



"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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It is claimed and urged on behalf of the papacy that she is the best promoter of a proper and "Christian" civilization.

FOR this reason it is claimed and urged that the Republic of the United States cannot afford to ignore the papacy in the problems which confront the nation in the task of assimilating its immense immigration, so as not to be hindered in its onward march to a complete "Christian" civilization.

AND Mr. Satolli has officially announced that—

Catholic education is the surest safeguard of the permanence throughout the centuries of the Constitution, and the best guide to the Republic in civil progress. . . . The more public opinion and the Government will favor Catholic schools, more and more will the welfare of the commonwealth be advanced.

THIS claim that the papacy is the source and stay of civilization, not only now but through the ages of her existence, and is therefore an important if not an essential factor to the American Republic in the problems which it is called upon to solve in connection with its flood of immigration,—this, like her other claims which we have noted, is sanctioned by professed Protestant papers and leaders, such as the *Independent*, the *Christian at Work*, et al. In this they ignore as usual the palpable and suggestive fact that the "fearfully large proportion" of these dangerous and uncivilized immigrants come from Catholic countries, are themselves Catholics, and the direct product of papal "civilization."

As the basis and sufficient proof that the papacy is the source and stay of a "Christian" civilization, there is presented by both Catholics and "Protestants," and not less by "Protestants" than by Catholics, the stupendous "fact" that she civilized the barbarians of the fifth cen-

tury and the middle ages, who annihilated the Roman Empire. This theory Dr. Philip Schaff constantly affirmed, though it clearly contradicted the undisputed and indisputable facts of the history which he himself had written. The truth is that there never was a clearer historical fraud put forth than this claim that the papacy civilized the barbarians who destroyed the Roman Empire, and occupied Western Europe in the middle ages. And since this fraudulent claim is now being so frequently made as the basis for the recognition of the papacy by the United States Government; and as Cardinal Gibbons asserts so plainly and positively that the papacy "is now precisely what she always has been," and that she "can never change," it is worth while to look a little into the connection and dealings of the papacy with the barbarians in the way of civilizing them.

IT must not be forgotten that the papacy had possession of the Roman Empire itself, with all the power of the empire at her command, for nearly a hundred years before the barbarians ever entered the Western Empire with any intention to stay, and more than a hundred years before she had any chance to "civilize" them. It must be remembered too, that her alliance with the empire, and her securing possession of it, were for the express purpose of assuring to it the benefits of a "Christian civilization" and consequent "salvation." Surely here was ample time to test her powers in this direction, before she was ever called upon to "civilize" the barbarians. What, then, was the result? It was this: When, by the union of Church and State, church-membership became a qualification for political as well as every other kind of preferment, hypocrisy became more prevalent than ever before. This was bad enough in itself, yet the hypocrisy was voluntary; but when through the agency of her Sunday laws and by the ministration of Theodosius the church received control of the civil power to compel all without distinction who were not Catholics to act as though they were, hypocrisy was made compulsory; and every person who was not voluntarily a church-member was compelled either to be a hyp-

ocrite or a rebel. In addition to this, those who were of the church indeed, through the endless succession of controversies and church councils, were forever establishing, changing, and re-establishing the faith; and as all were required to change or revise their faith according as the councils decreed, all moral and spiritual integrity was destroyed. Hypocrisy became a habit, dissimulation and fraud a necessity of life, and the very moral fiber of men and of society was vitiated.

ALL the corruptions that had characterized the earlier Rome were thus reproduced and perpetuated *under a form of godliness* in this so-called Christian Rome, the Rome of the fifth century.

The primitive rigor of discipline and manners was utterly neglected and forgotten by the ecclesiastics of Rome. The most exorbitant luxury, with all the vices attending it, was introduced among them, and the most scandalous and unchristian arts of acquiring wealth universally practiced. They seem to have rivaled in riotous living the greatest epicures of pagan Rome when luxury was there at the highest pitch. For Jerome, who was an eyewitness of what he writ, reproaches the Roman clergy with the same excesses which the poet Juvenal so severely censured in the Roman nobility under the reign of Domitian.*

The only possible result of such a course was constantly to increase unto more ungodliness, to undermine every principle of the foundation of society, and really to hasten the destruction of the empire. The pagan delusions, the pagan superstitions, and the pagan vices that had been adopted and brought into the Catholic Church by her apostasy and clothed with a form of godliness, wrought such infinite corruption that the society of which it was the greater part could no longer exist. It must inevitably fall by the weight of its own corruption, if from nothing else.

The uncontrollable progress of avarice, prodigality, voluptuousness, theater going, intemperance, lewdness; in short, of all the heathen vices, which Christianity had come to eradicate, still carried the Roman Empire and people with rapid strides toward dissolution, and gave it at last into the hands of the rude, but simple and morally vigorous, barbarians.†

AND onward those barbarians came, swiftly and in multitudes. They came, a host wild and savage it is true; but a people whose social habits were so far'

* Bower's "History of the Popes," Damasus, par. 14.

† Schaff's "History of the Christian Church," vol. 3, sec. 23, par. 2.

above those of the people which they destroyed, that savage as they were, they were caused fairly to blush at the shameful corruptions which they found in this so-called Christian society of Rome. This is proved by the best authority. A writer who lived at the time of the barbarian invasions, and who wrote as a Christian, gives the following evidence as to the condition of things:—

“The church which ought everywhere to propitiate God, what does she, but provoke him to anger? How many may one meet, even in the church, who are not still drunkards, or debauchees, or adulterers, or fornicators, or robbers, or murderers, or the like, or all these at once, without end? It is even a sort of holiness among Christian people, to be less vicious.” From the public worship of God, and almost during it, they pass to deeds of shame. Scarce a rich man but would commit murder and fornication. We have lost the whole power of Christianity, and offend God the more, that we sin as Christians. We are worse than the barbarians and heathen. If the Saxon is wild, the Frank faithless, the Goth inhuman, the Alanian drunken, the Hun licentious, they are, by reason of their ignorance, far less punishable than we, who, knowing the commandments of God, commit all these crimes. †

And Dr. Schaff remarks of this very period, and the consequences of this effort of the papacy at the civilization of the Roman Empire: “Nothing but the divine judgment of destruction upon this nominally Christian but essentially heathen world, could open the way for the moral regeneration of society.” This is precisely how the papacy gave “Christian civilization” and “salvation” to the Roman Empire, when she held full and undisputed possession of it for more than a hundred years. And her work of civilizing the barbarians was after precisely the same order. Indeed, how could it be otherwise, when Cardinal Gibbons assures us that the Catholic Church “is in this world the one thing that never changes.” The Burgundians were the first of the barbarian nations to be “converted” to the Catholic Church; and through them she “converted” the Franks. An account of this matter will illustrate the powers and efficiency of the papacy in the work of civilizing the barbarians and thus giving everlasting proof that she is the source of civilization and salvation to nations in general and the American Republic in particular.

