

the report of the Book of Enoch, notwithstanding the fact that its truth has never been doubted among the early Christians, and that it was even accepted by Paul and other Apostles. We are absolutely unable to imagine that angels could be tempted by womanly grace and beauty; and we can cite in confirmation of such a doubt the following words of Jesus Christ himself: "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven."

We have, therefore, to admit that the Apostle Paul absolutely fails to support his commandment with convincing reasons. It is, according to our way of feeling and thinking, as little uncomely for women to remove their hats at church or at other public places, as it is for men. We cannot believe that the virtue of angels may in any way be affected and tempted by women. And, least of all, may women be ordered to wear a badge of inferiority, because they are not inferior to men.

The apostle very likely had, although he entirely fails to mention it, still another reason which would have to be accepted as valid, as far, at least, as his own contemporaries were concerned. His precept was undoubtedly called forth by an attempt of Christian women at Corinth to demonstrate that they were man's equals by discarding their customary head-dress at the meetings of the congregation. That would have been, if successful, not only an injudicious but also a very dangerous move. Those rumors, circulating among pagans that the Christians were practicing all kinds of animal sin at their meetings, would thereby have been confirmed. For prostitutes alone appeared in public, clothed in a toga and bareheaded, while decent matrons always wore the stola which included a covering for the head.

The result of this investigation is that we to-day disagree from the Apostle Paul on a question considered by himself as important enough, but which is and remains after all not a question of faith and ethics, but simply of temporary expediency and fashion, which, as such, does not stand in any connexion with religion. We might draw the conclusion that modern women ought to abolish the old custom introduced by the Apostle, and thereby demonstrate that they have the same rights as are enjoyed by men. Such a course would at once become necessary when it ever should be claimed that women must not uncover their heads because they are not man's equals. But, since only few know anything about the origin and the real meaning of the custom, we may even imagine that women wear their head-dress at public places where men have to uncover because chivalrous men have granted them such a privilege. Nevertheless, considerations of Christian charity should induce Christian women to willingly renounce such a privilege wherever other people suffer from it. True womanhood as well as true manhood does not consist in covered or uncovered heads, but in perfect charity, the laws of which are exactly the same for both sexes. In Christ there is neither man nor woman.

St. Paul's Church, Belleville, Ill.

WM. WEBER.

COUNT TERACHIMA ON THE RELATIONS OF JAPAN TO THE UNITED STATES.

[The following remarks were made by Count Terachima, of Japan, a graduate of Pennsylvania University, who is now taking postgraduate studies in law at the University of Paris. Count Terachima replied to the sentiment, "The Foreign Students of the American Universities," at the Washington's Birthday banquet in

Paris, given under the auspices of the American University Dinner Club. The toast was proposed by the chairman, Consul-General Gowdy.

PARIS, March 10, 1899.

THEODORE STANTON.]

Mr. Toastmaster and Ladies and Gentlemen:—It gives me a double pleasure to-night to find myself, on this brilliant occasion, with you, gentlemen from the American universities and colleges and their honorable and distinguished guests. In the first place, because this is my first attendance at the University Club dinner to celebrate one of the greatest men in human history, the father of your country. Secondly, because I find here a fitting place to state that not only myself but Japan owes much to the United States, and to express again, as I have already done many a time, the words of sincere gratitude to you, gentlemen, who represent the best political, social and intellectual elements of your country.

Further, that I have been called upon to respond to the toast "Japan" adds still more to my pleasure, for as a Japanese who made the United States his second home, living there some number of years, and who received his liberal education at the University of Pennsylvania, I always love to speak to my American fellow-graduates of that marvellous change and development which has taken place in Japan since the first treaty of commercial intercourse was concluded between us and your Commodore Perry in 1854.

I shall venture to say a word or two in response to your call, trying to give a very brief outline of the state of things, as they exist at present, in Japan and in the Far East.

