Last Hope of China.

Colonists of Manchuria the Sole Saviours of the Celestial Kingdom—A Little Known Country Where Brigands Treat Missionaries Kindly, but Hate Russians.

New York Times.

Manchuria, the stake of the Russo-Japanese war, is the cradle of the Ta-Tsing or Holy Pure reigning family of China. Of its three provinces—Mukden, or Shingking, Kirin, and Tsitsihar— the Mikado's troops have invaded the first two. The plan seems to be the same as that worked out by Japan in the country three times before—to half-circle the southern provinces and cut off the enemy's supplies.

English authorities give Manchuria's area as twice the size of Japan. In population Shingking has about 5,000,000; Kirin 700,000, and Tsitsihar 450,000. The figures, the writer found on investigation in Mukden, did not include the army of Chinese agriculturists pouring in from the eighteen provinces to Shingking and Kirin through the Imperial Chinese Colonizing Bureaus. These colonies are China's last hope. The pioneers, taken by preference from soldier families, know their task. They are to settle, multiply, and endeavor by force of race to Mongolianize their communities.

"Suppose we save our race this way," said a Manchu official to the writer, "some day these people get strong, own everything, make territory all Chinese again."

AIDED BY JAPANESE.

These colonizers have had the aid and sympathy of the Japanese commercial class, who more readily understand them than do the Russians. The reports coming in of food stores hidden in Kirin and unearthed by the invading force mean that the Chino-Kirinese have stealthily prepared the way for the sons of Nippon. All along the waterways the thrifty farmers are to be found. These avenues of trade, crystal trails the Manchus term them, are well known to the Japanese. In 1894 the principal rivers, the Amur, Sungari, Nonni, Liao and Yalu, were of great benefit as military roads, supporting innumerable craft. In ten years their importance has increased, for they link towns and settlements together, and are the means of expeditious communication and organization.

For some time the craft of Japan, manned by Chinese seamen, have plied these water trails, even carrying Russian supplies, for the making of the war has occupied the little brown men since their exile from Manchuria by the great powers at the close of their Chinese-Japanese embroglio.

Tsitsihar, mountainous and with few good roads, is the home of the so-called brigands. These "red-eared" Tungusic tribes have no antipathy to foreign devils, save the Russians, who they believe have tried to destroy their lands and people. Missionaries report good treatment at their hands, and the Japanese in the Boxer rebellion and in 1894 made common friendship with them. Like the American Indian, they do not take comfortably to civilizing methods, but under their own tribal rule are a resolute and happy people. They will be a help rather than a hindrance to the invaders. The Amur river bounds the province on the north; in the east and southeast the Sungari separates it from Kirin; southwest is Mongolia; west the Argun river. The Chinese governing stations comprise Hurun, Sagalien (now Russian), Tsitihar, Hulan-Putek and Mergen. They hold the tribes in check over 200,000 square miles of territory.

Tsitsihar, the principal city and tribal centre, is on the Trans-Manchurian railway. Mergen is northeast of the Nonni river, and Hulan is just above Harbin on a branch of the Sungari. Chinese emigrants from Chih-le make the best agriculturists in the outlying country near the last two towns.

MANY HOMES OF BRICK.

Unlike most Tartar cities Tsitsihar has many brick homes with dragon-tail roofs and picturesque chimneys at the sides like those of the Koreans. The people are fairer-skinned and taller than the Chinese, with dark eyes, straight noses, and often luxuriant beards. Most travelers note that their teeth are unusually long, white and far apart. In winter they wear rich furs, and at other seasons a half robe and loose trousers of heavy coarse cloth. The Cossacks and Tartars seem to make common feasts of the annual fairs, where games and racing are the chief sports. At these gatherings fish, furs, pulse, opium, tobacco, maize and wheat are objects of barter.

In the southern provinces, where the Japanese have forced entrance, are great stores of fuel from the lumber camps of the Tumen and Yalu; also quantities of rice, millet, dried peas and beans. The Emperor's official herds are thousands here, and if seizure is made Manchu garrisons will have to be overpowered. The troops are not altogether unworthy.

