

TESTIS IN CELO FIDELIS
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PASTORAL LETTER
OF
HIS GRACE THE ARCHBISHOP
OF TORONTO,
ON PURGATORY.

JOS. JOSEPH LYNCH, by the grace of God and the appointment of the Holy See, Archbishop of Toronto, Assistant to the Pontifical Throne, etc., etc.

To the Venerable Clergy, Religious Communities, and Beloved People of the Lately, Health and Benediction in the Lord.

The infallible Church, the spouse of the Holy Ghost, the Pillar and Ground of truth and the true teacher of the doctrine of Christ, has in the distribution of her feast and fasts set apart one day in the year, the second of November, in favor of the suffering souls in Purgatory. She calls on all her children to assemble around her sacred altar to assist and pray at the Holy Sacrifice of the Mass for the deliverance from Purgatory of the souls of those who, whilst dying in peace with our Lord, still had debts to pay to his infinite justice.

These debts were contracted by the commission of mortal sin, whose grievous guilt, though removed by the Sacrament of Penance yet left on the soul a debt which was not sufficiently atoned for, or by the commission of venial sin not sufficiently repented of. Purgatory is one of the great consoling doctrines of the Church of Christ. Only the pure and perfect can enter heaven, and how few persons leave this earth of temptation, sin and trouble in that state of purity and perfection. If there were no place of purification, so few could go straight to heaven. Nearly the whole human race would be deprived for all eternity of the beatific vision of God. God has chosen this way of exhibiting His justice and mercy. His justice by exacting the last particle of debt and His mercy by saving the poor repentant sinner. God rewards everyone according to his works. Some are imperfect through want of pure intention, through carelessness, vanity or other causes, like the hay and stubble adhering to gold and precious stones which dull their lustre.

For other foundations no man can lay, but that which is laid which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest, for the day of the Lord shall declare it, because it shall be revealed in fire; and the fire shall try every man's work of what sort it is. If any man's work burn, he shall suffer loss; but his own work shall be saved, yet so as by fire. Mal. iii. 15.

The person who performed good works mixed up with imperfections of vanity and the like will be saved so as by fire. And who shall be able to think of the day of his coming? And who shall stand to see Him? For he is like a refining fire, and like the fuller's herb. And he shall sit refining and cleansing the silver. And he shall purify the sons of Levi, and shall refine them as gold and as silver, and they shall offer oblation to the Lord in justice. Mal. iii. 23.

"I will judge justice," saith the Lord, that is good actions, to see if they are perfect. Be ye perfect as your Heavenly Father is perfect. On how few are perfect, and how few do penance in proportion to their sins. How few in the dealing with their fellow men give measure for measure, goods equal to the money paid for them or services equal to the pay received. How many fall in charity in words and actions, how many prayers said carelessly and without thought uttered even at the most solemn times. These will have to be repeated, as it were, in Purgatory. How many will suffer from their want of charity and mercy to the poor and failing to pay their just dues to God's Church for the spiritual favors they receive from it. "If we give you," says St. Paul, "spiritual things, you should administer to us temporal things."

The guilt of mortal sin is so great that the eternal pains of hell are destined for its punishment, and when the awful crime is forgiven the penalty of satisfying for it in some manner is so great that the flames of Purgatory are made use of for a long or short time according to the gravity of the sin. A certain holy person said that some souls after a long stay in Purgatory until the day of judgment inasmuch as they have merely escaped hell by a death-bed repentance, and that what a blessing to have escaped hell yet what a blessing to have escaped hell! All spiritual writers agree that the pains of Purgatory are intense, yet the souls are satisfied to suffer till the last debt is paid. They would not wish to enter heaven with stains in their souls. God in His great mercy has permitted some souls suffering in Purgatory to appear to friends on earth to solicit their prayers and masses, to pay their debts. This, the lives of the saints, Ecclesiastical History all times attest. In these days when faith fades from some minds even in the Church behaves especially the Bishops to remind the faithful of their duties and obligations to their departed friends. It is thought by some that an expensive funeral with its many arrangements and a grand monument over the grave will satisfy the requirements of family piety and decency. Alas! if the deceased could only speak from their graves they would cry out and say, "All this worldly pomp and monuments only crush us. They only alleviate our sufferings in Purgatory. It is our duty to our departed friends to do what we can for them. Where is affection and gratitude? What charity has driven it from many hearts."