The Burgundians were settled in that part of Gaul which now forms Western Switzerland and that part of France which is now the province and district of Burgundy. As early as A. D. 430, the Huns, making inroads into Gaul, severely afflicted the Burgundians, who, finding impotent the power of their own god, determined to try the Catholic god. They therefore sent representatives to a neighboring city in Gaul, requesting the Catholic bishop to receive them. The bishop had them fast for a week, during which time he catechised them, and then baptized them. Soon afterward the Burgundians found the Huns without a leader, and, suddenly falling upon them at the disadvantage, confirmed their conversion by the slaughter of ten thousand of the enemy. Thereupon the whole nation embraced the Catholic religion “with fiery zeal.” § Afterward, however, when about the fall of the empire, the Visigoths, under Euric, asserted their dominion over all Spain, and the greater part of Gaul, and

over the Burgundians too, they deserted the Catholic god, and adopted the Arian faith.

Yet Clotilda, a niece of the Burgundian king, “was educated” in the profession of the Catholic faith. She married Clovis, the pagan king of the pagan Franks, and strongly persuaded him to become a Catholic. All her pleadings were in vain, however, till A. D. 496, when, in a great battle with the Alemanni, the Franks were getting the worst of the conflict, in the midst of the battle Clovis vowed that if the victory could be theirs, he would become a Catholic. The tide of battle turned; the victory was won, and Clovis was a Catholic. Clotilda hurried away a messenger with the glad news to the bishop of Rheims, who came to baptize the new convert.

But after the battle was over and the dangerous crisis was past, Clovis was not real certain that he wanted to be a Catholic. He must consult his warriors. He did so, and they signified their readiness to adopt the same religion as their king. He then declared that he was convinced of the truth of the Catholic religion, and the “new Constantine” was baptized Christmas day, A. D. 496. The pope sent to Clovis a letter congratulating him on his conversion. The bishop of Vienne also sent a letter to the new convert, in which he prophecied that the faith of Clovis would be a surety of the victory of the Catholic religion; and he, with every other Catholic in Christendom, was ready to his utmost to see that the prophecy was fulfilled.

THE Catholics in all the neighboring countries longed and prayed and conspired that Clovis might deliver them from the rule of Arian monarchs; and in the nature of the case, war soon followed. Burgundy was the first country invaded. Before the war actually began, however, by the advice of the bishop of Rheims, a synod of the orthodox bishops met at Lyons; then, with the bishop of Vienne at their head, they visited the king of the Burgundians, and proposed that he call the Arian bishops together, and allow a conference to be held, as they were prepared to prove that the Arians were in error. To their proposal the king replied: “If yours be the true doctrine, why do you not prevent the king of the Franks from waging an unjust war against me, and from caballing with my enemies against me? There is no true Christian faith where there is rapacious covetousness for the possessions of others, and thirst for blood. Let him show forth his faith by his good works.” ||

The bishop of Vienne dodged this pointed question, and replied: “We are ignorant of the motives and intentions of the king of the Franks; but we are taught by the Scripture that the kingdoms which abandon the divine law, are frequently subverted; and that enemies will arise on every side against those who have made God their enemy. Return with thy people to the law of God, and he will give peace and security to thy dominions.”* War followed, and the Burgundian dominions were made subject to the rule of Clovis, A. D. 500.

The Visigoths possessed all the southwestern portion of Gaul. They, too, were Arians; and the mutual conspiracy of the

Catholics in the Gothic dominions, and the crusade of the Franks from the side of Clovis, soon brought on another holy war. At the assembly of princes and warriors at Paris, A. D. 508, Clovis complained: “It grieves me to see that the Arians still possess the fairest portion of Gaul. Let us march against them with the aid of God; and, having vanquished the heretics, we will possess and divide their fertile province.” Clotilda added her pious exhortation to the effect “that doubtless the Lord would more readily lend his aid if some gift were made;” and in response, Clovis seized his battle-ax and threw it as far as he could, and as it went whirling through the air, he exclaimed, “There, on that spot where my Francesca shall fall, will I erect a church in honor of the holy apostles.” †

War was declared; and as Clovis marched on his way, he passed through Tours, and turned aside to consult the shrine of St. Martin of Tours, for an omen. “His messengers were instructed to remark the words of the Psalm which should happen to be chanted at the precise moment when they entered the church.” And the oracular clergy took care that the words which he should “happen” to hear at that moment—uttered not in Latin, but in language which Clovis understood—should be the following from Psalm xviii: “Thou hast girded me, O Lord, with strength unto the battle; thou hast subdued unto me those who rose up against me. Thou hast given me the necks of mine enemies, that I might destroy them that hate me.” The oracle was satisfactory, and in the event was completely successful. “The Visigothic kingdom was wasted and subdued by the remorseless sword of the Franks.” ‡

Nor was the religious zeal of Clovis confined to the overthrow of the Arians. There were two bodies of the Franks, the Salians and the Ripuarians. Clovis was king of the Salians, Sigebert of the Ripuarians. Clovis determined to be king of all; he therefore prompted the son of Sigebert to assassinate his father, with the promise that the son should peaceably succeed Sigebert on the throne; but as soon as the murder was committed, Clovis commanded the murderer to be murdered, and then in a full parliament of the whole people of the Franks, he solemnly vowed that he had had nothing to do with the murder of either the father or the son; and upon this, as there was no heir, Clovis was raised upon a shield, and proclaimed king of the Ripuarian Franks;—all of which Gregory, bishop of Tours, commended as the will of God, saying of Clovis that “God thus daily prostrated his enemies under his hands, and enlarged his kingdom, because he walked before him with an upright heart, and did that which was well pleasing in his sight.” §

Thus was the bloody course of Clovis glorified by the Catholic writers, as the triumph of the orthodox doctrine of the Trinity over Arianism. When such actions as these were so lauded by the clergy as the pious acts of orthodox Catholics, it is certain that the clergy themselves were no better than were the bloody objects of their praise. Under the influence of such ecclesiastics, the condition of the barbarians after their so-called conversion, could not possibly be better, even if it were not

† Salvian, quoted by Schaff, *Idem*, sec. 12, par. 3.

§ Milman's “History of Latin Christianity,” book ii, chap. ii, par. 21; Socrates's “Ecclesiastical History,” book vii, chap. xxx.

|| *Idem*, book iii, chap. ii, par. 27.

* Gibbon's “Decline and Fall,” chap. xxxviii, par. 8.

† *Idem*, par. 11.

‡ *Idem*, par. 12, and Milman's “History of Latin Christianity,” Book iii, chap. ii, par. 29.

§ Milman's “History of Latin Christianity,” *Idem*, par. 29.

worse than before. To be converted to the principles and precepts of such clergy was only the more deeply to be damned.

Into the "converted" barbarians, the Catholic system instilled all of its superstition, and its bigoted hatred of heretics and unbelievers. It thus destroyed what of generosity still remained in their minds while it only intensified their native ferocity; and the shameful licentiousness of the papal system likewise corrupted the purity, and the native respect for women and marriage which had always been a noble characteristic of the German nations.

In proof of this it is necessary only to touch upon the condition of Catholic France under Clovis and his successors.

"It is difficult to conceive a more dark and odious state of society than that of France under Merovingian kings, the descendants of Clovis, as described by Gregory of Tours. . . . Throughout, assassinations, parricides, and fratricides intermingle with adulteries and rapes.

