

# MIGHTY ANTISEPTIC

Dr. Talmage on Christian Religion as a Preventive of

## THE WORLD'S ILLS.

It is an Active Principle, Which Constantly Works for the

Welfare of Body Mind and Soul.

Dr. Talmage is now traveling in Norway, where he has been deeply interested in the natural phenomena and the quaint social life of that wonderful land. In his discourse this week he argues, contrary to the opinion of many, that religion is an active principle which works constantly for the welfare of body and mind and soul. His text is Luke xiv, 34, "Salt is good."

The Bible is a dictionary of the finest similes. It employs, among living creatures, storks and eagles and doves and unicorns and sheep and cattle; among trees, sycamores and terebinths and pomegranates and almonds and apples; among jewels, pearls and emeralds and jacinths and opals and rubies. Christ uses no stale illustrations. His similes are not such as the ravens in his discourses are dewy ruffs of specimens of birds, but warm with life from wing tip to wing tip; the fish he points to are not dull about the gills, as though long captured but as quivering in the wet net just brought up on the beach of Tiberias. In my text, which is the parable of one of his sermons, he picks up a crystal and holds it before his congregation as an illustration of divine grace in the heart when he says, "What we all know by experience, 'Salt is good.'"

I shall try to carry out the Saviour's idea in this text and in the first place say to you that grace is like salt in its beauty. In Galilee there are mines of salt with excavations and underground passages reaching 1,000 to 2,000 miles. Far under ground there are chambers and halls of reception, the columns, the altars and the pulpits of salt. When the king and the princes come to visit these mines, the whole place is illuminated, and the glory of crystal walls and crystal ceilings and crystal floors and crystal columns, under the glare of the torches and the lamps, needs words of crystal to describe it. But you need not go so far as that to find the beauty of salt. You live in a land where salt produces millions of dollars of it in a year, and you can take the morning train and in a few hours get to the salt mines and salt springs. And you have this article morning, noon and night on your table. Salt has all the beauty of the snowflake and water foam with durability added. It is beautiful to the naked eye, but under the glass you see the stars and the diamonds and the white tree branches and the splinters and the bridges of fire as the sun glints them. There is more architectural skill in one of these crystals of salt than human ingenuity has ever demonstrated in an Alhambra or St. Peter's.

It would take all time, with an infirming upon eternity, for an angel of God to tell one-half the glories in a salt crystal. So with the grace of God. It is perfectly beautiful. I have seen it smooth out wrinkles of care from the brow. I have seen it make an aged man feel almost young again. I have seen it lift the stooping shoulders and put sparkle into the dull eye. Solomon discovered its therapeutic qualities when he said, "It is mellow food and to purify the blood and to calm the passions and quiet the spleen, and instead of Tyndal's prayer test of 20 years ago, putting a man in a philosophical hospital to be experimented upon by prayer, it keeps him so well that he does not need to be prayed for as an invalid. I am speaking now of a healthy religion—not of that morbid religion that sits for three hours on a grave stone reading Harvey's 'Meditations Among the Tombs'—a religion that prospers best in a bad state of the liver.

But the chief beauty of grace is in the soul. It takes that which was hard and cold and repulsive and makes it all over again. It pours upon one's nature what David calls "the beauty of holiness." It extirpates everything that is hateful and unclean. If jealousy and pride and lust and worldliness lurk about they are chased away and have a very small space. Jesus throws upon the soul the fragrance of a summer garden as he comes in, saying, "I am rose of Sharon," and he submerges it in the glory of a spring morning as he says, "I am the light." Oh, how much that grace did for the three Johns! It took John Bunyan, the foul mouthed, and made him John Bunyan, the immortal dreamer. It took John Newton, the infidel sailor, and in the midst of the hurricane made him cry out, "My mother's God, have mercy upon me!"

It took John Sumner, the Christian minister, and made him the man who preaches that burns still with the light of that Christian eloquence which charmed thousands to the Jesus whom he once despised. Ah, you may search all the earth over for anything so beautiful or beautifying as the grace of God. Go all through the deep mine passages of Wietzeck and amid the underground kingdoms of salt in Hallstadt, and show me anything so exquisite, so transcendently beautiful as this grace of God fashioned and hung in eternal crystals.

