her external beauty. * * * Rome, Rome, thou art grand, thou art immortal, even in thy despair and abandonment. The human heart shall be thy eternal altar, although the faith which has been thy prestige should perish as the conquerers who made thy greatness have departed. None can rob thee of thy God-given immortality, which thy Pontiffs have sustained, and which thy artists will forever preserve."

THE CHURCH AND SPIRITISM.

McKees Rocks, Pa., March 6, 1901.

Dear Father Lambert:—I humbly ask you to answer the following questions through your interesting, brilliant and much appreciated journal:

1. Does the Catholic Church recognize the so-called occult sciences, such as hypnotism, spiritualism and witchcraft?

2. If the Church does not recognize them, as I am informed by many Catholic priests, why are they recognized in Scripture, where a provision is made to guard against their influence?

3. Could it be possible that such practices were effective at one time and not to-day, whereas neither natural nor supernatural laws could have changed?

4. If witchcraft is not practiced to day, why is it not, unless it never was?

5. What is the difference between the "inspired" writings contained in the Bible and the equally good advice given in books published to day? Why are they not both put on the same basis? Are they not both "inspired"? Most respectfully,

ANDREW A. SCHRAMM.

(1) The word "recognize" has several meanings, and the right answer to a question can be given only when the meaning intended by the questioner is known. The word—from "re," again, and "cognize," to know, means, primarily, to know again, to perceive the identity of a person or thing known before, to indicate one's acquaintance with another by bowing, raising the hat, etc. By its secondary meaning it indicates appreciation of, consent to, approval of, the conceding a claim or title.

We believe we do not strain the truth in saying that two thirds of all the disputes and honest differences of opinion among men arise from the use of words having several meanings, the user attaching to them one meaning and the hearer receiving them in another sense. Some have argued that revealed truth is not as true, or of the same degree of credibility, as mathematical or geometric truth, because men agree about the latter while they are constantly disputing and wrangling about the former. The cause of this difference is found in the fact that mathematical and geometric terms and symbols have each one, and only one, meaning, while words used in the theologic science have each several meanings. The result is that men using the same word are found to disagree on a question because one uses the word in one sense and another in another sense, when, if they used the word in the same sense, they would find no cause for disagreement.

Take the word "recognize" as an illustration. If in answer to Mr. Schram's first question, we were to say the Church recognizes hypnotism spiritism (not spiritualism, which means quite another thing) and witchcraft, we might be understood as saying that the Church knew of the things that go under those names; or we might be understood as holding that the Church approved of those things, consented to or conceded, their claims. The second meaning implies the first, for one must know a thing before one can approve or disapprove of it. But the first does not imply the second, for one may know of a thing, that is, perceive it to be a fact, and yet not approve of it.

We can now answer the question with some degree of intelligence. The Church recognizes, knows of the facts or phenomena that go under the names hypnotism, spiritism and witchcraft.

Hypnotism designates the same phenomena that formerly went under the name mesmerism, or animal magnetism, although the modern hypnotists account for the phenomena differently from the way in which Mesmer and his disciples accounted for them. Mesmer attributed them to the action of a subtle mesmeric fluid that, emanating from the body of the operator, produces the somnambulistic or hypnotic state in the subject. The hypnotist attributes the phenomena to the influence of the operator's mind over the mind of the subject. They both agree that phenomena belong to the natural order, and are the result of natural laws or forces not yet well understood.

In this view—that hypnotism is of the natural order, and claims no supernatural agency—the Church does not approve or condemn it, but leaves it to the further investigation of the natural scientists. But, while neither approving nor condemning it, theoretically, she does disapprove of the promiscuous or indiscriminate practice of it. And the acknowledged evils that flow from the practice of it amply justify the disapproval of it. It is a dangerous weapon in the hands of the ignorant or unscrupulous; so dangerous, indeed, both to health and morals that the ablest and most reliable physicians advocate the prohibition of it by law, as persons experimented upon have been rendered lunatics, or have had their nervous systems severely injured. Crimes have been committed on hypnotized persons, and crimes have been committed by them while under the hypnotic influence.

It is an important and encouraging fact recognized by persons who have made careful study of the subject that no person can be hypnotized against his will, but once one consents one is resistless in the hands of the hypnotizer; volition, free agency, is lost. This consideration alone is enough to make sensible people avoid dabbling in hypnotism, even if the Church did not stamp the practice of it with her disapproval.