"The cruelty might seem the mere inevitable result of this violent and unnatural fusion; but the extent to which this cruelty spreads throughout the whole society almost surpasses belief. That king Chloaire should burn alive his rebellious son with his wife and daughter, is fearful enough; but we are astounded, even in these times, that a bishop of Tours should burn a man alive to obtain the deeds of an estate which he coveted. Fredegonde sends two murderers to assassinate Childebert, and these assassins are clerks. She causes the archbishop of Rouen to be murdered while he is chanting the service in the church; and in this crime a bishop and an archdeacon are her accomplices."

"MARRIAGE was a bond contracted and broken on the slightest occasion. Some of the Merovingian kings took as many wives, either together or in succession, as suited either their passions or their politics."

The papal religion "hardly interferes even to interdict incest. King Chloaire demanded for the fisc the third part of the revenue of the churches; some bishops yielded; one, Injuriosus, disdainfully refused, and Chloaire withdrew his demands. Yet Chloaire, seemingly unrebuked, married two sisters at once. Charibert likewise married two sisters: he, however, found a churchman—but that was Saint Germanus—bold enough to rebuke him. This rebuke the king (the historian quietly writes), as he had already many wives, bore with patience. Dagobert, son of Chloaire, king of Austria, repudiated his wife Gomatrude for barrenness, married a Saxon slave Mathildis, then another, Regnatrude; so that he had three wives at once, besides so many concubines, that the chronicler is ashamed to recount them." ||

THIS did the papacy for the barbarians whom she "converted;" and such as she could not thus corrupt she destroyed. And this is how she "civilized" the barbarians. The truth is the barbarians were compelled, wearily, to drag themselves toward civilization, weighed down and retarded by this terrible incubus. They were thus compelled to grope their way, and drag both themselves and her toward civilization and Christianity instead of being helped by her in any sense. What she did with those whom she could

not corrupt, and what she did within her own proper sphere in the way of civilization, we shall see next week.

A. T. J.

Turning Their Attention to Protestants.

THE *Northwestern Chronicle* (Roman Catholic) has the following, relative to the plan of campaign for the "conversion" of Protestants:—

The so-called "Paulist idea" of preaching the gospel to everybody has been taken up by Fathers Cress, of Bowling Green, Ohio, and Wonderly, of North Baltimore. Beginning in a town of only two Catholic families among some thousands of inhabitants, they first stated the Christian rule of faith and the Christian rule of life and having invited questions and free discussion were kept busy solving difficulties and refuting objections for about an hour. These turned chiefly on the invocation of saints, the infallibility of the church, and the baptism of infants. The Methodist minister had announced a special prayer-meeting for that evening, but finding his congregation altogether too small he concluded to follow his parishioners to the Catholic meeting. The priests were thanked by a unanimous vote of the gathering for their services and requested to come again.

And why not? If Rome is simply "one of the grand divisions of the Redeemer's army," as many "Protestants" now maintain, why not as well be a Catholic as a Methodist or a Presbyterian?

Rome's New Policy.

ROME is fast coming to the front in this country, and to accomplish her ends, she is adapting herself to the situation with such consummate skill that few will perceive her designs till everything is forced to surrender to her power. Her present policy is well illustrated by facts that have been developed recently in the State of Iowa, and it will be worth while to look into this little game of blinding a great nation and bringing it to the feet of Rome.

In the *Iowa State Register*, of December 3, 1893, is published a letter from the local Catholic priest that should open the eyes of Protestants. Appearing as it does in the State Republican paper, issued at Des Moines, and having a large influence throughout the State, it indicates some things in the situation that call for serious attention.

The fact should never be forgotten that "Rome never changes." The fact that she changes her attitude and methods of working is no sign that she has changed her principles or purpose. If she fawns upon Protestantism, it is only because molasses will draw flies better than vinegar. And Protestants should not forget this, or else they will find themselves wholly in the power of Rome ere they know it.

Ex-Priest Slattery and wife were advertised to lecture in Des Moines on Catholicism and its iniquities, the first week in December. They had been mobbed in several western cities shortly before, and Father J. F. Nugent, Roman Catholic priest of Des Moines, evidently thought that another mobbing would only tend to give them still greater notoriety, and hence he wrote a letter advocating another line of action. In this letter he presents some lines of thought that will simply captivate many Protestants—or, rather, those who should be Protestants, for those who will drink in the things said by him, cannot be Protestants in anything but name.

After stating that the city papers had announced the coming of Ex-Priest Slattery and wife, and their purpose, he says:—

It is nothing to us when these parties come or go,

neither do we consider it our affair what they talk about, that is, so far as we ourselves are concerned. We would not notice their visit to our city, only we believe the interests of the Catholics demand it.

He then gives this advice to the Catholics:—

I would say to the Catholics of the city and adjoining towns: . . . Hold no arguments or discussions about them, or about anything they may say. These men do the Protestants no good and they can do the Catholic Church no harm.

Evidently this advice was very generally heeded, for the *Register*, the next morning after Slattery went away, published the following words in an editorial:—

The people of Des Moines, both Protestant, Catholic, and those neither Protestant nor Catholic are to be congratulated in refusing to be stirred up by a religious adventurer.

This editor is a Methodist Episcopal Church member, and he congratulates the people because they would not be stirred up by these startling truths told about the iniquity and abominations of the Catholic Church. Nor was this all; this Methodist Episcopal Church member and editor accepted the letter of the Catholic priest against Slattery and his work, but refused to publish a reply from Slattery. Now we are not saying that all the ex-priest and his company said, was said in the right way, or that they are even working on the right principle; but this we do know, that weak-kneed Protestantism bowed to the papacy when it published the letter of the priest, and then refused to publish the reply of the ex-priest. Fairness would at least demand that if one had a hearing the other should. And then to add shame to the whole thing, Protestants are congratulated because they refuse "to be stirred up" by a knowledge of Rome's determined purpose to rule this country. Is there danger from Rome? Let Rome answer. But heaven save the poor, blind Protestants who tell her to her face that she does not mean what she says when she declares that this country belongs to her, and that it is her purpose to possess herself of that which rightfully belongs to her. Rome's demands are loud and plain, yet Protestants sleep on, thinking themselves secure. Or is the trouble along another line; has Rome already so far gotten things in her own hand, that Protestants dare not say No to any of her demands, or reply to any of her insults?

This letter states that ex-priests who go from place to place warning the people of the terrible iniquity of Rome, have been furthered on and have obtained success through the abuse and violence offered them by Catholics themselves. He says, "Some priests who ought to be generals showed no more tactics than the rabble.

. . . We feel confident that these mistakes will not be repeated." That is, "When these warning voices will not keep silence through threats and violence, we will treat them so kindly that they really cannot say anything against us or our work." But all this is for an object. Rome's millions have been assembling in this country for years, with just one object in view, the complete subjugation of the nation. To-day they claim the land as theirs by right of discovery, and openly assert that all the real advancement of the last century has been directly through their labors and wisdom. And professed Protestants dare not open their mouth or wield their pen to show the truth and oppose this work of evil deception, but will rather congratulate themselves and the Catholic Church for the wonderful things the papal power is doing right

before their eyes. Nor do they stop with that, for they blindly assist in forging the fetters that bind the conscience and take the last vestige of honor out of the people of these United States of America.

