Dangers of Divorce —By the Reverend Father Kielty. Christ's Love —By the Reverend Charles L. Chalfant. St. Louis's Wantonness —By the Reverend Doctor W. M. Jones.

Extracts From Sunday Sermons Delivered in St. Louis Pulpits

"There are black sheep in every flock and if I mistake not the flock of the Good Shepherd is no exception to the rule, but remember the black sheep may love the shepherd with as strong a love as does the sheep with the snowy fleece, and when we reach the final fold we may find many gathered there who by parents and kindred have been called black sheep here."—The Reverend Charles Chalfant.

"Athens and Rome were never so resplendent in statuary and painting as they were in the days of their degeneracy; and St. Louis has reached the zenith of her wantonness in this year of its Universal Exposition. Graft and greed have led us to forget principles and tolerate practices which have brought upon us general condemnation and well-merited disrepute."—The Reverend William M. Jones.

"The morality tendency of society depends upon the chastity of woman. And the chastity of woman depends upon the absolute character of marriage. Divorce degrades and corrupts society."—The Reverend Father Kielty.

SAYS DIVORCE EVIL THREATENS COUNTRY

Father Kielty Would Have Separated Parties Barred From Good Society.

GIVES CHURCH'S POSITION.

Members of Holy Angels Parish Are Admonished to Avoid Persons Who Break Marriage Ties.

In his sermon on "The Evils of Divorce" the Reverend Father Kielty yesterday admonished the members of the Holy Angels Parish to carefully avoid divorced persons and said that while it is impossible to shun them at all times, yet they are not to accept invitations from them nor to invite such persons to their own homes.

He said:

"It has been more then once stated in the daily papers by well-advised men that the Americans more readily avail them-

THE REVEREND FATHER KIELTY, Pastor of Holy Angels Church.

selves of the facilities for divorce than other people, and that they for the most trivial thing seek for a dissolution of the marriage tie. Nothing is more dangerous than to unite two persons so closely in all their interests and concerns as man and wife, without rending the union entire and total. Otherwise the least possibility of separate interests would be the source of endless quarrels and suspicions. The wife not secure of her home, will be driving some separate project, and the huhband's selfishness, being accompanied with more power, may be still more dangerous.

"When Christianity came its first duty was to Christianize the natural society of the world. This it accomplished by proclaiming the law of Christian marriage, its unity and indissolubility, the source of all the sanctity and order of domestic life, and the root of political society. In the latter part of the century just past an English statesman spoke of marriage as 'the stumbling stone of the age.'

"The growth of divorce in the United States is becoming alarming. Just think of it. In thirty-four years there have been 700,000 divorces granted. Many of these people remarried, thus spreading a great evil. Families and friendships are also involved, so that it is hard to estimate the area affected, even in a single year by an astounding abuse of State laws, which are plainly against the divine law. The divorce evil is great and the only remedy lies in a determined effort on the part of the church to continue to uphold the sacramental character of marriage, which in these days is in greatest danger of being ignored. I propose to offer you here this morning some considerations on this most grave topic.

"Our existing civilization unquestionably rests upon marriage, as the church has shaped it. History informs us that for a thousand years the Catholic Church was the great ethical teacher of the progressive societies of the Western world. The keynote of her teaching was duty—man's whole duty in all relations of life. And nowhere was that teaching clearer, loftier and more fruitful than in her doctrine concerning matrimony. She recreated marriage—that must be conceded to her as a special achievement. The church commences her divine work by the reformation of marriage. Her doctrine is very simple. One with one exclusively and forever. For our present alarming increase of divorces we are indebted to the religious revolutions of the Sixteenth Century. The religious rituals of that period applauded, so to say, with remeless joy the scandal of the English lecherous King who disrupted the unity because the Apostolic See would not allow him to have two wives at the same time.

"The church, because she would not comply with such a request, lost a kingdom from the church's unity. But to suffer that loss rather than prostitute the sacrament of matrimony to the lust of a tyrant, must be accounted gain. Neither promises nor threats could move the occupant of the apostolic chair; no means could obtain from him anything contrary to the instructions of his divine Master. These religious rebels, at the mere fear of displeasing a Prince who certainly was not very powerful, yield, humbling themselves, consecrated to polygamy and betray their own conscience, open wide a door to the poisons, and give up to them the sanctity of marriage, the first pledge and the family, the foundation of true civilization.

"But history records facts, which show the vivifying power of the church of God. It tells to whom it is owing that the law of marriage, that protection of society, was not falsified, perverted, destroyed, amid the barbarous ages, amid the most fearful corruption, violence and ferocity which prevailed everywhere, as well at the time when invading nations passed pell-mell over Europe, and when the power of crowned heads had already been preponderant.