The 200,000 Manchus at Pekin, recruited from these posts during the Boxer war, resisted the allies longer than other imperial forces, while the division under General Tsao, who died holding Ping-Yang against the Japanese in 1894, fought so bravely that they earned a memorial obelisk from the enemy. In fact, General Mao, in charge of the imperial forces of China at Simmintin, is hardly able to keep the garrisons in order at headquarters, the above named town, Kinchau, Kompangtze, Ningyuen, Tieling, Kaupping and Yuchelchingtsu, where Japanese guerrillas have made havoc with telegraphic and railroad communications. General Mao is not a Russo-maniac, and belongs to the "sword families" of the empire, who every year, at the Pekin court take special interest in the two funds, "Northeast" and "Northwest," 6,000,000 taels, subscribed as the "defence against Russia." So dear to the heart of the "sword family" class has been this patriotic offering that only officials and scholars serve as contributors. However, General Mao is a diplomat as well as a soldier trained to foreign ways. Chinese diplomacy is an enigma to an Occidental mind, and the General and his troops will be worth watching in the war game. To old residents of China secret agreements and negotiations conducted by the Mongolians with both Mikado and Czar antedating the war prove that the Tartar Emperor's move was to irritate the nations to a death struggle, hoping thus to gain lost territory.

A LONG-SUFFERING MEMORY.

The Chinese memory is long-suffering, but active. A Ti-tai said to the writer: "You not know how Manchu King came to China; well, I tell you, just like Russia doing now. Noorhachi, big Manchu, conquered all the land by the Amur, Ussuri and Yalu, and made the peoples Manchu; his son, Hoongdaiiji, made the Koreans Manchus, and Kang-he and Shun-che, when China was in rebellion, offered soldiers to our Ming King. He accepted the favor, and when the Manchus brought about peace they took the entire empire and forced the Mings to commit suicide. They were in complete control in 1663. Starting from the Liao country, they conquered all Cathay, just as the Russians are trying to do. Our present Emperor, like the Ming King, has no descendants. You see now why we fear the Russians. When they come among us to create peace we fear them most."

The conversation took place when the Czar was endeavoring to lease land for railway purposes.

Gen. Mao's troops came down from Pekin to Shan-hai-kwan over the Imperial Chinese railway. At Shanhaikwan, the frontier of Chih-le and Manchuria, the line passes through the Chinese Wall, where the wall runs to the sea. From Shanhaikwan they took the Russian branch road, passing through Ningyuen, Kinchau and Koupanhtze to headquarters. Divisions were sent north and west to Tieling, Kaiyuen and Yuchichengtsu. These settlements are typical of the Manchus. It cannot be said that the Russians have made many serious changes save in a commercial way. There are still the walls, stockades and ditches, the inner and outer cities. The dwellings seem but tents made of logs, timber, or clay, and the pear-shaped doorways show Mongol influence. Some official residences have stucco work representing the Phoenix and moon birds. Dragon bridges and bridges erected to the god of mirth span streams upon whose banks are still seen flower homes or rest houses of the higher classes. Ridges, gateways and arches are garnitured with porcelain figurines of ancient poets and musicians.

TEMPLE FOR CHILDREN'S SOULS.

In Simmintin is a temple devoted to the souls of departed children. Its goddesses can hardly be seen, so massed are they in toys and mementos of spirit-childhood. In the garrisons are men of the Peacock Feather class. These are divided into the Three-Eyed, Two-Eyed and One-Eyed. Only nobles can wear the Three-Eyed Feather in headgear; high officials the Two-Eyed; heroes of public service the One-Eyed. Many of the soldiers sport the Crow Feather, showing that they have served in the Imperial Guard. Others have curved knives in a scabbard of accacia bark. They are of pure Manchu blood, have saved comrades in battle, and are called the Batoora. As the Russians bow before the ikon before going into active service, these Manchu troops attend ceremonies in a Confucian temple, Buddhist, Taoist and Lao-Tzeist not seeming to feel it a departure from faith. Just as dawn approaches, having fasted for a day and a half, they march in with torches swathed in sun-cloth (yellow cotton stuff). Queer music made by Mongol guitars, wood instruments, Tartar fiddles and gongs give them a time for step. They wear their hats like the Jews and never uncover in the place of worship. The representative of the throne conducts a service, repeating a list of the virtues of the sage, or gives Confucian advice such as:

"Vast and extensive are the effects of virtue; it is like the deep and living stream which flows unceasingly; it is substantial and extensive as heaven and profound as the great abyss," or "Grieve not that men know you not, but be grieved that you are ignorant of men."

In Simmintin, a letter written to Confucius is burned before a tablet erected to him. But this is not a custom in all cities. Various offering are laid upon the altar and an official feast closes the services.