But, for an example, this Des Moines priest says: "We want the Catholics of this city to show the Catholics of this country how to receive Mr. and Mrs. Slatery when the occasion presents itself." What does this mean? What are these two persons doing that concerns the priests and their followers? Why, they have had their eyes opened to the terrible iniquity in the papal system, and they are telling the citizens of the country what Rome designs to do just as soon as she has the power. Power is all she wants, then good bye liberty, good bye freedom of press and pulpit, good bye to all that is dear to the human heart, and good bye to all progress. If you do not believe it, look at Mexico, look at Spain, look at nearly all South American countries, at Italy, and every other land that has been blessed(?) by the rule of the papacy for a few centuries. What do you see? Ignorance and superstition, poverty and want of every sort, and the people bound with chains of darkness the most galling, and no ray of hope before them.

But we must notice other points in this new policy of Rome. The conditions here are different from what they are in the countries we have named, and so they adapt themselves to the conditions of the country they wish to bring to worship at the feet of Rome. For this reason they can champion liberty of speech and press, but it is for a purpose of their own. So this Des Moines priest says:—

I would regard the violent interruption of a public speaker as a greater wrong to the public than anything the most foul mouthed and inflammatory speaker could say if allowed to speak. It must never be forgotten that free speech is the greatest gift of a free people. Any one who has read the history of other days when man was led to prison and the block for the crime of expressing his opinions, will readily understand the necessity of defending liberty of speech, if necessary, at the point of the bayonet.

That sounds well. But is that true Catholic doctrine? It is just now. It is the new policy of "the church." And why? Rome aims to conquer this country; indeed, she has it in her hands to-day, but in order to silence those who oppose her, to silence those who see through her scheme, she says for the time being, just the thing that they say. Protestantism is built on the fullest possible liberty of the individual rights of man. This liberty will never allow its possessor to trample under foot the rights of the weakest subject, because that subject is in its power; but instead, true Protestantism will defend to the limit of its rightful power the freedom of the weakest—the one who cannot defend himself—in the enjoyment of his God-given liberty.

Rome hates free speech, freedom of conscience, freedom of action,—except for herself. She must stand supreme over all. She must have absolute freedom. She claims it as her right to set aside the decrees of rulers, to trample under foot the freedom of others, especially those who stand in her way to the highest place of earthly power and honor. Neither does she deign to stop there, but assumes to set aside at pleasure any word or command of God, and makes herself the very God of the universe. Does she truly regard the rights of man? Does she honestly esteem others as herself? She only turns professedly from her path and speaks softly

that by peace she may destroy many—quench their protesting, stop their opposition, bring them to agree with her, to say that, after all, the true place for the Catholic Church is at the very head, the highest place, and that all others are wrong and should be destroyed. Then, and only then, does her policy change.

The time was when men and women were led to prison and to the block for expressing an opinion. And not only that, but *even for having an opinion*. If one had an opinion of his own, though never expressed, he would be sought out and dragged to the stake or rack, and by torture compelled, if possible, to recant his opinion. But the grace of God held millions from recanting and that grace is free for all now. Protestants, arouse, awake, and protest against the sophistry of Rome; stand by the grace of God for freedom and right! Worship not at the shrine of iniquity, the mystery of iniquity, but know your individual civil and religious rights!

C. F. WILCOX.

"Christianity" in Politics.

THE *Voice* of the 1st inst. had this from Chicago, Ill., under date of January 27:—

The Young People's Society of Christian Endeavor for Illinois proposes to go into the forthcoming elections in Illinois in a campaign for "Christian citizenship." Here is the programme of the principles which the society will take into the campaign and apply in supporting the various candidates:

"To exterminate the saloon as the greatest enemy of Christ and the Church.

"To prevent, by personal effort, the election of corrupt candidates and the enactment of corrupt laws in city, State, and nation.

"To secure fidelity on the part of officers intrusted with the execution of the laws.

"To preserve the American Sabbath.

"To purify and elevate the elective franchise.

"To promote the study of social wrongs and remedies.

"In general to seek the reign of whatsoever things are true, honest, just, pure, lovely, and of good report."

Here is "confusion worse confounded." Civil and religious things are jumbled together in one confused mass, to be urged upon the State for purely religious reasons; and to speak against the movement is to be branded as an infidel, an opposer of good government, the consort of saloon-keepers, etc., etc.

Rome and the Schools.

In response to a request from the *Independent* thirty-one bishops of the Roman Catholic Church in this country have stated, with more or less clearness, their attitude towards our public school system. The Romish hierarchy know very well what the policy of their church is respecting this subject, and they also know how to illustrate and defend that policy. The question which was addressed to them is plain and direct; their answers are, for the most part, involved and evasive. Every intelligent American knows that the Romish hierarchy in this country would be glad to secure "a division of the public school fund" for their own sectarian uses. They have heard recently from the American people, however, and they are wise enough to see that it would be bad "policy" to agitate this question "for the present." Some of the bishops have frankly said so. They say with the archbishop of New Orleans: "Our principles are all right, but prudence and the reasonable fear of grave consequences suggest the advisability of not insisting that these

principles be carried out in the manner proposed." Bishop McQuaid does not so much object to the "manner proposed" as he does to the untimeliness of the proposition. He says: "An agitation with a view to a division of the State school fund would, at the *present time*, be injudicious and inopportune." Bishop Ludden is less adroit, but quite as honest, when he says that he wants a "share" of the public school fund for his parish schools. He wants it, he says, "by all means, and by every principle of right, liberty, and justice."

In view of these statements (and others of the hierarchy addressed give expression to similar sentiments), we cannot understand why our contemporary should say: "It is plain that if they had the power to blot the public school system entirely out of existence and leave education to voluntary effort, they would not do so." This may be true, so far as Roman Catholic laymen are concerned, but it is manifest, from their published letters, that the prelates and priests of the Romish Church would, if they could, blot out of existence our system of public education. Bishop Heslin voices the doctrine of his church on the subject, when he says: "The present public school system is virtually a persecution of Catholics." Bishop Hennessey proclaims the same doctrine, when he says: "The religious conscience of our people is regarded and respected in every matter of public concern *with the single exception of education*."

These are bold words. Their meaning is clear. Our system of national education is, they say, "a persecution of Catholics." It neither regards nor respects their "religious conscience." And yet we are told that these prelates would not overthrow a system of education that persecutes them and their people, and that pays no regard to their religious conscience! They would not overthrow our system of education, says our contemporary, they would only "modify" it. What a modification that would be! After passing through the modifying hands of the Romish hierarchy we might search in vain for the original system. The change would be radical. Our public schools, instead of being strictly undenominational, as they now are, would then be strictly sectarian. The school fund which now goes to give all the youth of the land a common school education, would be divided among the sects for sectarian purposes. This is what a "modification" of our public school system would mean, if molded after the pattern of the Romish hierarchy. And this is, precisely, what the American people must never permit. In vain is the net spread in sight of the American eagle.