"Who of us has not read of the apostolic see being reproached with intolerant obstinacy respecting the sanctity of marriage? If party spirit had not blinded prejudiced writers, they would have understood that, if this intolerant obstinacy of the apostolic see had given way one step before the impetuosity of the passions, this first step once made, the descent into the abyss would have been rapid; they would have admired the spirit of truth, the deep conviction, the lively faith with which the apostolic see is animated. No consideration, no fear, has been able to silence her, when she has had occasion to remind all—and especially the heads that wore a crown—of this commandment: 'They shall be two in one flesh; man shall not separate what God has joined.'

"The century just passed supplies a not less striking instance of the church's zealous guardianship of this protection of society. Recall the spectacle to men and angels that the occupant of the apostolic chair presented when he fears not to confront the first Napoleon, who besought him to declare his brother's marriage void, alleging various unsound reasons for its dissolution. Pius VII, in a document well worthy of study, shortly sums up the Catholic doctrine of matrimony—goes through the Emperor's pleas, one by one, and considers them worthless. God had joined that man and that woman, had made of those twain one flesh; he dared not part them asunder. Blandishments and threats alike fail to move 'the inflexible sweetness' of the aged pontiff. Come what may, he will not be unfaithful to the supreme judge, whose representative he is, in whose name he speaks.

"Within the Catholic Church marriage is, of course, what it was. Should Catholics have recourse to the divorce court with a view to have the marriage bond loosened and one remarry again in the lifetime of the other he would put himself outside the fold of the church and could receive no sacrament of the church while living in that state. In the eyes of Catholics such persons are classed among the criminal class no matter what their social standing was before.

"The marriage tie has been modified by a court of law, the life of the family is in its highest aspects withered, and a stain is set upon the family escutcheon that will not soon out. The punishment, it has been said, will extend to the third and fourth generations.

"You cannot help meeting divorced people in general gatherings. But I would counsel you neither to invite such people to your social functions nor to accept any invitations from them to attend theirs. The divorced parties must be made to feel that by that act they have passed into the criminal class. Among practical Catholics social customs have quite as much to do with divorce as the permission of legislation. If every one understood that when a defendant in a divorce suit remarried, he or she should be socially ostracised in the circle in which they moved, people would think a good many times before they incurred this penalty. The line of decency and indecency must be drawn. The fact that society condones these offenses does more to debase current moral standards than any legislation can do. Ordinarily decent people pay more attention to the standards set by society than to those established by law. The Bible says, 'show me your company and I'll tell you what you are.' I mince not matters. Leave not this church without understanding me. I say that you should neither invite such married divorced people to your social gatherings nor accept any invitations from them to attend theirs. Then, I think, the violations of the New Testament law of morality would be pretty effectively discouraged.

"But so long as the divorce courts are so shamefully lax in granting divorces for the most trivial cause and the ministers so willing to marry such divorced couples there is, indeed, but small hope of lessening the alarming increase of the divorce evil. It has appeared in the newspapers that at Newport, R. I., and Sioux Falls, S. D., the marriage dissolution has become a regular and profitable business, drawing multitudes of visitors who come for no other purpose. I am simple-minded enough to say that the only sure means of lessening the evils of divorce is to abide by the law once delivered by our divine Lord in all its strictness: 'Whosoever putteth away his wife and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committed adultery.'

"But I shall be told that it is a hard saying—that ideal is too perfect? But perfection is the supreme law of morality. It baffles? Yes; but we read that we may indefinitely approximate to it. He who said 'Be ye perfect,' knew what was in man. Men will live and die for perfection. For mediocrity they will neither live nor die. Ever remember that the idea of perfection is the source of all greatness in private life, no less than in the public order; in the daily reward, 'the common task,' no less than in art and poetry and philosophy.

"Let the perfect ideal of indissoluble marriage be once rejected, and our civilization must fall back in that mire from which Christianity drew it forth. I say, the moral tone of society depends upon the chastity of woman. And the chastity of woman depends upon the absolute character of marriage. Divorce degrades and corrupts society. Let the unity and the indissolubility of matrimony be kept. It is the root of political society."

MAN MAY BE SUCCESSFUL, YET A FOOL BEFORE GOD.

Reverend Doctor Bradfield Admonishes His People to Give Creator Due Credit for Achievements.

The Reverend Doctor W. D. Bradfield, pastor of the Cook Avenue Methodist Church, spoke last evening on the "Parable of the Rich Fool," recorded in Luke xii, 16, 21. He said, in part:

"The text is a soliloquy: 'The ground of a certain rich man brought forth plenti-

THE REVEREND W. D. BRADFIELD, Pastor of the Cook Avenue M. E. Church, South.

fully, and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater, and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease; eat, drink and be merry.' Mark you, 'he thought within himself, saying.'

