THE RECORD-UNION.

VOLUME 97.—NO. 3. SACRAMENTO, FRIDAY MORNING, FEBRUARY 24, 1899.—EIGHT PAGES. WHOLE NO. 18,028.

THE POPE'S LETTER ON AMERICANISM.

Full Text of an Approved Translation of the Epistle

Received From the Vatican by Cardinal Gibbons of Baltimore.

Referring to Opinions Expressed in the "Life of Father Hecker" —Pays a Handsome Tribute to the American People, "Who Are Alive to Every Good Work Which Promotes the Good of Humanity and the Splendor of Civilization."

BALTIMORE, Feb. 23.—The following is the full text of an approved translation of the letter of Pope Leo XIII to Cardinal Gibbons on Americanism, the Latin original having been received recently by Cardinal Gibbons, to whom it was forwarded by Cardinal Rampolla, the Papal Secretary of State:

"To Our Beloved Son, James, Cardinal Gibbons, Cardinal Priest of the Little Sancta Maria, Beyond the Tiber, Archbishop of Baltimore: Beloved son, health and apostolic blessing. We send you by this letter a renewed expression of that good will which we have not failed during the course of our pontificate to manifest frequently to you and your colleagues in the episcopate, and to the whole American people, availing ourselves of every opportunity offered us by the progress of your church, or whatever you have done, for safe-guarding and promoting Catholic interest. Moreover, we have often considered and admired the noble gifts of your nation, which enable the American people to be alive to every good work which promotes the good of humanity and the splendor of civilization. Although this letter be not intended, as preceding ones, to repeat the words of praise so often spoken, but rather to call attention to some things to be avoided and corrected, still because it is conceived in that same spirit of apostolic charity which has inspired all our letters, we shall expect that you will take it as another proof of our love, the more so because it is intended to suppress certain conditions which have arisen recently among you to the detriment of peace of many souls.

"It is known to you, beloved son, that the 'Life of Isaac Thomas Hecker,' especially interpreted and translated in a foreign language, has excited not a little controversy, because therein have been voiced certain opinions concerning the way of leading Christian life. We, therefore, on account of our apostolic office, having to guard the integrity of the faith and the security of the faithful, are desirous of writing to you more at length concerning this whole matter.

"The underlying principles of these new opinions is that in order to more easily attract those who differ from her, the church should shape her teachings more in accord with the spirit of the age and relax some of her ancient severity and make some concessions to new opinions. Many think that these concessions should be made not only in regard to the ways of living, but even in regard to doctrines which belong to the deposit of the faith. They contend that it would be opportune, in order to gain those who differ from us, to omit certain points of her teaching which are of lesser importance, and to tone down the meaning which the church has always attached to them. It does not need many words, beloved son, to prove the falsity of these ideas if the nature and origin of the doctrine which the church proposes are recalled to mind. The Vatican Councils says concerning this point: 'For the doctrine of faith which God has revealed, has not been proposed, like a philosophical invention, to be perfected by human ingenuity, but has been delivered as a divine deposit to the spouse of Christ to be faithfully kept and infallibly declared. Hence, that meaning of the sacred dogma is perpetually to be retained which our Holy Mother, the church, has once declared, nor is that meaning ever to be departed from under the pretense or pretex of a deeper comprehension of them.'—(Constitutio de Fide Catholica, chapter IV).

"We cannot consider as altogether blameless the silence which purposely leads to the omission or neglect of some of the principles of Christian doctrine, for all the principles come from the same author and master, 'the only begotten son, who is in the bosom of the father.'—(John i., 18). That they are adapted to all times, and all nations is clearly seen from the words of our Lord to His Apostles: 'Go, therefore, teach all nations; teaching them to observe all things whatsoever I have commanded you, and behold, I am with you always, even to the end of the world.'—(Matt. xxvii, 19.)"

Concerning this point, the Vatican Council says: "All those things are to be believed with divine and Catholic faith which are contained in the word of God, written or handed down, and which the church, either by a solemn judgment or by her ordinary and universal magisterium proposes for belief, as having been divinely revealed.(Const. de Fide, Chapter III.)

"Let it be far from anyone's mind to suppress for any reason any doctrine that has been handed down. Such a policy would tend rather to separate Catholics from the church than to bring in those who differ. There is nothing closer to our heart than to have those who are separated from the fold of Christ return to it, but in no other way than that pointed out by Christ.

