ROME AND "AMERICANISM."

CATHOLIC CHURCH RENT BY A BITTER CONTROVERSY.

The Late Father Hecker, Founder of the Paulists, the Centre of Dispute—His Liberal Views Assailed by Continental Conservatives—Archbishop Ireland, Archbishop Keane and Cardinal Gibbons Included in the Attack—Plot Against Liberal Ideas Started by Royalists and Vigorously Prosecuted at the Vatican.

Pope Leo's letter to Cardinal Gibbons, wherein the Holy Father defines in no uncertain words the position of the Vatican on the question of "Americanism," has stirred profoundly the Catholic clergy and laity of New York. No document issuing in years from the Eternal City on questions of practice and doctrine has created such a sensation among the members of this fold. The letter has a peculiar interest to the Catholics of the archdiocese, inasmuch as the controversy which it is aimed to settle centres around the life and teachings of the late Father Isaac T. Hecker, founder of the congregation of St. Paul, otherwise known as the Paulist Community. The great success of this band of secular priests, many of whom are converts to Catholicism, in proselyting among the Protestant sects has attracted widespread attention in the religious world. Their method of attack is novel and their style of proselyting bears the charm of distinct originality. They are the originators of the so-called "non-Catholic missions," and they have converted during the comparatively short existence of the community more than 5,000 Protestants.

OPPOSITION TO THE PAULISTS.

The success of the Paulist Fathers in their chosen field of missionary work caused much envy and bitter feeling among the older established religious orders of the Catholic Church, whose members are bound together by special vows. Coincident with the rise in power of the Paulist Fathers, the influence of these orders as factors in the Church of America began to wane. Means were sought by them to vitiate the influence of the Paulists and to relegate them to a place in the background. The Paulists, however, by the uprightness of their lives and by their close devotion to the doctrines of the Catholic Church shielded themselves from any successful attack.

The first definite move against Americanism as expounded by Father Hecker, and indorsed by Cardinal Gibbons, Archbishop Ireland and Archbishop Keane, was made when a translation of the life of Father Hecker, by Father Walter Elliott, appeared in France. Father Elliott's book was written more than ten years ago, and it received the unqualified indorsement of every prelate of high standing in the United States, as well as the imprimatur of Archbishop Corrigan. It has been read by hundreds and thousands of Catholics in America and England, and no suggestion was ever made that the book was anything but thoroughly orthodox. This translation was made by a French littérateur, who did not hesitate to sacrifice truth to style. It had a widespread circulation in the Latin countries, and it was really the basic foundation of the plot hatched by Jesuits and other sympathizers with the royalist form of government against the Catholic Church of America.

It may be stated that politics as well as envy of the Paulists was at the bottom of the entire attack on Americanism which culminated in the recent papal letter to Archbishop Ireland. The fight was carried on by the Royalists and their sympathizers in the Church and by Royalist money. Its animus, of course, was directed against the growing influence of American ideas in the Vatican. The Royalists feared that if a check was not put on this influence the American idea would soon sweep from the Church every vestige of monarchical sympathy and become the dominating factor in the Catholic world. It may also be stated here that one of the most vigorous allies of the cause of the plotters was Cardinal Satolli, recently Papal Delegate in America.

CARDINAL SATOLLI'S CHANGE OF FRONT.

Cardinal Satolli's remarkable change of front on the question of liberalism in the Church is worthy of comment. When he first came to America he was the friend of all the prominent upholders of Americanism, and from him they received much intelligent sympathy. Before he left this country, however, he had flopped over to the opposite side, and was the ardent advocate of every movement started in opposition to the propaganda of the Liberal party. No one has attempted to account for his change of sentiment, but the facts in the matter are well known among the prelates of the Catholic Church in America.

MAIGNEN'S ATTACK UPON HECKER.