Again, grace is like salt in the fact that it is a necessity of life. Man and beast perish without salt. What are those paths across the western prairies? Why, they were made there by deer and buffalo going to and coming away from the salt "licks." Chemists and physicians all the world over tell us that salt is a necessity of life. And so with the grace of God; you must have it or die. I know a great many speak of it as a mere adornment, a sort of shoulder strap desecrating a soldier, or a light frothing dessert brought in after the greater part of the banquet of life is over, or a medicine to be taken after powders and mustard plasters have failed to do their work, but ordinarily a more superfluous, a string of beads around a neck, a necklace which draws the load and in no wise helping him to draw it. So far from that I declare the grace of God to be the first and the last necessity. It is food we must take or starve into an eternity of famine. It is clothing without which we freeze to the most of infinite terror. It is the plank, and the only plank, on

which we can float shoreward. It is the ladder, and the only ladder, on which we can climb up into the light. It is a positive necessity for the soul. You can tell very easily what the effect would be if a person refused to struggle with the air, slow fevers would crawl through the brain, the heart would flutter, and the life would be gone. Salt is a necessity for the life of the body; the grace of God is a necessity for the life of the soul.

Again I remark that grace is like salt in abundance. God has stored it in vast profusion all over the earth. There Russia seems built on salt, that turns into one of the most fertile of soils. England and so on in this respect. Norway and Sweden are white with snow above, white with salt beneath. Austria, yielding 900,000 tons annually. Nearly all the nation's rich iron—rock salt, spring salt, sea salt. Christ, the Creator of the world, when he uttered our text, knew it would become more and more significant as the shafts were sunk and the springs were bored and the pumps were worked and the crystals were gathered. So the grace of God is abundant. It is for all lands, for all ages for all conditions. It seems to underlie everything. Pardon for the worst sin, strength for the sharpest suffering, brightest light for the thickest darkness. Around about the salt lakes of Saratoy there are 10,000 men toiling day and night, and yet they never exhaust the salt of the sea. And if the 1,000,000,000 of our race should now cry out to God for his mercy there would be enough for all—for those farthest gone in sin, for the murderer standing on the cry of the gallows. It is an ocean of mercy; it is Europe and Asia and Africa, North and South America and all the islands of the sea, and down in it today they would have room enough to wash and come up clean. Let no man think that his case is too tough one for God to act upon. Though your sin may be deep and raging, let me tell you that God's grace is a bridge not built on earthly piers, but suspended and spanning the awful chasm of your guilt, one end resting upon the rock of eternal promises and the other on the foundations of heaven. Demetrius wore a robe so incrustated with jewels that no one after him was ever dared to do it, but our King Jesus took of the robe of his righteousness, a robe blood dyed and heaven imperaled, and reaches it out to the worst wretch in all the earth and says: "Put that on! Wear it now! Wear it forever!"

Again, the grace of God is like salt in the way we come at it. The salt on the surface is almost always impure—that which incrusts the Rocky mountains and the South American pampas and in India; but the miners go down through the shafts and through the dark labyrinth and along by galleries of rock and with torches and pickaxes, find their way under the very foundations of the earth, to where the salt lies that makes up the nation's wealth. To get to the best saline springs of the earth huge machinery goes down, boring deep shafts down from under the mountains, and the saline water supplies the aqueduct. This water is brought to the surface and is exposed in tanks to the sun for evaporation, or it is put in boilers mightily heated, and the water evaporates, and the salt gathers at the bottom of the tank—the work is completed, and the fortune is made. So with the grace of God. It is to be profusely sought after. With all the concentrated energies of body, mind and soul we must dig for it. We must get down to the very lowest strata of earnestness and faith to find it. Superficial exploration will not turn it up. We must strive and implore and dig until we strike the spring fount with living waters. Then the work of evaporation begins, and as when the saline waters are exposed to the sun, the vapors float away, leaving nothing but the pure white salt at the bottom of the tank, so, when the Christian's soul is exposed to the Sun of Righteousness, the vapors of pride and selfishness and carnality float off, and there is chiefly left beneath pure white holiness of heart. Then, as in the case of the salt the furnace is added. Blazing troubles, stirred by smothered stokers of darkness, quicken the evaporation of worldliness, and the crystallization of grace.