"The rule of life laid down for Catholics is not of such a nature that it cannot accommodate itself to the exigencies of various times and places. The church has, guided by her divine master, a kind and merciful spirit, for which reason from the very beginning she has been what St. Paul said of himself: 'I became all things to all men that I might save all.'

"History proves that the Apostolic See, to which has been intrusted the mission not only of teaching but of governing the whole church, has continued 'in one and the same doctrine, one and the same sense and one and the same judgment.' (Const. de Fide, Chapter IV.) But in regard to ways of living she has been accustomed to so yield that the divine principle of morals being kept intact, she has never neglected to accommodate herself to the character and genius of the nations which she embraces.

"Who can doubt that she will act in this same spirit again if the salvation of souls require it? In this matter the church must be the judge, not private men, who are often deceived by the appearance of right. In this, all who wish to escape the blame of our predecessor, Pius the Sixth, must concur. He condemned as injurious to the church and the spirit of God, who guides her, the doctrine contained in the position LXXVIII. of the Synod of Pistoi, 'that the discipline made and approved by the church should be submitted to examination, as if the church could frame a code of laws useless or heavier than human liberty can bear.

"But, beloved son, in this present matter of which we are speaking, there is even a greater danger, and a more manifest opposition to Catholic doctrine and discipline in that opinion of the lovers of novelty, according to which they hold such liberty should be allowed in the church that her supervision and watchfulness being in some sense lessened, allowance granted the faithful, each one to follow out more freely the leading of his own mind and the trend of his own proper activity. They are of the opinion that such liberty has its counterpart in the newly given civil freedom which is now the right and the foundation of almost every secular state.

"In the Apostolic letters concerning the Constitution of States addressed by us to the Bishops of the whole church, we discussed this point at length, and there set forth the difference existing between the church, which is a divine society, and all other social human organizations which depend simply upon the free will and choice of men. It is well, then, to pay direct attention to the opinion which serves as the argument in behalf of this greater liberty sought for and recommended to Catholics.

"It is alleged that now the Vatican can decree concerning the infallible teaching, authority of the Roman pontiff having been proclaimed that nothing further on that score can give any solicitude, and, accordingly, since that has been safeguarded and put beyond question, a wider and freer field both for thought and action lies open to each one. But such reasoning is evidently faulty, since, if we are to come to any conclusion from the infallible teaching of the church, it should rather be that no one should wish to depart from it, and, moreover, that the minds of all being leavened and directed, thereby greater security from private error would be enjoyed by all. And further, those who avail themselves of such a way of reasoning seem to depart seriously from the overruling wisdom of the most high, which wisdom, since it was pleased to set forth by solemn decision the authority and supreme teaching rights of this apostolic See—willed that decision precisely in order to safeguard the minds of the church's children from the dangers of these present times. These dangers, viz: the confounding of license with liberty, the passion for discussing and pouring contempt upon any possible subject, the assumed right to hold whatever opinions one pleases upon any subject, and to set them forth in print to the world, have so wrapped minds in darkness that there is now a greater need of the church's teaching office than ever before, lest people become unmindful both of conscience and duty.

"We, indeed, have no thought of rejecting everything that modern industry and study has produced, so far from it that we welcome to the patrimony of truth and to an ever widening scope of public well being whichsoever helps toward the progress of learning and virtue. Yet all this, to be of any solid benefit, nay, to have a real existence and growth, can only be in the condition of recognizing the wisdom and authority of the church.

"Coming now to speak of the conclusions which have been deduced from the above opinions, and for them, we readily believe there was no thought of wrong or guide, yet the things themselves certainly merit some degree of suspicion. First, all external guidance is set aside for those souls who are striving after Christian perfection as being superfluous, or, indeed, not useful in any sense—the contention being that the Holy Spirit pours richer and more abundant graces than formerly upon the souls of the faithful, so that without human intervention He teaches and guides them by some hidden instinct of His own. Yet it is the sign of no small over-confidence to desire to measure and determine the mode of Divine communication to mankind, since it wholly depends upon his own good pleasure and He is a most generous dispenser of His own gifts.

"The spirit breatheth whereso He listeth. (John iii., 8.)

"And to each one of us grace is given according to the measure of the giving of Christ.' (Eph. iv. 7.)