A short while after the French translation of the life of Father Hecker appeared in France, the Abbé Maignen, a priest of the Brothers of St. Vincent de Paul, wrote a book entitled "Father Hecker: Is He a Saint?" It was a violent attack upon Father Hecker and all the advocates of Americanism, whom the author denounced as "theologians of suspected orthodoxy, strongly attached to heresies which all good Catholics must fly and abominate." It was based entirely upon the French translation of Father Elliott's Life of Father Hecker. The book, of course, created a profound sensation in ecclesiastical circles, and it gained considerable weight from the fact that it bore the Roman imprimatur. Abbé Maignen had previously taken the book to Cardinal Richard, Archbishop of Paris, but he refused to give it his sanction. Then the plotters who were behind the author hit upon a scheme to have it sanctioned by the Vatican. Although it had already been published in France, they took it to Rome and had added on the title page the name of a prominent publishing firm of that city. Then the book was placed before Father Lepidi, a Dominican, who is Master of the Sacred Palace. After reading it he gave to it the Vatican's imprimatur, and the trick was done. Mgr. Keane immediately hurried to Cardinal Rampolla and lodged a protest, but his efforts to have the book suppressed were without avail.

JESUITS INDORSE THE ATTACK.

Under the pretext of discussing the sanctity of the founder of the Paulist Fathers the author took up the personality of the more markedly national among the American prelates, such as Cardinal Gibbons, Archbishop Ireland and Mgr. O'Connell of the North American College at Rome. Singularly enough the work was highly lauded by a review edited by the Jesuits, and was recommended to readers in all quarters of the globe. Subsequently the book was translated into English, and the first copies circulated in America bore the name of a prominent Catholic publishing house of New York. When the matter was brought to the attention of this house its head disavowed any connection with the publication of the book, and the name of the firm was dropped from the title page.

The following from the book will serve to indicate the tone of the entire text:

NEW TYPE OF SANCTITY.

"If Father Hecker is a saint, it is not after the old style—after the pattern of the saints of old. Is there, then, a new type of sanctity, a revolution in the supernatural as well as in the social order? This is a question worthy of note which the 'Life of Father Hecker' does not answer.

"The author of the volume which we present to-day to the public has applied himself to the study of the life, works and ideas of Father Hecker as the official known as the Devil's Advocate, or more properly, Promoter of the Faith, would do in a canonization process. In our time we are given too much to canonizing people after their deaths, when we don't do it during their lives. This is anything but conformable to the spirit of the Church. Never, perhaps, has excess been pushed so far as in the case of Father Hecker; he is presented to the reader as a 'doctor,' a great elect of Providence, to be compared with St. Augustine, St. Thomas, St. Francis de Sales.

"Things are put in their place by our theologian. Side by side with the virtues of the man, he shows the deficiencies of his spirit, the shortcomings of his spirituality, the errors of his teachings."

PAULISTS BITTERLY CONDEMNED.

Within the pages of the book are discussed the manners and customs of the Paulists, and the members of the order are severely criticised because they do not wear civilian clothes in the street instead of cassocks, and because they allowed the play "Hazel Kirke" to be presented in a hall attached to their church. The author devoted a whole chapter to the facts which led Father Hecker to leave the Redemptorists, and found in them much to condemn. He criticised Father Hecker's want of theological study, as well as his teachings on the inspiration of the Holy Ghost. In the second and third parts of the volume the author made terrific onslaughts on Americanism, and attributed to it the apostacy of a large number of French priests and a widespread spirit of restlessness among the Catholic laity. This is what the book says about the apostacy of the Abbé Charbonnel, who went out of the Church when his scheme for a new congress of religions in Paris in 1890 was condemned:

"We know the rest. To the account of Americanism henceforth was to be laid the moral corpse of a renegade priest. May it revive some day. But if it is to remain eternally couched in that tomb where death is without hope, may it remain there alone forever!"

STORM CENTRES ABOUT A BOOK.

It was around this book that the battle raged for more than a year. In the meantime the war with Spain came on, and the zeal of the Royalists against Americanism was intensified. The feeling against everything American in France and Spain found expression in vituperative attacks on the prominent upholders of Americanism. The hostile zeal of the anti-Heckerites mutilated, falsified, distorted and pushed to the last point of exaggeration the works and ideas of the American priest—prompted by the wish of making him out an unconscious heretic and condemning with him the whole order of tendency, of aspirations and of men who had banded themselves together around his name, and who had indicated their political-religious programme with a single word, "Americanism." It was then brought out that the translation of the life of Father Hecker was nothing less than an entire reconstruction, and the result was that instead of a Hecker the book had for its central figure a hyper-Hecker. The Abbé Maignen based his attack on Americanism on this translation without consulting the English text, and without taking the trouble to read and study the numerous writings left by Father Hecker.

