

## TRIMMING A TIGER'S TOES

THE difficult operation of trimming a tiger's toes was lately performed by a noted lion tamer at the Zoological Gardens in Philadelphia on a royal Bengal tiger, which had been suffering from ingrowing claws, and was in danger of lockjaw. The tiger was rather celebrated for his intractability, and had one day caused the death of the female in the next cage by crunching one of her legs which had slipped through the bars. From a graphic account of the trimming operation in one of the Philadelphia papers we gather that five stout manilla ropes were aranged on the rail in front of the cage, each having a slip knot and a safety string (a stout cord, which, when pulled, releases or opens the knot). The operator, Mr. Forepaugh, went about his work very coolly. Having coaxed the animal over near the bars, he placed the loop of one rope (larger than the others) on a pole, and tried to pass it over the tiger's neck. But "Jim" suspiciously avoided the manoeuvre. He was soon cornered, however, and the loop thrown over his neck and pulled tight. To his intense surprise and rage he was drawn close to the bars. He then lay down and quietly awaited developments. The loop of one of the smaller lines was next laid in front of his front right paw. Mr. Forepaugh then, with a small iron scraper, pushed the rope under the paw. The assistant drew the loop tight, and pulled the paw also to the bars. "Jim" now seemed to be awake to the situation, and made frantic struggles to free himself, growling fiercely. Disregarding these demonstrations, Mr. Forepaugh went on to secure the other paw in the same way. To secure the hind legs, he now entered the cage, and caught both legs in the noose. "Jim" sprang up to get loose, but the assistants pulling the ropes, threw him on his broadside, and drew his four paws close to the cage bars in front, securing them there. The rope round the neck was now removed, and a man was stationed near the head, with a stout oaken stick, with instructions to put it in the tiger's mouth every time he raised himself and attempted to bite his fastenings. Mr. Forepaugh now commenced with the rear right foot, the worst, and trimmed the claws of this and the others in succession. Burnt alum was rubbed into the wounds, and balsam of fir was then rubbed in—the former to remove the corruption, and the latter to heal the wounds. The operation with the forepaws was rather more dangerous, as the lion tamer was forced to place his hands within reach of the tiger's formidable teeth. Each time, however, that "Jim" started up, the stick was presented to him to chew, and when all was over, the end of it was found splintered. When all the paws had been treated, the attendants at a word from Mr. Forepaugh pulled on the safety ropes, and the tiger sprang to his feet and was free. The relief was immediate, judging from the manner in which the great beast walked about his cage. The whole operation did not exceed twenty minutes. It is anticipated that the cut claws will probably grow in once again, and have to be chipped, but that this will be the last operation necessary.

## TESTIMONIALS AND PRESENTATIONS.

HIS Grace the Archbishop of Dublin has just issued to his clergy an important communication. It is a circular which had been prepared by his late Eminence the Cardinal Archbishop a few days before his unexpected death, and which it was his Eminence's intention to have sent out as soon as possible after the date of its composition (October 16th, 1878), if his life had been spared. It has reference to "a practice which has sprung up in various parts of the diocese," and which practice, proceeds the circular, "has, no doubt, originated in the kindest feelings on the part of its promoters, but is not on that account less mischievous." The practice alluded to is "a mode of complimenting or assisting individual priests—parish priests or curates as the case may be—by means of collections set on foot among the people for presentations to clergymen who have or had connection with the parish where these collections are carried on." His Eminence considered these collections "most objectionable," and was of opinion that they were in many cases "highly prejudicial to the public good." In the course of the circular his Eminence expresses "emphatic disapprobation of the growing abuse," and the Most Reverend Dr. McCabe, then his Eminence's Vicar-General, whose name was to have been appended as such to the document, was in it "directed to say that any clergyman, who for any cause or under any name, countenances or tolerates this practice must be regarded as failing in the spirit of his calling," and as not free from just reproach. His Eminence considered that cases might possibly arise when such collections might be permitted, but in such an event the circumstances of the case were to be laid before him as Archbishop, and no step was to be taken in furtherance of a collection until his decision was made known. His Grace the Most Rev. the Archbishop, in a letter accompanying the circular, says—"As the questions referred to deeply concern the charity which should bind us, priests and people, together, I beg now to do (by issuing the circular) what the Cardinal would have done were he spared to us."—*Dublin Freeman*.

The American Mission of Franciscan Fathers, and a branch of the Order in Germany, has recently been erected into a Province, by direction of the General Superior in Rome, and with the approbation of His Holiness Pope Leo XIII., and is now independent of Germany. The new Province is dedicated to the Sacred Heart of Jesus. Very Rev. Vincent Halbas is appointed to be Provincial Superior, and Very Rev. Mauritius Klostermann to be Custodian. The new "Definitors" are, Rev. Kilian Schlosser, Superior, Cleveland, O.; Rev. Anselm Mueller, Rector of College, Quincy, Ill.; Rev. Damascus Ruesing, Superior, Teutopolis, Ill.; Rev. Francis Moennig, Superior, Mount St. Mary, Mo. The General Superior of this Order of Franciscans, who resides in Rome, is the Most Rev. Bernardinus a Pontu Romarino. The Order has a convent in Indianapolis.

## THE NAPOLEON FAMILY.

THE death of the Prince Imperial has attracted attention to this remarkable line, so that it may be worth while to trace the existing lines of the Bonaparte family.