In Yuchickengtsu at this time of year is the Spring festival, which lasts for several days. Twenty-four hours are devoted to "ascending on high," when the inhabitants, young and old, go to some rocky height and feast or meditate. Another day is devoted to hanging prayers and memorial ancestral verses on trees and bushes, or burning them at some temple rock. Lihchun, or yearly ploughing, is aptly celebrated at Kaiyuen. The official march to the city gate. At the head of the procession are carried gigantic clay images of the camel, horse and ox. Upon reaching the destination, the images are placed upon altars, whereupon the officials proceed to break them into small pieces. These fragments are given to the onlookers, who carry them home and place them near the ancestral tablets, believing that a proper reverence for them will bring good crops.

IN THE SACRED CITY.

The sacred city of Mukden, now headquarters of one division of the Russian army, was originally a Korean crown city. After capture of the Manchus they walled it, surrounded it with fortifications, and made it their capital in 1631.

Mukden has a necklace of pretty villages around it, violet hills at the back, and is nearly 175 feet above the sea level. The Shin-kiang waters it and other picturesque silver threads of the Queen River Liao run through its borders. Ensphering its limits is a clay wall stretching out nearly a dozen miles. Ruin has been made of it at points by the invading forces. A short distance within this is the city hall, with its eight gates guarded by both Chinese and Manchu soldiery. The streets intersect the city from gate to gate. In the middle is the Manchu imperial community. The old Tartar palace is surrounded by an examination hall, temple, courts of justice, Yameus and homes of officials. The mixed population of 300,000 live just outside, and the business houses are still further removed from the residential quarter. One hears Russian, Japanese, Manchu, Mongolian, Korean and Chinese spoken. Tartar ponies, mule carts, and chairs and litters appear on the streets, which are wide and decently kept.

Mukden is a military, missionary and business centre. It is a great fur market, carries on a large traffic in foodstuffs and is the receiving place for the taxes of the three provinces. Scores of its banks have a wide business all over China. Many of these are conducted by Chinamen, who have handsome residences in the city limits and summer homes on the Liao. The wives and daughters of the banking faction have the "crushed feet" of their race, and are in striking contrast to the big-footed, freedom-loving Manchu women, who are not secluded, ride astride, and have privileges not granted to their sex in other parts of Cathay. Christianity is well rooted here. Besides an hospital, there are a medical college, training school, a number of churches and schools. The officials are friendly and often aid the missionaries.

SOME AGRICULTURAL CENTRES

Liao-Yang, Hai-Cheng and Chikiau are growing communities where Russia and China are planting agricultural colonies. The treaty port, Niu-Chwang, or Ying-tze as the natives call it, has been built up by the bean-cake trade. Lying about thirteen miles from the mouth of the Liao, it is the station for the exporting of skins, furs, cereals and timber. It was formerly a military station, but in 1861, after a foreign settlement was made, it became commercial importance. The town proper is thirteen miles from the station and the land between is laid out in bean farms. The climate is healthy and bracing; the port is closed by ice sometimes four months of the year. The population is now about 75,000. The Chartered Bank of India, Japan Mail Steamship Company, China Ship-owners' Association, Deutscher Lloyd, New York Life Insurance Company, Mikui Bussan Kaisibia, Indo-China Steam Navigation Company and other important interests are established here.

SHOULD SET THE PUBLIC THINKING.

Canadians are credited with being the most temperate people in the world. Yet, according to the Royal Commission, which investigated the Canadian liquor traffic, we have been annually consuming during the past ten years, twenty-one million gallons of intoxicating liquors, for which we paid $89,879,854 per annum. This consumption of liquor appears enormous. As yet, we Canadians are the most temperate people in the world. There appears to be something in this statement if we take the recently published figures of the consumption of spirits in Great Britain. The average yearly British drink bill as given lately by carefully compiled statistics is in round figures $800,000,000, or $104 per family of five persons. The statement is made that at least $300,000,000 of this enormous account was spent on excessive drinking. A few years ago a commission appointed by the British government reported that seventy-five per cent. of the occupants of the workhouses were there directly or indirectly through drunkenness. The testimony of a hundred and nineteen masters of workhouses showed that from fifty to eighty per cent. of their inmates came there through drink. In Manchester fifty-one per cent. of pauperism was caused by it. A report of the prison commissioners stated that probably sixty-six per cent. of the prisoners owed their position to alcoholism. Over two hundred judges, governors of jails and chief constables had reported that, in their opinion, from sixty to eighty per cent. of crime was due directly or indirectly to the same thing. A few years ago the Lord Chief Justice used the words, "Drunkenness is mainly the cause of the commoner cases of crime, and of England could be made sober three-fourths of her jails might be closed." It is claimed that if the people of Great Britain would stop drinking it would mean that more clothes would be required than the looms and spindles of manufacturing England could produce; it would mean comforts in the house that people had never dreamt of; it would mean from the purely trading point of view, prosperity to the manufacturer, the shopkeeper and the workingman. What a revolution in the condition of the people would take place if the consumption of liquor was stopped? What a revolution would take place in our own Dominion if the people became temperate? It has been calculated that our annual loss through drink would be sufficient to pay all the cost of government, all school taxes, all doctors' fees and clergymen's stipends, besides giving twelve barrels of flour and ten dollars in cash to every family in the Dominion. Be that as it may, there is not the slightest doubt that any material reduction of the power of the traffic would be followed by an advance in national prosperity such as we can hardly imagine. There are many evidences that our people are awakening to this fact. It is the duty of all lovers of their country to study these questions for themselves, and, as Daniel O'Connell said, to "Agitate! agitate! agitate!" until the nation is relieved from the greatest handicap that ever burdened a people striving upward to a high and noble destiny.—North Sydney Herald.