Some worldly people will even permit themselves to say that offered for the souls in Purgatory are only intended for the benefit of the priests, and the priests unwilling to hear of such unuse and unkind remarks, will, through human respect, be silent or through delicacy be slow to urge on the people the performance of so charitable and sacred a duty towards their deceased friends.

But the bishops must from time to time remind the people of their duty towards God and servants suffering in Purgatory. In often times, when faith, love and affection were stronger than now, devotions towards the souls in Purgatory showed itself in the numerous foundations in favor of the souls in Purgatory. Churches and Convents where masses were celebrated by canons and monks, benefices for the education of poor students, hospitals for the care of the sick, periodical distribution of alms to the poor, to have rosaries, prayers and pilgrimages made for the souls in Purgatory. All these have been swept away by the ruthless hand of the Civil Power wishing to reform the Church; and even to the present day, when the Christian soul is about to appear before his Sovereign Judge, there are legal impediments in the way of his making by will donations for prayers or masses. Therefore, my dear people, whilst you are well, make provisions for your own soul; do not entrust it to the care of others that cannot love you more than you love yourselves. One must be exceedingly pure to enter into the presence and company of the God of all purity and sanctity, to be the companion of the Immaculate Mother of God, and of all the saints and angels in Heaven.

The doctrine of Purgatory has been denied by the majority of the so-called Reformers, but nowadays, on account of its reasonableness it is rather accepted, and there are some who dare to deny the right of God to punish eternally, but will admit the existence of Purgatory. To the latter class we have nothing to say. God has sovereign rights, and He does not lose them by the whims and fancies of poor corrupted human nature. The existence of a third state or Purgatory is proved from many texts of Sacred Scriptures, both in the New and Old Testaments. (II. Mach. xii, 43, 46) "And making a gathering, he set twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead thinking well and religiously concerning the resurrection. And because he considered that they had fallen asleep in God, he had great grace laid up for them. It is, therefore, a holy and wholesome thought to pray for the dead that they may be loosed from sins. In the New Testament we read in Epistles of St. Peter, iii, 18, 20, that Christ visited Limbo, a place in which just souls were detained in account of their credulity, died once for our sins, the just for the unjust, that He might offer us to God, being put to death in death in the flesh but quickened in the spirit. In which also coming He preached to those spirits that were in prison, which had been some time iniquitous, when they waited for the patience of God in the days of Noah, when the ark was a building, wherein a few, that is, eight souls were saved by water." (I. Peter, iii, 18-20) It is unnecessary to quote the texts of St. Paul in his Epistle to the Corinthians. They amply prove the doctrine of Purgatory. The doctrine of Purgatory has always been taught in the Church, and handed down from bishops and priests to their successors in the sacred ministry, an authoritative voice of the people. Stand fast, and hold the traditions you have learned, whether by word or by Epistle. (II. Thess., ii, 14) Now prayers and masses for the dead are to be found in every ancient liturgy of the Church. There is no Oriental liturgy without prayers for those who have departed in peace. The Apostolic Constitutions—the most ancient and genuine work—speak largely of prayers for the dead.

Tertullian, the oldest of the Latin Fathers, who lived about the year 200—"We make yearly offerings on our knees for our deceased husband, and begs repose for him, and to have his company in the first resurrection, and offers sacrifices on the anniversary days of his death, for if she do not do these things, she has, as much as in her lies, divorced him. St. Cyprian speaks of the usual custom of celebrating sacrifices for every deceased Christian. St. Clement, of Alexandria, who lived in the year 200, says that by punishment after death men must expiate even the least sin before they can enter heaven. St. Augustine mentions the visions that St. Perpetua had the night before her martyrdom—of her little brother who was suffering in Purgatory for some small fault, but the holy martyr prayed for him, and afterwards saw him quite cheerful and happy. St. Ephrem entreats this favor in his last will to offer prayers and sacrifices for him after his death, especially on the 30th day. St. Gregory the Great mentions that having ordered thirty masses to be said for the Monk Justus, he appeared to his abbot after the last mass and said to him: "I was in pain, but now I am well. But the limits of a letter will not permit us to cite other examples, even in our own day.

