

AMERICAN SENTINEL

"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT."—Jesus Christ.

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THE State can proclaim no gospel but the "gospel of force."

the United States, have lost sight of God in the constitution of all creation.

THE mere opinions of some people, in their own view, outweigh other people's rights.

THE zealots who are striving to enact religious legislation in this land, want to blot out the Declaration of Independence, and declare the dependence of the rest of the people upon themselves.

A RELIGION which seeks to erect a despotism among men, is not the religion of Jesus Christ.

THERE can no more be such a thing as Christian civil government, than there can be an American Frenchman.

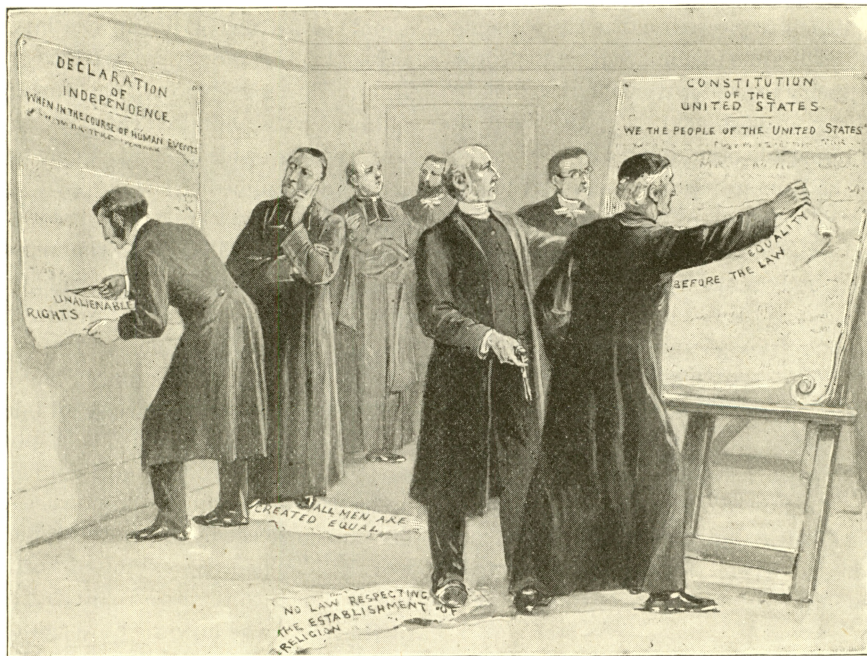
THE "Christian statesman" of the present day is a person who is too intolerant to be a Christian, and too ignorant to be a statesman.

THE "God" which religious zealots will put into the Constitution, if their plans succeed, will be a god of their own make.

THERE will be no harm in the schemes of the moral reform-by-law party if they will wait for the Lord to make known his will in the matter through some other channel than themselves.

MANY people who claim to be the spiritual descendants of Abraham, seem to have quite forgotten that the

father of the faithful was only a stranger and pilgrim on this earth.

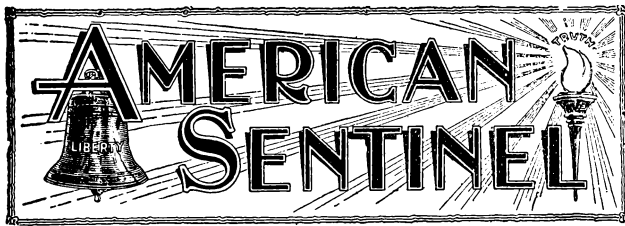


MAKING ROOM IN THE CONSTITUTION TO "PUT GOD INTO IT."

THE scheme to "put God in the Constitution," which is being urged upon Congress and the American people at every opportunity, means that the Constitution shall declare the will of God to be the fundamental law of the land. This would throw the question of what the will of God is, into the courts, and human interpretations of the law of God would become binding upon all citizens. And this would disfranchise and outlaw all disbelievers in the religious doctrines which might thus become established, and the persecution of religious dissenters would be revived. Congress would be no longer bound to "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," but would be bound to do quite the contrary. Equality of citizens before the law would no longer exist, and justice would no longer be secured by the Constitution to the people.

