

THE MOTHER-IN-LAW.

BY HUNNY DORY.

So much has been said of the famous old dame, that I question there's a flaw, Other character left for me to define, If I wished to the mother-in-law.

As I've never been there I cannot say much, In regard to the crack of her jaw, For as yet, I am free from the cold, clammy clutch— From the grip of a mother-in-law.

Some say that her voice makes the daughter reel, While the husband will "hem" and will "haw"; And he isn't supposed to make much of a noise While she's near him—his mother-in-law.

Some say that she stands on the stairs half the night, With a calling-pin clutched in her paw, A-yin in wait for him coming home "t'night," To smash him—the mother-in-law.

Some say that she is always in meddlesome mood, That of her every man stands in awe; That they'd rather encounter a snake in the wood, Than a look from their mother-in-law.

Some say that she never looks tidy or neat, That her costume is never common or neat; Some call her a beat and a slouchy old cheat, And malign her old mother-in-law.

Some call her "the dragon," "schoolmarm" and "old fraud," Who equals around like an old hawk; And it's scarce one in twenty an act will ap, That's performed by a mother-in-law.

That when any domestic event does take place, She'll sit there a-drooping her jaw, And pay little heed to a hint or menace— No—they're lost to the mother-in-law.

When rebuked by her daughter for something she said, She'll remind her that she is her "maw"; And in a tone that would startle the dead, "Can I help being a mother-in-law?"

Now, I've studied the subject and pondered it o'er, And the following conclusion I draw: That she's not such a loathsome old bore, As she's pictured—the mother-in-law.

Yes, I've reason to think that exceptions there are, As I recently clearly foresaw, That there looms in 'the distance a stately old star, Who's to shine as my mother-in-law.

Though she's crusty and tart, she hops round Her aspect in pleasing and "braw"; And I'm willing to wager she's got a good heart, My prospective old mother-in-law.

Yes, the time will soon come, my prospective old chum, When I'll reach for your honest old paw, And I'll shake it right hard as I greet you: "Old pard, At last you're my mother-in-law."

And when at life's close, when I turn up my toes, The last motion I'll make with my jaw, Shall be a request that my bones they may rest In the grave with my mother-in-law.

A Fuller Account of the Canonization.

[From the London Tablet's Roman Correspondent.]

The ceremony of the Canonization of the Blessed Giovanni Battista de Rossi, Canon of St. Maria in Comedini, Father Lorenzo da Brindisi, Capuchin of the Minor Observants of St. Francis; Benedict Joseph Labre, layman; and Sister Clara of the Cross, of Monte Falco, Augustinian Nun, was performed on the 8th of December in the great hall over the portico of St. Peter's. This hall was beautifully decorated for the occasion, under the direction of Commendatore Fontana, Vatican architect, with the approval of the Holy Father himself, who carefully inspected the arrangements. The hall was not adorned with glaring draperies, but in the simplest taste. The walls, divided already into compartments by the high recesses for windows looking on one side into the piazza, on the other into the Basilica, were further subdivided by festoons of flowers and candelabra reaching in lines from the ceiling to near the ground. The cornice was equipped with a double row of lights, extending all round the hall, one row being perfectly even and the upper being here and there diversified by slight elevation of the lamps. The prevailing colors in the decoration of the walls were white and gold, which were set off admirably by the festoons of flowers. The Papal throne erected at the far end of the hall had over it the legend *Ubi Petrus ibi ecclesia*.