THE MARQUISE of MONTEBELLO.

As soon as the Russo-Japanese war broke out the Marquise de Montebello, wife of a former French Ambassador to St. Petersburg, took the initiative in organising relief work. She issued an appeal to French painters and sculptors to contribute their works to a lottery exhibition, which was opened in Paris recently.

ADAPTED APHORISMS.

Better a dinner of herbs and contentment than a "stalled" auto in a far country.

When an old maid frolics it is no child's play.

You must walk a long time behind a gander before you find a peacock feather.

It's an ill wind that escapes from the tire.

Despise not a small wound, an insignificant enemy or a pinhole puncture.

A rolling stone gathers no moss, but it loses rough corners and will in time become a perfect sphere.

The most careful hen can't find things where she lays them.

No check is as big as it's painted.—Agnes Cameron in Everybody's Magazine.

The muscles of our eyes, noses and ears are almost rudimentary when compared to the development of those muscles in the lower animals.

Canon Henson's New Heathenism

SUCH is the heat of the controversy provoked by Canon Henson that his teaching has been described as "new heathenism." This from a Canadian clergyman illustrates the attitude of many defenders of the Bible to the learned Canon of Westminster Abbey. Another critic speaks of the new phase of religious thought as "learned lunacy." Thus from the pulpit and from the press is being waged a battle royal, which will probably conclude in one of the famous church trials of history.

CONTINUES HIS CAMPAIGN.

Meanwhile, Canon Henson continues his campaign unabashed. His article in the Contemporary Review on "The Future of the Bible," which has attracted widespread attention, has been followed up by equally significant articles in other publications. In "Good Words" the author of all this religious disturbance attempts to justify a demand for a reconsideration of the fundamental doctrinal beliefs. The present situation he describes in these words: "Christianity is once more confronted with a necessity which it has often been compelled to confront in previous epochs of its existence—the necessity, namely, of co-relating its fundamental truths with a wholly new and larger conception of the facts to which these truths have relevance. . . . It may be that the current and generally accepted versions of Christian truth are becoming inadequate and unsatisfactory. Personally I make no secret of the fact that I think this is the case."

ESSAY ON THE RESURRECTION.

Another offence for which Canon Henson is being called to account is his article on the Resurrection in the current number of the Hibbert Journal. Here the policy of creating doubt, while not proposing it in so many words, is pursued. The writer combats the theory that Christianity is "built on an empty tomb." As to the historical proofs of the great truth, Canon Henson makes bold to say that the evidence "is of a highly complicated, dubious and even contradictory character." He denies that Christianity "must stand or fall with the historic truth of the primitive nations of its origin."

It is remarkable, as illustrating the peculiar bent of Canon Henson's mind, that while he thus puts aside the historic proof of the Resurrection, he bases an argument for the fundamental doctrine on another ground, namely, the continuous experience of Christianity. In his recent Easter sermon Canon Henson said: "The case for the Resurrection grows stronger every Easter. Christian experience has been continuous, and always on a vaster scale, until today there is hardly any part of the habitable universe which lies altogether beyond the reach of St. Paul's appeal. . . . The proofs of the Resurrection multiplied as one after another men were able, each one for himself, to adopt St. Paul's declaration, and in a most true sense to say, 'Last of all He appeared to me also,' and the process of authentication in personal experiences has gone on ever since, until the vast tradition of a Christian sainthood has become what we know it to be—a line of ever broadening light spanning the sixty generations which have come and gone since first the message of Christ's Resurrection was proclaimed."

A DELUGE OF PROTEST.