THE people who want God put in the Constitution of

THERE can be no reform by denying justice.



The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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Imperial America and Imperial Rome.

ROME became imperial when the fabric of the Roman republic fell to pieces. Imperialism came not upon Rome by chance; it came never by chance upon any country. Imperial Rome came because the Roman republic fell to pieces; and the republic fell to pieces because the capacity for self-government had become lost in the Roman people.

Whenever the capacity for self-government is lost by any people, republican government is with them no longer possible, and imperialism no longer avoidable.

The last days of the Roman republic were marked by the division of society into two opposing classes,—the rich, and the poor. It was marked by the elimination of the middle class—that bodyguard of republican government, holding the balance of power between the social extremes. This class of the people being eliminated, there was nothing to check the struggle between poverty and wealth, which went on continuously. The rich obtained their riches by the most unscrupulous use of power, and the poor were held in poverty by the unscrupulous exercise of the power of wealth. And the poor became possessed of the idea that the state owed them a living, and preferred to depend for a living upon the state, rather than to make vigorous efforts to help themselves.

The political atmosphere was full of the questions to which the struggle between wealth and poverty gives rise. There was the land question; the land was passing from the hands of the people into the control of monopolists, who tilled it by gangs of slaves. Monopoly enabled the man of wealth to shut out competition, just as it does to-day; and the poor land holder, not being able to compete with the slave owner, became discontented and preferred the life of the city. The people flocked to the cities, and the transfer of their lands to the monopolists, and of themselves to the centres of wealth and political power, only made more unstable the trembling equilibrium of the government.

There was urgent need of purification in politics. The word had become the synonym of corruption. Political

power meant the money to buy votes, and the voter was as ready to sell his vote as the politician was to buy it. Public offices were bought and public officials of all ranks were open to bribery. Everywhere gold outweighed justice and a feather outweighed crime.

Industry had dwindled in its meaning until it signified only the pursuit of money. This was the all-absorbing craze among all classes. The poor man sold his vote for money, and the rich man bought it in order that he might use its power to get wealth. There was a general eagerness to get rich, and to get rich without hard work. Immense fortunes were acquired at a bound by the unscrupulous use of the power of political office. The man who had bribed his way to the position of governor of a province, although he went to his new field heavily in debt came back in two or three years with a fortune which excited the envy and dazzled the judgment of his humbler fellows. The successful adventurer, no matter what his maxims and methods, became an example to be copied if possible.

Another feature that marked the decay of the republic was the development of the innate tendency of human nature to want to get something for nothing. This was a marked feature of life in the large cities. People who were without money wanted to be supported by the state. The conception of the state as a paternal entity endowed with unlimited capacity to support the people had become widespread. From the public granaries, grain was supplied to the indigent populace at a nominal price, while they were entertained at shows provided at state expense. This was the regime which the people preferred to self-support and self-government. They put their dependence upon that which, apart from the people, was nothing but a name; and of course, the fancied support soon failed. The republic was all the time sinking lower into the sea of anarchy and despotism.

Yet at this time Rome as a political division of the earth was rising to the zenith of her power. Her legions, under the leadership of renowned warriors, were sweeping all before them to the extreme limits of the known world. The prowess exhibited abroad gave no hint of the weakness that was a reality at home. But the power of the army was not the power of the republic; it was in reality the power of despotism. This the Romans finally perceived; this, in her own case, the French republic is perceiving to-day; and this the United States will perceive when this republic shall have become the great military power which it now aspires and is planning to be.