"The picture is of a man deliberating, revolving measures in his mind and announcing his conclusions to himself. Nor is this a dramatized soliloquy. The footboards are the man's own hearthstone, the footlights the dim wick of his own household, the spectators his own beating heart. In this self-addressed speech the real man appears.

"The text is a fool's soliloquy. 'But God said unto him, Thou fool!' As God sees him the man has every mark of a fool. Successful according to the standards of the world; according to the measurement of God, a fool. The man was a fool because wholly preoccupied with the things of this life. There is the intense action in his language—'What shall I do?' 'This will I do.' You can almost see the old barns, now far too small for the yield of his farm, going down and new and larger ones springing up, as he nervously says: 'I will pull down my barns and build greater.' Wholly absorbed in his business—not bad, not coming by his possessions dishonestly, not an oppressor, but engrossed, heart and soul, in money-getting; a thrifty, industrious, successful husbandman, who has given his life to the accumulation of things—mere things. His covetousness, hidden in the deep recesses of his soul, breaking no letter on the statute books, and the world applauding every new acquisition to his wealth! It is time to say to men that of all religiously hopeless cases, the case of the covetous man is the most hopeless. The Bible tells us of harlots who were saved, of thieves who pressed into the kingdom, but no record, I believe, is given of a single covetous man ever having been saved. Balaam, the covetous prophet; Achan, the covetous soldier; Gehazi, the covetous servant; Judas, the covetous apostle; Ananias, the covetous convert—all were lost.

"The man was a fool because he mistook stewardship for ownership. It is not wrong to say 'my,' but it is wrong to say it with the emphasis with which the rich husbandman spoke it. Four times in one short sentence he says 'my'—'my barns,' 'my fruits,' 'my goods,' 'my soul.' Life is a trust. Its advantages, opportunities and possessions are given in trust. The 'trust clause' is upon them all. God intends that no blessing of life shall 'center in and terminate with' the favored. There is no greater crime against the moral order of the world than the mistaking of stewardship for ownership. No crime that God more certainly and terribly punishes. 'Ye are not your own.' 'Stewards ye are of the manifold grace of God,' and he who mistakes stewardship for ownership is a fool.

"The man was a fool because he sought to satisfy the immaterial soul with material things. 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry.' His god was his belly. He was a materialist in his philosophy and a sensualist in his theology. A fool because he presumed that the future was at his disposal. 'Thou hast much goods laid up for many years.' God is extravagant in many of his gifts. He gives us acres of flowers, oceans of water, forests of trees, a firmament crowded with stars, but time he gives us moment by moment. The past is gone, the future has not arrived, only the present moment is ours. Covet it. Redeem it. 'Boast not thyself of to-morrow.' Boasting of to-morrow, you are a fool. A fool the rich husbandman was because at the end of life he was rich in the things of this world, but poor toward God.

"His possessions, by kindly beneficence, he had not transmuted into the currency of the other world. 'Thou fool!' God's estimate of the man two thousand years ago, and this estimate even to-day is unchanged by men.

"The text is a God-interrupted soliloquy. 'God said unto him: 'This night thy soul shall be required of thee.' God required it. Death closes the account. And just as well! Absorbed in the things of this life, mistaking stewardship for ownership, a materialist and a sensualist, squandering the present and presuming upon the future, rich toward the world and poor toward God—just as well close the account. 'Thou fool, this night thy soul shall be required of thee'!

"Oh, friends. God being the judge, the world is so full of fools. So full that even standing-room is at a premium. The young man sitting before me to-night is busy with his plans. His thoughts are revolving. He is talking to himself. What is he saying? 'I will get an education, I will choose my profession. I will select my life's companion, I will amass a fortune, I will acquire fame.' If that soliloquy were God-interrupted in this solemn moment, would it not be the soliloquy of a fool?"

"ST. LOUIS HAS REACHED ZENITH OF WANTONNESS."

Doctor Jones Says Splendor of City Only Magnifies Degeneracy Like Athens and Rome of Old.