Spiritism as a practice, a theory or a religion is founded on a belief in the possibility and the fact of intercourse between disembodied and non-embodied intelligences or spirits of the world now unseen by us, with those in this terrestrial phase of existence. The Church recognizes that such intercourse is possible, and has actually taken place, as is evidenced by many passages of the Scriptures. There is no doubt that all that is visible to our physical eyes in our present state constitutes but a small portion of the creations of God. Our condition here may be compared to that of the chick in the yet unbroken shell. The interior of the shell is all the world to it. But what a surprise awaits it when the shell is broken! What a vast world it sees that it knew not of! May not a still greater surprise await us when death breaks the shell in which we see only appearances or epiphanisms of things, and opens to our vision the vast universe of realities? Will we not then discover that the embodied intelligences visible to our material eyes here, when compared to the non-embodied and disembodied intelligences in the world yet unseen by us, are as the sand grains held in the hand of an infant is to the grains of all the shores and depths of all the rivers, seas and oceans of the world? Will this not convince us that we now live in a very lonesome corner of God's great universe, and that having eyes, we see not the real that is about us, and having ears, we hear not the music of the spheres? And yet, with eyes boggled and limited to physical forms, there are those who think that what they cannot see is not, or is not worth seeing or knowing. Verily, those looking on from the other side—from behind the curtain—may say with Puck, "What hempen home-spuns have we swaggering here? * * * Lord, what fools these mortals be!"

Though the Church recognizes the possibility of communication between the living and the dead and the fact that such communication has taken place, she yet forbids the practices of spiritism and requires her children to take no part in them, such as seances, consulting mediums, etc., all of which are but a revival in modern times of ancient pagan practices, known under the name of necromacy many years before the Christian era, and condemned as abominable by Moses, because the Jews to some extent had fallen into it. The great Jewish lawgiver said: "Neither let there be found among you any one that consulteth sooth sayers, or observeth dreams and omens; neither let there be any wizard, nor charmer, nor any one that consulteth pythonic spirits (ancient name for mediums) or fortune tellers, or that seeketh the truth from the dead. For the Lord abhorreth all these things; and for these abominations He will destroy them." (Deuteronomy 18—10 to 12.)

The Church in forbidding the practices of spiritism simply reiterates the condemnation of Moses against the pythons and necromancers of old, and applies it to the same evils known at present under the name of spiritism.

Spiritism as a religion claiming to be a new dispensation and superior to Christianity, the Church, of course, condemns.

2. The second question is answered in what we have said in reply to the first.

3. The practices we have been speaking of—except, perhaps, those of hypnotism—have been known among all peoples and in all times that history has any record of. They may be more prevalent one time than another, and attract more attention, just as plagues and other diseases do. But there is no time when they have not, under one form or another, been in use.

4. Witchcraft—under which many may be included all the practices we have spoken of, and more—attracted great attention in the latter half of the sixteenth and the first half of the seventeenth centuries, and severe laws were enacted against those who practiced it. Doubtless many innocent people were put to death in the furore against it, and many others who practiced it, if they were living now, would be known as mediums, hypnotists, or persons possessed of a devil—such persons as we read of in the Gospels. The witch of to day instead of going to the stake as formerly, goes about as Madam So-and-So, and is duly advertised in our enlightened press as the great and renowned seeress or clairvoyant, late from the court of the Akoorid of Swat, more recently from the Sublime Porte, where she was in consultation with the Sultan of Turkey, and more recently still from the principal courts of Europe. As her stay in the city will be brief, those who wish to know the past or future or wish to communicate with deceased friends, are advised to call on her soon. Witchcraft is as prevalent as it ever was, and the witches are as real. They may not have cats on their shoulders or pointed caps, or broomsticks for quick transit, but they differ from the witches of the past only in being liberally paid, instead of liberally punished.

Your fifth question we must leave for another time.—N. Y. Freeman's Journal.

THREE FACTS.

From the Tidings, Los Angeles.

Many of our dissenting brethren imagine that all that is necessary for Catholics to do in order to receive absolution from the priest is to confess their sins unless perhaps it be to pay him a sum of money. They forget to ignore the fact that in order to receive absolution one must not only confess some sins, but all of his sins that he can remember, after diligent examination of conscience. Not only must one confess his sins and all his sins, but he must have a hearty sorrow for them and a firm resolution never to sin again. In view of these three facts how foolish the idea entertained by many Protestants that an Indulgence is a permission to commit sin.