Such was Rome in the last days of the republic. And all this was because the people themselves, individually, had lost the capacity for self-government. The principle had become corrupted within them, and this individual corruption was the disease which manifested itself in upheavals in the affairs of state. And the remedies proposed and tried were only to cure the symptoms and not the disease itself; and when at last the would-be liberators of their country performed the desperate deed which

removed from the Roman stage the imperial figure of Julius Cæsar, the imperialism within the republic went on unchecked. New and worse symptoms of the disease speedily appeared in the place of those that had been eliminated; new Cæsars far more despotic and cruel succeeded to the throne of the first.

And who that has thoughtfully and candidly observed the trend of affairs in the American Republic to-day can fail to discern the same waning of the power of self-government, the same symptoms developing, if yet less advanced, which marked the last days of the republic of Rome? Knowing these, we may be assured what in the natural course of events, will be the end.

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The Power of Christianity.

THE Church of Christ was not designed to be a powerless thing in the midst of the powers of earth. Of Christians it is said by the divine Word that one shall "chase a thousand, and two put ten thousand to flight." All Christians, at least, recognize that this statement is truth.

This is the power which God has designed for his followers here. Through them he would make his power known to the world, and to do this—to reveal himself as the Supreme One to whom all the world should look for salvation—he would endue his children with a power vastly greater than any that is known to the world. For in all the world was there never known such a thing as that one person, with any power supplied by the world, turned back a thousand of his adversaries, or that two put ten thousand to flight. But the great conflict between truth and righteousness on the one hand, and error and iniquity on the other, reveals many a scene where one man, standing in the strength of God, has discomfited a host of his enemies. Often in that conflict has the truth appeared that one individual, on the side of God, is in the majority.

And yet, notwithstanding this which God has plainly revealed to the church, and which Christians profess to believe, the church wants to express her power through politics! In politics, where at best she can only measure vote for vote with the world, and where she is hopelessly outnumbered by the world, the church would convince the world of the power of the kingdom of God! Think of it, and think how hopeless and complete must be her failure!

"Not by might, nor by power, but by My Spirit, saith the Lord." This is the way God himself has chosen to make his power known in the world by his church. And politics is the way the church has chosen! Where at the polls did one vote ever offset a thousand, or two Christian voters put ten thousand of the worldly to flight?

What the church needs to-day is not politics, but purification. Not the purification of politics, but the puri-

fication of the church, is the thing that will supply the church with power. And that purification will come, as surely as there is a God in heaven who has undertaken to save men by his power. That power must be made known among men, and it will be. And then will the church of the living God arise and the world will behold her—though but a Gideon's band, it may be—"fair as the moon, clear as the sun, and terrible as an army with banners."

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Sophistry and Its Fruit.

CHURCH participation in politics has this defense from the late Cardinal Manning:—

"Why should the Holy Father touch any matter in politics at all? For the plain reason, because politics are a part of morals. Politics are morals on the widest scale."

That is the plea by which every church and every individual professor of religion justify their participation in politics. The plea is equally good for one and all.

And this plea seems all right in itself; but its fruit is bad, and the tree is known by its fruit, and not by its appearance. The early church went into politics, and the result was, the establishment of the papacy. Had the church kept aloof from politics, no such thing as the papacy could ever have been.

And wherever the church—the papal or any other—has participated in politics, and has had the power to mold the political situation to her liking, there has been persecution and oppression to her religious opponents. There has been a likeness of the papacy, if not the thing itself. The papal church does not stand alone in history as a persecutor and oppressor of the people. That church is the mother of persection; but she has had numerous daughters.

It is not true that "politics are morals on the widest scale." Morals are presented on the widest scale in the law of God,—the commandments which are described by the psalmist as "exceeding broad." Politics are the science of civil government—that government which is suited to selfish people. But the law of God is the rule of divine government—the only government in which selfishness does not appear. Where no selfishness is, no other government but the divine one can be possible. And no other than this can harmonize with Christianity.

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Human Authority.

By Bishop Hoadly.