Napoleon I. had four brothers: Joseph, Lucien, Louis, and Jerome; the first two were older, the others younger than he. When Napoleon I. established the Imperial family, Lucien was expelled for his resistance to the Imperial wishes, and the heirship to the throne established by the order of primogeniture between Joseph, Louis, Jerome, and their descendants. This order of descentance underwent no modification when Napoleon III. ascended the throne, otherwise the descendants of Lucien would have had the preference. Joseph, who was king of Naples, and afterwards of Spain, died without heirs.

The branches of the Bonaparte family, admitted into the Imperial House of France, were thus only two, after the death of the Duke of Reichstadt, namely, that of Louis, brother of Napoleon I., and King of Holland, who died in 1841, and that of Jerome, the youngest brother of Napoleon I., and King of Westphalia, who died in 1840.

From the marriage of Louis and Hortense Beauharnais, a child was born in 1808, who was afterwards Napoleon III.; and from him and Eugenie Guzman was born the Prince Napoleon Eugene Louis, lately killed in Africa in the war against the Zulus.

From Jerome and the Princess Catherine of Wurtemberg were born, in 1820, the Princess Matilda, now the widow of Prince Demidoff; in 1822, Prince Napoleon Joseph (*Plon-plon*), who in 1859 married the Princess Clotilde of Savoy, daughter of Victor Emmanuel II. From this marriage were born—

1. Napoleone Vittorio Gerolamo Federico, born at Paris in 1862.
2. Napoleon Louis Joseph Jerome, born at the Castle of Meudon in 1864.
3. Marie Letizia Eugenie Catherine Adelaide, born at Paris, 1866.

Lucien, the origin of the branch not comprised in the Imperial descendants, had a son in 1803 named Charles; he espoused Zenaide, only daughter of his uncle Joseph, King of Naples and of Spain, and died in 1857. From this marriage were born,—

1. In 1823, at Rome, Lucien Louis, Prince of Canino, created Cardinal of Holy Church 1868.
2. In 1830, Julia Charlotte, married in 1847 to Alessandro del Gallo, Marquis of Roccagiovane.
3. In 1832, Charlotte Onorina, married in 1851 to Pietro, Count Primoli.
4. In 1835, Maria Desiderata, married in 1851 to Paolo, Count Campello.
5. In 1836, Augusta Amelia, married in 1856 to Placido, Prince Gabrieli.
6. In 1839, Napoleon Charles, married in 1859 to Maria Christina, daughter of Prince Ruspoli.

The same Lucien, the elder brother of Napoleon I., his first wife, by whom he had Prince Charles mentioned above, having died, he married Alexandrina Lorenzo de Bleschamps. From this marriage were born the following:—

1. In 1813, Louis Lucien, afterward Senator in France.
2. In 1815, Pierre Napoleon, chief of a battalion in the French Army, and noted for having killed the journalist Victor Noir.
3. In 1816, Antoine, married in 1839 to Marianna, daughter of the advocate Cardinali of Lucca.
4. In 1823, Costanza, nun of the Convent of the Sacred Heart in Rome.

It is thus evident that the family of the Bonapartes is by no means exhausted, nor, unfortunately, in special danger of furnishing a representative around which the efforts of the Bonapartists in France may centre.—*Pilot*.

## CATHOLICITY AT THE CAPE OF GOOD HOPE.

Rev. Father Croonenberghs, S.J., Missionary of Upper Zambeze, on the 20th of March, 1879, wrote a letter to the June number of the *Précis Historiques*, of Bruxelles. The annexed extract, which is here translated for the *N.Y. Freeman*, will give an idea of the progress of Catholicity in those distant regions.

"It would be difficult to form an idea of the zeal and energy of Mgr. Ricards. [Mgr. James David Ricards is Vicar-Apostolic of the Eastern District of the Cape of Good Hope, to which he was pzeconized January 13, 1871.] He expects very soon to have a Trappist Monastery, so as to start a model farm. Some few months ago the government allotted 40,000 acres of land to a Protestant minister, for the same purpose, but the attempt signally failed. Mgr. Ricards is also preparing the way for a home for the Marist Fathers. He got the Jesuits to take charge of St. Adrian's College, which now has an attendance of forty boarders and one hundred and fifty externs, all of English or Irish extraction. The Boërs, or Dutch colonists, are nearly all Protestants; 'They are all,' as they say in Dutch, 'van 't onde geloof' (of the old faith), and they add: 'Roomsch is van den duivel' (the Roman belongs to the devil). Poor people, who, in their isolation and good faith, are as ignorant of the true history of the Catholic Church as they are of that of the so-called Reformation.

Mgr. Ricards' Vicariate comprises 5,000 Catholics, 2,000 of whom reside at Port Elizabeth, and 500 at Grahamstown. There are from 20,000 to 30,000 Protestants, and 250,000 infidel blacks in the Vicariate. The Caffre families are very numerous and it is to be feared, that because of their numbers, the Caffres may some day crush out the white population. The Catholics here are excellent; they are nearly all Irish, and in the practice of their religion, remind us of our faithful people in Flanders. At Port Elizabeth, Mgr. Ricards has organized a Catholic Society among them, and on the 17th of March last, we celebrated St. Patrick's Day. The four Dioceses of Southern Africa now comprise 12,000 Catholics; forty years ago there were not 500 in that whole region."