



"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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SATOLLI, "apostolic delegate" to the United States in an address delivered before the Catholic Congress in Chicago, Sept. 5, 1893, made use of the following words, with the immediate results indicated in brackets:—

Here, in America, you have a country blessed of Providence in the fertility of field and in the liberality of its Constitution [loud applause]. Here you have a country which will repay all efforts [loud and prolonged applause], not merely tenfold, but, aye, a hundredfold. And this no one understands better than the immortal Leo. And he has charged me, his delegate, to speak out to America words of hope and blessing, words of joy. Go forward! in one hand bearing the book of Christian truth—the Bible—and in the other the Constitution of the United States. [Tremendous applause, the people rising to their feet.]

When we heard these words we remained seated. There were "Protestants" who joined in the "tremendous applause," but we didn't and wondered why they did.

BUT does not this utterance indicate a change in papal attitude toward the Bible and liberty of conscience?—No: "Rome never changes." When she recommends the Bible it is with a Jesuitical mental reservation. To explain: In the first place Rome did not refer to the Protestant, or King James' Version. This is evident from the following quotation from Mgr. Segur's "Plain Talk about Protestantism of To-day," a Roman Catholic book indorsed by Joannes Josephus, Episcopus Boston, and for sale at all Catholic book stores. The author says on page 118: "The Protestant Bible is only a false skin, in which infidelity and revolution wrap themselves." Nor did Satolli mean the Catholic Bible as it reads. He meant the Catholic Bible as interpreted by the Roman Catholic Church. In proof we submit the following from the creed of "Pope Pius IV.," which every Catholic is taught to recite and to which every prelate is required to subscribe:—

I do also admit the Holy Scriptures, according to

that sense which our holy mother, the church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures: neither will I ever take and interpret them otherwise than according to the unanimous consent of the fathers.

Unanimous consent of the fathers! In order then to interpret the Scriptures the Roman Catholic must possess all the books written by all the "fathers" during a decade of centuries and must "go forward" carrying all this "in one hand." It can't be done. The poor fellow would have to charter a freight train. Nevertheless it must be done for Pope Leo XIII., speaking on the same subject and quoting the above rule, says:—

The professors of Holy Scripture, therefore, amongst other recommendations, must be well acquainted with the whole circle of theology and deeply read in commentaries of the holy fathers and doctors and other interpreters of mark.

Has the "church" and "the fathers" yet interpreted all the Bible so that if one should possess all the writing of all the "fathers" and "doctors" of the church he would then have all the Bible interpreted?—No: and Leo XIII. says no. He says there are "passages of Holy Scripture which have not as yet received a certain and definite interpretation." Has the "church" ever published a list of the passages interpreted by "our holy mother, the church, whose place it is to judge of the true sense and interpretation of the Scripture," together with those which have not been thus interpreted so that the Roman Catholic could go forth "bearing" this official "Bible" "in one hand"?—No: she has not. And now we challenge any man, whether Protestant or Catholic, Jew or Gentile, black or white, bond or free, to arise, and, resisting for the moment the impulse to applaud, tell us what, if not the soul-destroying dogmas of the papacy, Satolli meant the Catholic should go forward carrying in that "one hand."

AND now let us examine "the Constitution of the United States" which Satolli tells Roman Catholics to go forward bearing in that "other" hand. But rest assured it is no more the Constitution of the United States as written by its framers and interpreted by the spirit of their times than is Satolli's "Bible," the Bible written by the prophets and apostles and interpreted by the Spirit of God. That

the Roman Catholics have long ago repudiated the true interpretation of the Constitution is evident from the following utterance of the *Catholic World*, for September, 1871, Vol. 13, page 736:—

But as it [the Constitution] . . . is interpreted by the *Protestant principles*, so widely diffused among us . . . we do not accept it or hold it to be any government at all, or as capable of performing any of the proper functions of government; and if it continues to be interpreted by the *revolutionary principle of Protestantism*, it is sure to fail. . . . *Protestantism*, like the heathen barbarism which Catholicity subdued, lacks the element of order, because it rejects authority [the authority of the pope] and is necessarily incompetent to maintain real liberty or civilized society [like that of Spain and Mexico]. Hence it is we so often say that if the American Republic is to be sustained and preserved at all it must be by the rejection of the principles of the Reformation and the acceptance of the *Catholic principle* by the American people.

To show that the interpretation of the Constitution here so vigorously condemned is the true interpretation, and that the "principles of the Reformations" are the principles of the Constitution, further quotations are cited:—

No one thought of vindicating religion for the conscience of the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity, by establishing a pure, spiritual, and universal religion for all mankind, enjoined to render to Cæsar only that which is Cæsar's. The rule was upheld during the infancy of the gospel for all men. No sooner was this religion adopted by the chief of the Roman empire, than it was shorn of its character of universality, and enthralled by an unholy connection with the unholy State; and so it continued till the new nation,—the least defiled with the barren scoffings of the eighteenth century, the most general believer in Christianity of any people of that age, the chief heir of the Reformation in its purest forms,—when it came to establish a government for the United States, refused to treat faith as a matter to be regulated by a corporate body, or having a headship in a monarch or a State.

Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power.—*Bancroft's, History of the Formation of the Constitution, book 5, chap. 1, pars. 10, 11.*

The Constitution of the United States is therefore the "chief heir of the Reforma-

tion in its purest form," and the "principles of the Reformation" so savagely assailed are the principles of the Constitution.

The framers of the Constitution understood that separation of Church and State and liberty of conscience was the result of the Reformation. Madison and Jefferson, the champions of a separation of Church and State in the constitutional convention which framed the Constitution, said, in a petition signed and presented by them to the Virginia Assembly in a struggle which resulted in disestablishing the church in that colony, and from which struggle they came to the national convention:—

We would also humbly represent, that the only proper objects of civil government are the happiness and protection of men in the present state of existence, the security of the life, liberty, and property of the citizens, and to restrain the vicious and to encourage the virtuous by wholesome laws, equally extending to every individual; but that the duty which we owe to our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge.

To illustrate and confirm these assertions, we beg leave to observe, that to judge for ourselves, and to engage in the exercise of religion agreeably to the dictates of our own consciences, is an inalienable right, which, upon the principles on which the gospel was first propagated, and the *Reformation from popery* carried on, can never be transferred to another.

When, therefore, the Roman Catholic condemns that interpretation of the Constitution which recognizes the "principles of the Reformation," he condemns the Constitution as interpreted by its framers. Rome's interpretation of the Constitution of the United States is in harmony with the papal principle which curses the separation of Church and State;* curses the denial of the church's right to use force;† curses the claim that priests may be punished by civil courts for their crimes;‡ curses the doctrine that "it is no longer expedient that the Catholic religion should be held as the only religion of the State to the exclusion of all other modes of worship;"§ curses the claim "that persons coming to reside therein [in a Catholic country] shall enjoy the public exercise of their own worship;"|| curses the rights of conscience as a most "fatal pestilence," etc., etc., and yet tells its votaries to "go forward! in one hand bearing the book of Christian truth—the Bible—and in the other the Constitution of the United States." And when she says it there is a "tremendous applause, the people rising to their feet." Protestants, Americans, keep your seats!