It is the greatest and most irreconcilable enemy to truth and argument that this world ever furnished. All the sophistry, all the color of plausibility, all the artifice and cunning of the subtlest disputer in the world may be laid open and turned to the advantage of that very truth

which they are designed to hide; but against authority there is no defense. It was authority which crushed the noble sentiments of Socrates and others; by authority the Jews and heathen combatted the truth of the gospel; and when Christians increased into a majority and came to think the same method to be the only proper one for the advantage of their cause, which had been their enemy and destroyer of it, then it was the authority of Christians which, by degrees, not only laid waste the honor of Christianity, but well nigh extinguished it among men. It was authority which would have prevented all reformation where it is, and which has put a barrier against it wherever it is not.

What the Churches Teach Officially, Regarding the Observance of Sunday.—2.

BY CHARLES E. BUELL.

THE *confession* of the Swiss government churches declares in the most simple terms that which is held by all government churches:—

“The observance of the ‘Lord’s day’ is founded not on any command of God, but on the authority of the church; and the church may alter the day at pleasure.”—*Cox’s Sabbath Laws*, p. 287.

This was the thought expressed by Tyndale in his reply to Sir Thomas Moore. He says:—

“And as for the Sabbath, a great matter, we be lords over the Sabbath, and may yet change it into Monday, or any other day if needs be, or may make every tenth day holy day, or we may make two every week if it were expedient . . . neither was there any cause to change it from the Saturday other than to put a difference between us and the Jews; nor need we any holy day at all, if the people might be taught without it.”—*Lewis, Hist. of Sunday Legislation*, p. 274.

The State Church of Prussia, which is a union of Lutheran and Reformed elements, holds to the *Augsburg Confession* for its rule of practice in Sunday observance.

Among the evangelical churches, probably the largest of the denominational families throughout the world, is the Lutheran. Their system of faith and practice is founded on the *Augsburg Confession*, and this says concerning the observance of Sunday, that it is not necessary nor need any one feel that they commit sin if they violate the regulation concerning it; and it states in italics:—

“Those who suppose that the ordinance concerning Sunday instead of the Sabbath is enacted as necessary are greatly mistaken.”—*Augsburg Confession* p. 40 (*Lutheran Pub. Society, Philadelphia*).

There ought to be some explanation for publishing an ordinance and then clearly and emphatically stating that it is not necessary.

There is another statement of vast import, made in

connection with the preceding. It is: “Neither the Sabbath nor any other day is necessary.”

The *Augsburg Confession* was formulated by a convention at Augsburg, Germany, during the reign of the Roman Catholic monarch, Charles the Fifth. This document was signed by John, Elector of Saxony; George, Earl of Brandenburg, and five other princes, and by the Senates of Nuremberg, and of Reutlingen, as appears in the printed copy.

The adherence of the princes and civil rulers to the Lutherans may have accounted for the stringent measures which the Roman Catholic monarch enacted, evidently to check the growth of the seemingly rival church.

In the Quaker publication, “An Apology, etc.,” by Robert Barclay (Friend’s Publishing House, Phila., p. 375), it is stated that while the convention which formulated the *Confession*, was in session at Augsburg, Charles the Fifth commanded that John, Elector of Saxony, should be present at mass, and carry the sword before the monarch, as was his office to do. “Which, when he scrupled to perform, his preachers, taking more care for their prince’s honor than for his conscience, persuaded him that it was lawful to do it against his conscience, which was both a very bad example and a great scandal to the reformation, as the author of the history of the Council of Trent, in his first book well observes.”

It is evident that the Lutheran clergy were timid in the face of the conflict which would have arisen if the Elector of Saxony had disobeyed the command of the monarch; and there is the secret of the publishing of the ordinance for the observing of Sunday, and with it the statement that it is not necessary to observe it—the timidity of the clergy—who, shrinking from a persecution, smothered the very conscience, rejected the Sabbath sanctified by Jehovah, and bowing to the armies of Romish rulers, went through the formalities of observing the pagan day. The same spirit which prompted the statement, “Neither the Sabbath nor any other day is necessary,” has so far prevented a return to “the old paths,” a return which would have proved a blessing to the millions of Lutherans throughout the world.