We hear much of China lately as to the advisability of opening up the Celestial Empire to the commerce of the world. But only think a moment; it is but little more than forty years ago that we, the same Japanese who are now the pioneers of Western progress and civilisation, were refusing to allow the foreigners to come into the country for any purpose whatever. We wanted to be left alone, undisturbed in the deep slumber which had lasted centuries. Our foreign policy up to that time, if there was any, was hostile to the rest of the world except a few cases of clandestine commerce with Portuguese and Spanish adventurers and also with the Chinese, Coreans and the other Asiatic people. In principle, therefore, the country had its entrances strictly closed to strangers, and there was no place for the "open door" doctrine. It was only after the memorable visit of Commodore Perry that we came to the conclusion to enter into peaceful intercourse with the Americans and subsequently with the Europeans. Gentlemen, thus the great influence of the nineteenth century civilisation has penetrated into the heart of the country where the system of feudalism had reached its highest perfection and where the sole principle of diplomacy was "isolation." Then and there we became the earnest partisans of the open door policy in the countries of the Far East, and are endeavoring to promote the realisation of the highest ideals of modern civilisation. We waged the war against China in which we sacrificed much of our best blood in order to uphold the disputed right of Korean independence and sovereignty, in much the same way as in the last great war the United States acted with Spain. And, now, as the representative and the most powerful native state in the Orient, Japan has a new and difficult task to perform, namely—to maintain peace and to guarantee the security of international commerce in that far-away portion of the world! To accomplish this very responsible but important mission, we welcome the co-operation of all true partisans of peace and humanity. This is what the leaders of the Land of the Rising Sun are striving to achieve.

Allow me to add a few words about the Japanese graduates of the American institutions. I know I am not saying too much when I tell you that they are more or less prominent in the sphere of work they have chosen—in politics, diplomacy, science, religion, and jurisprudence. As an example I may present you the name of His Excellency Mr. Kourino, the present Japanese minister in France, who is a graduate of the Harvard Law School and whom we esteem as one of the ablest and most accomplished diplomats we have the good fortune to call ours. They all endeavor to bring the Japanese Empire to the high position in the family of nations which destiny has designed for her.

In Japan you will be sure to find friends warm enough to give you very welcome reception and earnest enough to afford you sympathetic support in any lofty work the United States may undertake in the interest of universal peace and for the promotion of human welfare.

May the bonds of friendship existing between your country and mine become in future stronger and stronger, and may they add much to the realisation of higher principles than those of egoism and of oppression.

S. TERACHIMA.

AMERICANISM IN THE ROMAN CHURCH.

The Pope's encyclical has created a stir in America. The Italian party, as we may call those who are in favor of continuing the present conditions of the Roman Church, which practically is governed by Italians, claim that His Holiness has condemned Americanism, a movement which tends to broaden the Church and adapt it to the spirit of the times: and the general tone of the encyclical tends to support their view. But Archbishop Ireland, the leader of progressive thought among the American Roman Catholics, can find in it no trace of condemnation of his own position. The fact is that the Pope makes general statements only, which are mere hints and not definite decisions. There is no doubt, however, that he censures Father Hecker and his followers for their lack of appreciation of the purely ascetic saintliness of the saints, which does not find expression in helpful work; but otherwise no names are mentioned, and thus Archbishop Ireland is left at liberty to interpret the words in the sense in which he reads them. The Pope, he says, censures only certain excrescences of Americanism, but not Americanism itself.

In America we understand by Americanism love of freedom, self-reliance, and the consciousness of responsibility.

Father McGlynn showed the spirit of Americanism when he braved the curse of excommunication, a feat of heroism for a believer in Rome's authority which Protestants cannot properly appreciate, because they have ceased to fear the thunder of Rome that for centuries has been showered upon them without any visible effect.

Whether the followers of Father Hecker are imbued with Americanism remains to be seen. In response to the censure which has been passed on the doctrines of their venerable founder, they have at once cabled their unreserved allegiance to Rome and sent a letter of submission, the publication of which is left to the discretion of the Pope. Submission to church authority, and, above all other things, to Rome, is a virtue according to the Roman view, but the reward will be that those who submit will be regarded as good subjects of Rome. Whenever a man is strong enough to assert his independence he will be respected as a man with backbone. The weak must not expect the leniency which Father McGlynn