"And shall anyone who recalls the history of the Apostles, the faith of the Nascent Church, the trials and deaths of the martyrs, and above all, those olden times, so fruitful in saints, dare to measure our age with these, or affirm that they receives less of the Divine outpouring from the spirit of holiness? Not to dwell upon this point, there is no one who calls in question the truth that the Holy Spirit does work by a secret descent into the souls of the just and that He stirs them alike by warnings and impulses, since unless this were the case all outward defense and authority would be unavailing. 'For if any persuades himself that he can give assent to saving that is to gospel truth when proclaiming, without any illumination of the Holy Spirit, who gives unto all sweetness both to assent and to hold, such an one is deceived by heretical spirit.' (From the second counsel of Orange, Canon 7.)

"Moreover, as experience shows, these monitions and impulses of the Holy Spirit are for the most part felt through the medium of the aid and light of an external teaching authorities. To quote Saint Augustine: 'He (the Holy Spirit) co-operates to the fruit gathered from the good trees, since He externally waters and cultivates them by the outward ministry of men, and yet of himself bestows the inward increase.'—(De Gratia Christi, Chapter 19.)

"This, indeed, belongs to the ordinary law of God's loving providence that as He has decreed that men for the most part shall be saved by the ministry, also of men, so has He wished that those whom he calls to the higher planes of holiness should be led thereto by men; hence St. Chrysostom declared we are taught of God through the instrumentality of men—(Homily i.) Of this a striking example is given us in the very first days of the church. For though Saul, intent upon blood and slaughter, had heard the voice of Our Lord Himself and had asked, 'What dost thou wish me to do?' yet was he bidden to enter Damascus and search for Ananias. Acts ix, 'Enter the city and its hall be there told to thee what thou must do.'

"Nor can we leave out of consideration the truth that those who are striving after perfection, since by that fact they walk in no beaten or well-known path, are the most liable to stray, and hence have greater need than others of a teacher and guide. Such guidance has ever obtained in the church—it is the universal teaching of those who throughout the ages have been eminent for wisdom and sanctity—and hence, to reject it would be to commit oneself to a belief at once rash and dangerous.

"A thorough consideration of this point, in the supposition that no exterior guide is granted such souls, will make us see the difficulty of locating or determining the direction and application of that most abundant influx of the Holy Spirit so greatly extolled by innovators. To practice virtue there is absolute need of the assistance of the Holy Spirit, yet we find those who are fond of novelty giving an unwarranted importance to the natural virtues, as though they better responded to the customs and necessities of the times, and that having these as his outfit, man becomes both more ready to act and more strenuous in action.

"It is not easy to understand how persons possessed of Christian wisdom can either prefer natural or supernatural virtues or attribute to them a greater efficacy and fruitfulness. Can it be that nature conjoined with grace is weaker than when left to herself? Can it be that those men, illustrious for sanctity, whom the church distinguishes and openly pays homage to, were deficient, came short in the order of nature and its endowments, because they excelled in Christian strength, and although it be allowed at times to wonder at acts worthy of admiration which are the outcome of natural virtue—is there anyone at all endowed simply with an outfit of natural virtue? Is there anyone not tried by mental anxiety, and this in no light degree? Yet, ever to master such, as also to preserve in its entireity, the law of the natural order requires an assistance from on high.

"These single notable acts to which we have alluded will frequently, upon a close investigation, be found to exhibit the appearance rather than the reality of virtue. Grant that it is virtue, unless we wound 'run in vain' and be unmindful of that eternal bliss which a good God in His mercy has destined for us. Of what avail are natural virtues unless seconded by the gift of divine grace? Hence St. Augustine well says, 'Wonderful is the strength and swift the course, but outside the true path'; for as the nature of man, owing to the primal fault, is inclined to evil and dishonor, yet by the help of grace is raised up, is borne along with a new greatness and strength.' So, too, virtue, which is not the product of nature alone, but of grace also, is made fruitful unto everlasting life and takes on a more strong and abiding character.

"This over-esteem of natural virtue finds a method of expression in assuming to divide all virtues in active and passive, and it is alleged that whereas passive virtues found better place in past times, our age is to be characterized by the active. That such a division and distinction cannot be maintained is patent, for there is not, nor can there be, merely passive virtue. 'Virtue,' says St. Thomas Aquinas, 'designates the perfection of some faculty; but the end of such faculty is an act, and an act of virtue is naught else than the good use of free will,' acting, that is to say, under the grace of God if the act be one of supernatural virtue. He alone could wish that some Christian virtues be adapted to certain times, and different ones for other times, who is unmindful of the Apostles words: 'That those whom He foreknew, He predestined to be made conformable to the image of His son (Romans viii., 29).