"The Unveiled Face" was the theme of the Reverend Doctor William M. Jones at the Hyde Park Congregational Church

THE REVEREND W. M. JONES, Pastor of the Hyde Park Congregational Church.

yesterday morning. The text was taken from II Cor., iii, 18:

"But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." In substance, Doctor Jones said:

"The mystical and the practical stand at the two opposite poles of existence, and mark the trend of civilizations, according to geographical distribution and racial differences. Speaking broadly, the Orient is a paradisaic dreamland, while the Occident is the incarnation of wide-awakedness. We may not indiscriminately condemn the one or commend the other—somewhere between the two extremes is the goal of safety. We of the Western Hemisphere need to raise warning signals all along the line, lest we indulge too excessively in lawless, social, commercial, and political 'rapid transit.' In all of these directions we are moving too fast for safety. The spirit of the age is the spirit of impatience, and we are prone to risk all on one turn of the wheel. We live and labor at fever heat, and as a result we soon burn out. In our hurry we ignore the supernatural, and express the totality of life 'in footprints of force,' or terms of commercialism. Thus the material veils the spiritual, for the impure in heart shall not see God.

"The story is told of a poor Jew who so ardently wished to be rich that he bandaged his eyes, so that he could pray to Mazal (Fortune) to make him rich. He cried loud and long for riches, and at last Mazal threw a bag of gold in his pathway. The poor man stumbled over the treasure, never once removing the bandage, or looking to see what it was, and still went on, crying, 'O, Mazel, Mazel, make me rich!' This self-blinded man is a true type of other Jews and Gentiles whose vision is obscured by a veil.

"How long will the bandage remain? Just as long as we are governed by wrong standards of value. 'A man's life consisteth not in the abundance of the things which he posesseth.' That man is poor indeed, who 'layeth up treasure for himself, and is not rich toward God.' Christ laid the emphasis in the proper place when he said, 'Seek ye first the kingdom of God and his righteousness.' The seasons change and the centuries roll on, but the same uniform standard obtains, and must ever obtain, in the moral realm.

"'Where the spirit of the Lord is there is liberty.' Here we stand face to face with the grandest fact in human experience. In this atmosphere of freedom we are transformed into the divine image, and the light shines in our hearts, to give the illumination of the knowledge of the glory of God in the face of Jesus Christ. As the Rospigliosо mirror at Rome reflects Guido's Aurora, so does the consecrated Christian's life reproduce that of the Master, and cause his name to be hallowed among the sons of men. 'There's no other way, but his way,' and it is useless to resort to spurious expedients.

"Music halls, and art museums have a place in the divine economy, but they are not the sources of power which will produce the new birth and the reconstructed life in the beloved. Athens and Rome were never so resplendent in statuary and painting as they were in the days of their degeneracy, and St. Louis has reached the zenith of its wantonness in this year of its Universal Exposition. Graft and greed have led us to forget principles and tolerate practices which have brought upon us general condemnation and well-merited disrepute. It is meant that we repent in sackcloth and ashes, and bring forth fruit meet for repentance, guided by the Spirit of the Lord."

SAYS SIN GRIEVES CHRIST BUT HE STILL LOVES US.

The Reverend Charles Chalfant Preaches on the Good Shepherd at the Grace Presbyterian Church.

"Christ, the Good Shepherd," was the theme of the Reverend Charles L. Chalfant at Grace Presbyterian Church yesterday morning.

He said, in part:

"The searchlight words of our text send their light down through seven centuries

THE REV. CHARLES CHALFANT, Pastor of the Grace Presbyterian Church.

till it rests upon the Incarnate Christ. They were spoken to a shepherd-nation, who could understand, far better than we can, the beauty of the figure. Their great King, David, had been a shepherd and had uttered the immortal words of the Shepherd Psalm. Could anyone but a shepherd have expressed with such marvelous fitness the thoughts of the Twenty-third Psalm? 'The Lord is my shepherd, I shall not want.

"The central figure in that psalm is the Savior and the leading character in our text is the Lord Christ in his threefold work as shepherd, a provider, a helper and a lover.

"A provider in that he feeds his flock, a helper in that he gathers the lambs in his arms, and a lover in that he carries them in his bosom. I have heard parents say to their children, 'God will not love you if you are naughty.' Never say that to your child again, for it is not true. The shepherd loves the straying sheep and 'God commendeth his love to us in that, while we are yet sinners, Christ died for us.'

"Our sins grieve him, but he does not cease to love us, and 'if we confess our sin, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.'

"The assertion is made of the Good Shepherd that he knows his sheep and calleth them by name and leadeth them out.

"The Oriental shepherd knows his sheep and often has names for each one of his flock. He knows some by the marks of sin, some by their love and devotion, others by their deformities and weakness and still others by their color. There are black sheep in every flock, and if I mistake not the flock of the Good Shepherd is no exception to the rule, but remember the black sheep may love the shepherd with as strong a love as does the sheep with snowy fleece, and when we reach the final fold we may find many gathered there who by parents and kindred have been called black sheep here.