Significant.

THE following statement of facts raise the query, Who are the antichrists?—

The lynching troubles in Colorado seem to be the work of an oath-bound league, in which officers of the State and Federal Government are implicated, as well as men who have hitherto been reckoned good citizens. This is part of the oath found on the person of a prominent resident of the State: "In the presence of Almighty God and these witnesses, whom I have this day chosen as my associates and companions, I, ———, do most solemnly and sincerely promise and swear that I will do my duty at any and all times, as may be planned and agreed upon by these, my sworn companions, in exercising just and needed punishment on anarchists and such other criminals and murderers and strikers in Cripple Creek, and their fellow-sympathizers, either in high or low positions, the executive of the State not excepted, as we shall deem guilty

* Allocution "Acerbissimus," Sept. 27, 1852.

† Letter Apostolic "Ad Apostolicae," Aug. 22, 1851.

‡ Allocution "Acerbissimus" Sept. 27, 1852, and Nunquam fore, Dec. 15, 1856.

§ Allocution "Nemo Vestrum," July 26, 1855.

|| Allocution "Acerbissimus," Sept. 27, 1852. Encyclical of Pope Pius IX. Dec. 8, 1864.

of crime against law-abiding citizens of the United States, where human lives have been wantonly sacrificed, real and personal property destroyed or stolen, and many happy homes broken up." The order constituted itself judge, jury, and executioner, proceeding against such "as we shall deem guilty of crime," and there was no appeal from their decisions.

These men override all law in the interests of law! They commit high crimes in the name of law and order! They bind themselves by an oath to do unlawful acts and at the same time dub themselves, "The best people of the State, the law-abiding element," etc. But for this course they have eminent example. Anarchy is in the very air and the only escape from it is in strict and conscientious adherence to the rule: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Saint Worship.

THE doctrine of saint worship, as taught and practiced by the Roman Catholic Church, puts poor humanity in the place of Christ and robs the sinner of a Saviour, and the Saviour of the office of the "one mediator between God and men." To show this a number of quotations are published below. The reader will be tempted to regard the quotations as manufactured for the purpose of burlesquing the Roman Catholic doctrine, but they are all taken from a work entitled "Manual of Devotion to Good St. Anne," a work containing the indorsement of "E. A. Card. Taschereau, Archbishop of Quebec," and printed by the "General Printing Office, A. Coté & Co., Quebec." The writer's attention was first called to the work by seeing it in the hands of pilgrims at the shrine of "St. Anne" at Beaupré, Que., and afterwards he purchased it of the official booksellers near the church of St. Anne. No words of comment can be so strong and fitting as the words of God, hence each quotation is followed by an appropriate text of scripture.

"O GLORIOUS parents [St. Joachim and St. Anne] of the Queen of Mercy, she will never refuse to pray for those recommended to her by you! Vouchsafe then to recommend me to her and beg of her to inscribe me among her servants and clients: thereby shall I be inscribed in the book of life. If you will do this, Mary will grant me her favor and I shall be saved." Pp. 167, 168.

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee on the palms of my hands." Isa. 49:15, 16. "Verily, verily, I say unto you, he that believeth on me hath everlasting life." John 6:47. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

"My powerful protectors, Joachim and Anne, this is my most ardent wish and ye can obtain it for me. Say one word in my favor to your beloved Daughter; tell Mary I would rather be the least of her servants than command the whole world; beg of her not to reject me because of my unworthiness. Thus ye will have saved a soul, and what could be more worthy of the father and mother of her through whom salvation has come to us." Pp. 175, 176.

Thus saith the Lord: "Cursed be the man that trusteth in man and maketh flesh his arm." Jer. 17:5. "Being made perfect, He became the author of eternal salvation unto all them that obey him."

Heb. 5:9. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works lest any man should boast." Eph. 2:4-9.

"AND since thy blessed Daughter Mary has been entrusted by our Lord with the glorious task of distributing to souls that precious liquor of divine love, do thou beg of her to pour a large measure of it into my heart." Pp. 134, 135. "St. Anne, obtain for me the love of Jesus crucified." P. 252.

"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5:5. "Behold what manner of love the Father hath bestowed upon us." 1 John 3:1. "But after the kindness and love of God our Saviour toward men appeared, . . . which he shed on us abundantly through Jesus Christ our Lord." Titus 3:4, 6.

"PLEAD for me with the Advocate of sinners [Mary] that she may obtain for me the grace of repentance and the pardon of all my iniquities." Pp. 84, 85.

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." 1 John 2:1, 2.

"GOOD St. Anne, come to my aid; obtain for me from Jesus, through the merits of thine own sacrifice, that he may vouchsafe to change my disposition." P. 216.

"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." "For by one offering he hath perfected for ever them that are sanctified." Heb. 10:12, 14.

"GLORIOUS and holy Queen [St. Anne], . . . the just, the penitent and sinners claim thee as their powerful advocate with God, for by thy intercession the just hope for an increase of grace, the penitent for justification and sinners for forgiveness of their sins. Be thou then compassionate and merciful, and whilst here below, we are invoking thee; do thou be pleading for us in heaven. Do thou exert the great influence in our favor and let not those who put their trust in thee be lost. Show thyself to be always the refuge of sinners, the resort of the guilty, the consolation of the afflicted, and the assured help of thy faithful clients." Pp. 182, 183.

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins." 1 John 2:1, 2. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them." Heb. 7:25. "Who was delivered for our offenses, and raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand and rejoice in hope of

the glory of God." Rom. 4:25; 5:1, 2. "In whom we have redemption through his blood, even the forgiveness of sins." Col. 1:16. "To the Lord our God belongeth mercies and forgivenesses." Dan. 9:9. "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. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. 146:3, 4.

"SWEET Jesus, I thank thee for all the graces which in thy infinite goodness thou hast lavished upon St. Anne; for having chosen her among all women to be thy grandparent on earth and exalted her in heaven with so great a power of working miracles. In the name of her great merit I humbly recommend myself to the infinite mercy of thy divine heart." Pp. 365, 366.

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts 4:10, 12.

"THE sacred Scriptures speak very little of many holy personages whose destiny was bound up with the work of our redemption. A single page would contain all that is directly related therein of the Blessed Virgin, and scarcely is St. Joseph mentioned at all, while the life, the virtues and even the name of St. Anne are left in complete oblivion. The ever blessed and beloved name of St. Anne has been transmitted to us only by tradition and by the gratitude of Christian nations." P. 71.

"From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15, 16, 17. "Why do ye also transgress the commandments of God by your tradition?" "Thus have ye made the commandments of God of none effect by your tradition." "But in vain do ye worship me, teaching for doctrines the commandments of men." Matt. 15:2, 6, 9.

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Papists Still Arming.

NOTWITHSTANDING the fact that papers in sympathy with Romish supremacy in this country are continually denying the statement that Roman Catholics are organizing military companies all over the land and arming them, yet the organization of the companies continues and the military force at the command of the Roman hierarchy continues to increase in all the cities in this land. In this city nine companies have already been organized and the daily papers state that before long it is expected that six more will be organized. These fifteen companies are to compose a regiment to be known as the "First Regiment of Dismounted Artillery of the League of the Cross."