"Christ is the teacher and the exemplar of all sanctity, and to His standard must all those conform who wish for eternal life. Nor does Christ know any change as the ages pass, 'for He is yesterday and to-day and the same forever' (Hebrews xiii., 8). To the men of all ages was the precept given, 'Learn of Me, because I am meek and humble of heart' (Matt. xi., 29).

"To every age has He been made manifest to us as obedient even unto death; in every age the apostles dictum has its force; 'those who are Christs have crucified their flesh with its vices and consupiscences.' Would to God that more nowadays practiced these virtues in the degree of the saints of past times, who in humility,, obedience and self restraint were powerful 'in word and in deed,' to the great advantage not only of religion, but of the state and the public welfare. From this disregard of the evangelical virtues, erroneously 'passive,' the step was a short one to a contempt of the religious life which has in some degree taken hold of minds. That such a value is generally held by the upholders of new views, we infer from certain statements concerning the vows which religious orders take.

"They say vows are alien to the spirit of our times, in that they limit the bounds of human liberty; that they are more suitable to weak than to strong minds; that so far from making for human perfection and the good of human organization, they are hurtful to both; but that this is as false as possible from the practice, and the doctrine of the church is clear, since she has always given the very highest approval to the religious method of life; not without good cause, for those who under the divine call have freely embraced that state of life did not content themselves with the observance of precepts, but going forward tothe evangelical counsels, showed themselves ready and valiant soldiers of Christ. Shall we judge this to be a characteristic of weak minds, or shall we say that it is useless or hurtful to a more perfect state of life?

"Those who bind themselves by the vows of religion, far from having suffered a loss of liberty, enjoy that fuller and freer kind, that liberty, namely, by which Christ hath made us free. And this further view of theirs, namely, that the religious life is either entirely useless or of little service to the church, besides being injurious to the religious

(Continued on Eighth Page.)

FAURE'S REMAINS LAID AT REST.

France Pays Last Honors to Her Deceased President.

An Imposing Funeral Cortege Through the Streets of Paris.

The Procession Reaches the Cemetery Without Any Serious Incident—President Loubet Trudges the Whole Weary Way to the Burying Ground, and Commendations for His Bravery Were Manifest on All Sides.

PARIS, Feb. 23.—Crowds anxious to witness the funeral procession which was to bear the remains of the late President Faure from Elysee palace, where they have been lying in state since Friday last, began to assemble at an early hour to-day along the line of the route to be followed from the palace to Notre Dame Cathedral. Some of the people took up positions at midnight, and at 9 o'clock dense multitudes had gathered along the Champs Elysee and the Place de la Concorde. They massed themselves on benches and trestles behind hedges of cuirassiers, dragoons and chasseurs, which lined the route.

At 9:30 a. m. the various societies arrived and were stationed along the Champs Elysee. They were followed by detachments of cadets from St. Cyr, the polytechnic and naval academies and by detachments of marines, who took up a position on the Fauburg St. Honore, preparatory to forming the escort of honor about the funeral car.

The members of the Chamber of Deputies, headed by the President of the House, M. Deschanel, arrived at the Elysee palace at 9:55. They were saluted by the troops drawn up there with flags flying. The newly-elected President, M. Loubet, then drove up in a landau. He wore the cordon of the Legion of Honor, and was accompanied by General Davout, Duke of Murstadt, Grand Chancellor of the Legion of Honor, who was seated beside him. The President was escorted by a squadron of cuirassiers. On his arrival the troops presented arms, trumpets rang out a salute and the drums rolled in honor of the President as he entered the palace. In the meantime the casket containing the remains of the late President had been transferred from the Salles des Fetos and placed upon a catafalque in the porch which was transformed temporarily into a chapel ardente. All the officers of the military household took part in the ceremony.

Madame and Mlle. Faure, who had been praying the greater part of the night beside the remains, attended a mass at 8 o'clock in the chapel of the palace. They then retired to their apartments and did not take part in the procession or in the funeral ceremonies, though they heard mass in the chapel of the Elysee. The hearse, drawn by six horses, each led by a footman, entered the courtyard of the palace at 9 o'clock. It was a magnificent car, with large black plumes and having a dome decorated with silver stars. The hangings, which were of sable velvet, bore on them escutcheons with the late President Faure's initials in each corner. The funeral car was also hung with the tricolor of France, tied with crepe. The walls of the courtyard were hidden by black draperies, relieved by silver initials, "F. F." (Felix Faure), and "R. F." (Republique France), and palm branches. The porch was draped in black, with silver stars, and the pediment was decorated with a cross inscribed, "Honneur et Patrie."