The letter of Pope Leo to Cardinal Gibbons would indicate, at a first glance, that the anti-American forces had won a decisive victory. This interpretation, however, is not accepted by the disciples of Americanism. They say that the Paulists cordially indorsed the Pope's stand on the errors discussed in his letter, and that they are glad that he has come out against them. They also say that if Father Hecker were alive he would be the first one to condemn these same errors. It is denied by them that Father Hecker ever took any stand against the vows taken by the members of the purely religious orders. They quote Father Hecker, who once said that "the true Paulist should be fit and ready to take solemn vows." The disciples of Americanism also hold that the Papal letter does not condemn non-Catholic missions, as given by the Paulists. They admit that the translation of the text on this point is slightly ambiguous, but it is construed by them as an unqualified approval by the Pope of this form of proselyting. The exact text of the letter on this point is as follows:

"But if among the different ways of preaching the word of God that one something seems to be preferable which is directed to non-Catholics not in churches, but in some suitable place in such wise that controversy is not sought, but friendly conference, such method is certainly without fault. But let those who undertake such ministry be set apart by the authority of the Bishops and let them be men whose science and virtue have been previously ascertained. For we think that there are many in your country who are separated from Catholic truth more by ignorance than by ill will, who might perchance more easily be drawn to the one fold of Christ if this truth be set forth to them in a friendly and familiar way."

The non-Catholic missions conducted by the Paulists have the approval of Archbishop Corrigan and of every Bishop in whose diocese they are held.

CONSTRUCTIONS OF THE POPE'S LETTER.

The allies of Americanism in its true form also contend that instead of being a sweeping victory for their enemies, the Pope's letter is a point in their favor. They say it has cleared the air and forever buried all the lies and vituperations hurled upon the cause by the royalists of Europe. They say that it has made a new foundation for greatly extended operations and for progress in liberal thought.

In the presence of Archbishop Ireland in Rome the correspondents of European Catholic newspapers continue to find a favorite topic of speculation and comment. They are almost unanimous in singing his praises and filling columns with stories of his cordial welcome to the Vatican and of the social attentions of which the distinguished American is the constant recipient during his stay in the Eternal City. One of these correspondents, however, in writing to an English Catholic journal, refers to an unpleasant feature connected with the visit of the Archbishop of St. Paul, in which he mentions an unprovoked attack upon him and upon the cause of "Americanism," in the interests of which he is supposed to be a temporary resident in Rome. The incident is described in the following terms:

"I cannot close this paragraph about Archbishop Ireland without chronicling a most dastardly attempt at blackmailing of which his Grace has been the victim at the hands of a few ignoble speculators, who, on learning of his arrival in Rome, have published a scurrilous little weekly, purporting to be a defence of the principles known as anti-Americanist, in which they accuse Mgr. Ireland, among other things, of being in league with the Jews and Freemasons in order to bring about a schism in the Church. Their object, of course, is to obtain 'silence money.'"

A copy of the first issue of this paper, printed partly in English and partly in Italian, was received in this city yesterday. On the day of its appearance, two weeks ago, copies of it were scattered broadcast through the streets of Rome. It is called the *True American Catholic*, and is described as the "Organ of the Roman Committee for the Anti-Americanism Campaign." The purpose of its existence is set forth fully in the following salutatory:

ANTI-AMERICANISM IN ROME.

"The object we have in view in commencing the publication of the *True American Catholic* is to protect the true Catholic faith from the infernal machinations of a sect, who, under the name of 'Americanism,' attack and attempt to destroy the real foundations of Christianity. But the attacks of the above sect, made to forward the interests of the enemies of Christ and His Catholic Church, Jews, Masons and International Protestants, will be thoroughly frustrated by our constant intervention.