These companies will be under regular military drill. They will carry the national colors and in addition have a regi-

mental flag, consisting of a white cross in the center, with a blue back-ground. Their colors will indicate that they are American citizens who owe their military allegiance to Rome. "Father" Montgomery is the leading spirit in having these military companies organized in this city, and the purpose of the organization he doubtless understands better than those on the outside. It will be observed that the name of this organization is "The League of the Cross." This shows that its primary object is to defend Romanism. If any think that the pictures heretofore drawn of the work of Romanism have been overdrawn, we ask them what means all this battle array? It should be remembered also that what is being done in San Francisco is only a sample of what is done in other cities.—*San Francisco Harbinger.*

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Religious Persecution.

IF any man imagines that the days of religious persecution are passed, he should at once disabuse himself of any such foolish idea. It is true men are not now for conscience' sake put upon the rack or burned at the stake, but they are often in different parts of the country, North and South, subjected to social ostracism, to obloquy and abuse in several of the States, notably in Arkansas, Tennessee, Georgia and Maryland people of the sect known as "Adventists," have been fined and imprisoned for working on Sunday when they had already "kept" Saturday or the Sabbath. That these have been cases of purely religious persecution is shown by the fact that other men who worked on Sunday were not molested.

We have no language adequately to express our contempt and detestation of such work. This is the boasted land of religious liberty, and no man's religion, or want of religion, should cut any figure whatever as regards his standing socially, politically, legally, or in a business way.—*Silver Creek (Neb.) Times.*

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Papal Infallibility.

(Concluded.)

[This matter first appeared in an anonymous pamphlet published and circulated in Italy immediately following the Vatican council of 1870, which proclaimed the dogma of papal infallibility. The pamphlet purported to be a speech delivered in the council "by a bishop," against the dogma. However it is not published on the strength of its having been delivered "by a bishop," for this is denied, but it is reprinted solely on its own merits.]

MONSIGNOR DUPANLOUP, in his celebrated *Observations* on this council of the Vatican, has said, and with reason, that if we declare Pius IX. infallible, we must necessarily, and from natural logic, be obliged to hold that all his predecessors were also infallible. Well, then, venerable brethren, here history raises its voice with authority to assure us that some popes have erred. You may protest against it, or deny it, as you please, but I will prove it.

Pope Victor (192) first approved of Montanism, and then condemned it. Marcellinus (296-303) was an idolator. He entered into the temple of Vesta, and offered incense to the goddess. You will say that it was an act of weakness; but I answer, a vicar of Jesus Christ dies, but does not become an apostate. Liberius (358) consented to the condemnation of Athanasius, and made a profession of Arianism,

that he might be recalled from his exile and reinstated in his see. Honorius (625) adhered to Monothelitism; Father Gratry has proved it to demonstration. Gregory I. (570-90) calls any one antichrist who takes the name of universal bishop, and contrariwise Boniface III. (607-8) made the parricide Emperor Phocas confer that title upon him. Pascal II. (1088-99) and Eugenius III. (1145-55) authorized duelling; Julius II. (1509) and Pius IV. (1560) forbade it. Eugenius IV. (1431-59) approved of the council of Basle and the restitution of the chalice of the church of Bohemia. Pius II. (1456) revoked the concession. Hadrian II. (867-872) declared civil marriages to be valid; Pius VII. (1800-23) condemned them. Sixtus V. (1585-90) published an edition of the Bible, and by a bull recommended it to be read. Pius VII. condemned the reading of it. Clement XIV. (1700-21) abolished the order of the Jesuits, permitted by Paul III. and Pius VII. re-established it. But why look for such remote proofs? Has not our holy father, here present, in his bull which gave the rules for this council, in the event of his dying while it was sitting, revoked all that in past times may be contrary to it, even when that proceeds from the decisions of his predecessors? And certainly if Pius IX. has spoken *ex cathedra*, it is not when, from the depths of his sepulchre, he imposes his will on the sovereigns of the church.

I should never finish, my venerable brethren, if I were to put before your eyes the contradictions of the popes in their teachings. If, then, you proclaim the infallibility of the actual pope, you must either prove that which is impossible, that the popes never contradicted each other, or else you must declare that the Holy Spirit has revealed to you that the infallibility of the papacy only dates from 1870. Are you bold enough to do that? Perhaps the people may be indifferent, and pass by theological questions which they do not understand, and of which they do not see the importance; but, though they may be indifferent to principles, they are not so to facts. Now do not deceive yourselves, if you decree the dogma of papal infallibility, the Protestants, our adversaries, will mount in the breach the more bold that they have history on their side; whilst we have only our own denial against them. What can we say to them when they show up all the bishops of Rome, from the days of Luke to his holiness, Pius IX.? Ah! if they had all been like Pius IX., we should triumph on the line, but alas! it is not so. (Cries of "Silence, silence; enough, enough!") Do not cry out, monsignori. To fear history is to own yourself conquered; and, moreover, if you made the whole waters of the Tiber pass over it, you would not conceal a single page. Let me speak and I will be as short as it is possible on this most important subject.

Pope Virgilius (538) purchased the papacy from Bolisarius, lieutenant of the Emperor Justinian. It is true that he broke his promise and never paid for it. Is this a canonical mode of binding on the tiara? The second council of Chalcedon had formally condemned it. In one of its canons you read "that the bishop who obtains his episcopate by money shall lose it and be degraded." Pope Eugenius III. (IV. in original) (1145) imitated Virgilius. St. Bernard, the bright star of his age, reproves the pope, saying to him, "Can you show me in this great city of Rome

any one who would have received you as pope if they had not received gold or silver for it?" My venerable brethren, will a pope who establishes a bank at the gates of the temple be inspired by the Holy Spirit? Will he have any right to teach the church infallibly? You know the history of Formosus too well for me to add to it. Stephen XI. made his body be exhumed, dressed in his pontifical robes; he made the fingers which he had used for giving the benediction be cut off, and then had him thrown into the Tiber, declaring him to be a perjurer and illegitimate. Look how matters were readjusted. Romanus, successor of Stephen, and after him John X. rehabilitated the memory of Formosus.

But you will tell me these are fables, not history. Fables! Go, monsignori, to the Vatican library and read Platina, the historian of the papacy, and the annals of Baronius (A. D. 897). These are facts which, for the honor of the holy see, we should wish to ignore; but when it is to define a dogma which may provoke a great schism in our midst, the love which we bear to our venerable mother church, Catholic, Apostolic, and Roman, ought it to impose silence on us? I go on.

The learned Cardinal Baronius, speaking of the papal court says (give attention, my venerable brethren, to these words): "What did the Roman Church appear in those days—how infamous, only all-powerful courtesans governing in Rome? It was they who gave, exchanged, and took bishoprics; and, horrible to relate, they got their lovers, the false popes, put on the throne of St. Peter."—(Baronius, A. D. 912). You will answer—these were false popes, not true ones: let it be so; but in that case, if for fifty years the see of Rome was occupied by anti-popes, how will you pick up again the thread of the pontifical succession? Has the church been able, at least for a century and a half, to go on without a head, and find itself acephalous? Look now! The greatest number of these anti-popes appear in the genealogical tree of the papacy; and the absurdity it must have been that Baronius described; because Cenebrardo, the great flatterer of the popes, had dared to say in his Chronicles (A. D., 901), "This century is unfortunate, as for nearly one hundred and fifty years the popes have fallen from all the virtues of their predecessors, and have become *apostates* rather than *apostles*."