Before the catafalque were creped cushions, upon which lay the late President's orders and decorations.

The casket was placed on the funeral car in the presence of all the high civil and military officials, the procession was formed, and it emerged from the palace at 10:05 a. m., headed by General Zurlinden, the Military Governor of Paris, followed by the bearers of the wreaths from the late President's household and the Legislature. The "present arms" rang out, the band of the Republican Guards played a funeral march, and the funeral car emerged from the palace upon the avenue Marigoy, on one side of the palace. The Minister of Foreign Affairs, M. Delcasse, the Minister of Public Instruction, the Minister of Marine, the Minister of War, the Minister of Agriculture, the Minister of Public Works, the Minister of Colonies and the Minister of Commerce were the pallbearers.

Then came six Captains belonging to regiments forming part of the garrison of Paris, bearing the late President's decorations. The members of the late President's family, other than Mme. and Mlle. Faure, all greatly affected, followed the decorations. Next came President Loubet, accompanied by the acting President of the Senate, M. Chauve; the Premier, M. Dupuy, and the President of the Chamber of Deputies, M. Deschanel. After them came the officers of the late President's military household, the papal nuncio, Mgr. Clari; the members of the diplomatic corps and foreign missions. The Germans made a striking appearance, evidently having been chosen for their fine physique, for they were all a head taller than the members of any of the other missions.

The members of the Russian Mission were loudly cheered.

Following the foreign missions came the members of the Senate and Chamber of Deputies and other delegations, from the army and navy, etc.; the Council of State, the Judges of the Courts of Cassation and Appeal, and deputations from other public bodies. The procession was preceded by detachments of cavalry, infantry, marines and cadets from the School of St. Cyr and the polytechnics, while strong bodies of troops were interspersed throughout the funeral cortege. The whole route was lined with troops of all arms, and was also guarded by police.

The procession proceeded slowly toward the cathedral, the crowds reverently standing with bared heads as it passed.

The funeral cortege debouched from the Avenue Marigoy upon the Champs Elysee. The crowd there present greeted the Judges of the Court of Cassation with shouts of "Vive l'Armee," but nothing was said to President Loubet, who, bare-headed and escorted by policemen, was the object of interest.

The crowd at the end of the Champs Elysee, where the members of the League of Patriots had announced their intention of gathering also, saluted the Judges of the Court of Cassation with cries of "Vive l'Armee."

M. Bard, the reporter of the Dreyfus case, and M. Loew of the criminal section of the Court of Cassation, which is examining the Dreyfus case, were not among those present in the procession. The Place de la Concorde was black with people, who climbed upon the statues, fountains and terraces. The Tuilleries were also invaded by the people.

The shouts ceased as the funeral procession advanced along the Quai des Tuilleries, the Quai de Louvre and other quais toward the Ile de la Cite, on which the Cathedral of Notre Dame is situated, the silence being broken by salvos of artillery fired on the banks of the Seine and when the military bands stationed along the route played funeral marches.

The windows of houses were filled with spectators, who were closely watched by the police escorting the Judges of the Court of Cassation, who were also surrounded by soldiers.

The people in the crowds doffed their hats respectfully to President Loubet, who saluted the flags of the regiments lining the route. When the procession emerged upon Quai de la Megisserie, fronting part of the Ile de la Cite, the bells of Notre Dame began to toll, and when the cortege reached the square in front of the cathedral, otherwise the Place du Parvis Notre Dame, the bells burst into a funeral peal, the troops presenting arms, and the casket was taken into the cathedral.

The ceremony at the Cathedral was most solemn and impressive. Cardinal Richard, the Archbishop of Paris, bearing a crucifix, awaited President Loubet, offered him holy water, and then conducted him processionally to a front seat in the choir.

The casket was received at the door of the Cathedral by the Arch Priest and the clergy of the parish, and was borne to a catafalque in the center of the building.

Cardinal Richards sat facing President Loubet, and the choir was filled with Archbishops, Bishops and other prelates. Low mass was celebrated. The chanting and music were impressive in their effect.