"We shall fight our enemies and their allies in fair fight, in broad daylight, looking at them straight in the face, no matter how numerous or powerful they may be, and even if some of them may happen to wear the episcopal mitre. Yes, we shall treat these false Catholics, these traitors, as we would treat a base crowd of adventurers, and with the help of God we shall bring these evil spirits, whose aim is to enslave America and Europe to the aggressive power of Protestant imperialism, to lay down their arms in disgrace.

"These new American Catholics have raised the banner of rebellion and treason, and in the name of Christ and of Paul, with the protection of a millionaire Bishop, without conscience and without religion, attack the true Church of Jesus Christ and the Papacy, which is to-day the only bulwark of religion and the only conservative power of social justice.

"We are decided, then, to wage a fierce war against this sect, evidently inspired by Satan—against this so-called American Catholicism, which possesses less Christian faith and charity than was possessed by the Mohammedan slaughterers of Armenians.

IRELAND ARRAIGNED.

"We tell you at once, O. Mgr. Ireland, that your sacerdotal garb of Archbishop of the Holy Roman Catholic Church will never allow you to become unfaithful to that pure faith which shines brilliant on the brow of the shepherds intrusted by God with the mission of leading the flock of Jesus Christ.

"The mitre that you wear renders you incompatible with the place of combat you have taken against the whole organization of the Church of Rome. Be honest, then, and let your position be clearly defined. Either throw aside the sacerdotal vestment or loyally submit to the duties which the position you hold in the Roman hierarchy compels you to obey.

"Put the mask aside, Mgr. Ireland! For acting as you do is utterly unbecoming of a gentleman and a priest. In any case, let us remind you that here in Rome, Apostolic seat of Peter and Paul, on this soil rendered sacred and venerated by the blood shilled by the first Christian martyrs, you would bring in vain the sacrilegious echo of an American schism. Here in Rome, where Christ himself is Roman, where the Old and the New World centre, rises sublime and makes itself felt the only true holy spirit of the man of Nazareth. And the mighty voice of this sublime spirit enjoins you, through His poor and humble followers, in the name of the Almighty God and of the Archangel Michael, to bow down before the Vicar of Jesus Christ and deny the blasphemous theories of the heretical sect styled with the name of 'American Catholicism,' which is embodied in you.

AN APPEAL TO CATHOLICS.

"To be able to carry on this holy war we have established in Rome a committee of action, devoted to the defence of the true Catholic faith. We consequently make a fervent appeal to all the faithful Catholics of the world to join us in fighting the errors of the above sect, in order to accomplish the triumph of truth and faith trampled upon by the satanic spirit of some ungrateful children of the Church in the United States of America.

"We trust to find among the faithful of Italy and other nations that help, both moral and material, which will multiply our strength and give us the possibility of continuing our holy enterprise.

"Directly our aim shall become an accomplished fact, we shall forgive and forget all the pains the strife has caused us, and in laying down our arms we shall rejoice in the embrace we shall give to our American brethren, by us redeemed to the true spirit of the Roman Catholic Church as represented by that venerable saint, our Holy Father Leo XIII."

In an article on the "National Catholic Movement in the United States," the paper gives the movement the protection of the Government at Washington and says:

"In America, as well as in England, the Roman Catholics must remain faithful to Rome and to the Pope and recognize the full authority of both. Those who do not recognize or even discuss in part such high authority are not apostolic Roman Catholics, as it is impossible to remove from the authority and direction of the apostolic Holy See that which is intimately bound to the fundamental principles of Catholicism. Thus the line must be distinctly drawn: the true Catholics must rally and remain faithful to the Pope and to Rome; and those who do not must be considered as allied to Protestantism, if not as Protestants. Trying to reconcile the American Catholicism to the aspiration of Protestantism, as is dreamed by the Archbishop of Minnesota, and by the followers of the dictates of the Paulists, of Father Hecker, would mean the destruction of the true Catholic faith in America and its substitution by Protestantism.

IT IS A REAL WAR.

"This is the true and only meaning of the great question which is now agitated in the United States. It is a real war, much more terrible and disastrous than that recently fought with Spain. For that war was waged for worldly ends and material interests, and this is carried on for the conquest of the souls in name of religious beliefs; in a word, it is naught else but a religious war.