The Council of Trent, under the inspiration of the Holy Ghost, has made decrees on the subject which bind the consciences of the faithful. In the thirteenth Canon of the sixth Session, it decrees "that if any one should say that a repentant sinner, after having received the grace of justification, the punishment of eternal pains being remitted, has no temporary punishment to be suffered either in this life or in the next in Purgatory, before he can enter into the kingdom of God, let him be anathema."

Though King David was assured, after his sincere repentance, that his sin was forgiven, yet the Prophet told him that he had still to suffer by the death of his child. In the 24th Session and 3rd Canon the Holy Council defines that the Sacrifice of the Mass is propitiatory both for the living and dead, for sins, punishments, satisfactions, and for other necessities, according to Apostolic Traditions, and the Bishop who ordains places the paten and chalice with the bread and wine in the hands of the young priest

and says to him: "Receive the power to offer to God the sacrifice of the Mass as well for the living as for the dead, in the name of the Lord Amen." The Holy Sacrifice of the Mass is therefore the most powerful means of relieving the souls in Purgatory; next is the fervent performance of the Stations of the Cross, to which so many indulgences are attached; then other indulgent prayers, for example the Rosary. Alms to the poor is another powerful means. "Blessed are the merciful for they shall obtain mercy."

There is another means which our ancestors loved—to educate a student for the priesthood. St. Monica rejoiced at her deathbed that she had a son to remember her every day at the altar. If you have not a son you can adopt one or subscribe according to your means towards the Students' Fund. It is the custom in many places—and we wish that it should be introduced where it is not—to receive the offerings of the people on All Souls' day, or the Sunday previous or subsequent, and the proceeds to be computed and Masses offered up accordingly.

We attach the indulgences of the Way of the Cross on certain crucifixes and thus enable persons who cannot conveniently visit the Church to make the Stations there to gain the indulgences of the Stations by reciting fourteen Our Fathers and Hail Mary's; with Glory to the Father, etc. for each Station and five Our Father's and Hail Mary's in honor of the five Adorable Wounds, with one for the intentions of the Pope for the conversion of sinners.

There are religious congregations and pious associations especially devoted to the relief of the souls in Purgatory. St. Vincent de Paul ordered the priests of his congregation never to go to mass without saying the De profundis for the souls in Purgatory. The Church ends all the prayers of the divine office with "May the souls of the faithful departed through the mercy of God rest in peace." One may turn away with a sad thought from a tomb on which is not engraved "May he rest in peace," or on which a cross—the emblem of our hope in God and of a happy resurrection—does not figure. We exhort you, beloved children in Christ, to entertain an earnest charity towards the souls in Purgatory. You loved them during life, do not let it be said "out of sight out of mind." Love them in death or living and earnestly wishing to go to God. This charity will greatly help yourselves. If a cup of cold water given to a servant of God will not get you without its reward, how much more a cup of eternal grace, that will shorten the time in the flames of Purgatory of a soul that most devoutly wishes to go to God, who desires it "inasmuch with great love and will reward them who hasten the exile of his dear servants." Thus, says St. Alphonsus, who succeed the souls in Purgatory, will be accorded in turn by the gratitude of those whom they have relieved, and who enjoy sooner by their prayers the beatific vision of God. This pastoral will be read in all the Churches of the Diocese and Religious Communities, whole or in part, the 3rd Sunday after its reception. JOHN JOSEPH, Archbishop of Toronto. Given at St. Michael's Palace, 25th day of October, 1885. By order of His Grace the Archbishop.

