REV. F. D. BOVARD COMPARES THE FAITHS.

"Why Roman Catholicism Is Under Suspicion in America."

RELATIONS TO THE LAW.

He Claims That the Church Is Considered Superior to the State.

OBJECTS TO SECRET WAYS.

The Protestant Representative States That He Desires to Be Perfectly Fair.

The following communication to THE CALL is by the pen of Rev. F. D. Bovard:

To the Editor of the San Francisco Call—SIR: In attempting to answer the question "Why Roman Catholicism is under suspicion in America," the writer desires to be perfectly fair toward Roman Catholicism as a system and entirely free from prejudice against Catholics.

The Catholic system can be treated apart from the individual members of the Catholic church just as clearly as a disease may be treated without prejudice against the patient, or as any organization may be dealt with without reflection on the membership of that organization.

It is a fundamental principle of the American Government to encourage the Christian religion under whatever peculiar type of organization it may appear. This country does not profess atheism nor paganism, but all its rulers from the President down to Justice of the Peace stand on the Christian platform of morals and faith.

Roman Catholicism has just as much right under our flag to teach and organize the Christian principles as Protestantism has. Both are limited to the Christian religion. Anarchy, paganism, and all forms of atheism are excluded. This, I suppose, both sides in the controversy accept. A simon-pure heathen with his toggery could not become an American citizen in the true sense of the term.

Protestants do not hold that any particular denomination is "the" church, but that all denominations, including Catholics, are some sort of branches of the true universal kingdom of truth of which Christ is the only head. The Protestant statements of theological doctrines, so-called creeds, differ from Catholic creeds in that they do not attempt to bind the conscience. Only the Bible binds a Protestant conscience.

When a Protestant desires to withdraw from one of the denominations he is at liberty to do so, and bears with him the good will of all. He thinks as he pleases both before and after.

The Protestant church simply asks the candidate for membership if he is acting freely, if he accepts the statements of faith as Biblical. The private judgment is absolutely supreme.

The Protestant church claims no power to change the moral status of any one. The trial and exclusion of a person from a Protestant church has nothing to do with his personal relation to God. It does not anathematize, curse and condemn people to purgatory, nor any place else, because it finds no such nonsense in the Bible. Under the Protestant banner every man is his own priest.

The Protestant idea of the Bible is simple, and easy to understand. "It contains all things necessary to salvation."

It does not claim that all the characters in the Bible were saints at all times. It does not justify Abraham, Isaac nor David in the sins they committed, neither does the Bible. Protestants even go so far as to denounce St. Peter for his inclination to dodge a rather plain proposition. They see and worship only the one great character of the Bible.

The working force of Protestantism is essentially different from that of Catholicism. Catholicism looks upon Christianity from a semi-physical or mechanical standpoint. The progress of Christianity is a sort of materialistic infusion and prolongation of the incarnation by means of transubstantiation in the sacrament. The whole force of Catholicism is operated with the impersonal precision of a "drop-a-nickel-in-the-slot" machine. You do as you are told and the result will follow.

Protestantism holds that Christianity changes the relation of God's will to man's will and that the transaction is purely personal and direct; that each individual has the absolute right to appear before God for himself and settle his own case; that neither the devils in the nether region nor all the saints in the catalogue can hinder nor affect him in the least.

Protestantism teaches that Governments are free in the exercise of their functions. Rulers may be just as close to the throne and know as much of the will of God as the Pope. Protestants would just as soon see the President praying for the safety of the Nation as to know that a prayer had been made in the Vatican for the same purpose. The sources of righteousness and truth are just as accessible to a conscientious clean-hearted bailiff as they are to an ordained priest or minister. The idea of any power being between the ruler and his God is absurd.

The Catholic doctrine, so far as it can be understood, teaches that in matters of morals and religion the church is above the state. As there can be no government without morals, no morals without religion, it puzzles plain-thinking people to know the boundaries of papal supremacy. The Protestant view of a Government leaves it not only free but supreme. "Every soul is subject to the higher power." Governments founded on justice and carried on in righteousness are as direct from God as the church. If Catholics will say as much the contention ceases and all suspicion dies out.

It is the claim, or the quasi claim, of the Roman church that there is a highly attenuated but real supremacy over the nations of the earth, with headquarters at Rome, that gives rise to suspicion against that church.