We have some idea of what our country would be in respect of education, as well as in respect of temporal and spiritual things, if the seat of government were changed from Washington to Rome. History throws a flood of light upon that subject. No true patriot would wish to see our system of education exchanged for that which prevailed in Italy, for example, in those times when the pope had it all his own way. The public school system was "modified" to suit him. There was no "persecution of Catholics" after the wicked American fashion. Their "religious conscience" was "regarded and respected." The youth in the common schools were not contaminated by such a system of education as obtains in this intolerant country. They were nurtured by

"mother church." The result was—as the whole world knows—national ignorance and well nigh national decay. The same is true of Spain and of other countries when the Romish hierarchy had control of the system of education. If we want to secure similar results all we have to do is to allow the Romish hierarchy to "modify" our public school system.

But there is no danger, provided Protestants do not lapse into indifference. Priests and prelates and cardinals may continue to call our schools "godless," and our system of education "unchristian." They will try again and again to get their hands into the public treasury in order to use it for their own sectarian purposes; but their efforts must be in vain. This nation can never allow its public schools to fall into sectarian hands. We will keep our public schools, as they now are, free to all classes, and where all stand on an equal footing before the law. There must not be any division of public school funds among the various religious denominations in this land, either "for the present" or for the future. Americans believe in religious toleration, for with a great sum we obtained this freedom. And, as there is no room in this Republic for religious intolerance, so there should never be any room in it for the propagation of sectarianism in connection with our system of public schools.—*N. Y. Observer.*

Federating the Churches.

AN effort has been made in various places to unite all the various "Protestant" churches in what is termed a "Federal Council." The following, from the *State Republican*, of January 18, Lansing, Mich., will serve to show what the plan is and the ends to be served by it:—

During the past few days there has been set in motion among the pastors of the city an idea, which will doubtless end in a permanent organization. The plan chiefly originated, so far as its working in Lansing is concerned, with Rev. W. H. Osborne, of the St. Paul's Episcopal Church, and the rest of the clergy are so highly pleased that coöperation is certain.

It has been thought that the Christian church of this city did not fully come into touch with civic affairs, and if anything could be done to make the purifying influence of Christian principles felt a great end would be gained. The church has kept aloof, not as individuals, but as a body, from civic matters. Not that her influence has not been felt, for the spirit of the church exercises the mightiest power, yet she has not openly acted on affairs of a civic nature. The plan now being matured tends toward making one common church of the entire city.

The mode of procedure is somewhat as follows: A council will be formed and be known as the "Federal Council of the Christian Churches of Lansing." Every church will have an equal representation, no matter what difference there may be in regard to the size or membership. The delegates from each church will consist of one clerical and two lay. There are some seventeen churches in the city, and should all be represented in the federate council it would make a body of fifty-one persons. Such a body of representative men from the various churches, laying aside the little differences in religious beliefs, and coming together for deliberation on the relation of the church to passing civic events, cannot but wield a great power.

The primary and probably only object of the council is to apply the principles of Christianity to the entire life of the city; not an interference with affairs, but an application of all that is best to the things of daily routine. It is a plan to apply the principles of Christianity to the corporate life of the city, its industries, its politics, its amusements, its everything.

All the pastors have not been approached on the subject. Time has not permitted this yet, but all who have been seen have gladly and enthusiastically promised their support. It is expected that an organization will be effected in about two weeks.

Councils, similar to the proposed one, have been in operation in some English cities and in a few eastern American places, and the benefits derived have been very apparent. It is true that many things exist in every city, which, if eradicated, would add to the

welfare and beauty of the city temporally and spiritually.

It will be noticed that the object in view is to increase the influence of the churches in civil affairs, to mold the different denominations into one body for political purposes. The movement is significant.

What Rome Would Do if She Could.

[The following editorial from the *Catholic Standard* of January 13, needs no comment. It shows how long freedom of the press would exist in America if Rome had her way.]

IN its issue of January 3, that notorious and infamous sheet, *Puck*, publishes a cartoon, so grossly insulting to Catholics that we shall be greatly surprised if some action be not taken by the District-Attorney, of New York, to punish its proprietors, and prevent the repetition of similar offenses against the peace of the community. The cartoon represents the Catholic Church as a cat in its various stages of growth until it becomes a fierce and murderous tiger with its claws on the prostrate forms of a public-school boy and his mother, who has around her waist a belt on which is inscribed the word "*Liberty*."

We have no hesitation in declaring this cartoon to be *diabolical* both in conception and execution, and it could have been published with no other motive than to incite to riot and bloodshed. The great body of the intelligent and conservative American public, however, irrespective of creed, understand their Catholic fellow-citizens too well, and esteem them too highly, to be so easily provoked to break the laws of God and of the land as these human devils imagine, and, thank God, Catholics no longer pay much attention to the inflammatory attacks of ignorant bigots and hired assassins.

This does not relieve the authorities in New York, however, from discharging their duty in this particular instance. Let the Catholics of that city see to it that the proprietors of *Puck* are punished; and hereafter let no Catholic, who has the least spark of self-respect, ever be seen reading this disreputable sheet.

Raising the Tax Rate.

AN incident occurred in Santiago, Chili, which illustrates better than arguments what the real nature of Romanism is. It was in connection with the extraordinary low rate of exchange. A Chili peso or dollar is worth but sixteen English pence. The rate has remained low for some time. The result has been that prices have risen enormously.

The archbishop of Santiago has inserted an advertisement in the papers stating that because of this bad state of public finance, it will be needful to raise the whole scale of church rates. Prices for masses and for funerals and for baptisms and for the whole list of stock in trade will be advanced fifty per cent. Indulgences cost double now. "Bulas," or "Bulls," granting permission to eat meat, cost double. Masses have gone up. It costs more now to get through tickets to heaven than before. Indeed the through tickets have not been issued; only half way stop-overs can be obtained. Like immigrants in America who send for their friends and bring them over with the first money earned in the new land, so reversing the process those who go on before

with halfway stop-over tickets patiently wait for the investments of their friends on this side, which will secure from the church orders to have the spiritual freight duly forwarded. All this, however, costs double now, because of the depression in the money market. The appearance of this unique advertisement caused a good deal of comment, and the liberal press took occasion to say several hard things about such traffic in spiritual things.—*Rev. J. M. Allis, in Church at Home and Abroad.*

Government by a Hierarchy.

JANUARY 25 and 26, there was held in Philadelphia a "National Conference for Good City Government," at which some significant things were said, among them was this by Rev. J. H. Ecob, of Albany, this State:—

When I say now that the first business of the Church is to redeem the ballot and put it to the uses of the kingdom we have the total significance of the Church in all its characteristics and relations back of us, pressing imperatively to the conclusion.

What is the ballot? The fairest fruit of our Christian civilization. What is the ballot? It is the final utterance of a man. It is your manhood come to blossom. There you are focused in one intense expression in this divine order of government. Will not all Christian men then vote together solidly in regiments—an army equipped with that last, best, God's armature?