AN IRISH PARLIAMENT.
PARNELL AT WORK CONSTRUCTING AN IRISH CONSTITUTION.

IRELAND TO MANAGE IRISH AFFAIRS—POLITICAL MEETING AT GLASGOW—GLADSTONE ON DIS-ESTABLISHMENT—THE CATHOLIC BISHOPS DRAW OUT SECULAR EDUCATION.

DUBLIN, Nov. 1.—It is stated that Mr. Parnell is at work on the construction of a constitution for the government of Ireland under Home Rule. The lines on which Mr. Parnell's scheme are drawn up are a modification of Gladstone's Parliament so as to meet the democratic progress of the age. The Irish leader still proposes to abolish the House of Lords, and that the new parliament shall have a single chamber, having power over all purely Irish affairs, with some kind of veto reserved for England. The Lord Lieutenant is to be abolished. Imperial matters, such as the army, navy or national defence, are to be left in charge of the English House of Commons, but the English Parliament is to have no power to make or alter the laws of Ireland.

NEW IRISH CLUB IN LONDON. LONDON, Oct. 31.—The Irish cause is beginning to attract a great deal of respectful attention in England from persons who not long ago utterly ignored it as unworthy of consideration. Prominent Irishmen in London have combined to establish in the metropolis an Irish club on a basis equally sound and respectable with that enjoyed by the rest of the other great political clubs. This enterprise has already made considerable advances.

IRISH MEETING AT GLASGOW. GLASGOW, Oct. 31.—A great meeting of Irishmen was held here to-night. Timothy O'Connor presided. John Redmond made a speech, in the course of which he said he believed by voting to be a safeguard against crime. Messrs. O'Brien and Biggar, M.P.s, addressed the meeting. All the speakers strongly advocated implicit obedience to Parnell.

THE CATHOLIC BISHOPS DRAWE OUT SECULAR EDUCATION. LONDON, Oct. 31.—Cardinal Manning and fourteen British Catholic Bishops have issued a manifesto denouncing mixed education. "It is impossible," the manifesto says, "for Catholics to accept education which is divorced from religion. Free education is tantamount to state monopoly of education. The State subsidize religious and secular schools equally. The influence is considered to mean that the Catholics should vote for the Tory candidates in the coming general election."

GLADSTONE ON DIS-ESTABLISHMENT. LONDON, Nov. 1.—Mr. Gladstone has written a highly important letter to churches disestablishment. He taunts the Tories with throwing the question forward as a political dodge. He repeats that the project belongs to the dim distant future, and that the public mind is not prepared for the scheme. In conclusion, he says: "The subject is for others and not for me to deal with."

AN AMERICAN'S VIEW OF THE SITUATION. LONDON, Oct. 31.—A slight change is observable in the political sky of England at the time of the elections draws near and the Liberal prospects are brightening considerably. There are indications that the strength of the Radical element of the Liberals has so impressed the Tories that they are ready to concede something. The Marquis of Salisbury expresses more willingness than heretofore to meet the Radical views with regard to Egypt and the question of disestablishment. Mr. Gladstone has published an article on "The Dawn of Creation," which gives strong evidence of his sustained mental vigor. He will not deliver any orations or speeches. He will only utter a few words at the banquet to Eimharig, but his voice has a far recovered its strength as to allow him to speak occasionally at other places, outside meetings for which he is engaged. The Queen's disengagement to remain at Balmora until two days after parliament is dissolved, thereby compelling the ministers to travel at the way to Scotland to attend the dissolution of parliament, occasions much adverse comment.

LONDON, Nov. 1.—Lord Salisbury, replying to a letter from an elector, says that the Conservatives are strongly opposed to reimposing a duty on corn.

BLOCKADING THE IRISH PORTS.
A NEW PHASE OF THE LAND WAR.

THE DEMONSTRATION AT CORK AND QUEENSTOWN.—NO MORE EMERGENCY CATTLE TO TAKE THE PLACE OF EVICTED TENANTS ON IRISH FARMS.