There is another potent reason why public opinion is always smarting when the hand of Rome is seen in political affairs. It is the air of secrecy about all their methods. There seems to be a sort of drapery between them and the great open light of the world. If they do not plot and scheme they are unfortunate in creating conditions which cause the public to think they do. They are charged with sly ambuscading methods and the most polished logic will not dispel this feeling. The high fences, the secret convents, the non-communicative methods of the priesthood are tangible proofs to the public mind against those living in half seclusion.

If the terrible oaths charged against the priests, Bishops and Jesuits are not true, it should have required no affidavits to declare them false. The life of the church should have been so well known as to stamp them with infamy. But unfortunately thousands of well-disposed people will believe them true in substance, if not in exact form, in spite of the affidavits, because the oaths are stronger than any affidavit can be made by any person under such oaths. The life of the Catholic church is smothered in secrecy and cannot resist slander and calumny.

There are only two ways by which these terrible oaths can be set aside. First, show that these parties take no oaths at all; or second, publish exactly the oaths they do take.

The functions of Christianity forbid secrecy. "In secret have I spoken nothing," said its founder. Secret societies are limited to their own memberships in authority, and any attempt to tamper with or touch matters of general interest crosses the universal instincts of mankind based on fair play, and arouses public feeling instantly. The Catholic church, other things being equal, can never appeal to mankind with the full scope of truth until it abandons secrecy.

It cannot escape the suspicion of dealing in petty intrigues, cunningly mixing error with truth, deftly disguising error with truth, and with smooth words trying to mislead public sentiment, and in some deep underhanded way trying to plot against the life of the Nation. Instead of the life of the church contradicting this suspicion of treason, it is unfortunate that the life of the church is chosen as the ground of the opposition. The opponents of the Roman Catholic Church challenge that church to the bar of history and maintain that the whole strength of the argument against Catholicism in America lies in its record in other countries.

It is further unfortunate for our Catholic citizens that those put forward to explain the exoteric principles of the church have been unable to make themselves understood. The resort to logical and rhetorical illusions, the drowning of all sense in a hubbub of unmeaning words, the attempt to lead people through a vast maze of confusion and casuistry, bewilders everybody and convinces no one.

The Pope is either infallible or a common, good old mistaken man. That is all there is to that. Everybody knows that he is not the supreme court, and nothing like it, unless it can be shown that he has as much brains as the whole of them. Such high-vaulting sophistry is entertaining, but not very assuring. He is either the vicegerent of God on earth or he is the head of the vast fabric of Catholicism, doing the best he can to keep its banner afloat in all lands. Under this latter proposition we feel bound to say that he has done amazingly well. We would not like to manage his crowd. But as a supreme ruler of this part of the universe we feel equally bound to say—though with deep regret—that his success has not been quite so marked.

The Bible is either the inspired word of God or the plain record of the early and Jewish church.

The church has either made mistakes or it has not. If it has, the burning and torturing of heretics was a villainous crime; if not, it was right, and the same church would do it again if it had the power.

The best way to reason down a senseless antipathy is to use plain open truth in a plain open way. The American people are long-suffering, but they can't be gulled long at one time.

If the Roman Catholic church desires to free itself from the suspicion that its Jesuits are a dexterous, perfidious band of holy foxes, glistening with subtlety, bound together by oaths black with treason, cursing and anathematizing all who dare to think the thoughts of God for themselves, let her come out of her hiding and say in a fair open way that other good people are as good as she is.

Then there is the position of the attitude of the priesthood toward the law.

Another fundamental reason for suspicion now lying at the door of the Catholic church in America is the anomalous attitude of the priesthood toward the law of the land. Are they under or above the law? If a priest were asked by a court of justice concerning a matter of importance to the state about which he knew all the particulars through the confessional box, would he answer the questions? If it be said that he is under a priestly oath, then plain people must infer that his oath, whatever else it might be, is above the law. Other ministers make no such claim, nor would they dare to do so at the peril of their standing among their associates.

If a person should confess to a priest that he had burglarized a house and killed the inmates, is the priest under obligation to inform the officers of the law and have the person arrested for his double crime? If he pleads that his sacred oath will not allow him to expose the criminal, how, then, can the Catholic church keep people from concluding that the priest, since he will neither inform on the man nor testify against him in a court of justice, is not, by virtue of his oath, both above the law and, by construction, on the side of the criminal? It is only reasonable to suppose that the priest not only absolves the confessing man from the moral consequences of the act but that he does so in contempt of society's law.