THE ALTAR IN THE MIST BEFORE THE THRONE was covered by a lofty baldachin, the four columns and the angels supporting them being richly gilt. Between the throne and the altar were the benches for the Cardinals and Archbishops, at the other side of the altar were seats for the Bishops, mitred Abbots and prelates. A barrier similar to that in the Sistina Chapel divided the hall into two portions, one for the Pope, Cardinals and ecclesiastics, the other for the general public. All along the centre of the hall a passage was kept clear by the Palatine and Swiss Guards. The recesses of the windows, the walls being of great thickness, afforded ample room for the erection of tribunes or galleries. The tribunes, five on the side of the piazza and five looking to the Basilica, were accordingly utilized by the erection in each of the three tiers of seats with staircases. The ten tribunes thus provided were distinguished by letters, A to K. The Tribune A to the left of the Papal throne and gospel side of the altar, was reserved for the Grand Master of the order of Malta with three knights, the president and four postulators of the canonization, and friends of the Secretary of State. Tribune B was allocated to the prelates and members of the Congregation of Rites, and to friends of the Congregation. Tribune C was given to the postulation committee of Blessed John Baptist de Rossi; D to the postulation committee of Blessed Joseph Labre; and E to the commission of the Congregation of Rites. At the right of the throne and epistle side of the altar, tribune F was reserved for the Diplomatic body; G for the Peci family and the Roman nobles; H for the Roman nobles and the Papal choir; I for the postulation committee of Blessed Clara da Monte Falco. The seats in the body of the hall were allotted, those on the left as one enters, to ladies, those to the right, to gentlemen. In all the tribunes the ladies were separated from the gentlemen, and the tickets of admission as well as to the tribunes as to the body of the hall were personal and not transferable. Twelve standards acted to represent miracles or scenes in the lives of the new saints were suspended in intervals along the walls of the hall and apse-chamber.

NIGHT O'CLOCK. WAS THE HOUR MENTIONED

for the arrival of the tickets of admission but as early as six a.m. people drove to the bronze gate with was, of course, closed. The Cardinals, Archbishops and Bishops, the ambassadors of Roman nobles drove round by the Zecchi and all other persons were directed to the bronze gate, and long before 8 a.m., Scala Regia was crowded by some hundreds of ladies and gentlemen all anxious to get the first places. The Palatine Guards formed a cordon at the head of the stairs and allowed only a few to pass at a time, in order to give time for close examination of the tickets. By nine a.m., the seats in the body of the hall were filled and the tribunes nearly so. Shortly after 9 a.m., the Pope accompanied by the Majordomo, Master of the Camera, Noble Guards and Chamberlains (lay and clerical) on duty, left his private apartments and descended to the hall dei Paramenti, in which were already assembled the Cardinals (42 in number), the Archbishops (65 or more), the Bishops (75), the Abbots (only 4 or 5), the Generals of Orders, Vatican Penitentiaries, Vatican prelates and officials, and the consultants of the Congregation of Rites. The Pope then robed in the sacred vestments with the Papal mantle, and put on the tiara, and after blessing the incense, entered the adjoining Sala Decale, where he laid aside the tiara and knelt in prayer at an altar erected for the purpose, and adorned by a tapestry picture of the Immaculate Conception. The Pope, on rising from prayer, intoned the first words of the hymn *Ave Maria stella*, which was sung by the Papal choir, and assuming the mitre, entered the *sedes gestatoria*, and was presented by Cardinal Bartolini, Procurator of the Canonization, with three lighted waxen candles, richly painted. The largest of these the Pope handed to the Prince Assistant at the Throne (Colonna), who knelt to receive it, and the smallest he took in his left hand, leaving his right hand free to impart the Benediction.

A PROCESSION WAS THEN FORMED

In the following order:—Two mace bearers, under officers; consultants of the Congregation of Rites; members of the Cappella Pontificia, i.e., Procurators, Apostolic Preacher, Confessor, Proctors-General of Mendicant Orders, Bussolanti, chaplains in ordinary, some of them bearing the Pope's precious mitres, clerks and private chaplains, the Procurator General del Fisco and Consistorial Advocates, the Cameriere d'Onore and Signori and the singers of the Papal Choir; various Vatican prelates; two private chaplains bearing the tiara and mitre usually worn by Leo XIII.; Prince Eugenio, Master of the Sacred Hospice, attended by mace bearers and Curolet. Next came *Volante di Signatura* with incense, the junior, Auditor of the Rota, as subdeacon apostolic.

BEARING THE PAPAL CROSS,

and surrounded by seven acolytes with lighted wax candles, and followed by the *Virgo Rubra* or keeper of the Papal Cross, an Auditor of the Rota and two Greeks, habited in sacred vestments for serving as subdeacon at the mass. Then in white copes advanced the Vatican Penitentiaries; the Abbots General; the Commendatore di S. Spirito; the Abbo Ordinary, all in white damask copes and white mitres; the Bishops and Archbishops, non-assistant and assistant at the throne, in copes of silver cloth and with white mitres.