Have you not been in enough trouble to have that work done? I was reading of Aristotle, who said there was a field of flowers in Sicily so sweet that once a bound, coming on the track of game, came to that field and was bewildered by the perfumes and so lost the track. Oh, that our souls might become like "a field which the Lord hath blessed" and exhale so much of the sweetness of his grace that the hours of temptation, coming on our track, might lose it and go howling back with disappointment!

But, I remark again, that the grace of God is like the salt in its preservative quality. You know that salt absorbs the moisture of articles of food and infuses them with brine, which preserves them for a long while. Salt is the great anti-putrefactor of the world. Experimenters in preserving food, have tried sugar and smoke and astringent and everything else, but as long as the world stands Christ's words will be suggestive, and men will admit that a great preservative "salt is good."

But for the grace of God the earth would have been a stale carcase long before this time. That grace is the only preservative of laws and constitutions and literatures. Just as soon as a government loses this salt of divine grace it perishes. The philosophy of this day, so far as it is antagonistic to this religion, putrefies and stinks. The great want of our schools of learning and our institutions of science today is, not more Leyden jars and galvanic batteries and spectroscopes and philosophical apparatus; but more of that grace that will teach our men of science that the God of the universe is the God of the Bible. How strange it is that in all their magnificent sweep of knowledge they have not seen the morning star of Jesus and that in all their experiments with light and heat they have not seen the light and felt the warmth of the Sun of righteousness! We want more of the salt of God's grace in our homes, in our schools, in our colleges, in our social life, in our Christianity. And that which has it will live; that which has it not will die. I proclaim the tendency of everything earthly to putrefaction and death—the religion of Christ the only preservative.

My subject is one of great congratulation to those who have within their hearts this gospel antiseptic. This salt will preserve them through the temptations and sorrows of life and through the ages of eternity. I do not mean to say that you will have a smooth time because you are a Christian. On the contrary, if you do your whole duty, I will promise you a rough time. You march through an enemy's country, and they will try to double up both flanks and to cut you off from your source of supplies.

The war you were will not be with (up) arrows, but with swords planned to the hilt and springing on your steed over heads of the slain. But I think that God omnipotent will see you through. I think he will. "Kept by the power of God through faith unto complete salvation." When Governor Geary of Pennsylvania died, years ago, I lost a good friend. He impressed me mightily with the horrors of war. In the eight hours that we rode together in the cars he recited to me the scenes through which he had passed in the civil war. He said that there came one battle upon which everything seemed to pivot. Telegrams from Washington said that the life of the nation depended on that struggle. He said to me: "I went into that battle, sir, with my son. His mother and I thought everything of him. You know how a father will feel toward his son who is coming up manly and brave and good. Well, the battle opened and concerted, and it was awful. Horses and riders beat and twisted and piled up together. It was awful, sir. We quit firing and took to the point of the bayonet. Well, sir, I didn't feel like myself that day. I had prayed to God for strength for that particular battle, and I went into it feeling that I had in my right arm the strength of ten giants." And as the governor brought his arm down on the back of the sea, it fairly made me tremble. Well, he said, "the battle opened and concerted, and it was awful. I turned round to the troops and shouted, 'Come on, boys!' and I stepped across a dead soldier, and, lo, it was my son! I saw at the first glance he was dead, and yet I did not dare stop a minute, for the crisis had come in the battle. So I just got down on my knees and I threw my arms around him, and I gave him one good kiss and said, 'Goodby, dear,' and sprung up and shouted, 'Come on, boys!' So it is in the Christian conflict—it is a fierce fight. Eternal ages seem depending on the strife. He is waiting for the bullet to announce the tremendous issue. Half of shot, gash every side. We cannot stop for loss or bereavement or anything else. With our ardent embrace and one loving kiss we utter our farewells and then cry: 'Come on, boys! There are other heights to be captured; there are other foes to be conquered; there are other crowns to be won.' Yet, as one of the Lord's surgeons, I must bind up two or three wounds. Just lift them now, whatever they be. I have been told there is nothing like salt to stop the bleeding of a wound, and so I take the salt of God's gospel and put it on the lacerated soul. It stands a little at first, but see—the bleeding stops, and, lo, the flesh comes again as the flesh of a little child. "Salt is good." "Comfort one another with these words."