"In this war it is not the religious sentiment that guides the so-called national Catholics, those Catholics who struggle with the approval and help of the Protestants and with the protection of the central Government at Washington. They are guided instead by political motives. They would like to see the State hold sway over the souls in order to prevent the spread in America of the real Christian apostolic Catholicism, that Catholicism which works in direct communication with the Pope. For they are afraid that some day the ruling power and the administration of government may pass into other hands, namely, to those of the party which receives its inspiration and guidance from that same pure faith which was possessed by those pioneers who heroically first set up the standard of the cross on American soil.

"Thus, in America, we assist at an extraordinary scene. We see heating the battle some very wealthy American Bishops who call themselves, according to their views, Catholics, who live a life of splendor, who are owners of fast trotting horses, who possess large estates and great wealth, and who speak and preach of national Catholicism with the encouragement of Protestant ministers."

The editor of the paper then turns his attention to Cardinal Rampolla, Cardinal Secretary of State, to whom he pays his respects in this wise:

RAMPOLLA INCLUDED IN THE ATTACK.

"While Mgr. Ireland, Archbishop of St. Paul, Minn., proclaims, with great daring, the so-called principles of liberty and independence of the American Church from the Church of Rome, what is the Cardinal Secretary of State to the Holy See doing? Which are the measures taken by Cardinal Rampolla in order to put a stop to the spread of the ambitious ideas of the apostate of St. Paul?

"While in America a new religion, we may say, is in course of formation, while a schism is on the eve of being openly proclaimed at the Vatican, near the Pope, a policy is followed by this Secretary of State which is the height of diplomatic stupidity. For the last twelve years we have followed this infantile policy, and it is not surprising that such a policy bears the fruit that it does.

"Evidently the presence of Cardinal Rampolla at the Vatican has been fatal to the interests of the Holy See in America. What action was taken by the Sicilian Secretary of State so as to suffocate the movement at its beginning?

"And now while in the United States the pure doctrines of the Catholic Church are not only discussed, but trampled upon, while a regular open conspiracy is organized against the Papacy, by the very ones that should protect it, what is Cardinal Rampolla doing?

"The Jesuits, the only ones who have upheld the interests of the Holy See in this question of the national Catholicism in America, are looked upon by the Secretary of State with indifference and everything is done in order to lessen their influence with the Pope.

"On the other side, if the ideas of Mgr. Ireland are not approved in the intimate conscience of the Secretary of State, in the outward demonstrations the Archbishop of St. Paul is made the recipient of distinguished attentions, and even of encouragements, for the attitude of rebellion that he has taken.

IRELAND'S POWER QUESTIONED.

"As a consequence, Mgr. Ireland believes himself to be more powerful than he is in reality, and believes the day near when his doctrines will be even accepted by his Holiness. Such is the situation that the foolish policy of the Secretary of State has helped to bring about.

"Cardinal Rampolla, who is the only one responsible for the sad state of affairs, cannot and probably will never say to the Archbishop of St. Paul: 'You lied.' And Ireland becomes daily more proud and daring, casting right and left the dollars of which he is the fortunate possessor.

"And the corrupted crowd which is represented by Cardinal Rampolla and his satellites, blinded by this shower of gold, prefer the sound of the American yellow precious metal to the glory of God and the real interests of the Papacy. How long will this infamy last?

"We trust that some one will have courage enough to submit the real state of affairs in its nakedness to the attention of the Holy Father, and that the day of the removal of Cardinal Rampolla from the office that he is unfit to hold will only be a question of time."

WHO FATHER HECKER WAS.