AFTERWARDS THE CARDINALS,

the deacons first in rich silver damask, embroidered in gold, then the priests in copes; and lastly, the Cardinal Bishops in copes, all wearing damask mitres, and holding in their hands lighted wax candles, each attended by trainbearer and officials; next the Prince (Colonna), assistant at the throne; two auditors of the Rota; the two first deacons assistant (Cardinals Mertel and Randi), with Cardinal Zigliara as acting deacon ministrant between them; the Prefect of Pontifical Ceremonies (Mgr. Cataldi) and a master of ceremonies in attendance. Next came the Pope in the *sedes gestatoria*, attended by the Foriere (Marchese Sacchetti) and the Cavaliere (Marchese Sorbello) and carried by Palafrenieri and Sediari, wearing red damask liveries; and with a Baldacchino held over him by eight Referendari of the Pontifical Palace, of whom Mgr. Storer was one; the flagell or peacock being carried at either side. Immediately behind his Holiness followed the commandants and officers of the Noble Guard, the officers of the Swiss and Palatine Guards of Honor, the sword-bearers, mace-bearers, the Dean of the Rota carrying the mitre, the Majordomo (Mgr. Ricci Rasponi), the Master of the Camera (Mgr. Mascetti), the Protonotaries *Participantes*, and some Generals of religious orders. This procession, issuing from the Sala Decale, went round the Aula Regia and entered the Sistina Chapel, where the Pope alighted from the *sedes gestatoria*, and knelt before the Blessed Sacrament. The procession, when the Pope re-entered the *sedes*, resumed its course to the hall of canonization, the Papal choir, at the entrance of his Holiness, singing the *Tu es Petrus*.

THE SCENE, AS VIEWED

from the upper galleries of the tribunes, at the entrance of the procession, was strikingly beautiful. A soft golden light pervaded the hall; the tribunes were filled with Ambassadors in rich uniform, nobles and gentlemen wearing brilliant decorations, Capuchins in sombre brown, and Augustinians in black robes. The crimson plumes of the Palatine guards formed a double line in the midst of the hall; then came slowly marching the various Vatican officials, some in red and white robes interspersed with the Spanish costumes of black velvet and the silver masses, next the long and apparently interminable rows of white mitres with a few red ones studded with jewels of Armenian and Oriental prelates, the Cardinals in their rich robes, and the great officers of State, and most observed of all

LEO XIII. HIMSELF,

giving his benediction to the kneeling crowds and looking every inch the Supreme Pontiff of the Catholic Church. When the barrier was passed his Holiness handed his waxen torch to the Coppieri (Monsignor Bocchi), and the second Cardinal Deacon removed the tiara. The Pope then knelt in prayer before the throne, and on rising took his seat on the throne again wearing his mitre. Fourteen of the senior Archbishops and Bishops sat on the steps of the throne. The Cardinals sat on longitudinal benches at either side of the space before the throne, and behind them on the Archbishops. The Bishops, Abbots, Penitentiaries and Vatican prelates sat on a row of benches ranged between the altar and the bench. The Cardinals, Archbishops, Bishops, Abbots and prelates then, one by one and in order of rank, went up to the throne and paid their respective homages. They then resumed their seats each retaining in his hand a lighted candle.

THE PROCURATOR OF THE CANONIZATION,

Cardinal Bartolini, and on his left the Consistorial advocate, De Domenico Tosti, were then conducted to the foot of the throne, and the Dean, in the name of the Cardinal Procurator, made in Latin the first postulation *instanter* for the canonization, to which a reply, also in Latin, was made in the name of the Pontiff, by Monsignor Mercurelli, the Secretary of Briefs to Princes. The Postulation returned to their seats, the Pope left the throne and knelt, at a faldstool, and two singers of the Papal choir intoned the Litanies of the Saints, all present kneeling and joining in the responses. The Litanies being

over, the Pope returned to his throne, and the second postulation *instanter, instanter, instanter* was made, and the Secretary replied. The postulators resumed their seats, the Pope again knelt, and the first Cardinal Deacon assistant pronounced the word *Orate*. All present knelt and prayed until the second Cardinal Deacon assistant said *Levate*. The Pope and all present then rose, and the Pope intoned the *Veni Creator Spiritus*, after which he recited the prescribed prayers; and the third postulation, *instanter, instanter, instanter*, was made and responded to by the Secretary. The Pope now stood at the throne, wearing the tiara, and as Doctor Infallible and Head of the Universal Church, pronounced the formal decretum canonization in the following terms:—