Against such insidious, if reverent, teaching a deluge of protest has been directed. Vestry meetings throughout the United Kingdom have been passing resolutions, and clergymen have been thundering forth from their pulpits, and indignant correspondents have been filling the columns of the daily press. One eminent church dignitary, the Dean of Salisbury, when interviewed, replied simply, "I would like to prefer Canon Henson to the Archbishop of Canterbury." A correspondent of the London Express offers the following remarkable challenge: "Will Canon Henson and Dr. Clifford join hands, and, getting what help they like, put together another volume equally incredible, puerile and demoralizing, and secure for it the same circulation and faith that the Bible is enjoying today, not among its devotees, but among those who know nought of its origin or contents? Until they do something of this kind we shall remain convinced that the greatest errors are outside of the pulpits." Another correspondent expresses sorrow that "a distinguished a man would lend his aid to "theological anarchism," and adds that "Divine revelation is not to teach history, geography, morals or personal idiosyncracies, but is the vehicle conveying the power of God."

SOME CANADIAN RETORTS.

Against the destructive teaching of Canon Henson some strong protests have come from Canadian pulpits. Rev. G. O. Troop, of Montreal, referred last Sunday to Higher Criticism as "learned lunacy." While he distinctly disclaimed any intention of imputing dishonest motives to that school of thought, Mr. Troop added: "The Higher Criticism is a compact between certain men of England and the rationalists of Germany. It is a panic movement, instituted for the purpose of meeting the views of, and retaining in the church those men who are being overcome by German rationalism. It numbers diverse and widely-different elements within it, from such reverend and pious critics as Kirkpatrick and Driver, to the editors of such works as the Encyclopaedia Biblica, who are a disgrace to the Church, and whose utterances deserve no other name than that of learned lunacy."

Another Montreal preacher, Rev. Archdeacon Ker, characterized the movement headed by Canon Henson as "the new heathenism." He declared that "the preaching and acceptance of such a monstrous gospel would be but the laying of the foundations of a new heathenism, destined to envelop the nations in spiritual darkness as deep as that which darkened Greece and Rome when the gospel of Jesus Christ was first preached."

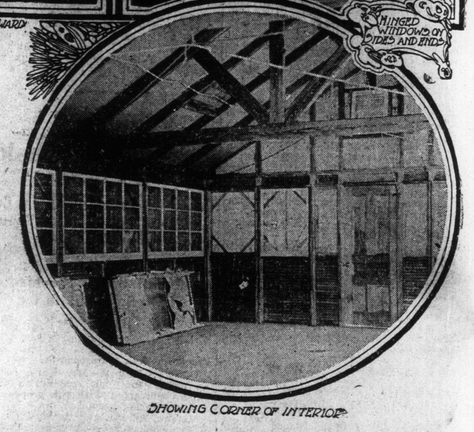
BISHOP COLENZO'S CASE.

Canon Henson's case recalls to many minds the famous Colenzo controversy of forty years ago. John William Colenzo was consecrated Bishop of Natal in 1854. As the author of standard works on algebra and trigonometry he was already famous. His book on "The Pentateuch, and the Book of Joshua Critically Examined," brought on the great church conflict. For calling in question certain statements in the sacred writings Bishop Colenzo was formally condemned by the convocation of the Province of Canterbury. The Bishop of Cape Town thereupon declared Bishop Colenzo deposed, and appointed a successor. Then followed the extraordinary complication of two bishops claiming one diocese. Bishop Colenzo, however, had the public with him. In Natal he was presented with a public testimonial and $16,000 in money, and the legislature passed an act vesting the church property in him. The case illustrates the complications and the scandal, as well as the futility, of an ecclesiastical trial. Yet already the demand for the trial of Canon Henson has become pressing. At present it looks as if a trial is unavoidable, and a very important trial it will certainly be.

"I am a self-made man." "Well, you're safe in saying so, at any rate, for no one else will own up to the job."—Chicago Post.

"They say she knows how to listen, anyway." "They flatter her. She merely knows how to keep still."—Life.

BELLEVUE'S TUBERCULOSIS PORTABLE TENT WARD



SHOWING CORNER OF INTERIOR

Bellevue's New Tuberculosis Tent Ward.

New York, May 2.—Bellevue Hospital has opened a tuberculosis "tent ward," the first to be introduced in Manhattan, and copied to some extent from those erected on Blackwell's Island. Bellevue's ward is located on the lawn of the hospital, about fifty feet west of the sea wall. It is about thirty-five feet long and twenty feet wide. The roof is of canvas, over which there is an extra canvas fly.