CATECHETICAL INSTRUCTION.

In Father Faber's preface to his remarkable volume on "The Blessed Sacrament; or, the Works and Ways of God," he remarks that his book is an attempt to popularize certain portions of the science of theology in the same way as handbooks and manuals have popularized astronomy, geology, and other physical sciences. Then, in case any one should be disposed to criticize him for writing another book on a topic about which there were already so many, he urges in self defence that his has been written not to supersede other men's or to give us anything new, but that his excuse is to be found in St. Austin's words: "It is useful that many books should be written by many persons, in different style but not with differing faith, even on the same questions, so that the matter itself may reach as many people as possible, some in one fashion, and some in another."

These words have been forcibly recalled to mind by an article in a recent number of one of our exchanges, "Our Failures in Religious Instruction." It is written "by a Catholic bishop," whose name, however, is not given. The position which he takes is this: that while the Catholic Church can never fail, and its present advance is undoubted, there is, nevertheless, a certain amount of leakage; and, as it is the desire of God that no one should be lost, the providential order makes it incumbent upon us to do what in us lies towards the perfect consummation of this divine desire. It becomes, consequently, our duty to inquire into the causes of the leakage; to find out why it is that even in countries where the Church is vigorous, and her machinery of schools and catechisms and sermons is actively at work, many souls are lost from the fold, or fulfil very poorly the duties of their state. Of course, various causes for these troubles will occur to the thinker, but this Catholic Bishop urges upon us only one as just now uppermost in his mind; namely, that there may be some flaw in our methods of religious teaching. He points out to us that secular education has been fundamentally remodeled of late years, making it easy and pleasant; school-books have been rewritten; parrot learning by rote has been reduced to narrow limits. Meanwhile, however, catechetical instruction keeps its old place; and though the children are learning geography, history, etc., in ways that have something agreeable and attractive about them, too often the catechism lessons, the lessons that tell them about the most fascinatingly beautiful thing that it is possible for the human mind to study,—the subject of religion,—is a formal repetition of phrases not understood, words learned by rote but very meaningless, a dry, hard task to be escaped from or gotten over with as quickly as possible. Yet these lessons are all about Him Who is personally Beauty, Joy, Light, Life; how He has loved us, and what He has done for us, and what we are allowed to do for Him. In musing sadly over the faults and failures of our young people, do we never ask ourselves the very matter-of-fact question: are we quite sure that we, their elders, have endeavored, as earnestly as secular educators endeavor in their methods of teaching, to make Catholic children understand and love their religion?

We must not be regarded as wishing to do away with the old, tried, useful method of memory work, "learning by heart," as we used to call it. We are no advocate of making everything easy for children, who, do what we will, must meet life's storms and trials, and ought to be trained to meet them. But will they be any the less trained for this, if, besides knowing the catechism thoroughly, they are also shown, step by step, the hidden beauty underneath, and so learn to relish it; and can cry out, like the French peasant, "The soul hears!

Of course this will involve some sort of added work or endeavor on the teacher's part. He or she can not expect to win a bevy of boys or girls to enjoy their catechism, when these students hear nothing from the teacher but routine questions and sharp rebukes. They may learn enough to "pass" for confirmation or first Communion; but is that enough for the abiding knowledge, throughout life, of Jesus, and the sweetness of His service, and the motherliness of His Church?

All this might imply a possible change in our system of catechisms; or we might say, more exactly, a possible and considerable addition to them. Not every teacher of children is fitted for, or is, perhaps, capable of, evolving from his or her own inner experience, or utilizing from memory, the helpful things that would make a catechism lesson not only pleasant to the childish mind, but holily and practically helpful to the youthful heart. And, leaving all thought of the catechisms aside, our distinct impression is that we are not making the use we should of our Catholic literature, even in its present state. There is a complaint that we have not books enough of the right stamp; books interesting, well written, attractive. We strongly suspect that the real trouble is that people do not know what they are talking about in this connection. It would be interesting to take a census of all those who are engaged in any way in giving religious instruction to our children, and find how many have actually read, for instance, Emily Shapcote's "Legends of the Blessed Sacrament." Yet that one book in itself is a treasure house from which we could draw for a year, when endeavoring to make First Communion classes realize, with practical love and faith, what their First Communion means. Something more authoritative, more systematic, is, however, needed in this matter. We need some one, or many, to go on with the work which Father Faber began in so wonderfully brilliant, beautiful and lasting a manner. We need to have the teaching of religion "popularized" to our children, our young people, and we will add strongly, to our laity in general,—"in the same way as handbooks and manuals have popularized astronomy, geology and other physical sciences." A wide and enchanting field is open here, to those in the rising school of Catholic writers who may have the leisure and ability for such an important task. It is a field, too, in which many a priest, with his heart full of the love of God and the desire to see Him faithfully served, or many a religious long experienced in the spiritual life and in the needs of the young, might labor with gladness. For "it is useful that many books should be written by many persons, in differing style but not with differing faith, even on the same questions, that so the matter itself may reach as many souls as possible, some in one fashion and some in another."—Sacred Heart Review.