Now note three things which place the priest under suspicion: (1) He refuses to inform the officers. (2) He refuses to testify. (3) He absolves the man from the moral penalties of his crime.

I suppose there must be some way to clear up this whole matter, but the difficulty is that the people can't see why all men are not alike before the law. To them, oaths, patented, registered, sealed or hardened by centuries of time amount to nothing when justice cries out under the heel of wrong.

I do not at this time question the validity of the priest's pardoning act—which to Protestants seems absurd enough—I simply call attention to the fact that the priest assumes to operate a secret code of morals, and brings upon him the curse of self-respecting society not initiated into his ways of doing things.

Look at one more aspect of the case: If a priest knew through the confessional box that a man about to suffer capital punishment was really innocent, would his oath permit him to give any part of his knowledge in order to free the innocent man? If it would, then why not testify against crime as well as in favor of innocence? But if his oath will not permit him to testify for the innocent when all the facts are clearly in his possession, then our Catholic citizens must not complain if society brands their priest as a monster. Until he comes under the law he cannot make affidavits setting aside oaths which in themselves set aside the law.

If it be said that he occupies the same legal ground that is claimed by a prisoner who informally pleads "not guilty" and is excused from testifying in his own case, the answer is twofold: First, the priest is not a prisoner; and second, other men are compelled by courts to tell what they have confidentially heard about crimes. The laws of this country do not recognize the secret code of the confessional for the simple and sufficient reason that nobody knows what it is. We suspect that it varies with the moral ideas of the priest.

These things are mentioned not in reproach, but to point out clearly the reason Catholicism is under suspicion in America.

F. D. BOVARD.

RESOLUTIONS AT MODESTO.

The Impartial Course of "The Call" Is Warmly Indorsed.

A letter has been received from W. H. Monroe, secretary of Modesto A. P. A. Council, transmitting a copy of resolutions passed by that organization. The resolutions condemn Father Peter C. Yorke for the position he has taken in the controversy now in progress, and commend the writings of those who represent the Protestant side of the discussion. The discussion itself is approved on the ground that it will cause the people to think of these subjects. The resolutions say that the members of Modesto Council, believing in honest means and fair play, appreciate the just and impartial treatment accorded to both sides of the controversy by THE SAN FRANCISCO CALL, "a newspaper in every way worthy of the liberal support of the great commonwealth of California."

REORGANIZING THE FORCE

Policemen Are Agitated Over the Weeding Out of Lazy Patrolmen.

Proposed Retirements of Old Men on Pensions Are Also Causing Discussion.

The question of which policemen shall be relegated to the pension list at the next session of the Pension Commission Monday next is being eagerly discussed by patrolmen. It has also afforded a topic for conversation among those members of the department who know they have no reason to fear retirement under this head.

The main cause for uneasiness throughout the older members of the force is the new activity of sergeants in watching patrols all over the city. Nor is the unpleasant feeling confined to the men eligible for retirement as pensioners, for it is now fully understood by patrolmen that the sergeants are not confining espionage to that class alone, but to every man on duty. The reason given for such unprecedented watchfulness is that a careful estimate of the patrolmen is being made by the sergeants with a view to ascertaining who are the indifferent or lazy officers—part of the new programme to reorganize the police force of San Francisco and to place it on a most efficient footing.

It has been given out that the lazy officers, the patrolmen who did not appear to participate actively in carrying out rules of the department, and also those who through indifference, or for other motives, permitted laws to be broken on their respective beats, or still others who failed to patrol beats conscientiously and with an alert eye for thieves, burglars, etc., are to be dropped from the roll.

So with this prospect the patrolmen feel that they are now undergoing a crucial test and wondering who may come out of the trial victorious. They know well that the object is to cut off a large number of the easy-going fellows who have been drawing money from the treasury without giving ample returns. Yet they have complaints to make, charging that the sergeants are perhaps over-exacting.

Another case is that of two patrolmen on Barbary Coast. Their beats converge at a certain point, and a few days ago they were comparing notes when the new sergeant suddenly appeared in front of them. He reported them for violating the rules of the department by loitering on their beats. There are so many thieves, pickpockets and bad people generally on the Barbary Coast that it has always been the custom for the policemen to compare notes as to who had been seen on their beats.