I can understand how the illustrious Baronius must have blushed when he narrated the acts of these Roman bishops. Speaking of John XI. (931), natural son of Pope Sergius and of Marozia, he wrote these words in his annals: "The holy church, that is, the Roman, has been vilely trampled on by such a monster."

John XII. (956), elected pope at the age of eighteen, through the influence of courtesans, was not one bit better than his predecessor. I grieve, my venerable brethren, to stir up so much filth. I am silent on Alexander VI., father and lover of Lucretia; I turn away from John XXII. (1519), who denied the immortality of the soul, and was deposed by the holy Ecumenical council of Constance. Some will maintain that this council was only a private one; let it be so; but if you refuse any authority to it, as a logical sequence you must hold the nomination of Martin V. (1417) as illegal. What, then, will become of the papal succession? Can you find the thread of it? I do not speak

of the schisms which have dishonored the church. In these unfortunate days the see of Rome was occupied by two, and sometimes, even by three, competitors. Which of these was the true pope?

Resuming once more: again I say if you decree the infallibility of the present bishop of Rome, you must establish the infallibility of all the preceding ones, without excluding any; but can you do that when history is there, establishing with a clearness equal only to that of the sun, that the popes have erred in their teaching? Could you do it and maintain that avaricious, incestuous, murdering, simoniacal popes have been vicars of Jesus Christ? Oh, venerable brethren, to maintain such an enormity would be to betray Christ worse than Judas; it would be to throw dirt in his face. (Cries, "Down from the pulpit, quick; shut the mouth of the heretic!") My venerable brethren, you cry out; but would it not be more dignified to weigh my reasons and my proofs in the balance of the sanctuary? Believe me, history cannot be made over again; it is there, and will remain to all eternity, to protest energetically against the dogma of papal infallibility. You may proclaim it unanimously; but one vote will be wanting, and that is mine. The true faithful, monsignori, have their eyes upon us, expecting from us a remedy for the innumerable evils which dishonor the church: will you deceive them in their hopes? What will not our responsibility before God be if we let this solemn occasion pass which God has given us to heal the true faithful? Let us seize it, my brethren; let us arm ourselves with a holy courage; let us make a violent and generous effort; let us turn to the teaching of the apostles, since without that we have only errors, darkness, and false traditions. Let us avail ourselves of our reason, and of our intelligence, to make the apostles and prophets as our only infallible masters with reference to the question of questions, "What must I do to be saved?" When we have decided that, we will have laid the foundation of our dogmatic system. Firm and immovable on the rock, lasting and incorruptible, of the divinely inspired Holy Scriptures, full of confidence, we shall go before the world, and like the Apostle Paul, in the presence of the free-thinkers, we will "know none other than Jesus Christ and him crucified." We will conquer through the preaching of "the folly of the cross," as Paul conquered the learned men of Greece, and Rome, and the Roman Church will have its glorious '89. (Clamorous cries—"Get down! Out with the Protestant, the Calvinist, the traitor of the church!")

Your cries, monsignori, do not frighten me. If my words are hot, my head is cool. I am neither of Luther, nor of Calvin, nor of Paul, nor of Apollos, but of Christ. (Renewed cries—"Anathema, anathema to the apostate!") Anathema! monsignori, anathema! you know well that you are not protesting against me, but against the holy apostles, under whose protection I should wish this council to place the church. Ah! if covered with their winding-sheets they come out of their tombs, would they speak a language different from mine? What would you say to them when, by their writings, they tell you that the papacy has deviated from the gospel of the Son of God, which they have preached and confirmed in so generous a manner by their blood? Would you dare to say to them—We prefer the

teaching of our own popes, our Beilarnine, our Ignatius Loyola, to yours? No, no: a thousand times no; unless you have shut your ears that you may not hear, closed your eyes that you may not see, blunted your minds that you may not understand. Ah! if he who reigns above wishes to punish us, make his hands fall heavy on us, as he did to Pharaoh, he has no need to permit Garibaldi's soldiers to drive us away from the eternal city. He has only to let them make Pius IX. a god, as we have made a goddess of the Blessed Virgin. Stop, stop, venerable brethren, on the odious and ridiculous incline on which you have placed yourself; save the church from the shipwreck which threatens her, asking from the Holy Scriptures alone for the rule of faith which we ought to believe and profess. I have spoken; may God help me!

Some Strange Things.

In view of the fact that those who have been so zealous in their efforts to bring about Sunday laws for the last quarter of a century have, in such positive terms, declared that it was purely a civil movement and not in any sense a religious one, it is passing strange that the editor of the *Midland* (United Presbyterian), in commenting upon the case of Private Cedarquist (who was court-martialed and sentenced to six months' imprisonment, with loss of pay, by Major Worth, at Fort Omaha a short time ago, for refusing to engage in target practice on Sunday, and whose case was appealed and re-appealed until it reached President Cleveland, who overruled the sentence and ordered a court-martial to try Major Worth) should make the following statement:—

* The comments of the daily papers on the case have been in utter disregard of the principles of justice. The statement that Jews or Seventh-day Adventists might refuse to work on Saturday, and be excused, is childish. *This is a Christian nation, and we have Sabbath laws, not only national, but in nearly all the States.* In becoming part of a Christian nation, all of these must submit to *righteous Christian laws.* Major Worth has clearly violated the laws of the State of Nebraska and of the nation, as well as explicit army orders, and should be dealt with accordingly.

Then, when it is supposed to be generally known that this Government is of the people, by the people, and for the people, —wholly a man-made institution, it is strange that the above paragraph should appear in the same paper from which the following is taken:—

When Christian people look at the financial condition of our country, and of the civilized world, *is it not time for us to all "Cease from man, whose breath is in his nostrils; for wherein is he to be accounted of?" and turn wholly to the Lord, and "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me."* This is very plain, easily understood, and can be carried into practice daily by every child of God whose heart is filled with the Spirit. . . . We ought to have this part of God's Word impressed upon our hearts so it will remain there and control us ever. "Thus saith the Lord: *Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord, for he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is.*" . . . When the Lord's voice crieth so loudly and long to the land by adverse providences, *the man of wisdom ought to see his name and point it out distinctly and repeatedly to others, so that all may turn to him.*

Again, when the Bible plainly says that "the seventh day is the Sabbath of the Lord thy God: *in it thou shalt not do*

* All quotations, except those from the Scriptures where references are given, are from the *Midland*, of August 18, published at Omaha, Neb., and all italics supplied.

any work" (Ex. 20:10), it is very strange that Private Cedarquist should persist in refusing to perform military duties on the first day of the week, commonly called Sunday; and that he, the editor of the *Midland*, and the President of this "Christian(?) nation" should all hold the erroneous idea that Sunday is the Sabbath.†

Then again, it is exceedingly strange that in a paper in which Sunday is spoken of as the Sabbath one would be able to find such language as is next quoted:—

The servants of God must know, obey and submit to the will of God in all things as the angels do in heaven. . . . The moral law, as a rule of life, is original and absolute, universal and permanent. It has never been abrogated. Christ came, not to destroy, but to fulfill, not to abolish, but to establish the law. We are under this law to Christ. God reveals his will in the precepts of his Word. These must be obeyed. . . . As the Saviour said, when the cup of sorrow was given him: "Not my will, but thine be done."