# CAMPAIGN OPENED.

Thirteen Thousand People Present to Hear the Speeches.

## BRYAN AND OTHERS SPEAK.

Several Very Strong Presentations of the Democratic Doctrine.

Appeal to the Voters of the Nation.

The informal opening of the Democratic presidential campaign took place at Lincoln, Neb., on Tuesday last week. In two ratification meetings, one in the afternoon, conducted by the Populists and Silver Republicans of Nebraska, and one in the evening conducted by the Democrats, Wm. Jennings Bryan, Chas. A. Towne, Gen. James B. Weaver and other leaders of the parties, outlined the work of the campaign for the next few weeks. Probably 13,000 people, a good proportion from distant points in the State, listened to the speeches and paid homage to the leaders of the parties to which they owe allegiance, nearly 3,000 people packing the auditorium in the afternoon, while 10,000 gathered in the capital grounds in the evening. Mr. Bryan and Mr. Towne spoke at both meetings, although it was their intention to deliver addresses only at the evening meeting and their remarks, forecasting as they did the fusion of the three parties on the Democratic national ticket, were received with unbounded enthusiasm. Mr. Stevenson, who is Mr. Bryan's guest, was somewhat indisposed and did not appear at the afternoon meeting. He was present at the evening meeting, however, and received an ovation. At the afternoon meeting the speakers were Mr. Bryan, Congressman Shafter of Colorado, "Cyclone" Davis of Texas, former Assistant Secretary of the Interior Webster Davis, Charles A. Towne, and Gen. James B. Weaver. Mr. Bryan spoke only in response to repeated calls. He was wildly cheered as Chairman Edmonston introduced him as "Mr. Bryan of North America."

I feel almost as if I ought to apologize for not being able to call myself a former Republican," said Mr. Bryan, amid laughter. Mr. Bryan then paid eloquent tribute to Gen. Weaver, Charles A. Towne and Webster Davis, former Republicans, saying he "wandered" how the Republican who is not tied to his party by office could refuse to leave the party and cast his lot with those who believe in the Declaration of Independence here and in South Africa.

## THE TEACHER'S CONVENTION.

After a Most Successful Meeting in a Closed Friday.

The National Educational Society, which met in Charleston last week, concluded its labors on Friday night and adjourned sine die. There were many distinguished educators from all over the United States present, and many valuable papers were read on school matters at the different sessions of the convention. The following officers were elected for the coming year: President—J. M. Green, Trenton, N. J.; first vice president, O. T. Carson, Ohio; second, J. C. Foster, California; third, H. P. Archer, South Carolina; fourth, H. B. Brown, Indiana; fifth, Francis W. Parker, Illinois; sixth, L. W. Bartholomew, Kentucky; seventh, W. H. Barlow, Florida; eighth, O. H. Cooper, Texas; ninth, Wm. M. Davidson, Kansas; tenth, R. B. Fulton, Mississippi; eleventh, Gertrude Edmonds, Massachusetts; twelfth, H. E. Kratz, Iowa; treasurer, L. C. Greenlee, Colorado. Mr. Irving Shepherd, the treasurer, holds over. The selection of the convention city for 1901 was left to the executive committee.

At the closing session the committee on resolutions made its report. Their action on the matter of spreading the work of the common school and the extension of the American system into Cuba, Puerto Rico and the Philippines. Congress is requested to reorganize the bureau of education upon broader lines, in order to meet the increased requirements and to establish it as an independent department on a plane with the department of labor. The department of school administration elected the following officers: President, W. S. Ellis, Anderson, Ind.; first vice president, L. H. Peters, Memphis, Tenn.; second, John Ogden, Charleston; third, Dr. W. A. Hunt, Philadelphia, Penn.; fourth, Grant H. Harris, Chicago; fifth, R. L. Weaver, Kansas City; secretary, Wm. George Bruce, Milwaukee.

## Jumped From the Train.

A negro was killed Thursday night on the Coast Line railroad in the Southern portion of the city. Coroner Green held an inquest this morning, but it was not definitely ascertained what the negro's name was. He was variously called Smith, Davis or some other name, so he was designated unknown. He was stealing a ride on an incoming freight train and jumped off just as the train got under the Seaboard. He was killed by the engine. The body was crushed. It is said that he came from Weidfeld. The verdict was that he came to his death by jumping off the train while stealing a ride. The railroad company buried the remains.—Columbia Record.