The priest whose teachings have brought about this bitter contest was a remarkable man. Father Hecker died on Dec. 22, 1888, in the sixty-ninth year of his age. He was born in New York of German parents, and he took after his mother, who was a woman of rare energy and a deeply religious nature. Neither of his parents was a Catholic, and Isaac was brought up as a Protestant. At an early age he and his two brothers were taken from school and sent out to earn their living. John and George learned the baking trade. When Isaac was 10 years old he was working for a religious periodical known as *Zion's Herald*. At 11 he joined his brothers in a bakery which they had already set up in Rutgers street. They had another shop in Pearl street, to which Isaac used to carry bread every morning. In January, 1843, acting upon the advice of Dr. Brownson, whom he had met at a political meeting, young Hecker joined the Brook Farm colony, which was started by George Ripley, Nathaniel Hawthorne, and others. He was never an actual member of that inner community whose aspirations and convictions the Farm was intended to embody. He entered at first as a partial boarder, paying $4 a week, and undertaking also the bread making, which until then had been very badly done. At first he began to study French and music. Later he studied philosophy, and what he saw and was taught at the Farm had a strong and permanent effect on his character. On July 11, 1843, he went to "Fruitland," a farm bought by Charles Lane in Worcester county, Mass., in the hope of establishing there a new community in consonance with the views and wishes of Amos Bronson Alcott. A few days later young Hecker returned to his home in New York and soon after began to study for the Episcopal ministry. In 1845, after long deliberation, he determined to join the Catholic Church with a view of becoming a missionary. He was received into the church in New York, and at once sailed for Belgium, where he studied to become a missionary priest of the Order of the Most Holy Redeemer. The period of his novitiate, from 1847 to 1849, was spent in Bruges. Returning at its close to England, he was raised to the priesthood by Cardinal Wiseman. At the end of four years' missionary work abroad he came to New York and took his place among the Redemptorist Fathers.

BIRTH OF A NEW ORDER.

In the course of seven years' zealous work in his native land he became convinced that a new order of missionaries, similar to that of the Redemptorists, but composed of Americans, instead of foreign priests chiefly, could overcome many difficulties. In 1857 he went to Rome and submitted his views to Pope Pius IX., who approved them. The congregation of St. Paul was immediately formed, with Father Hecker at its head.

When Father Hecker returned to America he was joined by some of the Redemptorist Fathers, and the members of the new order founded a church at Fifty-ninth street and Ninth avenue, and sent missions throughout the country. The order flourished even beyond the expectations of its founders.

Father Hecker gave much of his time to literature. He established the *Catholic World*, a periodical that has maintained a high standard of excellence. He was himself a writer of repute. In 1885 he published "Questions of the Soul," and two years later "Aspirations of Nature." While he was in Rome he wrote two essays on "Catholicism in the United States," which were translated into several languages.

No Armory for the Second Naval Battalion.

The Second Naval Battalion of Brooklyn is not likely to secure the property of the Atlantic Yacht Club at the foot of Fifty-sixth street, Bay Ridge, for use as an armory. President Feitner of the Department of Taxes and Assessments, who was named with Gen. James McLeer as a commission to consider the matter, said yesterday: "The land would cost $250,000 and to build the armory would require $250,000 more. I don't see how the city could spend this amount of money for the purpose. I don't see how the naval battalion can count on getting the armory."

Foundling at a Church Door.

Augustus Brown, sexton of the Mount Olivet Baptist Church, in West Fifty-third street, opened the doors last night for the purpose of cleaning the building for to-day's services. He found a negro boy baby, 3 months old, cried in a shawl, lying on the floor of the vestibule and squalling vigorously. Brown took the foundling to the West Forty-seventh street police station, and from there it was sent to Bellevue.

B. Altman & Co.

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LADIES' CLOAK DEP'T. Spring styles in Capes of Lace, Net, and Silk, also of Cloth, Trimmed and Tailor Made, and new designs in Reversible Plaid Golf Capes. Cloth Coats, suitable for Walking, Driving and Golf. Long Garments of Cloth and Moire, also Taffeta Silk and Cloth "Shaker" Dust Cloaks.

LINEN HANDKERCHIEFS. A Special offering of Linen Handkerchiefs, Plain Hemstitched and Initialed for Ladies, and Plain Hemstitched for Men, as follows:

Ladies' Plain Hemstitched Handkerchiefs, Sheer Centres, and Initialed Handkerchiefs, with Block Corners, 12½c.

Men's Handkerchiefs, Plain Hemstitched, Assorted Hems, 12½c. and 16c.

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MISSES' & GIRLS' DEP'T. Spring styles in Tailor Made Suits, Jackets, Reefers, Military Capes, Sailor Suits, Children's Frocks and Guimpes, Separate Skirts and Waists.