MGR. MERRY DEL VAL.

May Succeed Cardinal Martinelli as Apostolic Delegate to the United States.

Those in Rome who are best posted as to the plans obtaining in the vatican are now agreed that Monsignor Merry del Val will be sent to this country by the Pope to succeed Monsignor Martinelli. Monsignor Merry del Val occupies the same position as did Monsignor Satolli when he was sent as delegate to Washington, and he is a great favorite with Leo XIII., who has for some years shown him every evidence of his friendship and has allowed him to occupy apartments in the Vatican. Monsignor del Val is yet a young man not over thirty five years of age, and is a descendant from one of Spain's noblest families. His mother was an Englishwoman and he was born in England, receiving his early education from the Jesuit Fathers in Stonyhurst college. His higher education was received in the Academy of Nobles, in Rome, the institution of which he is now president.

Monsignor Del Val was ordained to the priesthood soon after the appointment of his father as Spanish Ambassador to the Vatican and was almost immediately made private secretary to the Pope and given a residence in the Vatican. Among many important diplomatic missions entrusted to him was the settlement of the School Question in Canada a few years ago. His experience as Delegate to Canada has given him a knowledge of the customs of the American people, and his appointment will be sure to be popular with all who come in contact with him.

NEEDS OF THE AGE.

To day as Always the Church Satisfies all Yearnings of the Human Heart.

BY ARCHBISHOP IRELAND.

The age is eager for the gifts which the Church alone can bestow. Its present energies and ambitions are the fruits of the work of the Church. Through Christian influences it has risen to such a degree of power and consciousness that it aspires to higher things.

It was the religion of Christ that first whispered into the ears of the world the sacred words: Charity, brotherhood, liberty. It was the religion of Christ that took to its bosom bleeding, agonizing humanity, warmed it with divine love, healed its sores and breathed into it health and vigor.

And only under the blessed guidance of the religion of Christ can humanity proceed, on the road toward progress. Irreligion has stolen only words: it did not steal realities; for the realities have no existence away from God's altars. Tell all this to the age, and say to it: "Passing by and seeing your idols, I found also an altar on which was written 'To the unknown God.' What, therefore, you worship without knowing, that I preach unto you."

Tell all this to the age, and work to make good your assertions. Bid Science, beneath the spell of religion's wand, to put on brightest pinions and covet highest flights. Whisper in tender accents to liberty that religion cherishes it, and stands ready to guard it alike from anarchy and despotism. Go down in sympathy to the suffering multitude, bringing to them charity, and what is more needed and more rarely given, justice. Let labor know that religion will ward off the oppression of capital, and will teach capital that its rights are dependent upon its fulfillment of duties. Let labor and capital understand that their respective rights are nowhere so safe as under the ægis of the religion which preaches ceaselessly to them their respective duties.

In this manner you will give to the world the new religion for which it yearns and prays—the religion of humanity, the religion of the age, which will be the old religion—God's truths never changing, the householders simply bringing forth out of their treasures "new things and old"—and the age will rush into the arms of the Church, and, in ecstatic love, will proclaim her its teacher and its queen.

In all truth, the greatest epoch of human history, if we except that which witnessed the coming of God upon earth, is upon us; and of this epoch our wisdom and our energy will make the Church supreme mistress.

PERSISTENT CATHOLICS.