## Devoured by Canibals.

Bushman from Cape Oxford, according to a letter received from Spangny, were killed and eaten by cannibals on the coast of New Britain. The most horrifying part was when several men were captured alive and dragged to the scene of the feast their bodies were to provide. They were clubbed and afterwards roasted and eaten. This tribe of native ghouls is one of the most notorious in the islands for man eating, who kill for food solely. The victims were not all killed at once, some of them witnessing the killing of their comrades and the first part of the cannibal feast.

## A Foolish Charge.

The Springfield Republican says: "One of the odd things in this charge against Mr. Bryan was reported by the ratification of the Paris treaty is that it leaves out of account Mr. McKinley, two-thirds of the United States senate and the sudden outbreak of war at Manila the day before the vote was taken. If Bryan had more to do with ratification than those three forces, he does not need to be inaugurated as president of the United States to run the American people. He is, in that case, the biggest force in the country already, and he ought to start 16 to 1 against without being elected."

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## THE SIN DANCE.

A Religious Rite Among the Natives of the Philippines.

The Manila correspondent of the Philadelphia Record says the almost naked body of a woman lying in a ditch near San Lazaro started an investigation by the police recently that led to startling disclosures as to the character of the Filipinos. Their savagery was not so well recognized until discoveries in connection with the finding of this quite decomposed body gave sufficient evidence to clear up any impressions that the Tagalo was a nightingale.

The woman had died during the penitence dance on Good Friday, and in so doing had disgraced herself to the extent that her relatives had refused to have anything to do with her after death. The native priests have encouraged this relic of barbarity. Men, women and children indulge in the dance with a view of obtaining expiation for the sins of the year. The place chosen for the ceremony is always isolated. The more remote it is, the more pleased are those who participate, for then there can be that abandoned throw into it which would be impossible near any town. The fanatics generally strip most of their clothing, and are ready for the dance. They form a circle, giving their bodies a slightly swaying motion, and all the while out and lash each other with tough switches. It is considered a disgrace for any of the participants to be over to fatigue until the dance is over, the only way to find favor in the eyes of the Supreme Being consisting of a forcible beating of the body, and a frenzied shouting. A dismal chant is kept up during the dance, only ceasing when the chosen leader gives the signal to stop.

The dead woman had participated in one of these dances, and had held out for one hour. Those who were with her in the dance expressed surprise that she had done as she did. Late in the afternoon, however, she had succumbed and fallen utterly exhausted. She was dragged out of the circle and thrown into the ditch, where she had remained until the officers found her.

The Spanish government did what it could to stop these rites, which closely approach those of the American Indians in their medicine dance, and now the United States will have something more to contend against in killing such practices.

## Carries a Spine.

A western man wrote to Life, clever satire weekly of New York, asking it to state its position in the national campaign. Life responded: "We are not going to support Mr. McKinley nor Mr. Bryan. We are not going to support imperialism. The election of Mr. Bryan would not mean free silver. He would not force it upon the country if he tried. Congress is for gold, and will so remain. Mr. McKinley's election, especially with Mr. Roosevelt at his elbow, would promise a prolonged and bloody orgy of imperialism—that is, of conquest, debt and dis-honor. As to the two candidates personally we prefer Mr. Bryan. He has convictions—such as they are—and he carries a spine."

## The Two Issues.

Senator J. K. Jones, chairman of the Democratic national committee says: "The Democrats made free silver the issue in 1896," declared the Senator, "and they will make anti-imperialism the issue in the coming campaign. The Republicans may try to make other questions paramount, so as to keep imperialism and trusts in the background, but we will not allow them to do so."

## No Increase of Trade.

We refer our imperialists to the official report of our trade with Manila. The New York Evening Post, after summing it up, says: "Practically all the increase in our exports is caused by the presence of our army in the Philippines. Remove it, and there would be no more left of our export to those islands than there is of a soapbubble when it has burst."

## The Cotton Crop.

The outlook for cotton is bad. The monthly report of the statistician of the department of agriculture will show the average condition of cotton on July 1 to have been 75.8, as compared with 82.5 last month, 87.8 on July 1, 1899, 91.2 at the corresponding date in 1898, and a ten year average of 87.9.