Sailor Suits of Blue Serge, trimmed with Colored Braid; 4 to 10 years,	$3.75
Cashmere Frocks, High Neck and Guimpe effects, trimmed with Fancy Silk Braid; 4 and 6 years,	3.50
Sailor Suits of White Galatea, Colored Embroidered Emblems; 4 to 10 years,	2.70
Lawn Guimpes, with Clusters of Tucks; 4 to 10 years,	85c.
Lawn Guimpes, with Fine Insertions and Tucks; 4 to 10 years,	1.10
Misses' Corded Silk Waists, in White, Turquoise Blue, Bluet, Red or Black,	5.50
Misses' Flannel Waists, in Red or Blue,	2.50
Misses' Walking Skirts of Cheviot, Flounce effects,	4.85

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Long Slips, 40c., 50c., 62c., 72c., 85c., $1 & $1.15.

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of Cashmere at $3.95, $5.90, $6.85

Real value $5.75 to $10.50

of India Silks, elaborately trimmed with lace and ribbon, at $8.25

Real value $12.50

West 23d St.

HORSE KILLED BY TROLLEY CAR.

Carriage Broken, Also, and Three Young Women Thrown Out and Hurt.

MOUNT VERNON, Feb. 25.—A horse driven by Miss Ethel Lewis became frightened by a trolley car to-night and ran on the track in East Third street, directly in front of the car. In the carriage with Miss Lewis were her sister Grace and Miss Harriet Anderson. Before the motorman could stop the car it hit horse and carriage.

The young women were thrown out and dragged a short distance with the broken vehicle. The horse was injured so badly that it bled to death. The young women were not seriously hurt.

Business Notices.

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MINERAL waters squirted out under the barrel not Schultz's. Examine label on siphon and be sure to get CARL H. SCHULTZ's pure, correct mineral waters.

MARRIED.

SHUTER—BLOSVEREN.—On Feb. 22, at 641 Lexington av., by the Rev. Stephen S. Wise, Annie Blosveren of New York to Elias Shuter of Brooklyn.

WEEKS—GREER.—At St. Matthew's P. E. Church, 84th st., Feb. 25, by the Rev. Edward L. Kraus, Florence Rawson Greer to Albert Galusha Weeks, both of this city.

DIED.

ABBOTT.—At Jersey City, on Feb. 25, 1899, Martha Adeline, wife of B. S. Abbott, aged 53 years. Relatives and friends of the family are invited to attend her funeral on Monday afternoon, Feb. 27, at 2 o'clock, from her late residence, 233 5th st., Jersey City.

BELL.—On Friday, Feb. 24, of typhoid pneumonia, Alfred Benedict, son of Sarah H. and the late Daniel B. Bell, aged 37 years.

Funeral services will be held at the Church of the Holy Communion, 6th av. and 20th st., on Monday morning, 27th inst., at 11 o'clock.

DAVISON. At Matteawan, N. Y., Feb. 24, 1899, William R. Davison, aged 52 years and 1 month.

Funeral services at the residence of his brother-in-law, Dr. Teinmore, Matteawan, N. Y., at 2:30 P. M., Sunday, Feb. 26, 1899. Nyack papers please copy.

DEGRAUW.—At St. Augustine, Fla., on Thursday, Feb. 23, 1899, Aaron A. Degrauw, aged 69 years.

Funeral services from his late residence, at Jamaica, N. Y., on Monday, at 3 P. M. Kindly omit flowers.

GREEN.—On Friday, Feb. 24, Catharine M., widow of John Green, aged 75 years.

Friends are invited to attend the funeral services at her late residence, 67 West 96th st., on Sunday afternoon at 4 o'clock.

KELLY.—The former pupils of the Convent of the Sacred Heart, Manhattanville, are respectfully requested to attend a requiem mass to be celebrated at the convent on Thursday, March 2, at 10 o'clock, for the repose of the soul of the late Mrs. Eugene Kelly, late President of their committee. Mrs. WALTER ROCHE, Secretary.

ST. JOHN.—At Tarrytown-on-the-Hudson, on Feb. 25, Edward St. John, in his 72d year, father of the Rev. William T. St. John.

Funeral from St. Teresa's Church, North Tarrytown, on Tuesday, Feb. 28, at 10 A. M. Relatives and friends invited.