Ad honorem Sanctae et individuae Trinitatis, ad exaltationem Fidei Catholicae et Christianae Religionis augmentum, auctoritate Domini Nostri Jesu Christi, Batorum Apostolorum Petri et Pauli, ac Nostra; nostra deliberatione praehabita, et Divinae scriptis implorata, ac de Veritabilium Fratrum Nostrorum Sanctae Romanae Ecclesiae Cardinalium, Patriarcharum, Archiepiscoporum in Ube existentium consilio, Beatos Joannem Baptistam de Rossi, Laurentium a Brundisio, Benedictum Josephum Labre, Confessores, et Clarum a Cruce, Virginum, Sanctos esse decernimus, et definimus ab Ecclesia Universalis honorum memoriam quolibet anno nempe Joannes Baptistam die vicesima tertia Julii, Laurentium septima Julii, Benedictum Josephum decima sexta Aprilis, inter Sanctos Confessores non Pontifices, Ultras, decima octava Augusti, inter Sanctas Virgines, pia devotione recolere debere. In nomine Patris, et Filii, et Spiritus Sancti. Amen.

TRANSLATION.

To the honor of the holy and undivided Trinity, for the glory of the Catholic faith, and for the increase of our holy religion, by authority of our Lord Jesus Christ and of the holy apostles, Peter and Paul, and by Our own authority, after full deliberation, and having often implored the Divine aid, by desire of Our venerable brethren, the Cardinals of the Holy Roman Church, and of the Patriarchs, Archbishops, and Bishops present in the Holy City. We decree and define the Blessed John Baptist de Rossi, Laurence of Brindisi, and Benedict Joseph Labre, confessors, and Blessed Clara of the Cross, virgin, to be saints and to describe them in the catalogue of the saints; and We ordain that their feast be devoutly kept each year by the Universal Church as follows—that of John Baptist on the 23rd of May, that of Laurence on the 7th July, that of Benedict of Clara on the 16th of August as a virgin. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

ON THE PUBLICATION OF THIS DECREE,

the Cardinal Procurator and the Consistorial Advocate returned thanks and prayed for the despatch of the relative apostolic letters. The Pope replied:—*Decernimus*; and the Advocate requested the protonotaries to compile the acts of canonization. The chief protonotary answered, *Confitemur*, and turning to the Chamberlains, added, *vobis testis*. The trumpets now sounded from the distance, and the bells of St. Peter's and of all the churches of Rome began to ring out a joyful peal. The Pope rose, laid aside the mitre, and intoned the "P. D. M." which was chanted by the Papal Choir. After the "P. D. M." Cardinal Mertel intoned the "Orate pro nobis Sancti Joannes Baptistae, Laurentii, Benedicti Joseph et Clarae," the choir responding with "U. digni efficiamur promissionibus Christi." The Holy Father then read the "Oratio" proper for the new Saints. The Cardinal Deacon, Gospeller, recited the "Confiteor," adding, after "Petro et Paulo," the words "Sanctis Joanni Baptistae, Laurentio, Benedicto Joseph et Clarae." The sub-deacon then approached the throne, bearing the cross and Leo XIII. laying aside the mitre, said the prayer before the benediction, and the Canonization ceremonies were concluded.

PREPARATIONS WERE THEN MADE FOR THE MASS.