DUBLIN, Nov. 2.—At Queenstown yesterday afternoon 10,000 Nationalists and their sympathizers went to the dock where lies the steamer Constantine, just arrived from Copenhagen under charter by the League cattle dealers to convey the Home Rule oxen and sheep to England. The League forms thus an opposition line to the City of Cork Steam Packet Co. which, acting under legal advice, declined to refuse to convey cattle shipped by non-nationalists. The refusal was based on the ground that the regular line is a common carrier company and would forfeit its franchise if it consented to the demands of the league. It was an immense concourse of people, five bands of music and well provided with Irish flags and Home Rule banners. Several Danish sailors on board the steamer hid themselves in the hold, thinking the mob was a hostile one. An impromptu meeting was organized with the chairman on the bridge and distinguished guests on the deck of the steamer. John O'Connor, M.P., for Tipperary addressed the multitude, most of whom hailed the event as the first blow for Irish independence. All parts of the vessel were dressed with bunting. Theaters and streets were conspicuous. O'Connor said a conspiracy existed among the landlords to take up these farms from which tenants had been evicted for non-payment of unjust rents and to stock them with cattle. He asked the Irish people to assist the cattle dealers association in making it impossible for cattle raised on emergency farms to be shipped to England from any Irish port. O'Connor promised, on the part of the National League to close every Irish port against the landlords. The meeting hailed this and kindred sentiments with wild enthusiasm. Similar sentiments were expressed by other speakers.

THE DORMAN EXPEDITION. Sir Michael Hicks Beach, in a speech, said he expected the Dorman expedition would open up a great channel for trade. He believed that the markets which were now closed to British industry might be re-opened by friendly adjustments of customs tariffs.

ARCHBISHOP'S ADDRESS TO THE ELECTORS. LONDON, Nov. 2.—The Archbishop of Canterbury and the Archbishop of York have issued an address to the English electors. They say that the men chosen in the coming election will be likely to govern the Empire for a number of years, and they ask the electors to give their support to men of trustful character and work rather than to men of high promises. They exhort the electors to think for themselves instead of trusting to associations. The Archbishops consider the church question of the highest importance. The address, though compulsory in tone, avoids direct party discussion. It is regarded as a thrust at the Radicals.

ST. PAUL TO HAVE A CARNIVAL.

ST. PAUL, Minn., November 2.—Articles of incorporation of the St. Paul Ice Palace and Winter Carnival association were filed to-day with a capital of \$15,000. Plans for the festival will be submitted at a meeting of stockholders to be held to-night and work commenced at the earliest moment practicable.

SPURGEON ON THE CHURCH QUESTION.

LONDON, Nov. 2.—Rev. Mr. Spurgeon has written a letter for publication, in which he refutes the statement of orators who speak in

defense of the Established Church imputed to him, and says that while he wishes the church well, and that it will make the best argument it can, he considers the union of church and state unscriptural, fraught with countless evils, and an injustice to disenters, and, therefore, it ought to be discontinued. In conclusion he says:—"I am not disposed to handle the question with bitterness, and cannot regret the impending change."

AN IRISH WAR CORRESPONDENT AND MR. PARNELL.

The following letter has been sent to Mr. Wilfrid Scawen Blunt, the Catholic and Conservative candidate for North Camberwell, by Mr. John Augustus O'Shaughnessy:—"Sir,—I have received your card asking my vote and influence. Were I to consult my personal predilections you would have both for four reasons: You are kindly to Ireland, you are a friend of Arabi the Egyptian, you are a member of the same creed as myself, and you are no carpetbagger. But to be frank with you, my support is not mine to give. It belongs to Ireland like myself, and I have accepted the leader of the Irish party told me to vote for Sheehan in opposition to Whig, Tory, or Radical, to Sheehan my vote would go. In so speaking I express the feelings of nine-tenths of the Irish residents in Britain. Idiots or worse you may call us; but trust me we know what we want. With the froils and pettiness of Little Piddington I have no concern; in the presence of Bambergo I am not awe-stricken, but as you may have already inferred, one cause is dear to me, and for what I conscientiously believe to be the good of that cause I am ready any day to consort with our acquaintances and more orthodox views on lower death, I remain respectfully but independently yours,

"JOHN AUGUSTUS O'SHAUGHNESSY." It may be as well to add by way of postscript of Mr. O'Shaughnessy's "Sheehan" is the Arabic for Sarac and that the heterodoxy of Mr. Blunt's views on horseflesh consists in a belief in the unapproachable excellence of the pure Arab steed.