There are other cases of similar nature, and the effect has been to strike terror to the hearts of the men and compel them to make it their first duty to watch for the sergeant's appearance.

In one case recently a new sergeant jumped on a car and rode to a certain point, returning on foot, and when he met the officer he accused him of being off his beat, as he had not seen him while walking in the other direction. The officer strenuously denied being off his beat and the sergeant threatened to report him. The sergeant did not tell him that he had been on a car and not on foot.

"I don't know what things are coming to," said an old patrolman yesterday. "Time was when men had something else to do than dodge the sergeant or keep a constant lookout for him, and they had a chance to watch suspicious characters at night. I remember, and it is not so long ago either, that if I knew a thief was in a certain place not far from my beat and I went after him and arrested him the sergeant would compliment me for it. Now a man dare not leave his beat, no matter what may be going on in its vicinity, otherwise he would be hauled up before the commissioners.

NEW YEAR'S COURSING.

Dashaway Won the Unfinished Old Dog Stake at Ocean View Yesterday.

Old Dashaway came to the front again yesterday by winning the old-dog stake carried over from Sunday last at Casserly and Kerrigan's Ocean View Coursing Park. In spite of his years and almost constant training in which he is kept, the big brindle hound seems to have lost none of his speed, and Flashlight and White Cloud were easy marks for him in the final and semi-final runs. Considering the counter attractions, the crowd was large and those who attended saw the "jacks" run as they never ran before. Eight out of twenty-four rabbits escaped, after showing the dogs all the way about the field, and the sport was high class throughout. The unfinished stake was first taken up and the concluding ties resulted as follows:

Second ties—Flashlight beat Maud G, Dashaway beat Monitor, White Cloud beat Jenny Lind, White Rustic beat Butcher Boy.

Third ties—Dashaway beat Flashlight, White Cloud beat White Rustic.

Final—Dashaway beat White Cloud.

A disappointed speculator who had backed Flashlight against Dashaway thought that the former had lost through a fluke and induced the owner of Dashaway to allow a match race between the two to be run. Dashaway won again, Flashlight not scoring a point.

The additional sixteen-dog stake resulted in a win for Dublin Stout, a dog that was purchased by his present owner, D. Tweedie, not a great while ago for $5. This is his third winning, his prizes aggregating about $100 within the past two months.

The run-down resulted as follows:

W. L. Trode's Lucky Dog beat Falcon kennel's Red Rose, T. Gibson's Corte Madera beat J. Shea's Jim Douglas, G. O'Brien's Little Bob beat W. Kelter's Freestone. D. O'Brien's Pride of the Park beat C. Anderson's Little Blue, C. Anderson's Nigger beat P. Olmo's Blackthorn, Bay Farm kennel's Regent beat M. O'Hare's Midget, T. Donnelly's Defender beat W. Reid's Belle B, D. Tweedie's Dublin Stout beat Falcon kennel's White Rose.

First ties—Lucky Dog beat Corte Madera, Little Bob beat Pride of the Park, Regent beat Nigger, Dublin Stout beat Defender.

Second ties—Little Bob beat Lucky Dog, Dublin Stout beat Regent.

Final—Dublin Stout beat Little Bob.

Judge, Ed Canavan; slipper, John Cranston.

On Sunday next a twenty-four-dog stake will be run. The drawing will take place this evening at 915 Market street.

Over 100 people saw Ruby, the West Side kennel's flyer, win the final in the big stake at Newark Park yesterday, after a hard run with Sam T. Coxe's game hound. The hares had become acclimated and more accustomed to the grounds, and in consequence gave the dogs more work than on the opening day and better coursing was the result. The unfinished stake was first taken up at the second ties and resulted as follows:

Second ties—West Side beat Stamboul Queen, Roll Along beat Santa Bella, Rosa B beat Lissak, Sam beat Tom Hayes, Ruby a bye.

Third ties—West Side beat Roll Along, Sam beat Rosa B, Ruby beat Three Cheers.

Fourth ties—West Side, guarded, withdrawn and Ruby ran a bye with Skyrocket; Sam a bye.

Final—Ruby beat Sam.

Prizes: Ruby, $75; Sam, $45; West Side, $30; Roll Along, Three Cheers and Rosa B, $20 each.