The Psalms for Tierce were intoned and the Pope put on the vestments for Mass. Cardinal Di Pietro was the Assistant Bishop, Cardinals Mertel and Randi the Deacons assistant and Cardinal Zigliara was Deacon Ministrante. The sub-deacon was Mgr. Sibilla, Auditor of the Rota. The Mass celebrated by the Holy Father was that of the Immaculate Conception, with prayers proper for the new Saints. The Gospel and the Epistle were intoned both in Greek and Latin, and after the Gospel Leo XIII. delivered a homily in which he enlarged on the subject of the Immaculate Conception, and deplored the unfortunate condition of affairs which prevented the celebration of the functions in St. Peter's, and returned thanks to heaven for the privilege of decreeing divine honors to four heroes of the Church. He then pronounced an admirable panegyric on the life and virtues of the four saints, concluding by a prayer for a blessing for the Universal Church through the intercession of the Blessed Virgin and the newly canonized Saints. The homily lasted for nearly twenty minutes. During the chanting of the "Credo," twelve Cardinals, members of the Congregation of Rites, proceeded to the Pallium Chapel, where the oblations were laid out on twelve tables. These oblations consisted, for each of the four postulations, of five wax candles; two of the weight of thirty Roman pounds each, and three of nine pounds weight each; two large loaves, one gilt, the other silvered, on silver plates; wine and water in two small barrels, one gilt, the other silvered; three cages, one with two turtle doves, the second with two pigeons, the third with some other birds. These oblations, carried by the postulators, were presented to the Pope by Cardinals, namely, the Cardinal Procurator, Bartolini, a Cardinal Priest and a Cardinal Deacon, all of the Congregation of Rites, as the Procurator for all. The other Cardinals were Di Pietro, Monaco La Valle, and De Falloux; for St. John Baptist de Rossi; Cardinals Sacconi, Oreglia and Pellegrini, for St. Lorenzo da Brindisi; Cardinals Bilio, Mertinelli and Peci, for St. Benedict Joseph Labre; and Cardinals Pittini, Tattani and Hassan, for St. Clara of the Cross. Several oblations as presented to the Pope were by his Holiness handed to Monsignor Cataldi, Prefect of the Pontifical Ceremonies.

THE POPE THEN AFTER WASHING HIS HANDS,

continued the celebration of the Mass, making the Communion on the throne. The music chosen for the occasion was Glorian's Mass for eight voices with the *Credo* of Victoria, the *Tota Pulchra* of Palestrina, and the *O salutaris Hostia* of Mustato who directed the choir with his usual consummate skill. At the moment of the elevation, a melody was sounded by the silver trumpets of the Noble Guards, the musicians being stationed out of view, and above the cornice of the entrance door. After the elevation, Balmi's *Benedictus* was sung by the choir. The Pope at the termination of the Mass laid the Pallium and Manipule upon the altar, and putting on the mitre, took his seat on the throne. He then exchanged the mitre for the tiara; and Cardinal Bartolini, the Procurator of the Canonization,

Mgr. de Marzio, President of Postulations, and the Postulators of the four causes approached the throne, and Cardinal Bartolini, in the name of the four postulators, presented his Holiness with a purse of white velvet, embroidered with gold, and containing the customary offering *pro missa bene cantata*. The Pope then entered the *sedes gestatoria*, the procession was formed, and the Holy Father left the hall with the same cortege as he entered it, and exhibiting little signs of fatigue, although the ceremonies had lasted from 8.30 a.m. to 2.30 p.m.

CARDINAL MERTEL UNFORTUNATELY WAS SEIZED

with illness during the functions, and his place as Cardinal deacon assistant was supplied by another Cardinal. Some alarm was felt at first at the apparently serious indisposition of his Eminence, but he became much better the following day.

FATHER RYAN ON THE ADULATORY REPORTER.

The well-known priest, Rev. Atram J. Ryan, in an article written for *Donohue's Magazine*, says:—

In description of Catholic services every sermon preached, no matter by whom, is eloquent and eloquently delivered; which is flattery, but false. Eloquence is a rare gift, and still more rare is oratory. Now, according to those highly colored descriptions of sacred celebrations, the immense majority of the priests in this country must be eminently eloquent men; which is not true. Thank God! we can, in our Holy Church, get along very well without human eloquence, though we cannot do without the sacramental powers of the priests.

Of course, *a fortiori*, if the priests be so very eloquent, why, the Bishop must be more so. Now we have not, in this country, more than six bishops (if that many) gifted with eloquence of the highest order, as eloquence ought to be measured.

Again, every discourse pronounced in Church is designated as learned. Now the word *learned* is an adjective not to be lightly used.

Catholics breathing with atmosphere impregnated with Protestantism catch the contagion of giving to the merely human more than its real moral value in our Holy Church. Protestantism needs eloquence, and has plenty of it, as it goes to a human organization which lives and thrives on the human.

Now, in our Church, the Divine rules and precepts, despite the imperfections of the human, the pulpit, in which the priest preaches the gospel, has generally, in our Churches, an elevation higher than the altar. But that is only to the eyes in the Catholic head. In the eyes of Faith in the Catholic's heart the lowly altar has an immeasurably higher position.

And so, also, there is a tendency a long time growing to make the preacher supercede the priest and to place the sermon above the Holy Mass. The pulpit's stole is as nothing to the altar's chasuble.