Food for the consumptives who are to be treated in the new tent ward will be prepared in this service tent. A portable bathroom is also being erected a few feet away, and when the three are done the hospital will have a small but very complete plant for demonstrating whether or not consumptives can be treated in Manhattan as advantageously as in the Adirondacks, where this tent system now prevails to a great extent.

Disestablishment From Within

By THE DUKE OF NEWCASTLE

I AM in complete agreement with the admirable propositions recently set forth in the London Times: "The question of Establishment, involving special recognition of one religious communion, is, in itself, an open question, with, perhaps, as much to be said against it as for it. But, in the case of any existing arrangement which has its roots deep in the history of the past, the burden of proof rests on those who would disturb it." And again in the course of the same leading article it was observed: "Those who advocate serious and far-reaching changes in the name of religion should be above all suspicion as to their motives, however groundless suspicion may be."

Let me endeavor to meet this twofold challenge, giving, first of all, a reason for the attitude which so many English Churchmen are impelled to adopt in relation to this question of Disestablishment, and thus indicate why we who are Churchmen, clerical and lay, prefer ourselves to take in hand a matter which hitherto has been left almost entirely to the tender mercies of others whose motives could hardly be described as "above all suspicion."

The Churchman of today who throws in his lot with Disestablishment, and works for the liberation of the Church from State control, is, I am aware, regarded by many of his brethren as an "Ishmael" and dangerous person. He is not seldom charged with willingness to "ruin" and "destroy" the Church, and a desire to see her plundered and robbed by her worst enemies. Indeed, the late Archbishop of Canterbury, Dr. Temple, replying to a deputation which I was privileged to head four years ago, spoke of Disestablishment as something which would not only "break up the whole position of the Church of England," but even contemplated the Church being "broken in two" if ever she were liberated from State control. Such a dread—I say it with all respect—seems to me, and to those who think with me, absolutely and entirely groundless. The Church in these Provinces is, we believe, part of the Church Universal, founded by our Lord Himself for all time— an institution which is Divine, not human, and which depends for her existence on no earthly power or secular agency. More than this, we believe, and the experience of history teaches, that the Church is strongest where she is most free; and we confidently maintain that her power for good in England would be immensely strengthened by her freedom from the control of the State.

Are we who hold these beliefs charged with disloyalty? If so, the range of such a charge will be found to include such famous and so-called sons of the Church as Pusey and Woodford, Denison and Plunket, Mackonochie and Keble, to mention only a few out of many whose names occur readily. If to believe with the saintly John Keble that "the Establishment of the Church may be purchased at too dear a cost," or with Edward Bouverie Pusey that "the Establishment might perish and the Church come forth the purer"—if, I say, this belief implies disloyalty to the Church, I am at least disloyal in good company. No; in the words of the Times, this matter of Establishment, or the reverse, is "an open question," and one which it behooves all thoughtful Churchmen to look squarely in the face.

What is our present position in England? Whatever the case may have been three centuries ago, today it is absolutely impossible to regard the Church and the nation as identical. We know only too well that the very reverse is the case. Even the Parliament to which the Church must go in all humility if she would found a bishopric or vary her liturgy is composed of men of all religions or none, as the case may be. And Parliament is merely an epitome of the nation, which, as recent inquiries have revealed, no longer contains a majority of even nominal Churchmen. Is it likely that an "Establishment" or State connection which was admittedly compatible with the conditions of three centuries ago can be made to fit in with the wholly changed conditions of the present day? Whatever we might wish to be the case, we know that it cannot be. In fact, during a large part of the last two centuries, alongside of the change in the religious character of the British nation, and arising out of it, there has been going on a process of Disestablishment of the Church. Toleration Acts, the extension of various religious privileges to all kinds of bodies—some of them within living memory—these have all been "steps in the dissolution of Church and State," to quote the words of a sagacious Bishop, Dr. Woodford of Ely.

To put the matter briefly, while the Church of England is slowly but surely being disestablished she is still tied and bound to the State; she is losing her temporal power and so-called privileges day by day, the while she is still paying the price of privilege at the cost of her freedom. And so it comes about that not even a verbal change in the Church's Book of Common Prayer can be made without the consent of "Jews Turks, infidels, and heretics" in Parliament assembled. A premier who professes any religion, or none, has first voice in the appointment of the English Church's chief pastors, to the exclusion of the Church's own presbyters in the diocese concerned; the formation of a diocese can be hindered (as in the case of Southwark) for years by Members of Parliament who need not even be nominal Churchmen; while the patronage of a large number of benefices is treated as a marketable commodity and disposed of to the highest bidder, regardless altogether of his fitness to discharge the solemn duty of patron.