"That there are to be little lambs in the flock is evidenced by the assertion of the prophet that the Good Shepherd will gather the lambs in his arms and carry them in his bosom.

"Did not Christ fulfill that prophecy? In times when he was tired with the arduous work of teacher and preacher, he turned away from the turmoil and strife, away from the arrogance of the scribes and vaunting pride of the Pharisee to watch the children in their innocent games or to take the babes in his arms for his blessing.

"Jesus, 'the same yesterday, to-day and forever,' stands ready to lift us one and all and carry us as the shepherd carries the weak or wounded lamb. Greatness linked with gentleness! Power in league with love!—this is the lesson for the hour and if we want an illustration we find it in the little child set in the midst of the ambitious disciples as their Lord says to them, 'Except ye become as this little child ye shall have no part in the kingdom of God.'"

NEWS FROM THE PARISHES.

Cathedral Choir of Pittsburg to Visit St. Louis.

The Cathedral choir of Pittsburg, Pa., is arranging for a visit to St. Louis next month. Joseph Otten, formerly of this city, is the choirmaster. The choir, which numbers forty-five singers, will take part in the choral contest at the World's Fair during the week of July 11 to 16. It will reach here on July 13 and may remain ten days.

On Sunday, July 17, the choir will sing at high mass in the St. Louis Cathedral, rendering a mass by Palestrina and a five-part motet by Aiblinger, a capella, that is, without accompaniment.

A euchre and lawn fete in aid of All Saints' Church will be given on the church lawn, Sixty-third street and Maple avenue, Tuesday night, July 12. The first prize will be a load of coal. In case of rain the entertainment will be postponed until the following evening.

The annual retreat of the junior clergy of the diocese of St. Louis closed at Kenrick Seminary, Nineteenth and Cass avenue, last Friday. It was conducted by the Reverend Father McGiveny, S. J., of Milwaukee, Wis.

The closing exercises of St. Michael's School were held last Thursday night in Social Turner Hall, Thirteenth and Monroe streets.

The forty hours' adoration were commenced in St. Patrick's Church, St. Patrick, Mo., yesterday, and will close tomorrow. It will be held in the chapel of the Sisters of Notre Dame, at Marie Maria, in Ripa, Mo., to-morrow, Wednesday and Thursday, and in St. Mary's Institute, O'Fallon, Mo., next Thursday, Friday and Saturday.

The Reverend J. Phelan of Marcus, Ia., celebrated the twentieth anniversary of his ordination to the priesthood. His parishioners presented a well-filled purse to him. Until a year ago Father Phelan was located at Park Valley.

The closing exercises of St. Alphonsus High School, Grand and Finney avenues, were held last Friday night. Misses Bessie Skinner, Florence Mundy, Anna Stempker, Cora Howard, Agnes Harter, Eleanor Ryan and Rose Seidl and Masters Thomas Grace, Joseph Murnaghan, Joseph Sheehan, Elmer Armstrong, Robert Armstrong and Daniel Almon were graduated.

The Father Mathew Monument Association elected as officers Edward Devoy president; William J. Walsh, first vice president; John T. Kelly, second vice president; Jeremiah Sheehan, third vice president; Edward J. Costigan, secretary; Thomas S. Bowden, financial secretary; John R. Cooke, treasurer.

Board of Directors—James F. Brady, John L. Boyd, the Reverend James T. Coffey, F. J. Curran, T. Conner, P. H. Clarke, William J. Farley, William F. Farley, Joseph J. O'Dick, John M. Hennessy, James T. Kerrn, Peter Kehoe, Patrick Sheehy, William J. Mansfield, P. J. Moynihan, T. W. Murphy, Robert E. Nolan, William H. Newcum, William H. O'Brien, J. C. O'Brien, S. H. O'Donnell, Denis A. O'Donovan, the Reverend D. S. Phelan, John F. Reardon, Jeremiah Sullivan, James J. Scarnell, Daniel O'C. Tracy, James Tierney, Thomas J. Ward. The officers of the association are also members of the Board of Directors.

St. Leo's Parish picnic will be held at Ramona Park Saturday, July 9. The Reverend Father Coffey, pastor of the parish, and a large committee having charge of the arrangements are using their best endeavors to make the day an enjoyable one for the school children, their parents and others who will attend. Admission to the grounds will be free.

The members of St. Agnes's Young Ladies' Sodality will give their annual lawn party and euchre on the school grounds, No. [illegible] Sidney street, Wednesday night, July 6. Arrangements are being made to accommodate a large gathering. A dancing pavilion will be erected.

The Reverend J. Jinette of Omaha, Neb., is a guest of friends in the city.