Strange it is also that a law enforcing the observance of a day which is nowhere in the Scriptures said to be the Sabbath should be called a "righteous Christian" law; and strange indeed is the idea that even the obedience of a truly righteous law should be enforced, when the Word teaches that willing service is the only kind that God accepts.

"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." Luke 11:52. J. L. HUMBERT.

The Pope as International Arbitrator.

AN important article is to be found in the *Civiltà Cattolica* on the question of international arbitration in connection with the memorial which, as a result of the Chicago congresses, has been issued by the United States Government to all the governments of the civilized world. This document prays that they will unitedly agree by mutual treaties to submit for settlement by arbitration all such international differences as shall fail of satisfactory solution by ordinary diplomatic methods. The *Civiltà* hails the step as one of extreme significance, and speaks of it, indeed, as "little less than gigantic;" by it the question of international arbitration ceases to be a mere private matter, and has become a universal question in which all the governments of the world are interested. The institution, declares the Jesuit writer, of such a high court of international justice would of itself be sufficient to immortalize our century.

MORAL LAW THE ONLY BASIS.

Coming to ways and means, the article discusses the basis on which arbitration should be built up. Mere utility would not be sufficient, would not compel the assent of nations in moments of fierce rivalry. The basis must be the higher one of moral right, which alone possesses the two indispensable qualifications of universality and invariability. Great and small, strong and weak, must all feel that they are on a precisely equal level in the eyes of the arbitrators. Public opinion, too, must come to their support, and hence no time should be lost in cultivating pop-

†It is true that it is strange that any man with the open Bible in his hand should wish to honor Sunday, or that any one should place himself in jeopardy for the sake of observing a day which God has not commanded; but so far as his fellow-men are concerned, every man has a right to his conscience, however erroneous it may be. Private Cedarquist has, so far as man is concerned, just as much right to keep Sunday as anybody else has to keep the Sabbath of the Lord.—*ERRORS SENTINEL.*

ular sentiment in favor of this all-important subject of permanent peace.

To the question of who is to arbitrate the *Civiltà* declares frankly that only one answer is possible. The pope must act as arbitrator; he alone possesses in his person the indispensable qualifications:

"1. His power is spiritual and, therefore, more removed from mere political considerations than that of any other monarch.

"2. The pope is habitually an old man and celibate, devoid of family ties and uninfluenced by passion.

"3. He is compelled to take as his model in the eyes of the world that divine Prince of Peace, whose representative on earth he is.

"4. Whereas the increase of their temporal estates is the great aim and object of all sovereigns, the sole glory of the pontiff consists in the open defense of truth and right.

"5. The decisions of the pope are likely to be accessible to all, even to those who do not recognize his religious domination as being those of a great moral power."

Seek for and find, if you can, concludes the writer, any man who can give higher pledges of integrity than these.—*Review of Reviews, for July.*

Where Will It End?

As we look about us and see the result of the controversy between capital and labor, the question is suggested to our minds, Where will all this end? What will be the final result of this contention if it continues? If it be true, as it certainly is, that history repeats itself, can we not see where this will end, by noticing how similar agitations have ended?

We find a striking resemblance between the Roman republic and the American Republic. The Roman constitution "was popular in form beyond all constitutions of which there is any record in history."* The fact of their being able to prosper under such a constitution was due to their power of self-control. "They were called a nation of kings, kings over their own appetites, passions, and inclinations. . . . They were free politically, because freedom meant to them, not freedom to do as they pleased, but freedom to do what was right."†

Such were the Romans formerly, but as their conquests spread, "money poured in upon them in rolling streams of gold."‡ With the money came luxury, and luxury was followed by vice. Thus we see a change coming over the morals of the Romans. They no longer did what was right, but that which would promote their own selfish interests. Vice and corruption preyed upon the very vitals of society. "The 'virtues' which they had been taught to reverence had no place among the graces of the new theology."§ The Romans, once masters of their evil tendencies and desires, were now mastered by them; and it was this loss of the power of self-control, in which lay the germ of decay of the Roman government. "Popular forms of government are possible only where individual men can govern their own lives on moral principles, and where duty is of more importance than pleasure, and justice than material expediency."||

A republic is a government of the peo-

* Froude, "Caesar," chap. 2, par. 1. † *Id.* par. 2. ‡ *Id.* par. 6. § *Id.* par. 8. || *Id.* chap. 1, par. 6.

ple, and is nothing more or less than the *individuals* who compose it, united into a body for the mutual benefit of all concerned. So above all other forms of government it is necessary that the character of those individuals remain uncorrupted. If one man has not the power of self-restraint to control himself as an individual, ten thousand such men would be equally as incapable of governing themselves as a body. So when Roman morality fell, their days of self-government were numbered.

"Money! the cry was still money!—money was the one thought from the highest senator to the poorest wretch who sold his vote in the Comitia. For money judges gave unjust decrees and jurors gave corrupt verdicts."* To obtain money justly or unjustly, legally or illegally, became the universal passion among all classes. Yet "with all his wealth there were but two things which the Roman noble could buy, political power and luxury. . . . The elections, once pure, became matters of annual bargain between himself and his supporters."†

The financial condition of the rich and poor grew farther and farther apart. "The rich were happy in the possession of all they could desire. The multitude was kept quiet by the morsels of meat which were flung to it when it threatened to be troublesome."‡ But this method of preserving peace would not long answer the purpose. The poor were inspired by the spirit of envy and jealousy. Leaders like Tiberius and Caius Gracchus arose to relieve the distressed condition of the people, but, supposing the end to justify any means, resorted to civil strife and bloodshed. "It is easy to persuade the masses that the good things of this world are unjustly divided, especially when it happens to be the exact truth."§

As the "Roman constitution had grown out of the character of the Roman people;"|| when the character of the Roman people became so corrupt that they no longer had the power of self-control, their republican form of government was at an end.

Now, if the fall of Roman morality resulted in the fall of the Roman republic; and if like causes produce like results; what is to hinder the same result following the same condition of affairs existing in the United States to-day? Is human nature any different to-day from what it was in the days of the Roman republic? If it is not, can we not look for the same results to-day that we see in the history of Rome?