Judge, John Grace; slipper, James Grace.

An eighteen-dog consolation stake at $2 50 entrance was then run, Wee Lassie winning from a Skyrocket-Lady H. Glendyne puppy entered by the West Side kennels. The running of this dog was a surprise to the leashmen present, as it was his first appearance in a coursing field and the quality shown was remarkable.

Santa Bella captured third money.

The slipping of James Grace was one of the features of a good day's sport, not one mistake being made in the numerous slips.

On the last Sunday in this month an open stake at $2 50 entrance will be run, finishing on the first Sunday in February.

A Murderous Chinese.

Tang Ah Chang and Leong Yup Pi lived together for some time in a room on Sacramento street, between Dupont and Stockton. They separated and had not seen each other for some weeks. Last night Leong went to Tang's room and demanded money from him. Tang refused and Leong drew a pocket-knife and slashed him on the leg. Tang fell and Leong slashed him again on the neck and then ran away. Tang was taken to the Receiving Hospital and had his wounds, which are not dangerous, dressed.

German railways from Bagamoyo to lakes Victoria and Tanganyika are being planned.

EISTEDDFOD LEVYDIANNUS.

A Musical Festival Reviving Memories of a Romantic Land.

OAKLAND WINS A PRIZE.

S. Jones Declared the Granvillefab. Success of the Tuneful Exercises.

The musicians and the orators, the sweet singers and the literati of the Welsh colony of California assembled in great force yesterday in Union-square Hall to celebrate their Eisteddfod.

In all the annals of California there had only been one eisteddfod held here before. The festival held yesterday was an echo, and a very successful echo, too, of the great eisteddfods in Wales, where, according to the old doggerel—

There are thirty thousand Jennie Joneses
And fifty thousand Owen Owenses,
All singing in their native tongues,
All over the green.

There were not the great multitudes yesterday that meet in the old country, but the smaller multitude was fully as enthusiastic in proportion to its size, and the artistic spirit that has made the Welsh eisteddfods such a stimulus to literary and musical endeavor was well to the front, too.

The president of the afternoon session was Professor Price. He cheerfully announced in his opening remarks the president of an eisteddfod is nothing but a figurehead, as the performers are there to perform, and not to find the president forgetting himself by delivering addresses. This being the case, he merely made the announcement that the eisteddfod is "a very ancient institution. I believe tradition shows the first was held in the Garden of Eden. The eisteddfod has proved a great blessing to Wales. When the Saxons and the Danes had driven our people into the fastnesses of the mountains, they used to assemble for the eisteddfods, just as you have assembled here, with this difference, that they always had twenty to thirty harps."

After the address the assembly settled down to business, under the conductorship of Hu Jones. In the singing competitions J. C. Hughes and W. H. Holt were the judges, and they had hard work in deciding between all the talent that came up to them for adjudication.

In the solo singing competition for children under 15 years of age two little girls were singled out for first and second prizes; one sang perfectly true, though she used her nose as a means of production more than a singer should, so said the judges. The other little girl sang sweetly, though rather spasmodically, but her voice was true, too. After wrestling with the decision the judges gave the first prize to little Sadie Mendelssohn and the second to Maggie Jones.

Two children's choruses competed, one from the City and one from Oakland. Both were pronounced to be good and both had fervidly admiring followings in the audience. Oakland captured the prize because, to quote the judges, "the rhythm was better marked and the parts were better balanced." This decision aroused delighted applause from the Oakland contingent, in the midst of which Hu Jones pinned a beautiful green and yellow badge on to Miss Annie Jones, the conductor of the successful chorus.

The honor of being declared the granvillefab was captured by S. Jones. This was equivalent to being declared the poet laureate of the festival and was considered one of the greatest distinctions in the power of the eisteddfod to bestow. Mr. Jones won his honors by making the best translation of a Welsh hymn. U. R. Griffith was the adjudicator. Rev. R. V. Griffith judged an essay on the inspiration of the Bible, the first prize for which was won by H. H. Jones of Oakland, the second being divided by R. Davis and T. Edwards, as their mark was of equal merit.