The Reverend Father Scanlon of Shackleford, Mo., sailed for Ireland last week.

The Reverend Raymond G. Jacques, pastor of the Church of St. John the Baptist of Marquette, Mich., arrived in St. Louis last week to become a guest of several of the clergy. Father Jacques has two sisters, members of the St. Joseph Order, one directress of St. Ann's Free School, the other directress of the music class at St. Joseph's Convent, on Cass avenue.

Gilbert J. Brady, a student of the St. Louis University, has been appointed to take charge of the Vatican exhibit in the Anthropology building at the World's Fair. Mr. Brady has made a study of manuscripts and historic subjects, and is especially well versed in the traditional and historic significance of the Vatican exhibits.

The Very Reverend Canon Phelan of the Diocese of Ossory, in Ireland, who came to this country to be present at the golden jubilee of his brother, Bishop Phelan of Pittsburg, will visit the World's Fair before returning to Ireland.

Archbishop Glennon yesterday administered confirmation at 7:30 o'clock at the Church of St. James and 3 o'clock in the afternoon at Holy Innocents' Church.

The Reverend Joseph Chapoton, C. SS. R., of St. Alphonsus's Church, departed last week for North Dakota to give a series of missions. The first will be given at St. Leo's Church at Minot. The Reverend Father Weiss, C. SS. R., will assist Father Chapoton.

Assumption Parish will give a school picnic next Wednesday afternoon at Riverside Park, No. 6200 South Broadway. Dancing and other amusements will be indulged in.

The children of St. Thomas of Aquin's Parish Schools gave an entertainment at St. Anthony's Hall, Meramec street and Compton avenue, last Monday evening. An interesting programme was well rendered.

The members of the Young Men's Sodality of St. Francis Xavier's Parish received holy communion in a body at the 7 o'clock mass yesterday.

THE WEATHER.

Official Predictions for To-Day and To-Morrow.

Washington, June 26.—Forecast for Monday and Tuesday:

Missouri—Partly cloudy Monday; showers in east, central and southeast portions; warmer in west portions. Tuesday, fair and warmer.

Illinois—Partly cloudy Monday; showers in extreme south portion. Tuesday, fair and warmer; light to fresh northeast winds.

Indiana—Partly cloudy Monday; showers and cooler in central and south portions. Tuesday, fair and warmer; light to fresh north to east winds.

Arkansas—Showers Monday; cooler in east portion. Tuesday, fair and warmer.

Local Report.

St. Louis, Mo., June 26, 1904.

	7 a. m.	7 p. m.
Barometer, inches	30.17	29.16
Temperature, degrees	68	69
Relative humidity	74	67
Direction of wind	NE	NE
Velocity of wind	13	14
Precipitation, in inches	0	*

Weather at 7 a. m., cloudy; at 7 p. m., cloudy. Maximum temperature, 74; minimum temperature, 67. Stage of river at 7 a. m., 22.4 feet.

EDWARD H. BOWIE, Local Forecaster.

Government Report.

Department of Agriculture, Weather Bureau.—Meteorological observations received at St. Louis June 26, 1904, at 8:59 p. m. local time and 8 p. m. seventy-fifth meridian time. Observations made at the same moment of time at all stations.