The grandest sermon is not even a shadow of the great Sacrifice. Now Catholic journals and writers seem to pander to this very false taste. Are they afraid to be frank? "Is hard to tell. But the writer of this has often smiled and heard others laugh at the fulsome flatteries which follow every preacher and every sermon. Does it make the faithful forget the priest for the preacher and the Mass for the so-called eloquent sermon?"

It mortifies the priests themselves. They know better. And we have seen them wounded more by the exaggeration of unlearned praise than by the honest criticisms of sincere friends.

REGAL FESTIVITIES.

LONDON, JAN. 13.—The palace ball last night was a great success. Only one feature marred the effect of the Royal hospitality, and this was the long journey by a road crowded with vehicles of all classes carrying the guests of Royalty to the Ajuda Palace, first along the Tagus then up an ugly road. The interior of the palace was characterized by simplicity, though it was tastefully decorated and brilliantly lighted. It is a surprise to the Spaniards who are accustomed to Bourbon ceremonies. The guests entered, quietly strolling through the rooms. The General and Diplomatics afterwards played cards, and the ladies chatted with the nobles, officers and civilians. The Throne room, which is not very large, was much crowded when their Majesties and the privileged few danced. King Alfonso waltzed with his usual zest in turn with Portuguese ladies and the consorts of Diplomats. King Luis seemed to prefer the quadrille and quiet chats with Senor Sagasta, the Duke of Sexto or the Marquis de La Vega Armijo. The immense crowd of three thousand guests seemed to amuse themselves, though but few danced. The supper tables were magnificently adorned with plate and flowers and choice, tempting faces. They were besieged all night; dancing was kept up till after 4 o'clock this morning. The hospitality of Don Luis was generally praised. All called on the marked omission of both Kings in their speeches, to the king and private conversation to Portuguese independence and Spain's desire to respect it. Their Majesties got on very well, and in the *entrance* of Don Alfonso it is stated that he and Queen Christina, as well as the Ministers, are very well satisfied with the welcome given by official circles and by the Portuguese Royal family. The people of all classes in Lisbon, however, are far less enthusiastic and demonstrative than when the Prince of Wales visited the Portuguese capital in 1876.

The Kings left early to go to the Portuguese bull fight. The ring was spacious and the spectators numerous. Many women attended. Directly the signal to begin was given a handsomely attired young horseman stood with the usual number of gaily-dressed bull-fighters ready for the bull. He rushed in correctly, but with his horns covered at the points with round balls that entitled them to the nickname "Toros Emballados." The Portuguese bulls charged well the mounted Picadors, who, planting the iron-pronged spears or short darts behind the shoulders of the infuriated animals, managed their horses with skill and daring. The other bull fighters dashed about, and the swordsmen, with harmless dexterity, worried the bulls with scarfs and mimicked the great Torero, getting now and then a good toss or tumble until real daring was displayed by strong, brilliantly-dressed men, who seized the bulls by the horns, stopped them or knocked them down. These alone ran some risk, and the fight ended without a horse or bull being slaughtered. The Portuguese clapped hands, cheered and proudly told the foreigners, with comic gravity, that they are too civilized to encourage the savage Castilian national game. In this, as in most things serious or trivial alike, the Portuguese strike one as choosing to stand half way between the Castilians, to whom they feel like an inordinate younger brother towards his elders and the English, whom they mildly imitate, though they cordially detest them.

ROUND THE WORLD.

Brown slabs of unknown composition are sold about Paris labelled "English plum pudding."

It is fashionable in New England to drive horses three abreast to sleighs, as the Russians do.

A stone church, built two hundred years ago by Puritans, is used by Unitarians at Hingham, Mass.

A London paper mentions that Signor Gavazzi, an "English preacher," as it styles him, has been sentenced to punishment in Paris for an act of immorality.

It is said that the Duke of Marlborough's collection of china will share the fate of his library. Blenheim Palace cannot be sold unless an act of Parliament be repealed.

A prolonged and vexatious argument between Mr. and Mrs. Wm. Ross, of Erie, Pa., on the omnipresence of the Holy Ghost has ended in the insanity of both disputants and their commitment to an asylum.

If it be true, as stated, that \$500 a week is Mrs. Langtry's pay, she will have great inducements to make the stage a profession, and close a life in which, by all accounts, she has been largely dependent on others.