In the reciting composition for children under 10 years of age, adjudicated by Professor Lloyd, Lizzie Hughes and Gladys Jones won the first and second prizes respectively. Mrs. Anna Williams of Oakland won the first prize for needlework, judged by Miss R. V. Griffith and Mrs. O. Jones. The same ladies awarded the prize for the best-dressed Welsh doll to Mrs. Captain Price, and the prize for the best knitted stocking to Mrs. W. S. Jones of Oakland. For the best-drawn map of Wales Principal Rowlands awarded the prizes to Ollie Jones and Mabel Williams.

Rev. W. D. Williams awarded the prizes for an essay on "What Has Christianity Done for Women?" to Miss L. Jones and Miss Edwards and the prizes for the best essay on "Daniel" were awarded by Rev. Moses Williams to Jennie Russell and Joseph Williams.

The evening competitions were very exciting in character as most of the singers and other competitors were adults, and every one in the crowded hall seemed to take a personal interest in the whole proceedings. Congressman R. S. Thomas was the president and his opening address, on the festival, was applauded to the echo. Dr. Jones was the leader of the evening.

The vocal solo competition for adults stirred up great enthusiasm. There were seven singers who tried for the prize, the adjudicators being the same as in the afternoon. Several of the vocalists distinguished themselves, and Miss Florence Raymond being declared the best, partly on account of her good phrasing, the prize was awarded to her. The song she sang was "Asthore." In the competition for reciting, open to boys and girls under 15 years of age, prizes were awarded to Annie Edwards, Annie Jones and Phœbe Jones. John Williams and William Williams were given the prizes for duet singing, as their intonation and expression were pronounced better than those of the four other competitors.

Professor Lloyd, the adjudicator of a composition in the Welsh language on "Paul at Athens," spoke in the highest terms of the work sent in, and he pronounced the successful work a very masterly essay. When the pen-name of this writer was read aloud it was with great satisfaction that the audience and the judge found him to be the genial secretary of the Eisteddfod, H. J. Lloyd. All the literary competitions were conducted in this anonymous way, and sometimes there was overwhelming applause when the owners of the pen-names were discovered to be popular members of the community.

In response to a call for addresses by the bards D. Griffe read a poem in Welsh, wishing the Eisteddfod luck. John James also read several stanzas which were much relished, but no bard was found bold enough to come forth and improvise, as the poets do at the Eisteddfods in Wales. Professor Stevens of Salt Lake, being called upon for an extempore address, spoke of "Music" and how much the Eisteddfods foster that art. He also announced that he intended shortly to bring to San Francisco some of the Welsh singers who had performed at the World's Fair.

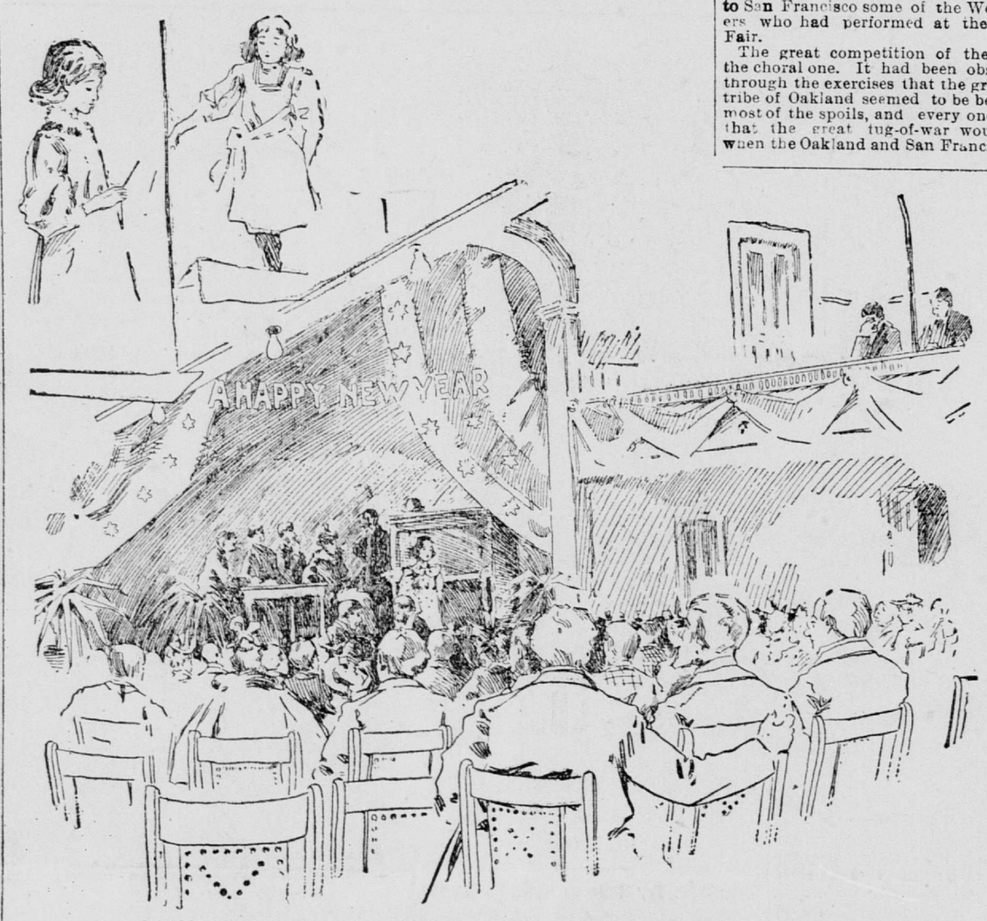
The great competition of the day was the choral one. It had been observed all through the exercises that the great Jones tribe of Oakland seemed to be bearing off most of the spoils, and every one realized that the great tug-of-war would come when the Oakland and San Francisco adult choruses competed. Each city had raise an excellent choral society especially for the Eisteddfad. The Oaklanders had prepared "The Last Rose" in Welsh and the San Francisco singers had mastered the same chorus in English, and there was intense interest to see which choir would win the prize of $30.