# STATES HER CASE.

China Defines Her Position in a Royal Decree.

## TEXT OF THE DOCUMENT.

In it the Boxers are Charged With Originating the Disturbances Now Going on in China.

A dispatch from Washington says an imperial decree dated third day of sixth moon was received by telegraph Wednesday by Minister Wu, from the Tao-tai of Shanghai, transmitted on July 1st from the treasure of the Chihli republic who received it by special courier on June 30 from the board of war, who in turn received it from the privy council in Peking. This decree is as follows: "The circumstances which led to the commencement of fighting between China and foreigners were such a complex, confusing and unfortunate character as to be entirely unexpected. Our diplomatic representatives abroad, owing to their absence from the scene of action, have had no means of knowing the true state of things, and accordingly cannot lay the views of their government before the ministers of foreign affairs of the respective powers to which they are accredited. Now we take this opportunity of going fully into the matter for the information of our representatives abroad."

In the first place, there arose in the provinces of Chihli and Shan Tung a band of rebellious subjects, who had been in the habit of practicing boxing and fencing in their respective villages, and at the same time clothing their doings with spiritualistic and strange rites. The local authorities failed to take due notice of them at the time. Accordingly the infection spread with astonishing rapidity. Within the space of a month it seemed to make its appearance everywhere and finally even reached the capital itself. Every one looked upon the movement as supernatural and strange and many joined it. Then there were lawless and treacherous persons, who sounded the cry of 'Down with Christianity.' About the middle of the fifth moon, these persons began to create disturbances without warning. Churches were burnt and converts were killed. The whole city was in a ferment. A situation was created which could not be brought under control. At first, the foreign powers requested that foreign troops be allowed to enter the capital for the protection of the legations. The imperial government, having in view the comparative urgency of the occasion, granted the request, as an extraordinary mark of courtesy beyond the requirements of international intercourse. Over 500 foreign troops were sent to Peking. This shows clearly how much care China exercised in the maintenance of friendly relations with other countries. The legations at the capital never had much to do with the people. But from the time following the troops entering the city the guards did not devote themselves exclusively to the protection of their respective legations. They sometimes fired their guns on top of the city walls, and sometimes patrolled the streets everywhere. There were repeated reports of persons being hit by stray bullets. Moreover, they strove to enter the city without restraint, and even attempted to enter the Tung Hsu gate (the eastern gate of the palace grounds) They only desisted when admittance was positively forbidden. On this account both the soldiers and the people were provoked to resentment, and voiced their indignation with one accord.

"Lawless persons then took advantage of the situation to do mischief, and to murder more than ever in the past, and killing Christian converts. The powers thereupon attempted to reinforce the foreign troops in Peking, but the reinforcements encountered resistance and defeat at the hands of the insurgents on the way and have not yet been able to proceed. The insurgents of the provinces of Chihli and Shan Tung had by this time effected a complete union, and could not be separated. The imperial government was by no means reluctant to issue orders for the entire suppression of this insurgent element. But as the trouble was so near at hand, there was a great fear that the protection might not be assured to the legations, if the anarchists should be driven to extremities, thus bringing on a national calamity. There also was a fear that uprisings might occur in the provinces of Chihli and Shan Tung at the same time, with the result that both foreign missionaries and Chinese converts in the two provinces might fall victims to popular fury. It was, therefore, absolutely necessary to consider the matter from every point of view.

"As a measure of precaution it was finally decided to request the foreign ministers to retire temporarily to Tientsin for safety. It was while the discussion of this proposition was in progress that the German minister, Baron von Ketteler, was assassinated by a riotous mob one morning while on his way to the tung-tsi-yamen. On the previous day the German minister had written a letter appointing a time for calling at the tung-tsi-yamen. But the yamen, fearing he might be molested on the way, did not consent to the appointment as suggested by the minister. Since this occurrence the anarchists assumed a more bold and threatening attitude and consequently it was deemed wise to carry out the project of sending the diplomatic corps to Tientsin under an escort. However, orders were issued to the troops detailed for the protection of the legations to keep strict watch and take greater precaution against any emergency.

