Mansion House much of its old prestige. During his regime it was certainly the most brilliant social centre in Dublin, and quite outshone the Castle in the gaiety, sparkle and "go" of its entertainments. Mr. Meade's successor in the Lord Mayoralty is Mr. Shants, a Protestant, though like his predecessor, a Parnellite Nationalist.

Talking of the Castle; Lord Houghton, who both socially and politically is maintaining his success is, nevertheless, finding some thorns among the roses. The officers of his household have set themselves to making all the trouble they can for him. These are a set of officials whom successive Lord Lieutenants take over from each other as they take over the Castle furniture. Needless to say they are Tories and Unionists of the bitterest type, and they see with horror the approach of Home Rule, and the consequent abolition of the Castle regime, from which they derive their being. Lord Houghton has shown but little disposition to stand any of their nonsense, and they are said to have sworn a solemn oath to drive him out of the Vicerealty, "or else know for what." I am aware that after the general election, when it first became clear that a Home Rule Lord Lieutenant was coming to the Castle, these personages resolved to strike in a body; but more prudent counsels prevailed. As Lord Houghton up to this has shown no signs of either going or allowing himself to be bossed by them, they were reviving the idea of striking again. The Master of the House, Col. Forster to resign, "as he cannot perform his duties under the conditions insisted on by Lord Houghton." The amusing thing about this is the assumption of these personages that if they resigned, the whole Viceregal fabric would crumble to pieces. They are a set of mere flunkys, and if they left their places to-morrow, from the very same class as themselves there would be hosts applying for the vacant situations. Not that it would make any difference to Lord Houghton whether there were or not. Like other sorts of domestic servants, of course they have it in their power to make a household uncomfortable while they are at their misbehavior. But like other domestic servants who give impudence, the proper way for their master to deal with them is to take them at their word and "fire them out." If Lord Houghton does this (as he is not at all unlikely to do), he will have a much easier time all round. This little "palace intrigue" is interesting as showing the lengths to which the doomed ascendancy in Ireland is prepared in its last hours to carry its petty and impotent spite.—T. P. G. in Boston Pilot.

CORRESPONDENCE.

MR. EDITOR.—I observe that the city victualers have held a meeting composed of the big and small fry of the Publican fraternity, i.e., swell hotels and humble corner taverns, and have sent to Quebec, a deputation with a long list of detailed instructions to oppose all that the clergy and laity of all denominations have been adopting to improve the religious, moral, and social condition of the unfortunate beings who find in our city bar-rooms, high and low, an encouragement to their vicious propensities.

The long list of instructions might be summarized in the following words, or to that effect, viz.: these good victuallers must not be interfered with in any way, ought to be permitted to sell liquor in any shape and form, adulterated or not, to anybody, at any time, in any place—get a license in the easiest way possible, and at the lowest rate. As to the question of morality, social improvement of the working classes, health of individuals, decrease of criminality, etc., what do they care for these matters; the naked fact is, they want to make money—honestly, I suppose, if they can, but money they must have *cost que cost*, of course all that under-current words such as—business, free trade, progress, etc.

Now then, as the bar-room is the natural anti-chamber of the Lupanar, would it be a matter of great surprise if the ladies of the *demi-monde* followed the example of their patrons and purveyors, and formed themselves into a self-mutual

Protective Association against the encroachments of the civil power and laws, hold meetings, send delegates to parliament, with also a long list of instructions, such as: a British subjects home is his castle—free to visitors, without limit to number, free access to victuals, cigars, etc., said ladies entitled by the British Constitution to free personal liberty, etc., without the interference of the civil authorities. In conclusion, the business of both is bad and objectionable, and all measures adopted to thwart their every effort should be strongly supported by moral and religious men of all creeds, parties and nationalities, regardless of whatever retaliation these people may adopt against their opponents.