While the singers were consulting as to which should enter the arena first the announcement was made that Robert Hughes and Robert Davis had been awarded the prizes for an essay on "The Beautiful and Useful in Nature."

After mature deliberation the San Francisco contingent sang first. Oakland followed and the judges announced that though the reach of both was good, the San Francisco altos were not always quite true, and the expression of Oakland was the best; therefore the prize went across the bay. For a few moments after the announcement it seemed as if the building would be knocked down by the applause, it was so tumultuous.

The rest of the proceedings consisted of votes of thanks to the president, the judges, singers and the ladies who had prepared the tea.

The prizes ranged from 50 cents to $30, according to the artistic value of the competition. In a number of cases the judges refused to award any prizes, when the work was not up to the standard. On this account there were no awards for quartet singing, letter-writing, etc. This severity only added to the interest of the proceedings. The Eisteddfod was announced a thoroughly artistic as well as a financial success.



SCENE AT THE CELEBRATION OF THE CALIFORNIA EISTEDDFOD.

[*Sketched by a "Call" artist.*]

A NOTED TRAVELER.

Dr. Maxime Schumann, the Belgian Naturalist, Here on His Way to Southern Asia.

Dr. Maxime Schumann, the noted Belgian naturalist and traveler, is in the City, having just returned from a trip through Mexico and Arizona. His journeyings have extended through Central Africa, South and North America, also Central Europe. While in Arizona a few months ago he was reported killed by the Apaches and the news was telegraphed to the Belgian Government, in whose employ he was at the time.

On the 9th of this month Dr. Schumann will start for an extended trip through Southern Asia, possibly in the interest of the Smithsonian Institution, Washington, with directions to examine closely among other things the mineral wealth of those countries.

"I was in Venezuela for several months," said he, "and had an opportunity to note the natural limitless wealth of that region. I know something of the grasping, avaricious disposition of the English, and I have had many needless difficulties thrown in my path by British explorers and officials. Consequently I do not like them as a whole, but I have my doubts about the correctness of the position taken by the United States upon the Venezuela question. The Monroe doctrine is correct as a principle, but its application in this case is, in my opinion, not clear. I cannot now go into details, but from what I know I feel that the President's Arbitration Commission will find much difficulty in demonstrating that the British are not interlopers in that region."

Young Men's Institute Rally.

The members of all the local councils of the Young Men's Institute will hold a mass-meeting and rally at Metropolitan Temple next Monday evening. Prominent members of the order will address the meeting and an interesting programme has been prepared. John Lynch, grand president, will preside and deliver an address to the members and friends. Cards of admission have been provided and may be obtained by the public at the Y. M. I. headquarters, corner of Tenth and Market streets, or from members.

A BLOCKADE OF FREIGHT.

The Pacific Mail Unable to Handle Central American Business.