"The Roman Catholics are an example to all the world in the way of hopefulness and persistence. When once they conceive the idea that a thing is desirable for their church and decide that they want it, they go about securing it with a purpose and will that can never know discouragement nor defeat, no matter what obstacles or what delays may be encountered. Because the Church wants it is ground enough for them to assume that it is God's will for them to have it, and that it must come to them at some time and in some way, even if the period of waiting shall run into decades and centuries. In some respects this quality of persistence is commendable and may be regarded as a virtue. —Northwestern Christian Advocate.

Our Methodist contemporary's observation is correct. And the truth it states is demonstrative evidence of the sincerity of the profession and the profound faith of the children of the Church. What other attitude could they maintain toward that divine institution which St. Paul calls "the house of God, which is the Church of the living God, the pillar and ground of truth." (1 Timothy, 3 15)

Believing as they do that God wills the salvation of all men, and that the Church established by Christ Himself, with her preaching and sacraments, is the means designed by Him to that end, how can Catholics fail in affection and veneration for her and be profoundly interested in her progress, triumph and glory?

The Catholic has an abiding confidence in the future of the Church because Christ has declared that the gates of hell shall not prevail against her (Matt. 16 18) and that He will abide with her to the end of time. That is why she can wait for decades and centuries, and triumph by outliving her ephemeral enemies as they come on and go off the stage of this life. They may triumph for a time, but their lives compared to hers are so pitifully short that she can have patience, knowing that death will paralyze their energies, and that she will remain when they are forgotten—remain to accomplish her divine mission until the great reckoning. Compared to her perpetual life, the life of the individual man is but that of the insect that sports in the sunshine for a brief hour and is gone. Wait? Oh, yes; she can wait. That is the saddest thought of the chronic prophets who are forever telling of her dying and foretelling her death.

The Advocate thinks that the temporal power is not necessary to the Pope as head of the Catholic Church, and therefore that he should not possess it. Following this line we say that the temporal power is not necessary to Edward VII. as head of the Church of England, therefore he should be deprived of it. If this kind of argument is good in one case it is equally good in the other. But as a matter of logic it is good in neither.—N. Y. Freeman's Journal.

FROM STURGEON FALLS.

Growth of Catholicism in Nipissing District.

To the Editor of the CATHOLIC RECORD:

Mattawa, which is one of the principal towns of the district of Nipissing, and is, for ecclesiastical purposes, situated in the diocese of Pembroke, Right Reverend N. Z. Lorrain, Bishop in charge, has a magnificent church, built by the Oblate Fathers, Sudbury, in our own diocese of Peterborough, has, too, a splendid edifice dedicated to the worship of the Most High; but in this respect North Bay and Sturgeon Falls are as yet far, very far, behind their more fortunate neighbors. Glancing along the vista of time, however, methinks I can see the majestic walls and spires of the projected new church edifices, for these two latter towns towering far up towards the heavens, while one can easily imagine the peaceful notes of the ever sweetly sounding Angelus, calling in the familiar and soul-soothing tones of Whittier's Bells of St. Boniface, the children of the Church to cast aside for the moment their business cares and anxieties and seek with fervent and grateful hearts that heavenly repose that only Mother Church can offer and give.

At the present time funds are being raised—with the consent and approbation, of course, of the chief pastor of the diocese, Right Rev. O'Connor, D. D., for the erection of these new church buildings. At North Bay, the popular parish priest, Rev. Father Scollard, is making active preparations for a bazaar to be held there in June next, commencing about the 20th, and that it will be a great success is a foregone conclusion. Father Scollard, apart from his scholarly attainments, his profound theological views, and that mastery of eloquence that has so often illumined the souls of the congregation in St. Mary's of the Lake, is an administrator of the first rank, who works with unceasing energy. This week that gifted and popular young lady, Miss Desourdy, canvassed Sturgeon Falls, and disposed of a large number of tickets for a drawing on a town lot, and in all other respects the work is proceeding in the most satisfactory manner. It is be the will of the Omnipotent Ruler of all things to spare Father Scollard, North Bay may rest assured that ere many years have passed away there shall be a Catholic church at the District Town that will be a credit to the place and to the diocese.

In like manner, we are looking forward to the same happy result in Sturgeon Falls; and, with the utmost confidence in our spiritual superiors, and the constant growth of Catholicism throughout the district, we feel that once begun, the work will proceed quickly; and, when finally completed, place Sturgeon Falls in a position like unto that of Mattawa.