Although I am not a Prohibitionist, I most firmly hold that all legitimate means should be adopted to encourage in every shape and form the cause of temperance, and all that can be done to stamp out the odious rise of intemperance, for the bar-room and the Lupanar are the deadly enemies of temperance, purity and honor.

J. A. J.

THE CUSTODY OF CATHOLIC CHILDREN

BY W. C. MAUDE, M.A.

(Published by the Catholic Truth Society.)

The Law as to the Custody of Children, especially in its bearing upon their religious education, is of great importance to Catholics at the present time.

The subject has been more fully entered into in a shilling book by Mr. Dudley Leathley and myself, published by the Catholic Truth Society, called "Outlines of the Law as to the Custody of Children," and to its pages I must refer those who wish for fuller information. Chapters will there be found dealing with the rights of parents regarding their illegitimate children, the prevention of cruelty to children, the appointment of guardians, and other matters of a kindred nature.

CHILDREN OF MIXED MARRIAGES.

1. If the father be the Catholic, the position of the children is far more satisfactory, from a legal point of view, than it would be if the mother were the Catholic.

The father's position is very strong, and the Law will not allow his right to be interfered with, except where the interest of the child clearly demands it.

No promise which the father may have made, either before or after marriage, as to the religious education of his children, has any binding effect. So long as he takes proper steps during his life time to have his children brought up in his own religion and appoints a Catholic guardian to carry on the good work after his death, neither the mother nor any of the relatives will be allowed to interfere in the matter.

2. If the mother be the Catholic the position is much more difficult, and it is important for her to know exactly what her rights are.

She can apply to the Court about the custody and control of the child; and the Judge in making his order will consider the interest of the child and the conduct and wishes of both parents; but he will be very loath to interfere with the father's right, and a strong case will have to be made out against the father before anything can be done towards removing the child from him. Even if it be removed from his custody on account of his immorality or irreligious opinions, still, in most cases, his directions as to the education will be followed, unless clearly prejudicial to the child; for the Court will not interfere with the father merely because it does not approve of his method of bringing up the child.

The mother has power provisionally to appoint a guardian to act with the father on her death, but the Court is not bound to adopt any such appointment, and certainly will not confirm it (and such confirmation is necessary to its validity) unless the father is unfit to have the sole custody.

If the mother survive the father, she becomes, on his death, the legal guardian, either alone, or jointly with any persons appointed by the father; but, as the law at present stands, her position is no stronger than that of any other guardian, and the law will, as a rule, compel the guardian to follow the wishes, expressed or implied, of the father in the religious education of the children. Still, in cases where the father has during his lifetime practically abandoned his rights as to the education of his child, and has omitted to appoint guardians, the mother is often able to bring up her child in her own religion. An agreement by a Protestant father that his children shall be reared as Catholics is evidence of an abandonment of these rights, though not by itself conclusive, for in each instance the whole circumstances of the particular case will be taken into consideration. If, on the whole evidence, such an abandonment is proved, the Court will look only to what it considers to be the interest of the child.

The Court does not show any preference for one form of Christianity over another, but it will give great weight to the religion or wishes of the father. When, however, the child has received deep impressions through having been educated for some time in a form of religion

other than that of the father, the Court will generally order the same religious teaching to be continued lest all belief should be unsettled.

The mother has power to appoint guardians to act after her death and the death of the father; and when guardians are appointed by both parents they act jointly.

CHILDREN IN PROTESTANT HOMES.

No agreement, however solemn, signed by a parent on the admission of a child into one of these Homes, giving the Manager the custody and control of the child, is binding; and any such authority should be immediately revoked, and the return of the child demanded.

The Manager has no legal right to retain the child, either as security for the repayment of sums expended for its past maintenance, or on any other ground, after a demand for the restoration of the child has been made by the parent. If such demand is not complied with, the parent should at once send particulars to the Secretaries of the Catholic Truth Society, 18 West Square, London, S.E., who will communicate with those who will take the proper preliminary steps towards compelling the Manager to produce the infant.