The Society of Friends—Quakers—early discarded the designated Sabbath of the fourth commandment of the Decalogue, and while having no reverence for Sunday, for convenience, and to avoid the persecution which confronted those who openly neglected Sunday observance, in the early days of their organization, kept the pagan day to the extent of resting and conducting worship thereon.

In “The Doctrine of Friends,” by Elisha Bates, pp. 249–250, quoting from Barclay’s “Apology, etc.,” prop. 11, the views of the Quakers are set forth:—

“The Society of Friends believe that ‘the holy days,’ ‘new moons,’ and ‘Sabbath days,’ observed under the law, were shadows of things to come, and ceased with the shadowy dispensation. . . . An improper veneration of days, and other shadows of the legal dispensation

appears to have been a snare, into which professing Christians were early betrayed. . . . Thus, as a Jewish rite, its obligation ceased, and its observance became dangerous. . . . As a society we have never objected to a day of rest. . . . A day of rest when by common consent the business of the world is suspended, is peculiarly favorable to the important object of social worship, without which religious society would lack one of those connecting bonds which hold it together.

“For these and other reasons which might be assigned, we freely concur in setting apart the first day of the week as a day of rest, to be devoted to public worship. . . . Nor do we think proper to call it the Lord’s day. Every day is alike his. . . . We, not seeng any ground in Scripture for it, cannot be so superstitious as to believe that either the Jewish Sabbath now continues, or that the first day of the week is the antitype thereof, or the true Christian Sabbath; which with Calvin we believe to have a more spiritual sense; and therefore we *know no moral obligation by the fourth commandment*, or elsewhere, to keep the first day of the week more than any other, or any inherent holiness in it.”

The Vermont Sabbath Law.

BY GEO. B. WHEELER.

IN the Declaration of Rights, in the constitution of Vermont, article 3, it is declared, “All men have a natural an inalienable right to worship Almighty God according to the dictates of their own consciences and understandings, as in their opinion shall be regulated by the Word of God.” . . . “No authority can, or ought to be vested in, or assumed by, any power whatever, that shall in any case interfere with, or in any manner control the rights of conscience, in the free exercise of religious worship.”

It is plainly stated here, that every man’s right to regulate his worship of God, in accordance with his opinion of the requirements of the Word of God, is a natural and inalienable one. That is, a right that no power is justified in taking away from him. And this is further emphasized by denying that any authority or power whatever has any right to interfere with or control it.

Yet, notwithstanding this clear statement of the Declaration of Rights of the State of Vermont, there is on the statute books of the State a Sabbath law, which, under the head of “An Act in Relation to Sabbath-breaking,” prohibits all citizens of the State from engaging in any business or employment, excepting works of necessity or charity, or engaging in any game, sport, play, or amusement upon Sunday, the first day of the week.

This decides a controverted point as to which day is the Sabbath, and denies to the people of the State a right that is declared by its constitution to be “a natural and inalienable” one,—to follow the dictates of their own consciences, and their own opinion of what the Word of God teaches as to which day is the Sabbath.

While the constitution declares that “every sect or denomination of Christians ought to observe the Sabbath or Lord’s day,” it does not designate which day is the Sabbath or Lord’s day, nor does it lay the obligation upon any but Christians.

It is true that a large majority of the Christian people of the State regard the first day of the week as the Sabbath or the Lord’s day. It is also true that it was through their influence that the Sabbath laws of the State were made, and it is through their influence that they are at the present time supported. This action on their part recognizes it as just and right, for that part of the religious community that has the greatest influence in the State, to put their interpretation upon one of God’s commandments, and then go to the legislature and get power to compel all others regardless of belief, wishes, or interests to conform to it. All persecuting governments in the past have done nothing more than to carry out this principle, and if it is correct, they are justified in their persecutions.