TERRIBLE CALAMITY ON A BROOKLYN STEAM DRIDGE.

NEW YORK, Nov. 2.—A terrible calamity, by which a very large loss occurred in the harbor on Sunday night, caused by the explosion of the boiler of steam dredge No. 4 of the Atlantic Dredging Company, of Brooklyn, N.Y. The dredge has been employed in the Providence river for four years, and in company with a water tug, of the name of "New York" at 9:15 on Sunday morning in tow of the tug C.C. Waite, Capt. Tweedy. In order to keep the bilge clear, the steam pumps on the dredge were kept at work. Just before midnight, when nearing Race Rock light, Capt. Tweedy, who was at the stern of the tug, noticed a moving light on the dredge and heard a voice, but could not distinguish the words. A minute later he heard an explosion on the dredge and saw fire and smoke and steam. The dredge sank immediately, and the stern of the tug was drawn under water before the hawsers could be cleared. The Waite was immediately put about, but no trace of the dredge, her crew, or the water tank could be found. After searching in the vicinity for half an hour the tug needed for this harbor, arriving in the teeth of the easterly gale that prevailed. As soon as the crew was rescued the Waite again went out to the Race in the hope of finding the bodies of the unfortunate men who went down with the dredge, but nothing could be found, not even a floating piece of the dredge. The tug returned to port this evening. The names of the men on the ill-fated craft are not fully known. When the dredge left Providence a large Newfoundland dog was on board. To-night two young men at Blackpoint, seven miles from here, saw the dog swim to the shore and drop exhausted. They took the dog to a house near by and he is gaining strength. It is probably the only living thing that survived the explosion. The distance from the place where the dredge went down to where the dog landed is twelve miles.

THE CORK BOYCOTTERS' NEW VESSEL.

CORK, Oct. 31.—The Danish steamer Constantine arrived here to-day for the purpose of carrying to England the cattle dealers who are boycotting the Cork steamer packets. Great enthusiasm was manifested by sympathizers of the cattlemen on the arrival of the steamer. A crowd of people boarded her. One band of men carrying an Irish flag tried to haul down the Danish colors and run up a green flag with a crownless harp, but the crew prevented them. This considerably dampened the ardor of the enthusiasts.

THE ARMSTRONG CASE.

LONDON, Nov. 2.—Further hearing of evidence in the trial of Mr. Stead and others was resumed to-day. Mr. Stead said that the Pall Mall Gazette had paid £400 as the cost of a secret commission. Mr. Jarrett told him that Mrs. Ann Broughton kept a brothel, and that the mother of Eliza Armstrong was a drunkard and had twice asked her to take Eliza. Mr. Stead confessed that the statement of the Pall Mall Gazette that he could personally vouch for the truth of the "Lily" story was not strictly true, because he had relied in a measure on the assertions of Mrs. Jarrett, who had since equivocated in the witness box. Mrs. Jarrett was recalled and confessed that she had lied when she previously testified that she once kept a brothel at Manchester and Bristol, and declared she was driven to lying by Sir Richard E. Webster, the attorney-general. A number of members of the Salvation Army were mobbed as they were leaving court at the close of the proceedings to-day.

The French ambassador to the Vatican has returned to Paris to await for the French Government to declare its religious policy.

PROVING GLADSTONE A LIAR.

AT THE THEATRE WHEN GENERAL GORDON WAS KILLED.