The English gentry also are now trembling for their hunting, and the Duke of Beaufort has addressed a letter to the gentlemen of his hunt as to the great want of consideration frequently shown toward the land and crops of farmers.

Since the law against the Socialists came into force, on the 21st of October, 1878, there have been altogether in Germany 225 Socialist societies dissolved and 753 publications suppressed or prohibited, including two in the English language.

The Emperor and Crown Prince of Germany are reputed very easy going masters in their respective establishments. When the bell is a long while being answered, the latter has a way of supposing "those wires are out of order again."

A sentenced murderer in St. Louis is resisting the efforts of all the clergymen who try to prepare him spiritually for death. "I have always taken care of myself," he says, "and guess my soul will be able to do the same." No argument moves him.

Sister Mary Joseph, the head of the Sisters of Providence, an Indiana Catholic order, who died lately, was a sister by birth of Irma de la Motte, who renounced rank and fortune in Brittany to embrace a life of privation in the swamps of southern Indiana.

It is proposed to light up the greater part of the Suez Canal by electricity, with the two-fold object, first of enabling dredging operations to be carried on at night instead of during the day, and next, in order that vessels may pass through at all hours instead of blocking up the passage and anchoring, as hitherto.

So microscopically perfect is the watch-making machinery now in use that its screws are cut with nearly 600 threads to the inch—though the finest used in the watch has 250. These threads are invisible to the naked eye, and it takes 144,000 of the screws to weigh a pound, their value being six pounds of pure gold.

Dan Edson of Warrensburg, Pa., was a terrible blasphemer. A horse kicked him in a barn the other day, and his ejaculations were uncommonly prolonged and violent. Then flames broke out among the hay, and the building was destroyed. There is no convincing the neighbors that Dan's sulphurous language did not kindle the fire.

The Duke of Westminster is thinking of using his power as a landlord to induce the tenants under him in London to consume their own smoke. He has sent out a private commission to investigate the matter, and, if they report favorably, it will probably be made one of the conditions of a Westminster lease that one's chimneys emit no smoke.

The London Economist remarks that it is characteristic of the length of time it takes to set the Government of India in motion on a new line of action, that the proposal to grow tea in India was made fifty years before it was carried out. Sir Joseph Banks suggested in 1788, and in 1838 the first Indian tea reached London. The importation now exceeds 42,000,000 pounds.

Lord Justice Lush, whose death is just announced, was raised to the English bench nearly at the same time with Sergeant Shee, the last Roman Catholic who had worn ermine since the reformation. At the bar dinner given to them at the Temple, Sergeant Murphy, one of the witliest men of the day, in an after-dinner speech, said for the future, instead of "women and wine," our toast shall be "Shee and Lush."

A father and son could not get along well together on the same farm, at Guthrie, Miss., and it was settled, after much hickering, that the son should leave. He paid all his debts, gave away his remaining property, and appointed a day for departure. When the time came, he shook hands with the family, including the father, who asked, "Where are you going?" "To the devil," the young man replied, drawing a pistol and instantly killing himself.

BISHOP McQUAID AND THE LAND LEAGUE.

Though there is much in Bishop McQuaid's denunciation of the Land League movement in America that we feel bound to condemn, still we must confess that the action of some men who are sticking their heads forward as leaders in the movement have afforded him good grounds for criticism and condemnation. It is to be regretted that in all patriotic Irish movements irrepressible charlatans and political quacks push themselves to the front by their brazen appeals to the passions, and not to the common sense of the masses. They elbow aside good and really useful men, who will not stoop to court public applause by pillorying tortured Ireland before the plaudits of unthinking enthusiasts. Wild appeals of war to the knife against England by men who could not put a regiment in the field to compete against the mighty armies of a powerful nation are the stock in trade of these professional patriots. They do not believe in legitimate agitation, it is too slow for their enthusiasm, too open for their cunning. They live on secrecy and the mysterious application of the moneys collected from the patriotic masses of the Irish people of America, and of the application of which they never give any account, for this would be giving information to the enemy.

When Fenianism became a power, and when money rolled in thousands into the treasury, all this corrupt element elbowing its way to the front and captured the unthinking masses by their wild appeals for war and their terrible threats and denunciations of England. The result was that these grasping patriots had to be paid for their services, the funds soon disappeared, and a great and powerful organization, which might have accomplished wonders with wise men as leaders, collapsed in shame and disgrace.