The sole issue is, shall this small civic body, the municipality, whose only business is with simple housekeeping economies, be given into good hands or bad hands? Shall this small family live wastefully or conservatively? Shall they live in cleanliness or filth? Shall the men of the kingdom of heaven divide into feeble warring factions, while the sons of Belial, political brigands, actual murderers, thieves and all-around villains march into the offices of power?

"His entire argument," says the *Mail and Express*, from which we quote, "was that without the Church absolutely nothing could be done; and he ended by saying that to the shame of the Church it was not doing half that it should." This is only advocating government by a hierarchy. It is simply declaring that there should be a Church party and that office-holding should be confined to members of that party.

The Same Principle Involved.

It is a part of the Hindoo religion not to take life; and the Hindoo views with horror the slaughter of animals for food. In Behar, India, there has been for some time a strong anti-kine-killing agitation; and so intense has been the feeling that riot has resulted. The attention of the government has been called to the difficulty, and the Allahabad *Pioneer* remarks that "of course the agitation will be suppressed by the ordinary action of a strong government, and by the gradual recognition of the fact amongst the people that coercion of those who differ from them in religious matters is followed by unpleasant consequences to themselves." This is somewhat different from the course pursued in this country in such matters. Of course people here do not regard cattle as sacred, but they have a "sacred" day, and instead of restraining the people from forcing its observance upon those who do not regard it as sacred, the Government, State and national, lends its power to compel everybody to respect the day. But then the Hindoos are heathen while the devotees of Sunday are "Christians." But does that really affect the principle? Are not the Hindoos who insist that their ideas concerning the proper use of cattle must be respected by those who have no

such ideas, and the "Christians" who demand of everybody a measure of Sunday observance whether they really regard the day or not, equally at fault? and are they not equally infringing the religious liberty of their fellow-men?

Should Use the Power of Congress.

As reported in an Iowa paper, Rev. H. H. George, of the American Sabbath Union, expressed himself as follows, in a Sunday convention held in that State last December:—

We are living in stirring times. We must cry aloud and put our shoulder to the wheel. We propose to stop this Sunday desecration. The Sunday trains are dependent upon the Sunday mails for support. Stop the trains, and that will stop the Sunday newspapers. All denominations of any note are now united in this movement, Catholic and all, and we have succeeded in getting the coöperation of all labor unions, temperance associations, and other societies, political and ecclesiastical, to unite in one solid move on the present Congress, to force them to pass a national Sunday law. We are prepared to make Congress understand that this is a Christian nation. We would be a set of fools to give up the battle now after gaining the victory over Congress in the World's Fair movement. We must have a Sabbath day as we want it. We have got to get out on the streets and cry, "Yet forty days, and we shall have law." Those who will not be persuaded to keep the Sabbath [Sunday] can be informed that they will be compelled to do so.

The States have Sunday laws, but this is not enough. We are going to have a national law, and I think I am sure we shall have it before the first session of this Congress is closed. Measures are now effected to besiege Congress with representative men from every organized body in the land, and they will not dare refuse us.

The church should use the power of Congress to control the sin of the nation, and if she does not do so, blood will be on her garments.

Mr. George is now in Washington working as a "Christian" lobbyist, wielding the power of the State in the interest of the Church.

Partial in the Law.

WHEN upon earth our Lord was asked: "Master, which is the great commandment in the law?" Christ's answer was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." But men now imagine themselves wiser than our Lord, and so in the annual convention of the Iowa Sabbath Rest Association, held at Marshalltown, Iowa, Dec. 14 and 15, 1893, the Rev. H. H. George, of the American Sabbath Union, in an address on "Sabbath Reform," discriminates between the commandments in a way that our Lord refused to do, and said:—

It is a greater sin to violate the fourth commandment than any other one of the Decalogue. It is as much greater than the sixth or eighth as the commandment itself is greater. There are only four words in "Thou shalt not kill," while there are ninety-five words in the Sabbath commandment; hence to break the Sabbath is ninety-one times greater.

The enormity of this statement will be better understood when it is remembered that by violation of the fourth commandment Mr. George means not observing Sunday!! "Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. Mal. 2:8, 9.

Why They See It.

THE League for the Protection of American Institutions, so-called, has renewed its petition to Congress for the entire cessation of sectarian appropriations, and asks—

that the general Government now adopt a definite, permanent and uniform principle, in accord with the spirit of the United States Constitution, for advancing education among the Indians on the basis of the American free common school system, in order that the dangers involved in departure from the American principle of keeping separate and distinct the functions of Church and State be no more fostered by any actions of the general Government.

In presenting this petition the league states that—

the highest official bodies of the Congregational, the Methodist Episcopal, the Presbyterian and the Protestant Episcopal Churches have determined to withdraw their applications for funds from the United States Treasury, because of the principle which they now see is involved in this dangerous practice, and they propose henceforth to support their own schools without Government aid.

It is only just to all parties to state that the denominations named were enabled to "see" this by the fact that the Roman Catholics were getting the lion's share of the governmental appropriations. And it is not risking very much to hazard the opinion that Rome will still get the appropriations. The time for the "Protestants" to have stopped would have been before they began. They are now powerless to check the evil.

SOME of our exchanges don't like our attitude toward the Roman Catholic Church. The *Mankato Ledger* says:—

The *Ledger* would like to remark to the AMERICAN SENTINEL, that it inclines to the belief that its degeneration from the proud attitude of a stalwart exponent of religious liberty, and liberty of Sunday observance, to a fanatical assailant of the Catholic Church, and its clergy is not in unison with what its name implies. It breathes a spirit of intemperance and intolerance that would do credit to the early days of religious persecutions, and is not at all in consonance with the enlightenment and intelligence that is supposed to exist in this day and age.

We are not wholly indifferent to the opinions of our contemporaries; we are not, however, running the SENTINEL to please them, but to tell the truth about "the mystery of iniquity," about the papal beast and its image; and this we must do whether men will hear or whether they will forbear.

ONE of our National Reform exchanges doesn't like the American Protective Association because in a recent document sent out "by those in a position to speak with authority," this question was asked:—

Will the Protestant ministers in general wake up from their lethargy before it is too late? or will they continue to work hand in hand with the Protestant National Reform Association, and with the Romans, to establish a national religion, to their final disappointment and discredit, and let the American Protective Association fight the battle for American principles, and for liberty? or will they like true spiritual advisers join the American Protective Association in the good work?

The question is pertinent and does not afford any reason why National Reformers should take offense. But it is the truth that hurts. Apostate Protestants of the National Reform school can't bear to be told the truth about their traitorous surrender of Protestant principles. They have dubbed themselves, "The best people of the land," "the law-abiding people of the land," "Christian patriots," etc., etc., *ad nauseum*, and they don't like to have any body dispute their right to such titles.

THE pope is taking advantage of the world-wide business depression to make capital for himself. January 28, he delivered an address in Rome, in which he said:—

We cannot on this occasion omit to recall the past, when the presence of the popes gave Rome, not merely for years, but for centuries, glorious tranquil prosperity. That prosperity was the outcome of neither chance nor the institutions of man. It was rational and sure of the morrow. Life was then calm and well ordered. Nothing was wanting for the well-being of the people. The opposite is true of the present. If we would profit by bitter experience, let us trace the evils to their origin and seek an effectual remedy. The religious ruin, invoked and designed, has brought moral and material ruin. Not only justice, but also political expediency, must demand the return of the nation to the religion of its fathers, with mutual confidence and affection, and without suspicion of the pope, whose preaching of the life eternal renders even mortal life happy and prosperous.