Cardinal Richards then approached the casket, which was guarded by officers and surrounded by the clergy, and pronounced the absolution to the strains of the organ and the peal of the Cathedral bells.

The casket was then borne to the portal, accompanied by the clergy, and replaced on the funeral car, after which the procession wended its way to the cemetery of Pere la Chaise, where it arrived at 3 o'clock.

The procession reached the cemetery without any serious incident, but the crowds grew larger and larger and the space between the four rows of soldiers forming the military hedge was densely packed.

Ex-President Casimir-Perier, who walked in the procession, surrounded by Generals, was frequently applauded.

At the Boulevard Du Temple, a blockade stopped the procession until a passage was cleared by force, during which women and children fainted and several persons were trampled under the horses hoof.

Apart from occasional cries of "Vive l'Armee" and "Vive la Republique," nothing indicated that the crowd was divided into hostile camps. At some points President Loubet was heartily cheered, but in view of the solemnity of the occasion and in order not to provoke counter demonstrations, he did not take any notice of the cheers.

On leaving the cemetery of Pere la Chaise, President Loubet was greeted with cries of "Vive Loubet." The President and his entourage departed in carriages, escorted by dragoons, as were the members of the diplomatic corps and the foreign missions.

General Zurlinden, with his staff, escorted by mounted republican guards followed. He was greeted with salvos of "Vive l'Armee."

President Loubet made many friends to-day by his resolute bearing. He trudged the whole weary way to the cemetery, and commendations of his bravery were heard on all sides.

FIRES AT CHICAGO.

Half a Million Dollars' Worth of Property Destroyed.

CHICAGO, Feb. 23.—During a fire which for two hours to-day threatened to annihilate the entire packing-house district of the stock yards, one fireman was killed and three others severely injured, one so seriously that it is believed he will die. An employe of Swift & Co. was also struck by falling bricks and severely injured. The blaze destroyed Swift & Co.'s warehouse No. 7, directly in the center of the packing-house district, and several of the adjoining structures were slightly damaged. The loss is estimated at $200,000. Numerous other firemen and spectators had narrow escapes from being crushed by falling walls. Louis F. Swift, Vice President of the company, says the loss on the building would be $100,000, and on the contents $100,000. Both building and contents were fully covered by insurance. The building, which was eight stories high, was a new structure, and was stored with hams and bacon.

Another fire to-day destroyed the Lind building, 28 to 32 Market street, one of the few buildings which stood intact during the great fire. Owing to the fact that thirty engines had been sent to the stock yards fire, only ten engines were left to guard the downtown districts, and these, assisted by the two fire boats, subdued the flames after three hours' struggle. The building was a seven-story structure, and was occupied by a large number of firms, the majority of them being machinists, printers and engravers. The total loss is estimated at $225,000. Of this amount $75,000 is on the building. Two firemen were injured, while many others had narrow escapes from falling floors.

MYSTERIOUS EXPLOSION.

Four Persons Killed and Three Others Injured.

HARTFORD CITY (Ind.), Feb. 23.—By a mysterious explosion following a fire discovered in the Dick Building today, four persons lost their lives and three were injured. The explosion lifted the third floor and dropped it down on the second. Flames enveloped the Dick, the Williams and Mason Buildings. Four charred bodies were taken from the ruins.

The dead—Louis Laforge and wife, James Bone and William Lewis.

The injured—John Ballard, Nathan Clinker and Joseph Yontz.

FEDERAL PATRONAGE.

Nominations Sent to the Senate by President McKinley.

WASHINGTON, Feb. 23.—The President to-day sent these nominations to the Senate:

Christian K. Kohlsaat of Illinois, to be United States Judge for the Northern District of Illinois, vice Judge Grosscup.

James S. Sherman of New York, to be General Appraiser of Merchandise.

George W. Garrett of Arkadelphia, to be Commissioner to examine and classify lands within the land grant and indemnity land grant limits of the Northern Pacific Railroad Company in the Missoula Land District in Montana.

Postmasters—California: Frank A. Egan, Angel's Camp; John P. Leonard, Oroville; Orlando J. Lincoln, Santa Cruz.

GARCIA'S FUNERAL.

There Was No Friction Between the Navy and Military.