ADDENDUM.—Let me draw aside for a moment to say that although there are intelligent, learned Catholics, who consider that the Protestant theologian, Rev. C. Starbuck, is either a Catholic or a myth, there is ample evidence at hand to show that he is neither the one or the other. That he is not a myth has been proven by his own explanation published recently in THE CATHOLIC RECORD; and that he is not a Catholic is evident from statements which have appeared in his able and interesting treatment of Church history. For example, Rev. Mr. Starbuck practically applies the term "Universal Church of the future," to the Methodist Church, when he proposes to treat it from that point of view—a point of view that Catholic scholars, not to speak of the more learned Catholic theologians, will decidedly refuse to accept. There can be no universality about Methodism. Catholic means universal, and universal, means whole, total, or extending to all. Methodism may spread in one part, while it wilts and dies, as it were, in another part, like the coming and going of the spring zephyrs or summer breezes. It carries none of the distinctive marks of universality. It lacks that divinely-instituted head centre (as Rome) from which the eradiating rays (as from the sun) illumine and guide the shepherds of the True Fold and enable them to withstand the onslaughts of the legions of Hades. As applied to Methodism, without that head centre, universality is meaningless. Catholicism never dies, never weakens, notwithstanding the many persecutions to which it is subjected. It is founded upon the Rock Peter, and must grow in strength, in hope, and in the love and fear of God. The Catholic Church alone is and shall remain until the end of time universal.

Let us hope, at the same time, that Rev. Mr. Starbuck, with his wonderful knowledge of Catholic Church history, will ere long be led into the bosom of the True Church by that kindly light that dispelled the encircling gloom and gave peace and rest to the mind, the heart and the soul of the brilliant and scholarly Newman.

J. M. E. LAVALLEE.

THE TRANSVAAL WAR.

Pietersburg, which has been till very recently the capital of Acting President Schalkburger of the Transvaal, has been captured by the British. This town is situated 280 miles north of Johannesburg and has been the chief source of supplies to the Boers still in the field, and the mills of the town have supplied the Boer army with mealies and wheaten flour. The capture of the place is regarded as a heavy blow to the Boer cause. General Groberar has also been badly beaten at Standerton.

The Boers in arms, now greatly reduced in numbers, and cut off from means of which they formerly possessed of obtaining supplies, carefully avoid attacking the British where the latter are in force, but continue to harass by "sniping" small garrisons on convoys protected by a few soldiers. Their continuous losses, though small in detail, are large in the aggregate, and are surely though slowly rendering their resistance weaker. They exhibit, nevertheless, in spite of the straits to which they have been brought considerable activity in attacking trains, and General French's column endured great hardships during the past week, but from the severe rains, and the difficulty of procuring supplies in the mountainous region in which it is operating.

Chumies Poort, a difficult mountain pass in the Transvaal, which it was expected the Boers would defend, was taken by Col. Plumer with out opposition.

It is said that owing to long continued losses, De Wet's force is now so small that he can not make an offensive movement.

IN CHINA

Chinese matters remain very much in the condition in which they were as already reported in our columns, with the exception that large bodies of Chinese troops to the number of over 10,000 are reported to be massing in the Province of Shausi, within the territory which is supposed to be controlled by the allies. It has not yet been ascertained whether the Imperial authorities are playing a double game in sending troops to threaten the allies or that their authority is insufficient to prevent the Chinese generals from assuming an attitude which may easily bring on hostilities. There is no *de facto* government in the country yet, and the latter hypothesis may be the correct one, though the former is not without its probabilities. The belief is current that the allies will be compelled to drive the intruders out, as their general when remonstrated with and asked by Count Von Waldersee to withdraw, answered: "If you do not wish me to be here come and put me out."

The answer reminds us of that of Leonidas the great Spartan king, who, asked by Xerxes to deliver his arms, answered: "Come and take them."

The Chinese troops now in Shansi are said to be the very best of the Chinese forces, and there will be considerable trouble in expelling them, if they are to be expelled.

The Chinese Government has thanked Japan for assisting China in assisting the Russian demand that China should sign the convention agreeing to the Russian occupation of Manchuria, and has asked Japan's further support in the present emergency.

The Imperial palace at Pekin was destroyed a few days ago by fire. The origin of the fire is unknown, but a German general was lost in the conflagration, and Count Von Waldersee the Commander in Chief of the allies, narrowly escaped with his life. The loss of the palace will delay the return of the Chinese Court to Pekin.

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