It would be easy to enlarge upon each of these points, and to bring overwhelming testimony as to the evils which have been wrought upon the Church by their existence. Equally easy, too, would it be to extend the list of "scandals" which besmirch the fair fame and hinder the mission of the Church of England at the present moment. But perhaps this aspect of our subject may best be summed up in the words of the present Bishop of Worcester, who, when preaching before the University of Cambridge on February 13th, 1898, gave the following weighty testimony: "Multitudes of good men have been driven from the Church by scandals; many are still so driven out. (For real scandals still remain. It is a scandal that the cure of souls should be sought, like common merchandise, in the open market—souls whose Christ died. It is a scandal that the Church, being what she is, should be the fetters of the State as to have no freedom to manage her affairs committed to her by Christ. It is a scandal that the faithful laity should have no power to prevent an improper appointment to a bishopric, or to cause the removal of what is no pastor but an incubus. It is a scandal that the worshipping laity should be utterly at the mercy of an arbitrary incumbent, who simply chooses to make a revolution in the customary worship. It is a scandal that a pastor should be subjected to the unregulated tyranny, or even insults, of a churchwarden or wicked individual among the inhabitants of his parish. These are serious black blots on the Church's system."

I do not know that I can strengthen Dr. Gore's words, which the Bishop of London has made his own, adding this serious observation: "Experience, however, shews that it is not too easy to remove them (the scandals); the antiquity and history of the Church, while it forms its great glory, constitutes, also, its chief difficulty."

The Bishops of London and Worcester are, of course, thinking of, and aiming at, Church Reform so called—the infallible remedy, as many would have us believe, of all the evils I have mentioned and of a good many besides. This belief in Church Reform is no new thing. More than thirty years ago a notable and serious effort was made by some of the most able and learned clergy of the Church to lay down the lines of much-needed reforms and to secure their initiation. "Refuse these Reforms," they said, "and Disestablishment is not only rendered inevitable, but its approach will be accelerated, and when it comes it will find the Church unprepared for so great a change." These words were written in 1873. Of there wisdom and truth I, at any rate, have no doubt, and the reforms so urgently needed in 1873 are still to seek. These scandals are removable, it is true; but there is not the faintest chance of the Church being able to remove them while she remains "established by law." They are none of the evidences, some of the consequences, of the control of the English Church by a State which is no longer in accord with the Church. To talk of Church Reform as a probable thing, and to go on paying the heavy price which, our present unhappy position entails upon us, is to ignore the facts and to weaken further our hold upon the nation. As that wise prelate, the late Archbishop Magee, foretold, Church Reform is the "game" of our enemies, in Parliament and out; he would be a bold man who, in the light of the past thirty years, could claim any practical good for it. Not in Church Reform or the establishment of "National Councils" is the Church's renewed strength to be discovered.

And now as to our position if freed from the control of the State. Well, it would be idle and untrue to deny that the price of our freedom may be a heavy one. But the value of our freedom will be incalculably great, and its benefits far-reaching; we cannot, therefore, grudge the price, however vast, which purchases that freedom. Moreover: "A Church to live must have a clear conscience, and if its position in the State is felt to compromise that conscience, then, however advantageous such a position may be, not only for spiritual purposes (though these are not necessarily to be despised), but also for the advancement of religion and morality, there must still be no hesitation—at least, we must make up its mind to depart out of Egypt and go into the wilderness" (Holland, Summary of Report of Ecclesiastical Commission, p. 309). Freedom from the State would give the Church of England power (as Mr. Keble put it) "to declare her own doctrines; put down, vary and repeal her own Canons; to have a voice in the nomination of her own chief pastors; to grant or withhold her own sacraments, according to her own proper rule as a religious body."

Are these positive gains to be nothing accounted of alongside the "loaves and fishes" of endowment which the Church would, in all probability, have to forego in order to secure them? To hear many people talk one would suppose that an unestablished Church was, at best, a very poor thing, and one which admitted of no comparison with the Established —and fettered—Church in England. A fairly extensive and close acquaintance with the Church in America and elsewhere convinces me that such perceptions are erroneous. Take the Church in the United States, for instance, where the communicants have increased at a ratio of 40 per cent. greater than that of the population during the last thirty years, where, during the same period, over 100 bishops have been consecrated, having first been chosen by the Church, and not the secular power; where the average offering per communicant in New York diocese during a recent year amounted to over £12, and in Pennsylvania diocese to £6 12s. 0d. Are these symptoms of a crippled Church?