There are in the State of Vermont nearly six hundred Christian people, who have the reputation of being earnest and consistent, who read the Word of God that “the seventh day is the Sabbath of the Lord thy God” instead of the first. They also believe that the Word of God teaches that it is wrong to give to any other day than the Sabbath, the sacred character of the Sabbath, by abstaining from both labor and amusements. They also believe that it is wrong to pay fines for exercising their right of opinion, instead of conforming to the opinions of others as to which day is the Sabbath or Lord’s day.

The Sabbath laws of Vermont if enforced would place every one of these six hundred Christian people in prison as criminals, for doing what the Declaration of Rights in the constitution of the State declares they have “a natural and inalienable right” to do, in regulating their worship of God in accordance with their own opinion of his requirements.

The Declaration of Rights and the Sabbath law of Vermont directly antagonize each other. If the position of one is true the other is absolutely false, and consistency would demand that either one or the other be abolished.

An examination of the civil reasons that are used to justify Sunday laws will show their fallacy. It is declared that it is for the individual’s physical, moral, and social good to rest upon Sunday. Many arguments are used to prove this.

To compel an individual to rest Sunday for his own good, is to take away his right of private judgment in a matter that pertains to his own good, which right lies at the very basis of civil liberty. If it is right to invade that right in one instance, it is right to invade it in others, and so on, until absolutely nothing is left to the individual’s own judgment, and all of his rights are taken away.

Ordinary labor and harmless amusements are cer-

tainly not criminal in themselves therefore every citizen has the right in accordance with the great principle of liberty upon which this nation was founded, to engage in them whenever it may in his judgment contribute most to his own happiness.

Another reason given for Sunday laws, which compel a cessation from both labor and amusement, is, the claim of those who regard Sunday as a sacred day, to what they term their "right to an undisturbed use of the day for worship."

The fact that on the day these people believe to be sacred other people are engaged in labor or amusements, is not a disturbance of their worship, unless they are disturbed when engaged in the act of worshipping; and as all worshipping congregations are protected by law from disturbance upon all days of the week, it follows that their disturbance is only a mental one that comes from seeing others refusing to conform to their views of the sacred character of the day. This reason is not a valid one unless it is recognized that the Government has the right to protect individuals from a religious mental disturbance, which comes from seeing others refusing to conform to their religious belief. Conformity to religious belief was all that was ever asked for by persecuting governments.

Chief Justice Ruffin, of the Supreme Court of North Carolina (*State vs. Williams, Iredell, 403*), officially acknowledges this, thereby proving the truth of this statement. He says: "The truth is, that it [Sunday labor or amusements] offends us not so much because it disturbs us in practising for ourselves the religious duties, or enjoying the salutary repose or recreation, of that day, as that it is in itself a breach of God's law, and a violation of the party's own religious duty."—*American State Papers, p. 61.*

Moreover, in accordance with the great principle of equal rights, the majority, however large, have no right to claim rights and privileges which they would refuse to the minority; and the fact that they do not recognize that the minority, who keep another day than Sunday as sacred, have any such right as to demand that all the people in the entire State be compelled to cease from both labor and amusements, so that they may not be disturbed in their worship upon the day that they believe to be sacred, shows that it is something that they have no right to demand for themselves.

Another reason that is given largely for the compulsory cessation of both labor and amusements on Sunday is "the right of the workingman to his day of rest." There must be laws "to prevent Sunday slavery by preventing employers from compelling unwilling employés to labor on Sunday against their will."