"To our surprise, on the 20th day of the fifth moon (June 16) foreign (naval) officers at Taku called upon Lo Jung Kwang, the general commanding, and demanded his surrender of the forts, notifying him that failing to receive compliance they would at 2 o'clock the next day take steps to seize the forts by force. Lo Jung Kwang being bound by the duties of his office to hold the forts, how could he yield to the demands? On the day named they actually set fire upon the forts, which responded and kept up a fighting all day and then surrendered. Thus the conflict of forces began, but certainly the initiative did not come from our side.

Even supposing that China were not conscious of her true condition, how could she take such a step as to engage in war with all the powers simultaneously, and how could she, relying upon the support of an anarchistic populace, go into war with the powers? Our position in this matter ought to be clearly understood by all the powers.

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In it the Boxers are Charged With Originating the Disturbances Now Going on in China.

A dispatch from Washington says an imperial decree dated third day of sixth moon was received by telegraph Wednesday by Minister Wu, from the Tao-tai of Shanghai, transmitted on July 1st from the treasure of the Chihli republic who received it by special courier on June 30 from the board of war, who in turn received it from the privy council in Peking. This decree is as follows: "The circumstances which led to the commencement of fighting between China and foreigners were such a complex, confusing and unfortunate character as to be entirely unexpected. Our diplomatic representatives abroad, owing to their absence from the scene of action, have had no means of knowing the true state of things, and accordingly cannot lay the views of their government before the ministers of foreign affairs of the respective powers to which they are accredited. Now we take this opportunity of going fully into the matter for the information of our representatives abroad."

In the first place, there arose in the provinces of Chihli and Shan Tung a band of rebellious subjects, who had been in the habit of practicing boxing and fencing in their respective villages, and at the same time clothing their doings with spiritualistic and strange rites. The local authorities failed to take due notice of them at the time. Accordingly the infection spread with astonishing rapidity. Within the space of a month it seemed to make its appearance everywhere and finally even reached the capital itself. Every one looked upon the movement as supernatural and strange and many joined it. Then there were lawless and treacherous persons, who sounded the cry of 'Down with Christianity.' About the middle of the fifth moon, these persons began to create disturbances without warning. Churches were burnt and converts were killed. The whole city was in a ferment. A situation was created which could not be brought under control. At first, the foreign powers requested that foreign troops be allowed to enter the capital for the protection of the legations. The imperial government, having in view the comparative urgency of the occasion, granted the request, as an extraordinary mark of courtesy beyond the requirements of international intercourse. Over 500 foreign troops were sent to Peking. This shows clearly how much care China exercised in the maintenance of friendly relations with other countries. The legations at the capital never had much to do with the people. But from the time following the troops entering the city the guards did not devote themselves exclusively to the protection of their respective legations. They sometimes fired their guns on top of the city walls, and sometimes patrolled the streets everywhere. There were repeated reports of persons being hit by stray bullets. Moreover, they strove to enter the city without restraint, and even attempted to enter the Tung Hsu gate (the eastern gate of the palace grounds) They only desisted when admittance was positively forbidden. On this account both the soldiers and the people were provoked to resentment, and voiced their indignation with one accord.

"Lawless persons then took advantage of the situation to do mischief, and to murder more than ever in the past, and killing Christian converts. The powers thereupon attempted to reinforce the foreign troops in Peking, but the reinforcements encountered resistance and defeat at the hands of the insurgents on the way and have not yet been able to proceed. The insurgents of the provinces of Chihli and Shan Tung had by this time effected a complete union, and could not be separated. The imperial government was by no means reluctant to issue orders for the entire suppression of this insurgent element. But as the trouble was so near at hand, there was a great fear that the protection might not be assured to the legations, if the anarchists should be driven to extremities, thus bringing on a national calamity. There also was a fear that uprisings might occur in the provinces of Chihli and Shan Tung at the same time, with the result that both foreign missionaries and Chinese converts in the two provinces might fall victims to popular fury. It was, therefore, absolutely necessary to consider the matter from every point of view.

"As a measure of precaution it was finally decided to request the foreign ministers to retire temporarily to Tientsin for safety. It was while the discussion of this proposition was in progress that the German minister, Baron von Ketteler, was assassinated by a riotous mob one morning while on his way to the tung-tsi-yamen. On the previous day the German minister had written a letter appointing a time for calling at the tung-tsi-yamen. But the yamen, fearing he might be molested on the way, did not consent to the appointment as suggested by the minister. Since this occurrence the anarchists assumed a more bold and threatening attitude and consequently it was deemed wise to carry out the project of sending the diplomatic corps to Tientsin under an escort. However, orders were issued to the troops detailed for the protection of the legations to keep strict watch and take greater precaution against any emergency.