We regret to say that we see the same

tendency to-day. We see the same rotten, irrepressible element trying to lay hold of the Land League movement and to invest it with the mysterious cloak of secrecy. Had Bishop McQuaid confined his rebuke to these men he would be doing the Irish cause a service by opening the eyes of honest men to the danger they run of being imposed upon by knaves and enthusiasts, but when he condemns the Land League on general principles he certainly takes a stand that neither facts nor justice would justify. We need not enter into details to prove that Ireland is a rotten, oppressed country. This we are sure Bishop McQuaid will admit, and if so the Irish people are perfectly justified in their efforts to redress the terrible oppression under which they are ground in the dust even worse than the helots of Greece or the black slaves of America. If the Land League leaders have made some mistakes, we must consider that they were goaded into them by the high-handed despotism of the English Government; and if the people have been guilty of some fearful outrages, we must bear in mind the terrible provocation they have received, and be charitably lenient to any errors or excesses of which they may have been guilty.—*The Catholic Tribune, Missouri.*

THE ANGLO-ALGERIAN INFANT SLAVE TRADE.

A shocking discovery was recently made at Constant nople, which has during the past three or four weeks been discussed by several correspondents of the London journals. A company of performing acrobats or tumblers, very young persons, described by the proprietary conductor as Bedouin Arabs from North Africa, proved to consist mainly of the English boys who had been kept in a condition of virtual slavery, while carried about to many towns of Continental Europe, for the benefit of their cruel taskmasters.

The British Consul-General at Constantinople, Mr. Fawcett, was lately informed of this atrocious proceeding, which has been going on, undetected, for some years past; and his further inquiries were assisted by Mr. R. D. M. Little, who happened to be in that city, and who sent an account of the matter to the English press. It appeared that fourteen English boys, all born of London parents, had been sold at ages varying from three years and ten months to six years, for terms varying from ten to fourteen years, to a French Arab, calling himself Hadj! All ben Mohammed, for sums of from 30s to 50s each.

The method of the sale was a duly stamped deed of apprenticeship, which recited that each of those unhappy infants "of his own free will and accord" testified to his executing these presents, doth put himself apprentice." On the back of the deed of indenture was a receipt signed by the parents for the money to be paid. In all cases Hadj! All bound himself to find proper food and clothing, and in some to find proper education. These poor lads were housed in a Turkish house in the worst quarter of Stambul, buddled together in a room about fifteen feet square, the sole furniture of which was a few boxes containing their tumbled dresses. They were horribly dirty, bare-footed and clad merely in a pair of baggy Turkish trousers and an old filthy man's shirt. There was no washing place in or near the room, and there was no bed.

It is stated that they were fed from a large round tin pot with some stew or skilly, the old part of which they tore with their hands, while the liquid part they drank from pannikins. They never tasted tea, coffee or other drink than water, and had no food other than this disgusting mixture and bread. They were never allowed to dress decently except to perform, nor were they ever allowed to quit the house save for the same purpose. They had no toys, games or amusements, nor were they allowed any other pastime but practicing their acrobatic performances. Only one or two of them could speak English, and in communicating with their interpreter had to be made use of.

It appears that these children have been in a state of slavery as follows:—Prince, eleven years; Donalson, eight years; Froggett, Price and Crouch, four years, and the three Josephs, three years. The boys were sent on the 22nd November, by Mr. Consul-General Fawcett, on board the steamship "Dulwich." This is a striking instance of modern English "civilization."—*McGee's Illustrated.*

WHAT DRINKING DOES.

The London Times has lately expressed itself on the use of alcoholic drinks in this fashion:—Drinking, it says, confounds us, shames us, and makes us at every point. It outwits alike the teacher and the student, the patriot and the legislator. Every other institution flounders in hopeless difficulties; the public-house holds its triumphant course. The administrators of public and private charity are told that their alms and oblations go with rates, doles, and pensions to the all absorbing bar, the public-house. But the worst remains. Not a year passes in either town or village without some unexpected and hideous scandal, the outcome of habitual indulgence, often small and innocent in its origin. Some poor creature, long and deservedly high in the respect, perhaps reverence, of the neighborhood, makes a sudden shipwreck of character. Under the accumulating influence of alcohol, aggravated, perhaps, by other still more powerful, still more treacherous agencies, the honest man turns knave, the respectable man suddenly loses principle and self-respect, the wise man is utterly