

anese charged again and again in the face of almost certain death. In the earlier rushes every man was shot down before reaching the first line of Russian trenches. It was not until late in the afternoon, after having fought since dawn, that the Japanese drove the Russians from the crest. They then followed the retreating Russian army southward to its second line of defenses, near Nanwanling, and after having fought steadily and bloodily for sixteen hours, they halted. The losses are not accurately reported, but are said to be, as the circumstances would indicate, of enormous proportions on both sides.

Three days later the Japanese were reported as attacking Dalny, the docks and piers of which the Russians themselves had already blown up (p. 103). On the 30th Chinese and Russian refugees from Dalny asserted that the Russians had completely withdrawn from the place, and that the Japanese had taken possession on the 29th. The Russians appear also to have abandoned without a battle their second line of defenses at Nanwanling.

A blockade of the Liaotung peninsula by the Japanese was reported at Washington on the 28th by the American minister at Tokio. The blockade includes the entire peninsula south of a straight line drawn from Pitsewo on the east coast to Pulientan on the west. This line crosses the Russian railway at a point a little south of Port Adams.

In connection with the British invasion of Thibet (p. 118), a fight of 11 hours occurred near Gyantse on the 26th, which resulted in the expulsion by the British of the Thibetans from the neighboring village of Palla, a walled town where the Thibetans had started to build works to outflank the British position at Gyantse. A British lieutenant and three Sepoys were killed and three officers and nine men were wounded. The Thibetans are reported to have suffered heavily. Thirty-seven were made prisoners.

The discord in the diplomatic relations of France and the Roman Catholic church (p. 118) was a sub-

ject of discussion in the French chamber of deputies on the 27th. The premier, Mr. Combes, and the foreign minister, Mr. Delcasse, described the attitude of the ministry toward the Vatican, Mr. Combes explaining the character of the Pope's letter at which the French government had taken offense. He said it was a letter complaining to certain Powers of the visit of the President of France to the King of Italy (p. 55) as an insult to the Holy See, and also of the refusal of France to concede to the Pope certain "untenable prerogatives." Explaining the consequent recall of the French minister, Mr. Combes proceeded:

This recall signifies that we cannot allow the Holy See to interpret the presence of our ambassador in Rome in a sense favorable to its claims or to make use of this presence to justify pretensions which we reject. It also means that we will not allow the Papacy to intermeddle in our international relations, and that we intend to have done once for all with the superannuated fiction of temporal power, which disappeared thirty-four years ago.

The position of the ministry was sustained in the chamber of deputies by a vote of 427 to 95.

Religious news in the United States relates principally to the action on the Cumberland overture (p. 121) by the Northern branch of the Presbyterian church, the general assembly of which is in session at Buffalo. After consideration of this overture for reunion the general assembly voted on the 27th overwhelmingly in favor of acceptance. The vote was on the question of adopting a committee report declaring that—

the churches shall be united under the name and style of the Presbyterian Church in the United States of America, possessing all the legal and corporate rights and powers which the separate churches now possess. The union shall be effected on the doctrinal basis of the confession of faith of the Presbyterian Church in the United States of America, as revised in 1903, and of its other doctrinal and ecclesiastical standards; and the scriptures of the Old and New Testaments shall be acknowledged as the inspired word of God, the only infallible rule of faith and practice.

This basis of reunion is to be submitted by both churches to their respective presbyteries, which are required to meet on or before April 30, 1905, to express approval or

disapproval; and reports of the presbyteral vote are to be submitted to the respective general assemblies at the meetings thereof in 1905, whereupon, in case of favorable results, the reunion becomes complete. Both the race question and the woman question are involved in this readjustment. The Cumberland church freely admits women to office, but discriminates against Negroes; the Northern branch makes no discrimination against Negroes, but does exclude women from ecclesiastical office. One of the dispatches says of the debate at Buffalo that—

Dr. Stevenson opposed the proposed union because of the difficulty in the way of administration, especially in regard to the boards of the church, and more particularly because the Cumberland Church has a good many women elders. The picture of a woman sitting as a commissioner in the general assembly caused a smile that ran into laughter and ended in applause.

In Methodism also the spirit of reunion is at work. At the conference of the Methodist Protestant church—the largest non-episcopal branch of the Methodist denomination in America—this body adopted a report on union, at one of its sessions in Washington on the 27th. The report provides that whenever the Methodist Episcopal Church shall appoint a commission to consider the question of union the president of the general conference of the Methodist Protestant Church is authorized to appoint a like commission to consider terms; and the president of the conference is given authority to call the conference together whenever any commission on union shall request it.

At the Methodist Episcopal general conference in session at Los Angeles (p. 73), the question of prohibited amusements (p. 106) was disposed of on the 27th. In the debate, lengthy and heated, the opponents of restriction argued that young people are kept out of the church by an unnecessarily severe restriction, which is not obeyed by many of their elders and cannot be generally enforced. The proposed amendment was voted down, 441 to 118, and theater-going, card-playing, dancing, etc., remain under the interdict of this church. Another important act by this conference