"To our surprise, on the 20th day of the fifth moon (June 16) foreign (naval) officers at Taku called upon Lo Jung Kwang, the general commanding, and demanded his surrender of the forts, notifying him that failing to receive compliance they would at 2 o'clock the next day take steps to seize the forts by force. Lo Jung Kwang being bound by the duties of his office to hold the forts, how could he yield to the demands? On the day named they actually set fire upon the forts, which responded and kept up a fighting all day and then surrendered. Thus the conflict of forces began, but certainly the initiative did not come from our side.

Even supposing that China were not conscious of her true condition, how could she take such a step as to engage in war with all the powers simultaneously, and how could she, relying upon the support of an anarchistic populace, go into war with the powers? Our position in this matter ought to be clearly understood by all the powers.

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"The above is a statement of the wrongs we have suffered, and how China was driven to the unfortunate position from which she could not escape. Our several ministers will make known accurately and in detail the contents of this decree and the policy of China to the ministers of foreign affairs in their respective countries and assure them that the military authorities are still enjoined to afford protection to the legations as hitherto, to the utmost of their power. As for the anarchists, they will be severely dealt with as circumstances permit."

"The general ministers will continue in the discharge of the duties of their office as hitherto without hesitation or doubt. This telegraphic decree to be transmitted for their information. Respectfully,"

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Eating Sores, Tumors, Ulcers, are all curable by B. B. B. (Botanic Blood Balm), which is made especially to cure all terrible Blood Diseases. Persistent Sores, Blood and Skin Blemishes, Scrofula, that resist other treatments, are quickly cured by B. B. B. (Botanic Blood Balm). Skin Eruptions, Pimples, Red, Itching Eruptions, Scabies, Blisters, Boils, Carbuncles, Blotches, Catarrh, Rheumatism, etc., are all due to bad blood, and hence easily cured by B. B. B. Blood Poison producing Eating Sores, Eruptions, Swollen Glands, Sore Throat, etc., cured by B. B. B. (Botanic Blood Balm), in one to five months. B. B. B. does not contain vegetable or mineral poison. One bottle will test it in an case. For sale by druggists everywhere. Large bottles \$1, six for five \$5. Write for free sample bottle, which will be sent, prepaid to Times readers, describe symptoms and personal free medical advice will be given. Address Blood Balm Co., Atlanta, Ga.

**Scholarships For Girls**  
The South Carolina Federation of Women's Clubs has received from Converse college one scholarship of free tuition for each county in the State. All competitors for these scholarships will be required to pass a satisfactory examination in the following four subjects: 1. Latin, including grammar, composition, and four books of Caesar, or an equivalent. 2. Mathematics, which will include arithmetic and algebra, covered by such text book as Olney, Wells or Wentworth. 3. English, which will include grammar, analysis, composition and elementary rhetoric, and a fair knowledge of English and American literature. 4. History, which will include elementary English and United States history. These examinations will be held in each county on August 1, 1900. Those desiring to enter the contest will please send their names before July 20 to Christie H. Poppenheim, chairman education department, 31 Meeting street, Charleston, S. C.

**The Cotton Outlook.**  
Except in Florida, Texas and Oklahoma where cotton is doing perhaps as well as usual considering the vast territory and diversity of climate and soil embraced, the prospects have not been bettered during the past week and outlook fields with few exceptions are foul with grass and weeds over the entire belt east of the Mississippi. Many fields in Tennessee, Alabama and South Carolina have been abandoned. To what extent the productive acreage has been affected cannot now be determined, but a low estimate of abandoned fields equals the increase in acreage planted. The plants in general are not fruiting well, and in places are shedding, but it is probable that the recent more favorable weather has applied nature's remedy for those complaints. Within the past few days moderate rains have fallen over nearly the whole of Texas, supplying the rainfall needed to keep the plants in a vigorous, growing and fruiting condition. It has been many years since the crop as a whole presented such a variety of condition, ranging from the as could be wished to the very poorest.

**Deafness Cannot be**