As it was in the days of Rome, so we see it to-day. To obtain money, and thereby indulge in luxury, is the ambition of all classes in our country. For money men will sell their hope of eternal life. Money is the channel through which corruption has crept and is creeping into our Government. The truthfulness of the words of Paul was never more perfectly demonstrated than it is to-day: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil." 1 Tim. 6:9, 10. The rich, not satisfied with what they have already gained, in many cases, by defrauding the laboring men, are combining to grind him lower and lower. While

* *Id.* chap. 2, par. 8. † *Id.* par. 7. ‡ *Id.* par. 9. § *Id.* † *Id.* par. 1.

millionaires with their marble palaces are revelling in wealth and luxury, thousands of their fellow-beings are groveling in poverty, scarcely able to keep soul and body together. On the one hand, capitalists demand legislation to make them richer, while on the other, the workingmen "demand free rations first, and profitable work a little later." And who is to say which of these classes are most justly entitled to their claims?

Capital is combining against labor, and labor is combining against capital. The recent outbursts are but mutterings of the coming storm that will soon break upon our nation. How can it be otherwise when corruption is permeating our nation through and through? "Courts of justice are corrupt. Rulers are actuated by desire for gain, and love of sensual pleasure. Jurors are perverted, bribed, deluded. . . . Drunkenness and revelry, passion, envy, dishonesty of every sort are represented among those who administer the laws. 'Justice standeth afar off; for truth is fallen in the street and equity cannot enter.'"*

Modern religionists, seeing the deplorable condition of society, are aware that, unless something is soon done, grievous results must follow. Sad it is that, while trying to correct the error, they do not profit by the experience of Rome, but undertake to bring about the desired end by uniting the Church with the State,—the very thing that led to the final overthrow of Rome. So instead of helping matters they make them worse. The cause of the present condition of things is the low grade of morality. Hence the only way to remedy it is to raise the moral standard. But while endeavoring to promote morality, they undermine their work by taking away the very foundation upon which true morality stands. "Many ministers are teaching their people, and many professors and teachers are instructing their students, that the law of God has been changed or abrogated. . . . Those who teach the people to lightly regard the commandments of God sow disobedience to reap disobedience. Let the restraint imposed by the divine law be wholly cast aside, and human laws would soon be disregarded. . . . Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity upon the world."†

And will the affairs of our country get any better? Will the individuals composing our nation turn from their downward course and help build up the Government? God's Word answers: "No!" "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. It being the case, that men will grow more corrupt, just as surely as the corruptions of the Roman people caused the fall of the Roman government; the corruptions of the American people will cause the fall of the American Republic. H. F. KETRING.

Lafayette, born a Romanist, and knowing well the nature of Romanism and its antipathy to liberty, said: "If the liberties of the American people are ever destroyed, they will fall by the hands of the Roman clergy.—*Denver American*, Aug. 25.

The Sabbath and the Sunday in the Church Councils.

CERTAIN writers assert that the early Church, through its councils, set the Sabbath aside and put the Sunday in its place. We have taken pains to gather the essential facts on this point, and herewith submit them to our readers. The nature of this department, "The Councils," is fairly set forth in the following:—

It is not till after the middle of the second century that we find the example of Jerusalem followed, and councils called to solve questions that threatened the unity and well-being of the Christian Church and community. The earliest councils, historically attested, are those convened in Asia Minor against the Montanists; though it is by no means unlikely that at a much earlier period the Christian Greeks gave scope, in ecclesiastical affairs, to their instinct for organization, for taking common action in regard to matters affecting the public good. Near the end of the second century again varying views as to the celebration of Easter led to councils in Palestine, at Rome, in Pontus, Gaul, Mesopotamia, and at Ephesus. These councils were all specially called to consider particular questions. But before the middle of the third century it seems that in Asia Minor, at least, the councils or synods had become a standing institution and met yearly. About the same time we find councils in the Latin Church of North Africa. Before the end of this century there were councils meeting regularly in almost every province in Christendom, from Spain and Gaul to Arabia and Mesopotamia, and by extension and further organization, there was soon formed a system of mutually correspondent synods that gave to the church the aspect of a federative republic.—*Encyclopedia Britannica*, Vol. VI., p. 453, 9th edition.

According to the popular belief, one would naturally expect to find much concerning Sunday in the records of these councils. We have made careful examination of their history previous to the middle of the fifth century, and give below every reference to Sunday or its observance. It will be seen that the "Easter" question is the prominent cause for the few references which are made. The period covered by these investigations includes the first two "Ecumenical," or general councils, and not less than eighty local and provincial ones. They cover the time to 429 A. D. There were no rules concerning Sunday as a Sabbath. The references to it are of an incidental character rather than of a systematic consideration. The Synod of Elvira, Spain, 305 or 306 A. D. Canon 21, decrees that if one be staying in a city, and shall be absent from church on three Sundays, he shall be deprived of the communion for a "little time." We have given the earliest date for this council, although there are strong reasons in favor of a later one, and the exact date is not known. History Church Council 3, Hefele, Vol. I., p. 145, Edinburgh, 1872.

The 11th Canon of the Council of Sardica (343-347 A. D.), makes reference to the above action, as follows:—

Remember that our fathers have already directed that a layman who is staying in a town, and does not appear at divine service (*celebrasset conventum*), for three Sundays, shall be excommunicated: and if this is ordered with regard to the laity, no bishop can be allowed to absent himself for a longer time from his church, or leave the people entrusted to him, except from necessity, or for some urgent business.

The penalty of "excommunication" was added to many other acts besides staying from service for three weeks. In the collection of canons attributed to the "Fourth Synod of Carthage," which collection was evidently compiled during the sixth century, we find the following decrees:—

24. Whoever leaves the church during the sermon of the priest shall be excommunicated.

88. He who neglects divine service on festivals, and goes instead to the theatre, shall be excommunicated.

In the fifth "Carthaginian Synod" (fifth century), Canon 5th declares:—

On Sundays and feast-days no plays may be performed.

It will thus be seen that the act of "excommunication" was not ordered because Sunday stood above the other festivals in sacredness, but rather that this was a common punishment. Indeed it is attached to an almost endless catalogue of acts and omissions.

At the Council of Nice, the first Ecumenical Council, 325 A. D., there was much discussion concerning the time of holding what is now called the Easter festival. In that discussion the Sunday is referred to several times as the time for the specific Easter celebration. But the reference throws no light upon the character of the Sunday, *per se*. The 20th Canon of the council is as follows:—

As some kneel on the Lord's day, and on the days of Pentecost, the holy synod has decided that, for the observance of a general rule, all shall offer their prayers to God standing.

The Synod of Laodicea—343-381 A. D.—furnishes an oft-quoted decree, as follows:—

Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be cut shut from Christ.

The 16th Canon of the same council shows that this restriction could have applied to only a part of the Sabbath, for it shows that it was a day of public religious service like Sunday. It is as follows:—

On Saturday [Sabbath] the gospels and other portions of the Scriptures shall be read aloud.

Helefe says of Canon 16:—

Neander remarks that this canon is open to two interpretations. It may mean that on Saturday, as on Sunday, the Holy Scriptures shall be read aloud in the church, and therefore, solemn public service shall be held; and Canon 49, is in favor of this interpretation. It was also the custom in many provinces of the ancient church to observe Saturday as the feast of the creation.

Canon 49 reads as follows:—

During Lent, the bread shall not be offered, except on Saturday and Sunday.

Canon 51 says:—

During Lent no feast of the martyrs shall be celebrated, but the holy martyrs shall be commemorated on the Saturdays and Sundays of Lent.