What the pope wants is temporal power. He is just as free now to preach the life eternal in Rome as he would be to preach it in New York City, but he is not free to keep others from preaching also.

REFERRING to the religious amendment to the Constitution, which has been introduced in both the Senate and the House, the *Christian Reformer* says:—

It will be referred to the judiciary committee, and then will come a hearing before that committee which will afford an opportunity for the discussion of the subject in such a national way as to give it commanding publicity. Then, if the judiciary committee will report the amendment, the issue will be fairly joined before the nation. And at that juncture Christian citizens should flood Congress with petitions for the passage of the amendment. We are hopeful that this stage of the great issue may be reached early in this present session of Congress.

The *Reformer* ought to know that the Supreme Court decision of February 29, 1892, was more far-reaching than the proposed amendment possibly could be. For all practical purposes the Constitution has been amended by the Supreme Court, and Congress has already enacted legislation in harmony with that amendment. The National Reformers are two years behind the times. Their so-called Christian amendment may serve to divert the attention of the people from the fact that the evil principle of governmental religion rather than individual piety has already been established, but it can serve no other purpose.

THE *Truth Seeker* does not like the American Protective Association much better than it does Romanism. It says:—

To the close and fair observer it appears that the American Protective Association has just one object—to put and keep Catholics out of office and to put and keep Protestants in office. Instead of opposing the Catholic Church at the points where it antagonizes liberty, the American Protective Association is in politics for the spoils, using opposition to "Roman influence" as its deceptive rallying cry. It represents and includes the most bigoted and unthinking elements of Protestantism, intent on establishing a Protestant State Church. Its papers which come to this office are as fanatical and less reasonable than the *Christian Statesman*, and surpass in bigotry all other religious papers—Catholic and Protestant—that we see.

This is as nearly as possible an unbiased opinion, for one does not need to more than glance at the first-page cartoon in the *Truth Seeker* to learn that it hates Rome as cordially as a plant loves light. But we can scarcely agree with what is said about the *Christian Statesman*. We have ourselves regretted that the American Protective Association did not make its fight upon a different basis; but are not persuaded that its case is hopeless. The National Reformers, however, are joined to their idol.

"THE pope," says the *Catholic Review*, "has once more instructed the Catholics of France that it is their duty to accept the republic." Just so; and when the French Catholics have accepted the republic, because the pope tells them to do so, where will their highest civil allegiance be—in the pope or in the republic? Suppose the pope were to subsequently tell them that they ought to restore the empire, where would their allegiance be then? Had it not been for the pope and his impudent assumption of the right to depose kings and to set up kings, the Catholics of France never would have been, as a whole, opposed to the republic.

THE *Catholic Review* has the following, in an article on the school question:—

In a question of eternal justice and right what is a majority? In that case one man is as good as a million. He weighs more than the State—more than an universe. The State, backed by an overwhelming majority, has no right to do the slightest injustice or trench one iota upon a single right of the most insignificant individual

"For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

Fiat justitia ruat cælum—Let justice be done though the heavens fall, is our motto. We nail it to the mast and with all the weapons we can command—weapons of reason, of logic, of earnest expostulation and persuasive zeal, we will fight under it till we die.

Will the *Catholic Review* be consistent throughout, and adhere to the principle thus clearly stated when it shall be applied to other questions?

THE *Examiner* (Baptist) has in its issue of the 6th inst., an article, the design of which is to show that Baptists are not consistent in demanding a "thus saith the Lord," a clear and definite command for everything. Of those who insist upon a plain command, the *Examiner* says:—

They are fatally inconsistent. They do not follow their own rule of conduct, they abandon their professed principle in many things, and have recourse to it only when they wish to oppose something that they do not like. There is no statute law for the observance of the Lord's day. There is statute law for the observance of the Sabbath; there is New Testament precedent for the observance of the Lord's day; but unless the later precedent be admitted as of equal authority with the statute and so modifying it, all Christendom (with exceptions insignificant in numbers) is guilty of a weekly violation of the fourth commandment.

What a confession! "There is no statute law for the observance of the Lord's day. There is statute law for the observance of the Sabbath." And because Baptists are unscriptural in this they ought not to be too particular in other things! The Catholics say, "The Bible and tradition;" the Baptist *Examiner* says, "The Bible and custom;" and in this case it says, "Custom rather than the Bible." How are Baptists fallen!

DECEMBER 21, 1893, the Churchmen's Club, of Providence, R. I., held a meeting at which Rt. Rev. John J. Keane, of the Catholic University, Washington, D. C., was present. The subject under discussion was "Church Unity," and by invitation Bishop Keane participated. Among other things he said:—

I am sincerely glad to be able to speak to you on such a subject. Why, I believe if I went to Pope Leo and asked him if I should come here, he would say, "Why, man alive, what else can you do but go there and speak?"

Why, I know there are a lot of people who think that the Catholics want to remain alone by themselves and to bring down damnation and curses upon everybody else. How could the Catholic Church be Christian if it had such a spirit as that? The spirit of

Christianity is love, not hatred, and if we find a spirit of hatred, we know it comes from below. . . . God did not intend that any set of men should live in any one ray of light, but should find all colors united in the great Catholic Church. As to the centre of the church, it may be alleged against this or that pope that he was a bad man, but is this reason to destroy the office? No! 'Tis neither logical nor Christian. When the time comes for union these other churches will not find the mother church backward in coming into unity with them. She would rather let us make a bonfire of all that is human and obstructing and, in the church of Christ, find that perfect unity and harmony God intended.

The pith of this all is that Rome is perfectly willing that Protestants should return to the bosom of the "mother church."

In a recent communication to the so-called *Christian Reformer*, H. H. George, the manager of the National Reform lobby in Washington, thus outlines the work which his association proposes to push through during the present Congress, if possible:—

I have scheduled some seven or eight matters of the highest importance to be presented as soon as the way can be opened. They are like these: (1.) A Sabbath law for the District of Columbia. (2.) A law against the Honduras Lottery. This may have to be a treaty. (3.) A national Sabbath law. (4.) The appointment of divorce commissioners in the District of Columbia. (5.) To urge a treaty with China that may nullify the existing exclusion law. (6.) The sixteenth amendment, on the school question. (7.) A protest against the admission of Utah, and especially against combining with it Arizona and New Mexico. It is believed that these are all hot beds of Mormonism. And (8), most important of all, Our Christian Amendment.

One item which Mr. George must have forgotten is the discontinuance of Sunday mails. That is one of the pet schemes of these pseudo-reformers. The people won't like it, but they will probably have to submit to it when the time comes.

CUSTOMERS can now be shaved on Sunday, in Kansas City, Mo., by signing the following statement:—

For the purpose of obtaining the services of the barber shop in the Midland Hotel on Sunday, I state that the service of a barber shop is a necessity to me at this time, and that my omission to obtain such service on Saturday was not through any fault or neglect on my part.