WASHINGTON, Feb. 23.—General Ludlow, military Governor of Havana, to-day cabled to the War Department as follows concerning the criticisms of the late General Garcia's funeral:

"HAVANA, Feb. 23.—Adjutant-General, Washington: Editorial and Havana letter in the 'Herald' of February 13th alleging friction between navy and military entirely baseless. I consulted with Cromwell in advance, sent ambulances and cavalry with the ladies and flowers to cemetery, and attended with department staff the memorial ceremony at Mercedes Church. I also sent carriage and staff to represent the department at the cemetery, leaving the navy marines unhampered in conducting ceremonies. LUDLOW."

CONFESSED JUDGMENT.

Defendant in Breach of Promise Suit Will Pay Full Damage.

KANSAS CITY, Feb. 23.—Dr. Howard A. Lowrey, a prominent dentist, who was being sued for $25,000 damages for breach of promise by Miss Martha Smith, formerly of Leavenworth, Kansas, to-day in the Circuit Court confessed judgment in the full amount. The trial has been in progress for ten days and proven a most sensational one.

Lowrey's attorneys explained that he confessed judgment to prevent the introduction of further evidence, which, he said, would involve innocent parties.

A verdict was accordingly returned for the full amount. Miss Smith had formerly been an assistant in Lowrey's office, and later acted as traveling salesman for him.

Col. Enoch T. Carson Dead.

CINCINNATI (Ohio), Feb. 23.—Colonel Enoch T. Carson, aged 77 years, died at his home in this city this afternoon. He had held several local and State offices, and was Surveyor of this port under Lincoln. In 1845 he became a Mason, and in 1871 was Grand Commander of the Knights Templar of Ohio. About the same time he was made Lieutenant Grand Commander of the Northern Supreme Council of the Scottish Rite thirty-third degree. His illbrary of English, French and German works on Freemasonary is the largest in the world. He was not only one of the oldest, but also the highest in rank in Masonry.

The Samoan Controversy.

WASHINGTON, Feb. 23.—No demand has been made by the German Government for the removal by the United States of Chief Justice Chambers of Samoa, nor it is true that either the United States or the British Government has demanded the removal of the President of the Municipal Council, Dr. Raffel, and the German Consul at Apia, Mr. Rose.

Serious Fire at Topeka.

TOPEKA (Kan.), Feb. 23.—Fire which started at 3 o'clock this morning completely destroyed the building and contents of the Palmyra Clothing Company, 709 Kansas avenue, one of the largest stores in this city. Loss on building and contents is about $55,000. The Kelman Book and Stationery Company adjoining suffered a loss of $15,000, partially covered by insurance.

Death of a Railway Official.

MILWAUKEE, Feb. 22.—James P. Whaling, for twenty-five years General Auditor of the Wisconsin Central Railway Company, died in this city to-day, aged 63. He had been in failing health a long time. Mr. Whaling retired from active service in the railway company eight years ago.

Storm in Nebraska Did No Damage.

OMAHA (Neb.), Feb. 23.—Last night's storm has spent itself, and the sun is shining to-day. The thermometer registered 4 below. While severe, the storm did not last long enough to do any damage to stock in this section.

Condition of the Treasury.

WASHINGTON, Feb. 23.—To-day's statement of the condition of the treasury shows: Available cash balance, $271,443,699; gold reserve, $223,226,278.

SHE PAID HIS FINE.

Patrick McLaughlin's Wife Relented Toward Him.

Patrick McLaughlin was in the City Justice's Court yesterday morning, on complaint of his wife, for disturbing the peace.

He was convicted and fined $2.50, and then his wife relented. They held a short conference, and she said she had not enough money to pay his fine. "Go out and dig it up, then," said he, and she did so, returning shortly afterward with the required amount.

An American lady in Berlin had occasion to talk to her hostess about American children. "I have read of them," said the German woman proudly. "I have of them in English read. I have two stories read, that I might know. I do not wish to go to America. I have read 'Peck's Bad Boy' and 'Helen's Babies.' Ach! Herr Je! I stay by the German children so!"

LATEST ADVICES FROM HAWAII.

U. S. Warships and Transports Well Represented at Honolulu.

The Battleship Oregon and the Cruiser Philadelphia Both In Port.

Judge Herman H. Widemann, Formerly Associate Justice of the Supreme Court of Hawaii, and a member of King Kalakaua's Cabinet, Died on the Seventh Instant.