To this canon Helefe adds:—

For the obvious reason that on these days there was full and solemn service.

The English translation of Helefe has incorrectly used Saturday for the "Sabbath," in the foregoing paragraphs.

The foregoing extracts constitute the testimony of the councils, local and general, down to the close of the first quarter of the fifth century. They show: (a) That little attention was paid to the Sunday question by the councils, aside from its relation to the contest relative to the time of observing Easter. (b) These extracts show that the Sunday had no pre-eminence in point of sacredness over the Sabbath, or over other festivals. Indeed, the order not to rest on the Sabbath indicates that the custom of abstaining from labor on that day still continued in force, and that cessation from labor on Sunday was not yet an established custom. These facts relative to what was said by the councils, show that after the time of Constantine the civil law was the stronghold of the Sunday. Its gradual elevation into the place of the Sabbath resulted from the seeds of paganism from which legislation began, and not from the religious experiences of the church.—*The Evangel and Sabbath Outlook*.

* "Great Controversy," page 586.

† *Id.* pp. 583, 585.

Significant Paragraphs.

[We publish under this heading paragraphs more or less significant, without either approval or dissent, and without comment. The careful observer of the signs of the times will readily discern the pertinent facts and opinions, and will know how to turn them to account in the great controversy between truth and error.]

Modern Religious Persecution.

A STRANGE story of religious persecution comes from Tennessee. Were not the alleged facts as stated apparently well authenticated, the occurrence would seem well-nigh incredible. . . . That any State in the American Union should inflict penalties for the exercise of inoffensive religious belief is inconsistent with its part in the lofty life and light which should be the portion of a free, self-governing people. It is to be hoped that the publicity of this event will lead to a revulsion against the injustice of laws which make such persecution possible, and that legal reforms will be instituted that will ultimately prevent the perpetration of such outrages under the guise of the law. No mediæval religious(?) relics are now needed.—*The Progress, Minneapolis, Minn.*

Incensed the Catholics.

WASHINGTON, Aug. 21.—Some days ago dispatches from Mexico announced that Rev. H. R. Moseley, a Baptist minister, had been imprisoned at Santillo as the result of publishing a pamphlet entitled, "Three Centuries of Romanism in Mexico." As the Mexicans, who profess any faith, are generally Catholics, this publication caused a great excitement in the country, and it is probable the reverend missionary was arrested by the authorities to preserve him from harm quite as much as to punish him. At any rate they made no objections when United States Consul Donnelly requested his release, and the Consul-General notified the State Department by telegraph that he had escorted the minister safely across the borders.—*San Francisco Examiner, Aug. 22.*

Not a Desecration of Sunday.

The Populist leaders arrested at Indianapolis for holding a political meeting last Sunday were released yesterday, as the prosecution could not make out a case of Sunday violation against them. In all probability that was a false pretense, and the real motive of the arrest was to embarrass them in their missionary work. There is nothing which would aid it more effectively. They know that, and court martyrdom. And in that they do not differ from the leaders of any other party, past or present, which thinks its mission is to change the world in a day, and by methods reserved for it alone. If it was not false pretense it was plain stupidity, such as has been exemplified in this neighborhood in a similar way lately. But everything is grist that comes to the Populist mill, and they will profit by their sufferings, real or alleged. Give them a free field and they will wear themselves out with their own vehemence. Make martyrs of them and they will thrive.—*Pittsburg Times, Aug. 14, 1894.*

A Nun's Liberty.

BUFFALO, N. Y., August 24.—Sister Mary Benedict left the Convent of the Good Shepherd to-day for the first time in six years. The Mother Superior of the order brought her into the superior court upon a writ of *habeas corpus*, made on the affidavit of Mrs. Louise Huppchen, who

alleges that her daughter, who is known as Sister Mary Benedict, is restrained there against her will. The girl entered the order in 1888. It is one of the close convents of the Roman Catholic Church, and the inmates are not permitted to see their relatives or to have any communication with the outside world.

Sister Mary showed no desire in court to-day to rejoin her parents. No testimony was taken, as the nuns were not represented by counsel, and the case was put over until September 4. In the meantime the girl will remain in the convent. The application for her release is made on the ground that her parents are poor and very old and are entitled to the assistance of their child and the comfort of her society. It is charged that the nuns have exercised a moral restraint over her by representing to her that she will be forever damned if she violates the vows taken when she entered the society.—*Cincinnati Enquirer, Aug. 25.*

A Rare Relic.

An original link and fac-simile of the chain which bound St. Peter were recently placed in their final depository in St Mary's Cathedral, Burlington, Vt., in the presence of a distinguished congregation. Many archbishops and bishops were present in the sanctuary, and in the body of the church were seated a score or so of men prominent in national affairs, many of whom were non-Catholic.

In the morning Archbishop Corrigan officiated at Pontifical Mass.—*Catholic Times, Aug. 25.*

They Want Sunday Laws.

An open meeting of the National Barbers' Association was held last night at 49 West Diamond Street, Allegheny. There was a small attendance, but those who came were as earnestly exhorted to join the union as if their number had been larger. It was explained that this winter the bosses will try to have the Sunday law repealed, so far as the barbers are affected. The workmen want to fight this move and hope to be able to defeat it.—*Pittsburg Times, Aug. 15, 1894.*

Pope and the Republic.

PARIS, Aug. 23.—The pope has written a letter to M. Turquet, formerly Under Secretary of State, confirming papal adhesion to the French republic.—*San Francisco Examiner.*

The New York *Herald's* correspondent in Leon, Nicaragua, sends word that the clergy there proclaimed from the pulpit the excommunication of the editor of the liberal newspaper, "1893," and forbade Catholics to read it. Several priests have been arrested in consequence, and will be expelled from the country. Great excitement prevails.—*Catholic Times, Aug. 25.*

Dennis Ryan, the papist postmaster at Footville, Wis., who refused to let copies of Mr. Linton's speech be circulated to those to whom they were addressed at that place, has signified his intention of sticking to the position taken by him no matter who gives orders to the contrary.—*Denver American, Aug. 25.*

It costs five dollars to cross the streets of Montreal when a Roman Catholic procession claims the right of way. In the same city a Protestant procession is an impossibility. This rather suggests a doubt regarding the claim that Quebec is the home of toleration.—*Toronto Mail, Aug. 27.*

A World-wide Principle.

ONE of the acts passed by Congress at its recent session and signed by the President, reads as follows:—

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the Commissioners of the District of Columbia are hereby authorized and instructed, on the petition of the president and directors of Gonzaga College, the owners of all the property fronting on that part or portion of an alley twenty and seventeen one-hundredths feet wide, and running east and west through square six hundred and twenty-two, for a distance of five hundred and sixty and seventy-five one-hundredths feet, beginning at and running west from west line of North Capitol street about equidistant between I and K streets northwest and extending to the west boundary line of the property of the said president and directors of Gonzaga College in said square to declare said part or portion of said alley to be closed, and the title therein is hereby declared to be vested in the president and directors of Gonzaga College.

Approved, June 19, 1894.