"The man who signs that statement will be shaved, and the man who doesn't sign it will not be shaved in my shop tomorrow," was the positive statement made by Manager Smith on a recent Saturday. The statement complies with the ruling of Judge Wofford in the criminal court.

A ROMISH paper notes with intense satisfaction the aping of popish practices by high church Episcopalians in this city, and adds:—

Nor is the Episcopal Communion the only Protestant body which is restoring the once discarded Catholic beliefs and practices. At a recent conference of Presbyterian ministers in Glasgow, Scotland, the Rev. Dr. Hamilton urged that the practice of praying for the dead, "which had fallen into disuse in the church," should be resumed. His remarks were well received by the assemblage, and warmly indorsed by the Rev. Drs. Cooper and Macleod.

This is not surprising; we may expect to see more and more of such things. Protestantism has rejected the word of God and has turned to tradition, and will ere long land bodily in spiritism, which is simply another name for saint worship. But the Lord says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4. Could folly be greater than praying either for the dead or to the dead?

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NEW YORK, FEBRUARY 15, 1894.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE National Reformers are pushing their "Christian" amendment vigorously. The House Judiciary Committee has granted a hearing on the Morse resolution, to begin March 13 and continue as long as the committee desires to hear on the subject. The Senate committee has done nothing as yet, and immediate action is not probable.

THE popish priest, "Rev. Father" Walter Elliott, of the Paulist "Fathers," who has recently returned from a "missionary" tour of certain districts of the West, gives it as his decided opinion that "America will be converted and made a Catholic country." And why not? through the instrumentality of the whole National Reform combination the Government is already committed to papal principles.

A MISSOURI paper says that "Ex-Priest McNamara, who lectured in Kansas City against Romanism and who was mobbed by hundreds of ruffians, has just been tried by the courts and sentenced to pay a fine of \$500, and be confined in the county jail for one year." As we understand the matter the ex-priest's offense was exposing the abominations of Rome. And "this is the land of the free," and freedom of "speech and of the press" is guaranteed by constitutional law, both State and national!

"PERU," says the *Western Watchman*, "has agreed to accept the pope's arbitration in the matter of the boundary line between that country and Ecuador." The pope is reaching out after political influence wherever he can secure it. When one applied to the Saviour saying unto him, "Master, speak to my brother, that he divide the inheritance with me," Jesus answered, "Man, who made me a judge or a divider over you?" but the pope, the professed vicar of Christ, is always ready to officiate in such a capacity.

ON another page we publish an article from the New York *Observer*, on "Rome and the Schools." The *Observer* does not agree with the *Independent* that if the Roman Catholics "had the power to blot the public school system entirely out of existence and leave education to voluntary effort, they would not do so." The *Observer* believes that "the prelates and priests of the Romish Church, would, if they could, blot out of existence our system of public education," but that "there is no danger, provided Protestants do not

lapse into indifference." We cannot share this confidence. The schools must be wholly and consistently secular or they must eventually become sectarian. Indeed as between Romanists and Protestants very many of our public schools are now sectarian in that they give religious instruction not common to both parties. Schools that use the King James Version of the Scriptures and Protestant hymns are to that extent Protestant, and strengthen the claims of the papists to a share of the school funds that they may maintain their separate schools. There is danger in "Protestant" inconsistency as well as in "Protestant" indifference.

THE *India Standard*, published at Rutlam, Central India, remarks:—

The results of the Sunday opening at Chicago will aid in strengthening the Sabbath sentiment all over Europe, as well as in this country.

Such items remind us that the worship of the beast is to be world-wide.

SUNDAY, Nov. 19, 1893, the *Pioneer*, of Allahabad, India, contained the information that the president of the so-called "Calcutta Lord's Day Union had written to Captain Petley, Commander of the Calcutta Naval Volunteers, asking if it would be possible to arrange drill and maneuvers on some other day than Sunday." The commander returned an evasive reply.

"THE State of Iowa has a whisky rebellion on her hands," says the *Voice*, "and it is proposed that she end the rebellion by conceding everything the rebels ask. Such advice is treason to the State. Let the rebels yield to the law of the State before any proposition to change it is even listened to." And yet thousands of Christian people, in fact a whole denomination styling itself the "Christian Church," contends that man's rebellion against God was settled in just the way it is proposed to settle the whisky rebellion in Iowa, namely, by repealing the law. And why do they take such a position?—Simply to get rid of the Sabbath of the Lord that they may exalt a man-made institution in its stead.

THE *Christian Statesman* has always professed to favor exemption of Sabbath-keepers from the provisions of Sunday laws so far as private work was concerned, but now the mask is thrown off. In its issue of the 3rd inst., the *Statesman* quotes the Maryland Court of Appeals as follows: "The tendency of legislation in this country is to provide for further rest rather than to take away the day of rest that is welcomed by the industrial and hard-working people of our land;" and then adds this comment: "Let all true reformers encourage this tendency by assisting in a strict enforcement of our present statutes." This shows that the *Statesman's* past professions have been mere hypocrisy; but Sabbath-keepers have not

asked exemption and do not expect even justice. They do, however, confidently expect final deliverance by the appearing of the Lord of the Sabbath.

Welcome Tidings, published at Louisville, Ky., says that the *Christian Statesman*, which "for many years has been one of the most powerful allies of the Roman Catholic Church in America," "openly confesses its own mistakes, and severing its union of purpose with Romanism for modeling constitutions and shaping legislation in the interest of the ecclesiastical power, now declares: 'The government that cherishes the papacy is cherishing a viper that will some day sting it to the heart.'"

This is only partially true. The *Statesman*, fired with jealousy at seeing Rome enter upon an inheritance of governmental power which it meant should be wielded in the interests of so-called Protestantism, denounced Rome, but made neither confession of past wrongs nor promises of future reformation. "Ephraim is joined to idols; let him alone."

THE Boston *Pilot* boasts that "there are now twenty-one divisions of the Ancient Order of Hibernians in the single county of Suffolk, Mass., with an aggregate membership of over 2,000."

ARE the readers of the SENTINEL, without exception, helping to circulate that excellent number of the *Religious Liberty Library*, "Christ and the Pharisees; or, Christ's Faithfulness in Sabbath-Keeping"? It is one of the best numbers yet published and ought to be read by every body. Price 5 cents. Address Pacific Press, 43 Bond Street, New York.

THE Pacific Press still has on hand a few copies of the pamphlet, "The World in the Church; a Plain Statement of Facts," by Rev. John T. Sawyer, D.D., of the Louisiana Conference, of the Methodist Episcopal Church South. This pamphlet is "an appeal to Southern Methodists for a return to the 'old paths'." Of course incidentally it is a confession of the fallen condition of the churches. Price 25 cents.

"THE Strike at Shane's," is a good book for those to read who have anything to do with animals. It is the sequel to "Black Beauty," and is published by the American Humane Society, 19 Milk St., Boston. Ninety-two pages. Sent by mail on receipt of ten cents. Address the publishers.

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