SAN FRANCISCO, Feb. 23.—The steamer City of Peking arrived to-day from the Orient via Honolulu, and brings the following advices to the Associated Press from Honolulu under date of February 15th:

Warships and transports of the United States have been well represented at the port during the past ten days. At this time both the Oregon and the Philadelphia are here, besides the Lenderz, Iris and Scandia. The transport Morgan City, Ohio and Senator all arrived safely, and after taking on coal and supplies, the three vessels left again for the long voyage to Manila.

The battleship Oregon arrived on the 6th from Callao with all well on board. On the way over she stopped two days at Gallapagos Island for coal. The big vessel is anchored in the Roadstead here, and will not come inside of the harbor. The Oregon is likely to remain here two or three weeks. The Honolulu Iron Works is engaged on some repairs for her which will take at least ten days to complete.

The Iris is taking on 1,600 tons of coal, and will be both collier and water distilling consort to the Oregon from here to the Philippines. Between Callao and Gallapagos the Iris developed some leaks in her boilers, and Captain Barker of the Oregon gave orders for the Scandia to keep her company to Honolulu, in case she should need assistance. But after leaving the Gallapagos the Scandia had hard luck. The crown sheets in one of her boilers gave way. Breaks developed in the other boilers, and finally she was reduced to one effective boiler. The Iris will make the necessary repairs to her boilers here. This will require some time, perhaps two weeks or more. Meanwhile she will take on coal to her full capacity, 2,100 tons. She will accompany the Oregon, coaling the latter at Guam.

The Morgan City arrived from San Francisco on the 4th, and sailed for Manila three days later. The Scandia left for the same port on the 5th.

The transports Ohio and Senator arrived from San Francisco on the 9th. They remained in port until the 13th, and are now on their way to the Philippines.

There was an accidental death on the voyage of the transport Senator from San Francisco to Honolulu. At 9 o'clock on the evening of February 1st, Corporal Abbott, Company B, Twentieth Infantry, fell overboard and was lost. He was a native of Kentucky. It was on the evening of the day the Senator set sail. A rough sea was running and the transport plunged and lurched fearfully. Abbott became seasick and lost his balance against the railing just as the vessel swayed to that side, and went overboard. A Sergeant was close enough to grasp one of his feet, but could not hold on. The vessel was stopped as quickly as possible. Life buoys were thrown out, boats lowered, and a search made, but no trace of the man could be found. Abbott went through the Cuban campaign, and proved himself worthy of his stripes.

The United States steamship Philadelphia arrived from San Diego on the 11th. She will sail for Samoa about the 18th.

Judge Herman H. Widemann died on the 7th inst. He had been in failing health for many months, principally the breaking down consequent on extreme years. Judge Widemann was a Hanovorian by birth, and celebrated his seventy-sixth birthday December 24th last. In early life he was a seafaring man, and came to the islands on a whaler in 1847. A difference between himself and the Captain led him to leave the ship here, and he became tutor in the family of Thomas Brown, on Kauai. Later he engaged in farming at what was known as Grove Farm, Lihue, Kauai. He was one of the early successful sugar planters. His political life extended through the reign of three sovereigns. He was appointed an Associate Justice of the Supreme Court on July 10, 1869, during the reign of Kameha Meha V., and resigned to enter the Cabinet of Kalakaua, on February 18, 1874, as Minister of Interior, which office he retained only until May 28th following. He entered the Cabinet again as Minister of Finance, February 25, 1891, resigning soon afterward on account of ill-health, but taking the portfolio again January 28, 1892. July 27, 1892, he became Attorney General ad interim. After the overthrow of the monarchy he took a trip to Europe and while in Washington called on the Secretary of State on behalf of Liliuokalani. Judge Widemann leaves a widow, two sons and six daughters. Th deceased leaves a fortune of $260,000.

A recent meeting of the Honolulu Chamber of Commerce decided, by unanimous vote, that the time was not opportune for an industrial exposition and agricultural fair at Honolulu, as recommended and urged by some.

Miss A. Maud Gould, a tourist from Augusta, Me., died in this city on the 11th inst. of consumption.

Private Charles Nelson, Company B, Twentieth Regiment, died at the Buena Vista Hospital of typhoid fever on the 9th inst. Nelson was left here by the transport Scandia. He was taken ill shortly after leaving San Francisco.

The American Union Party has nominated Theodore F. Lansing for the vacancy in the Hawaiian Senate. The election will take place on the 24th inst. There is no opposition, so Lansing's election is assured.