Stations.	Dir.	Tp.	Hi.	Rain.	Weather.
Abilene	N	74	76	.18	Cloudy
Amarillo	NE	56	56	.62	Cloudy
Atlanta	S	84	90		Clear
Bismarck	SE	72	72		Clear
Buffalo	SW	70	74		Clear
Charlotte	SW	86	94		Clear
†Chattanooga	NW	82	92		Cloudy
Cincinnati	N	78	86		Cloudy
Cleveland	NW	68	72		Pt cloudy
Chicago	E	62	66		Cloudy
Columbus	N	76	82		Clear
†Cairo	N	72	84	1.54	Cloudy
†Calgary	NW	56	68	.08	Pt cloudy
Cheyenne	SE	64	66		Clear
Duluth	SE	66	66		Clear
Dubuque	NW	70	70		Cloudy
Davenport	NW	70	74		Cloudy
Des Moines	S	70	76		Cloudy
Denver	S	64	72		Cloudy
Dodge City	E	60	62	.14	Pt cloudy
El Paso	E	82	86		Clear
†Fort Smith	NW	70	84	.28	Cloudy
Galveston	S	82	84		Pt cloudy
Grand Rapids	NW	64	70		Cloudy
Grand Junction	SE	74	82		Pt cloudy
Huron	S	72	80		Pt cloudy
Havre	W	60	82		Cloudy
Helena	W	72	76		Pt cloudy
Indianapolis	N	72	78		Cloudy
†Jacksonville	SE	74	82	.78	Cloudy
Kansas City	E	60	66	*	Rain
†Little Rock	W	78	88	.01	Cloudy
†Louisville	S	72	[illegible]	.12	Rain
Lander	S	74	84		Clear
Montgomery	S	88	92		Cloudy
†Memphis	E	84	88		Cloudy
Marquette	NE	58	70		Clear
Modena	W	62	84		Clear
†New York	W	60	72		Pt cloudy
Norfolk	S	74	82		Clear
†New Orleans	NW	72	80	.40	Cloudy
Nashville	NE	78	80		Cloudy
North Platte	S	70	74		Clear
Omaha	NE	70	76		Cloudy
Oklahoma	S	72	86	.56	Cloudy
†Philadelphia	NE	70	84	*	Cloudy
Pueblo	W	66	78		Clear
Pittsburg	NW	70	76		Clear
†Parkersburg	N	78	88	*	Cloudy
Pueblo	NW	66	70		Cloudy
Q'Appelle	S	68	72		Cloudy
Rapid City	S	72	76		Clear
St. Paul	NW	70	72		Clear
Shreveport	NE	72	82		Clear
Springfield, Ill	S	76	78	*	Rain
St. Louis	NE	69	74	*	Cloudy
†Springfield, Mo	NE	84	88	.14	Rain
Salt Lake	N	76	78		Clear
San Antonio	NE	78	90		Pt cloudy
†Vicksburg	NW	76	84	.28	Cloudy
Valentine	S	74	78		Clear
Washington	N	78	84		Clear
Wichita	E	60	62	.30	Rain

*Precipitation inappreciable.
†Thunderstorms.

EDWARD H. BOWIE, Local Forecaster.

OBITUARY.

MRS. O. HALEY.

REPUBLIC SPECIAL.

Fredericktown, Mo., June 26.—Mrs. Haley, wife of Doctor O. Haley, died to-day of consumption. Mrs. Haley was a member of the Order of the Eastern Star and of the Presbyterian Church. The funeral will be held to-morrow.

H. M. BACHMANN.

REPUBLIC SPECIAL.

Lebanon, Ill., June 26.—H. M. Bachmann, one of the oldest citizens and business men of this city, died at his home here at 9:30 a. m., aged 71 years.

FRED M. STARK.

REPUBLIC SPECIAL.

Nashville, Ill., June 26.—Fred M. Stark died at his home, west of this city, early this morning, at the age of 67 years. He was born in Germany, but had been a resident of this country for the last fifty-four years. He is survived by his wife and seven children. His wife was formerly Miss Anna M. Reimer, and they had been married thirty-eight years. The funeral services will be conducted at the German Evangelical Church to-morrow afternoon. The Reverend Mr. Leesman will officiate. Interment will be in the Evangelical Cemetery.

Funeral of James Coyne.

The funeral of James Coyne, the former Alton business man, who died in East St. Louis, took place yesterday afternoon from the Cathedral. The Reverend Father E. C. Spaulding officiated. The pallbearers were former business associates of Mr. Coyne in Alton. The remains were interred in Greenwood Cemetery at North Alton.

CONGRATULATING CORTELYOU.

SCENE AFTER THE SELECTION OF THE CHAIRMAN OF THE REPUBLICAN NATIONAL COMMITTEE.

HAWES NOW CLAIMS ELEVENTH DISTRICT

Declares He Will Win in His Contest for Delegate to the National Convention.

WILL PUSH FIGHT TO LIMIT.

Said That Phelps Followers Will Be Hustled Off to Joplin in a Private Car.

"I'll win," said Harry B. Hawes yesterday, referring to the row in the Eleventh Congressional District, precipitated by premature disclosure of the plot which had for its aim the sending of Colonel William H. Phelps of Jasper County to the National Convention from St. Louis.

The Phelps followers do not concede defeat, however, and if plans as they stood last night are carried out the Phelps delegates will be carted off in state to Joplin, starting at 2:30 p. m. to-day on the Frisco in a private car.

"They wanted to get 'em out of town," said a Hawes man, "so they will light out with 'em two days early."

It appeared Saturday that the Butler-Phelps-Barrett-Miles aggregation had their deal "cinched"; that Phelps had a clean majority of the delegation from the Eleventh. The political wires of this town, however, were yanked vigorously in the meantime. One result is that Phil Dwyer has backed away from the proposition, which means, say those in touch with the situation, that Phelps will be walloped.

Walloped or not, Hawes is determined to push the fight to the limit—carry it on the floor of the convention if need be. The convention could overrule a district delegation, and, with this in mind, some of the political wise ones picture high old times at Joplin should Phelps by any chance be selected by the Eleventh.