LONDON, Nov. 20.—Sir Frederick George Meyer has a card in the morning papers which is intended to deal a fatal blow at Gladstone as a man of veracity. The former gentleman, in a speech recently charged Gladstone with heartlessness in being present at the theatre on the night when the news arrived of Gen. Gordon's slaughter. Gladstone thereupon authorized his secretary to write and say:—"At the time not even rumor of Gen. Gordon's death had reached England before that time. This card is thought likely by Gladstone's opponents to prove a great blow to him in his cause."

THE SITUATION IN BULGARIA.

COUNT KALOYK'S VIEWS THEREON—FAILURE OF THE CONFERENCE EXPECTED—PRINCE ALEXANDER'S OPINION.

VIENNA, Oct. 31.—Count Kaloky, the Austro-Hungarian foreign minister, addressing the Delegation to-day, stated that the relations between Austria-Hungary, Germany and Russia were unchanged. The concord between Austria and Germany, he said, could not be broken by casual incidents. There is no special understanding with Russia beyond ordinary international practice. The fact that the powers had recognized a negative one. Therefore no official steps had been taken to territorially compromise other states. Count Kaloky declined to reply to a question with reference to the Balkan conference, except that it would only discuss Roumelian affairs. Austria's position toward Serbia, he said, was that of a friend and a well disposed neighbor and adviser, claiming no influence over it might affect the freedom of Serbia's decisions. No demand had been addressed to Serbia implying an unwillingness to protect her interests in the event of Serbia trying to occupy new territory before the close of the conference. Neither would he admit that Austria would protect Serbian interests under all circumstances, as the effect of such an admission would be to make Austria dependent on Serbian policy. He, therefore, warned Serbia that if she committed a breach of the peace she would do so at her own peril, and he advised her, as he also did Greece, to act with moderation and forethought. Russia, Germany and Austria favored a course to the status quo ante, on the ground that they relieved Bulgaria and Roumelia would not oppose such a return. He hoped that the powers would succeed in bringing about this condition. Serbia herself had declared that the re-establishment of the status quo ante would be more acceptable to her than any extension of territory. In conclusion Count Kaloky urged the necessity of adhering to existing treaties, the violation of which would lead to anarchy, and again referred to the pleasure he felt at the increasing good will with both Serbia and Russia, and said the cementing of this friendship should be the greatest object of every American minister.

REMOVING AN OFFENSIVE PARTISAN.

WASHINGTON, Oct. 31.—Postmaster Parker of Berlin, sanguine county, Ill., is a real old-fashioned stalwart Black Republican. He is the most zealous, rancorous, of native partisan conceivable, and fairly lives to spend his voice and his dollars in the cause. Mrs. Parker, his wife, on the contrary, is a Democrat of the most pronounced sort. She is all Black Republicanism, except her husband, with a perfect hatred, and during the campaign she keeps even him on short commons, so that she can save money to contribute to the Democratic funds. Complainers have been coming to First Assistant Postmaster General Stevenson for some time of Mr. Parker's rabid partisanship, and Col. Stevenson finally decided to remove him. The next question was to select a successor, and on thinking the matter over, Col. Stevenson decided that about the most uncompromising and worthy Democrat in Berlin was Mrs. Parker, and to-day she was duly appointed Postmaster in place of Mr. Parker, removed.

OSCAR'S NEW MISSION.

LONDON, Oct. 31.—Oscar Wilde is engaged in working up a reform in ladies' night dresses. He advocates the use of soft silk in shades suitable to the complexion of the wearer, and advises also considerable alteration in the cut and modes of trimming.

The Pope has two kinds of seals. The first, used in apostolic briefs, private letters, etc., is called the fisherman's ring. The other is used in bulls. The impressions of the fisherman's seal are taken in red wax, but those of the others always in lead.

A young clothing clerk of Springfield, Mass., who advertised for pleasant rooms, heated by steam, and suitable for a young man who wants to be near the city, received a letter the other day asking him to call at 240 State street. He sought out the number promptly and found it was the jail.

A ghost, after frightening a number of people almost to death at Dorby, England, was arrested by a policeman and found to be a sixteen-year-old boy. He had been employed by a landlord to personate a spirit in order to drive away an undesirable tenant.