SOME PECULIAR CHARGES MADE.

Shippers Who Have Opposed the Railroad Complain of Unfair Treatment.

According to a statement of R. P. Schwerin, general manager of the Pacific Mail Steamship Company, recently published in these columns, his company was in position to handle promptly all the business that might be offered for the points to and between which the steamers of the company ply, despite the recent withdrawal of the Panama Railroad Company from the Southern Pacific Panama route. Only one of the steamers of the latter company has been withdrawn up to date, yet judging from the complaints of some of the most prominent shippers to Central American points the facilities of the Pacific Mail are inadequate, and have been so for several months past, owing to the revival of trade with that portion of the continent.

Not a Pacific Mail steamer that has left for Panama for months but has had to refuse freight, and this state of affairs has been used, so it is positively asserted, to unfairly discriminate against those who were most actively engaged in encouraging the establishment of the rival lines.

One of the methods was to refuse on one ground or another a permit to ship to such firms as had openly opposed the Pacific Mail in the past. The experience related by the member of one firm will suffice to indicate the general plan adopted of getting even with merchants who showed too great a disposition to improve their condition. This was his story:

Before goods can be shipped aboard any of the Pacific Mail steamers application for space must be made to Mr. Spencer. We have made application for space long before other houses and have been refused. These other houses came after us as much as a day or two and got all the space they wanted. This has occurred repeatedly.

We can only draw our conclusions. They are trying to vent their spite upon us. We have always been opposed to the Southern Pacific and aided largely in bringing about the competition by the isthmus route which forced rates down, and the Pacific Mail and the Southern Pacific are, of course, one thing. We have frequently had to secure permits through other firms.

Another thing which shows how they try to get "all the traffic will bear" even from their best patrons is the way they treat passengers in reference to baggage. A certain amount is allowed free, but not a single article is allowed to be taken aboard by a passenger without being weighed and charged for if found in excess of the free limit. An attache of one of their heaviest shippers had occasion recently to take a trip to Central America and started to board the steamer with a little hand-satchel in his hand. This was taken from him as he was about to ascend the gangplank and he was forced to pay excess baggage rates on it at the rate of 3 cents a pound, despite the protests of a member of the firm which employed him.

This would be excusable if the company were not simply coining money on this route. It has been calculated by a gentleman familiar with the traffic that the company clears $80,000 on each round trip of each vessel whenever they carry a full cargo, and for a long time past every steamer that left here has been loaded to the hatches and freight refused, and the round trip takes but a little over a month.

Their talk about having ample facilities to handle the freight from this end is simply absurd. They have not been able to do it with the Panama company's steamers in the field; how can they expect to do it now without very largely increasing their facilities, and this they have not yet done. Why, it was not much more than a month ago that the commission firm of Schwartz & Co. was compelled to charter a steamer for Guatemala owing to the inability of the Pacific Mail to take proper care of their business.

At the office of Schwartz & Co. it was learned that the 1500-ton steamer Jeanie was filled by them and a few other shippers and dispatched for San Jose de Guatemala on the 17th of November last. She is due to return, and it is possible may be again sent on the same trip.

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Mr. J. H. Seeba, Seeba's Exchange, 340 Kearny street, San Francisco: "For the benefit of those who suffer from rheumatism, I want to testify to the wonders accomplished by Munyon's Rheumatism Cure in my case. When I asked for a bottle of it, at my druggist's, he had none of it in stock, but soon after put in a supply, and when I went after another bottle he informed me that the sale was simply surprising. Of course, this encouraged me to continue its use, and to-day I am entirely free from rheumatic pains which made my life a burden for so many years. I am not only free from pain, but I can also state truthfully that my general health is much improved by the treatment. Its action on the kidneys, in my case, was extremely gratifying, especially as I had suffered to such an extent from this cause in addition to rheumatism. From actual experience I can state that your homeopathic pellets are wonder-workers in conquering rheumatism."

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Munyon's Cough Cure stops coughs, night sweats, allays soreness and speedily heals the lungs. Price 25c.

Munyon's Catarrh Remedies never fail. The Catarrh Cure (price 25c) eradicates the disease from the system, and the Catarrh Tablets (price 25c) cleanse and heal the parts.

Munyon's Asthma Cure and Herbs positively relieve asthma in three minutes and cure in five days. Price, 50c each.

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