The fact is, Sunday laws furnish more than the "right of the workingmen to his day of rest," they take away his civil rights by compelling him to rest whether he wants to or not. If the object was simply to furnish a weekly day of rest for the workingman, and to prevent him from being forced to labor every day in the week for

fear of losing his job if he refuses, a simple law would be advocated compelling all employers to give their employés simply a release (not an enforced cessation) from labor, on every seventh day following six days of consecutive labor. This would accomplish the purpose far more effectually than the present Sunday laws, as it would give a day of rest to that great army of employés who are obliged to labor seven days in the week at works of necessity.

Laws that go beyond furnishing the citizen an opportunity to rest, and that make cessation from labor compulsory, are tyrannical in their character, and are a violation of the great American principle of liberty.

The true ground upon which all Sunday legislation rests is not civil, but religious. This is evident to any who will look over the literature upon the subject. The burden of the argument of Sunday law advocates is, that the day is sacred, and therefore ought not to be desecrated. It will be seen from this that the spirit that supports Sunday legislation is the spirit of intolerance; because its advocates cannot tolerate a course of action in others that is not in conformity with their own idea of how a particular day of the week, which they believe to be sacred, ought to be kept.

If it is true, as many claim, that the welfare of the nation depends upon the keeping of Sunday as a sacred day, secured by the power of the state, then the welfare of the nation depends upon an act of intolerance, and the only logic of it is, that other acts of intolerance will be urged upon the nation to further strengthen it; which, indeed, is already being done, and soon we shall be back to the intolerance of the Dark Ages.

The true object of the state so far as religion is concerned, is to protect all persons in all of their religious observances so far as they do not infringe upon the equal rights of their neighbors, and never to uphold the observance of a religious institution, nor the acknowledgment of any religious doctrine.

The Holy Spirit and Sunday.—No. 7.

BY C. H. KESLAKE.

THE doctrine of the Catholic Church is that tradition is of higher authority than the written Word of God. This was the position taken, as seen last week, in the Council of Trent, 1545-63.

In studying this question it is important to know the exact position of the Council of Trent in relation to the Catholic Church, and this question of Sunday.

The Council of Trent was one of the general or ecumenical councils of the Catholic Church, of which there have been, from A. D. 325 to this time, but nineteen.

From the decision of a general council there can be no appeal. No general council can set aside any doctrine which has been defined by any previous general council.

The reason of this is that, as claimed by the Catholic Church, "A general council, headed by the pope, by reason of its representing the whole church, has the privilege of doctrinal infallibility and supreme authority."—*Catholic Belief, chap. 28, p. 123.*

"By a general or ecumenical council is understood a council to which the bishops of the world are lawfully summoned for the settling of some important matter, though it is not necessary for the validity of the council that all should attend."—*Ibid.* "But a council to be ecumenical must be convoked by the pope, or at least with his consent, and be presided over by him, or by his legates. The decisions of such a council must also have his approval."

Being invested with "*doctrinal infallibility and supreme authority,*" it will readily be seen that it is out of the question for one council to change the decrees of any preceding council. In such a case infallibility would render itself fallible; in other words, "infallibility" would show that it is not infallible.

Now why was the general council of Trent convoked? It was for the express purpose of meeting the "errors" of the first Protestants, Luther, Calvin, and others, which were then spreading.

One of the doctrines taught by Luther was that the written Word was the supreme standard of truth. Up to the time of Luther it had never been defined by any general council, whether the Bible alone, or the Bible and tradition, was the standard. This is not saying that the doctrine of the Bible and tradition, as the supreme standard, had not been taught. It is one thing in the Catholic Church to have a thing taught, and quite another thing to have it "defined" by a general council. At the time of the Council of Trent, the Catholic Church could have defined that the Bible alone was the only rule of faith and morals, and the question of her inerrancy before that time would not have been involved.

As a matter of fact at this council, there were quite a number of bishops who were in favor of declaring that the written Word was the only supreme authority; and, as stated last week, it was some time before the matter could be decided; but when the decision came, it was that the Bible and tradition, with tradition the higher authority, was the rule in faith and morals.