Such a development would give to Senator Stone a chance that dramatic orator would not overlook. Undoubtedly he would toss back that Disraeli lock which hangs from his forehead, tune his voice to the thunderful pitch and score Phelps the lobbyist, "Phelps the corrupter of incipient statesmen," in a manner that distinctly belongs to the Stone age.

TALK OF PHELPS INCIDENT.

The political talk about this Phelps incident has been of a various nature. Some have said that it was a device to place Phelps in such a position that he could be "landed on" hard; and that, in assailing the old-time lobbyist who has seen fit to boost the Folk movement, there is an indirect slap at Folk. Either that or a nice little way of giving to Stone the opportunity to orate the convention into Stone worship.

Whatever there may be in such speculation, Phelps certainly was attracted by the scheme, doubtless moved through his ambition as a man who has figured in many to participate in another Democratic National Convention.

When the Hawes delegations were filed it will be remembered that two Hawes lists were filed from the Second, Sixteenth and Twentieth wards. Hawes compromised by dividing in all except the Sixteenth Ward, in which John J. Burke's delegation was assigned to Jefferson City and Mike O'Donnell's to Joplin. Now it appears that two proxies have been given in the Second, five in the Third, six in the Sixteenth and two in the Twentieth, all in the interests of Phelps. Here and elsewhere in the personnel of the forty-two delegates are very evident traces of the Butler influence, and this seems to be operating against Hawes.

HAWES MAKES STATEMENT.

Speaking of the whole matter, Hawes said last night:

It seems that for some time past Thomas E. Barrett, James Miles and others have quietly canvassed among the delegates in the Eleventh Congressional District, securing proxies where they could, to send Colonel William H. Phelps as a delegate from the Eleventh Congressional District to the National Convention.

I had paid very little attention to the matter of delegates to that convention, and it was not until a few days ago that I discovered what was going on.

Mr. Phelps has never spoken to me about the matter, although I saw him a number of times at St. Joseph. If Phelps desires to go to the National Convention, it seems to me that he should go from his own district, and not attempt to go from mine.

I expect to go as a delegate myself from the Eleventh Congressional District, as I do not believe sufficient inducements can be offered, no matter how high or alluring, to make the working Democrats of my district humiliate me.

I do not think that Colonel Phelps will be selected, and if he is, I shall refuse to serve, not that I have anything personally against Mr. Phelps, but it would be politically a most ingrgious representation from my home district.

Under any and all circumstances the fight will go on to the end, and the only way I can be beaten will be in the convention, and after the convention is over I will have an accounting with some of the ward leaders who have been guilty of treachery.

There has been little talk in St. Louis of the platform to be adopted at Joplin. An expression upon national issues is expected, but the tenor or detail of the declaration is not defined.

CHILD HELPS LYNCH NEGRO ASSAILANT

Fourteen-Year-Old Girl Places Noose Around Neck of Man Who Assaulted Her.

Memphis, Tenn., June 26.—A special to the Commercial-Appeal from Eupora, Miss., says:

Starling Dunham, a negro wanted on the charge of criminally assaulting the 14-year-old daughter of John Wilson, a white man, near Bellefontaine, two weeks ago, and with attempting to criminally assault three young women named Dunn, near this city, all during the course of the same day, was hanged in the public square here to-day by a mob.

The noose was placed about the negro's neck by the little Wilson girl, who positively identified him as her assailant. The negro was then placed upon the back of a black horse, and at a signal from the leader of the mob the Wilson girl led the horse from under him.

Over 3,000 persons, white and black, witnessed the hanging. The lynching was as orderly as a legal execution. After being assured that the negro was dead, the mob cut down the body and turned it over to relatives for burial.

Dunham was captured Friday near Vienna, Ala., after a running chase, during which he was twice wounded. He was brought here last night by the Sheriff of this (Wilson) county.

A large mob met the train at the railroad station, and an effort was made to get the negro, but the officers spirited him away and carried him to [illegible] Walthall, six miles from here, where the party was again met by a mob of determined men, who said their intention was to burn Dunham.

Convention at Montgomery.

REPUBLIC SPECIAL.

Danville, Mo., June 26.—The Republican Convention of the Ninth District will be held in Montgomery City August 2. The representation will be Audrain County, three delegates; Callaway, three; Franklin, ten; Gasconade, five; Lincoln, three; Montgomery, six; Pike, six; Ralls, two; St. Charles, eight; Warren four.

WANT A ROOM?

You will find the Best Rooms, with or without board, advertised in

THE ST. LOUIS REPUBLIC

Daily and Sunday.