If the parent demanding the release of the child from the Protestant Home feels that his or her character and antecedents will not bear investigation, the demand should be that the child may be handed over, not to the parent, but to some Catholic of undoubted respectability, or to the Manager of some Catholic Institution. For, although the character of the parent may be such as to preclude the Court from giving him or her the custody of the infant, yet, in many cases, the Judge will allow such parent to direct the education of the child.

The Advertising

Of Hood's Sarsaparilla is always within the bounds of reason because it is true; it always appeals to the sober, common sense of thinking people because it is true; and it is always fully substantiated by endorsements which in the financial world would be accepted without a moment's hesitation.

For a general family cathartic we confidently recommend Hood's Pills.

Some Letters of Native Christians.

(From Illustrated Catholic Missions.)

It is pleasing to cull a few edifying specimens of letters from native Christians, young and old, to their spiritual fathers. The first is one directed to our Holy Father himself. Its history is as follows: Mgr. Virjus, coadjutor of the Vicar Apostolic of New Guinea, lately arrived in Rome with several missionaries. He presented the Pope with a great relief map of the New Guinea mission, the work of the missionaries themselves, who since April, 1881, have converted several tribes and the whole island of Roro to the True Faith. The people of Roro sent also the following touching letter in their native tongue to the Holy Father:

To Leo XIII., Pope and Great Chief:

O, Leo, thou art our father who hast sent all these missionaries to come and enlighten us. They have come to sanctify our souls. They signed this land with thy name and said: "This shall be called Port Leo." Now behold us, children of Jesus; and our daily prayer is this: "O, Jesus, give length of days to the great Leo." Now we send thee our war clubs and battle axes, to signify that to-morrow and the day after to-morrow and for the future we will fight no more. We send thee our crowns, to signify that thou art our great chief. We send thee our flag of peace. We offer to thee the figure of our land (i.e., the map mentioned above) to signify that we are thy sons. We send thee this writing in our own language in order that thou mayst understand us. O Leo, Pope and Great Chief, mayst thou be well throughout thy days.

For thy sons of Roro; Bera, Rama, O'Bara.

FOR COLDS AND SORE THROAT.

SIRS.—We use Hayard's Yellow Oil in our family for colds and sore throat and it is excellent. My sister had asthma since childhood, but on trying Yellow Oil for it she soon was cured. MISS LIZZIE CHAPPELL, Baldwin, Ont.

Cardinal Foulon Dead.

A despatch from Paris announces the death of Cardinal Joseph Alfred Foulon, Archbishop of Lyons.

Cardinal Joseph Alfred Foulon was born in Paris April 21, 1823. He was educated at the Petit Seminaire of St. Nicholas du Chardonnet under the famous Bishop Dupanloup. Here he taught for some time, acquiring a taste for theatrical representations and the humanities. He had a theatre set up in the seminary, in which Greek and Latin plays were acted by the students. Later he decided to enter the Church and became a priest.

In 1867 he was appointed bishop of Nancy and Toul, taking the place of Mgr. Lavignerie, the great abolitionist. Mgr. Foulon was later promoted to Besancon and afterwards to the Archiepiscopal See of Lyons. He was created a Cardinal May 21, 1889. He prided himself on being a Hellenist and was at one time ambitious of entering the academy. He was the author of a number of books which he put forward as his baggage litteraire when visiting academicians to solicit their votes. He leaned towards liberalism in politics and during the Boulangist uprising, when nearly all the other leaders of the Church in France declared against the republic, kept himself aloof from the controversy. Cardinal Foulon was a Knight of the Legion of Honor. His death reduces the number of Cardinals to sixty-three, of whom nine are French.

NOW IS THE TIME.

In this the season of coughs, colds, asthma, bronchitis and other throat and lung complaints, it is well to be provided with a bottle of Dr. Wood's Norway Pine-Syrup, which effectually cures all such diseases, and that very promptly and pleasantly. Price 25 and 50c. Sold by all druggists.