The land thus donated to a Roman Catholic institution is said to be valued at \$27,500. Other Catholic institutions in Washington received appropriations in various sums:—

For the Washington Hospital for Foundlings, for final aid toward maintenance, six thousand dollars.

For the Church Orphanage Association of St. John's Parish, maintenance, one thousand eight hundred dollars.

For the German Orphan Asylum, maintenance, one thousand eight hundred dollars.

For the National Association for the Relief of Destitute Colored Women and Children, maintenance, including its care of colored foundlings, nine thousand nine hundred dollars.

For St. Anne's Infant Asylum, maintenance, five thousand four hundred dollars.

For St. Joseph's Asylum, maintenance, one thousand eight hundred dollars.

For the Association for Works of Mercy, maintenance, one thousand eight hundred dollars.

For House of Good Shepherd, maintenance, two thousand seven hundred dollars.

For the Industrial Home School, maintenance, nine thousand nine hundred dollars.

For St. Rose's Industrial School, maintenance, four thousand five hundred dollars.

A Government institution, "the Board of Children's Guardians," got only \$17,000, instead of \$50,750, as proposed by the committee.

The SENTINEL has protested, and will continue to protest, against all such donations, whether of land or of money, and whether made by the Government of the United States or by the Governor of Mashonaland; for if the principle is worth anything it is just as good in the wilds of Africa, as on the plains of our own fair West or in the alleys of our Capital City.

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NEW YORK, SEPTEMBER 13, 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 article on "Saint Worship," on page 282, will be a revelation to many. So-called Protestantism has become so indifferent to the errors of Romanism that it has largely lost sight of them, so that thousands of people are ignorant of what Roman Catholicism really is. A careful reading of the article referred to will reveal the fact that instead of being Christian, Romanism is essentially pagan, and that its invocation of saints, instead of honoring the Creator, is as verily idolatry as is the ancestral worship of the Chinese.

WE introduce this week a new feature into the SENTINEL, namely, a department of "Significant Paragraphs" without note or comment, and without expressed approval or dissent. The intelligent reader will have no difficulty in supplying his own comments and this he can do at any length, while we are necessarily limited by our space. We believe that this will be an interesting feature of the paper, and we invite our readers to assist in making it so by sending us pertinent facts and opinions on live topics bearing upon religious liberty. To be of any value the name and date of papers from which clippings are made must be given in every instance.

A READER in Wisconsin sends a postal card containing the following, which we reproduce for the sake of others who may also have noted the error:—

In an article on "Papal Infallibility," on page 268, center column, issue of August 30, is a reference to Luke 29: 25. Where will I find it? Tell in first issue after receiving this.

The error is of course one that should not have occurred, especially as the book of Luke has but twenty-four chapters; yet as the subject of the text is given, probably most who noticed it have been able to locate the scripture referred to either by their knowledge of the Bible or by the use of a concordance. Nevertheless for the convenience of those who, like our correspondent, have not been able to do so, we give the proper reference, namely, Luke 22: 25.

THAT octopus, the Roman Catholic Church, is fastening its tentacles even upon heathen China. The *Monitor*, a Catholic paper published in San Francisco, boasts that "another indication of the importance to which the Church has attained in China is the appointment of a Catholic bishop to be a mandarin of the third class. This bishop is the Right Rev. Mgr. Auger, Bishop of Telepte, Vicar-

apostolic of Southern Chantong. He is now one of the officials of the Chinese empire, and is held in the highest esteem by all classes."

But it is not the political influence or even supremacy of Rome that is most to be feared. It is her soul-destroying doctrines which should be shunned, for they "drown" souls "in perdition," while civil authorities can, at the worst, only enslave men's bodies and destroy their lives.

THOSE who read carefully the article on the first page of this paper will wonder how anybody could have been deceived by the papal platitudes about going forward bearing in one hand the popish bible and in the other an emasculated and distorted constitution; the one falsely labeled "The Book of Christian Truth," the other "The Constitution of the United States." It is not so strange, however, that under the magnetism of a gifted orator, an audience largely in sympathy with the speaker should be moved by his eloquent words rather than by sound reason; but it is more than passing strange that such a paper as the *Independent*, of this city, should, months after the utterance of such a sentiment, quote it in cold type as though Mgr. Satolli had really meant the Bible as it is, and the Constitution of the United States as it reads. And yet this is done in an article in the *Independent*, of August 16. It is true that it is not an editorial utterance, but it appears in the paper without dissent, and is evidently approved. But let no true Protestant be deceived by such Jesuitical utterances. Rome curses alike the Protestants' Book of sacred truth and the patriot's copy of the Constitution of the United States. Read the article referred to in this paper, and then when Rome asks for applause, Keep your seat.

WE have said before that these Saturday-Sabbath people are the worst enemies of the Lord's day we have to contend with in our effort to secure a quiet Sabbath; it looks from this that they are the worst enemies the State has to contend with in its battle with anarchy.—*Christian Statesman*, Sept. 1, 1894.

This is just what "these Saturday-Sabbath people" have expected for forty years. We have all that time known from the Scriptures of Truth that those who were loyal to God's Government would be denounced as enemies of civil government. The following quotation from "Great Controversy," page 409, proves that we have been looking for just this thing:—

Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the Government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as or-

dained of God. In legislative hall and courts of justice, commandment-keepers will be censured and misrepresented. A false coloring will be given to their words; the worst possible construction will be put upon their motives.

But Adventists are not the enemies of civil order; and to all such accusations, whether from pulpit or press, they reply in the words of Elijah to the wicked Ahab: We "have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and hast followed" the man of sin by observing his false Sabbath.

A TELEGRAM from Pittsburg, Pa., states that the Grand Army encampment is to be made the occasion for beginning an agitation, designed to be national in its extent, for the training in military science of all the schoolboys in the country. A special committee was appointed at a recent meeting of the advisory council of the patriotic orders in Allegheny County, which is planning to place the subject before the encampment. It is proposed to get a law passed by Congress binding the United States to furnish its military tactics and supply drill sergeants to all States that enact laws for their introduction into their schools. Teachers are to be required to learn the tactics. Petitions are to be generally circulated here during the encampment, addressed to Congress, and their circulation will be kept up afterward. There will be an endeavor made to have the Pennsylvania legislature pass favorable laws this winter. It is contended that the plan would give the United States the finest citizen soldiery in the world.

IN his "Sunday Reform Leaflets" for September, Rev. Edward Thomson, LL. D., says of the Sunday movement:—

There is no compelling men to be religious or supporting State church, no Puritanical bigotry. The Jew, or Mohammedan, or pagan simply must not make a boisterous demonstration, such as the parade on Sunday. Why?—Because the vast majority of the people see fit to worship on that day. The Jew, or Mohammedan, or pagan must not keep open shop that day. Why?—Because the people have decreed a rest-day from labor once a week to help humanity, and that is the day.

And in order that people may not be disturbed, and in order that they may rest, everybody else must rest likewise! Even the Tennessee and Maryland farmers must not do any work, however quiet, or in however retired a place! And why? Let the courts of Tennessee answer,—Because it is "immoral and of pernicious effect." And this is the much vaunted "civil Sunday," the greatest fraud of the century.

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