ZABRISKIE.—At his residence at Paramus, N. J., on Thursday, Feb. 23, John T. Zabriskie, aged 83 years.

Funeral on Monday, the 27th, at 11 A. M.

THE STEPHEN MERRITT BURIAL CO., 241-243 West 23d st., New York—Undertakers, embalmers and funeral directors; prompt service day and night. Telephone 14—18th st. Established 1847.

THE KENSICO CEMETERY.—Private station, Harlem Railroad; 45 minutes' ride from the Grand Central Depot. Office, 16 East 42d st.

Special Notices.

ELECTRIC and Hot Springs baths: hours 8 A. M. to 8 P. M. Dr. NOEL, 41 West 33d st., New York.

PILES.—Dr. Chapman, 107 East 23d. No cutting. No lost time. Book free. Pay when cured.

Religious Notices.

SOCIETY FOR ETHICAL CULTURE.—Sunday, Feb. 26, 1899, at 11:30 A. M., at Carnegie Music Hall, corner 57th st. and 7th av. Lecture by J. H. MacDonald, Esq., of London. Subject, "Imperialism and Democracy from an English Point of View." All interested are invited.

New Publications.

THE BORN BOTTWELL! The great American novel, by Moritz Lotz, 50 cents. Joke books, "Points," "Smiles," "8 raps," "8 ds," 10 cents each. MONITOR COMPANY, publishers, Cincinnati, O.

25C. EACH—"Spoopendyke Papers," "Widow Bedott," "Artemus Ward." PRATT, 161 6th av.

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TO BRING BACK GOLD-DUST SWINDLER.

Lathman Agrees to Return to New York Without Requisition Papers.

Detective Sergeant Robert McNaught was directed last night by District Attorney Gardiner to proceed immediately to Chicago for the purpose of bringing back Hirsch Koppelman, indicted here in 1897 for grand larceny in the first degree. On Friday Koppelman gave himself up to the Chicago police, and volunteered to return to New York without requisition papers. He admitted that he had been indicted in New York under the name of Koppelman, but said his proper name was Nathan Lathman. He added that he had been jointly indicted with Saul Cohen and Saul Jacobs on a charge of working the gold-dust swindling game on Max Bernstein of Chicago. He said that the game was worked in New York and that Jacobs was convicted for it and is undergoing sentence in Sing Sing prison, although he is innocent. He said he himself was the guilty man, and that he and Cohen ought to be in Sing Sing prison instead of Jacobs.

Jacobs was arrested in December, 1897. He was tried and convicted in January, 1898, and on the day set for sentence declared his innocence in strong terms, appealing to Judge Cowing to release him. His wife and daughter Rebecca fainted and had to be carried from the courtroom. Mrs. Jacobs returned to Chicago shortly afterward and worried over her husband's conviction until she died.

Rebecca made several efforts to have her father pardoned. She finally decided to hunt for Koppelman. On Friday she met him on the street in Chicago and pleaded with him to go to New York for the purpose of telling the true story of the gold-dust swindle. Koppelman agreed to this. He went to Police Captain Wheeler and, it is alleged, made a confession.

HONOR MEDALS STOLEN.

Taken from the Desk of Major Briggs in the Old Guard Armory.

Central Office detectives are looking for the man who stole five valuable medals belonging to Major S. Ellis Briggs from the Old Guard Armory last Tuesday. Major Briggs placed the medals in his desk on that day and when he looked for them the next morning they were gone. He reported his loss to Capt. McClusky on Friday. The lock on the desk had not been disturbed, from which it is evident that the thief had a key.

Four of the medals were of gold, set with diamonds, and the other of silver. Their total value is about $1,500. Major Briggs received one of the gold medals from Gen. John Boylan in 1875. Gen. Aspinwall presented him with the silver one in 1885. The Major's name was on all five medals.

Blizzard Effects on Texas Crops.

DALLAS, Tex., Feb. 25.—Reports to railroad and commercial headquarters here show that the oat crop of Texas was killed by the late blizzard, and that approximately 25 per cent of the wheat crop was killed. Peaches have been badly injured, but there is hope that a large portion of the crop will mature if no further weather calamity is encountered.