From the British Colonies in various parts of the world (where the Church has a freedom which we, unhappily, are strangers to in England) the same testimony comes. "Looking at matters from the outside," says the Bishop of Lebombo, "it seems to me that things are ripening for Disestablishment. It will be a serious blow to us who are forced to look to England for funds, but it will be a splendid thing for the diocese as a whole." And, finally, to quote the words of one of the most influential of Church papers in the United States, the New York Churchman: "In regard to the future of the English Church, the question of Disestablishment seems to be unavoidable. And, from a century's experience here, we believe our brethren in England should view the prospect as a happy release from conditions which prevent their doing their help. It is certainly in this direction that our hopes lie." These words were written early in 1901, and certainly the ecclesiastical events of the three succeeding years have only served to emphasize and strengthen their wisdom and importance to my mind.

Formerly, when members of the British House of Commons were nominally Churchmen, the connection between Church and State was possible. Now that Parliament is composed of men of all religions or no religion, the connection is an anomaly and a disaster to the Church. The evil fruit of this anomaly is already apparent in the list of scandals to which Bishop Gore and others have drawn public attention. While such scandals exist the Church cannot adequately perform her splendid obligations in England. We believe that only by way of Disestablishment can her rightful and essential freedom be attained—that freedom which is already enjoyed by the smallest religious sect in the land. Believing this, we pray, intend to secure Disestablishment in order to win for the Church in England self-government; freedom from the interference of Crown Courts, or Parliament, in all spiritual matters; and subjection only to the universal law of the Holy Catholic Church, of which she is an integral part.

SCANDAL IN RED CROSS.

High Russian Officials Said to Have Lost its Funds.

Berlin, May 11.—Die Post publishes a news agency despatch from St. Petersburg which says that Gen. Schwedoff has over half a million dollars through speculation in stocks and took the money from the Red Cross treasury. In order to avoid scandal the Empress Dowager, who is the protectress of the Red Cross Society, at the friend of Gen. Schwedoff, reimbursed the sum. The despatch further says that Prince Galitzin and Count Lansky have also been guilty of irregularities in connection with the Red Cross management.

"That walking delegate sacrificed his health in the cause of labor." "Did, eh?" "Yes. He always rode, never walked, drank nothing but champagne, smoked forty-cent cigars, and soon got an incurable dyspepsia."—Judge.

Admiral Uriu, the Japanese sea fighter, is well known among the officers and men of the navy as a son of Haroun Al Raschid. It is his custom personally to investigate all workings of the navy. In order to do this to the fullest advantage he sometimes assumes disguises. On other occasions he will appear suddenly on board some warship and explore every nook and corner. In the course of such expeditions the admiral has been able to do much good to the men under his command, while meeting with a few odd experiences.

Prince Philip Ernest of Hohenlohe Schillingsfurst is coming to Cincinnati to visit the Frank Wiborgs of Clifton, and will be there during the May music festival. Prince Philip Ernest is the eldest son of the late chancellor of the German empire and was a favorite with Emperor William. The Wiborgs met the Prince in Germany and they became warm friends. As the Cincinnati music festival is modeled after the music festivals of the lower Rhine the Prince expressed a desire to be there during the festival week.

TURKS EXTERMINATE THE ARMENIANS

French Official Despatches Now Confirm Burnings and Butcheries.

Paris, May 13.—An official despatch to the foreign office from Constantinople confirms the report that Turkish troops have burned villages throughout the Sassoun district of Armenia, killing the inhabitants. The French ambassador is sending consuls to Erzerum in the hope of limiting the destruction and bloodshed. However, the official advices, although brief, indicate that the work of exterminating the Armenians occupying the mountainous district of Sassoun is practically accomplished. The Turkish methods appear to have been much the same as those adopted during the Armenian massacres. The official reports do not give exact details as to the number of towns burned and people killed, but they show that the action of the Turks has been sweeping.

The French authorities were advised some time ago that Turkey was taking advantage of Russia's pre-occupation in the Far East and intended to adopt the decisive course towards the rebellious Armenians. The powers made an energetic protest. This delayed Turkey's action, which, however, has now been executed with the same severity as at first contemplated.

WHEN YOUR CHILD SUFFERS.

For lack of knowledge of the value of Dr. Chase's Ointment as a cure for eczema, many a mother has been worn out in the effort to relieve her child of suffering. Eczema, scald head and other forms of itching skin disease are common to children, especially during the teething period. Though readily cured by Dr. Chase's Ointment, eczema, if neglected, becomes chronic and may last for years.