When, therefore, the Council of Trent, having the privilege(?) of "*doctrinal infallibility and supreme authority,*" settled this question for the Catholic Church, it was settled for all time. On this question the Catholic Church, so long as it shall exist, cannot change without acknowledging her fallibility.

Now we ask the question, as we asked it last week: What was the ground upon which the question of "the Bible only" or "the Bible and tradition" was "infallibly" settled? There is only one answer possible, and that is—*Sunday.*

Nor is this all. When the council declared in favor of tradition, it thereby declared that the Catholic Church

could not be bound by the authority of the written Word of God; and this being proven(?) by the fact that the church, by its own authority, had changed the Sabbath into Sunday, it is plainly to be seen that the very cornerstone of tradition and the Catholic Church is *Sunday.*

Just here we quote the words of the archbishop who made the argument: "The *Sabbath*, the most glorious day of the law, *has been merged into the Lord's day.* . . . This day and similar institutions have not ceased in consequence of the preaching of Christ (for he says he did not come to destroy the law, but to fulfill it); but yet they have been changed, and that *solely by the authority of the church.* Now if this authority should be done away with (which would please the heretics very much) who would there be to testify for the truth and to confound the obstinacy of the heretics?"—*Canon and Tradition, p. 263.*

Now we wish to ask, What does the Catholic Church mean by "tradition"? Upon this point, we quote from "Catholic Belief," p. 15: "By tradition we do not mean a mere report, a hearsay, wanting sufficient evidence to deserve belief; or a local tradition started by man, and therefore merely human, as were those traditions of the Pharisees condemned by our Lord; but we mean a tradition first *coming from God,* continually taught, recorded, and in all desirable ways kept alive by a body of trustworthy men, successively chosen in a divine, or divinely appointed manner, and well instructed, and who are, moreover, *protected by God, as a body,* from teaching what is wrong, or handing down unfaithfully to others the doctrine committed to them."

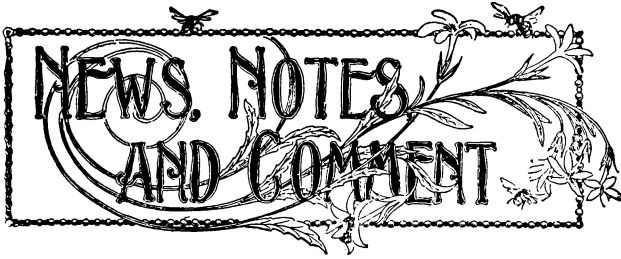
From this it will be seen that tradition, to the Catholic mind, is simply "continuing inspiration." This is made more clear by reading this further statement in the "Catholic Belief:" "Holy Scripture and tradition just described are both the *Word of God:* the first, inspired by God to some chosen one, who wrote it out; the other, taught by his own divine lips on earth, or *inspired by the Holy Spirit in the mind of one man,* or body of men, to be continually handed down and *perpetuated successively under His divine protection* to their legitimate successors; neither, therefore, of these divine words can be rejected without the guilt of unbelief."

From all this we see that right at the beginning of the Reformation, although Protestants contended that the Bible alone was the only rule of faith, they retained the very cornerstone of tradition.

It is plain to be seen, therefore, that at some time in the history of Protestantism its adherents must be brought to the point where they must either give up Sunday, or inevitably sanction the Catholic principle of tradition or continuing inspiration, with all that is involved in it.

There is yet still more to this.

CHRISTIANITY sets before men the ideal of perfect liberty in the path of perfect safety.



THE czar's scheme for a peace congress is reported to be making some headway, insomuch that all the leading nations of Europe are understood to have expressed a willingness to be represented at the gathering. The real difficulties of the undertaking will be met after the congress shall have assembled.

* * *

AN Associated Press dispatch mentions an interview had by Mr. W. T. Stead, the English journalist, with a prominent statesman of Belgium, a Catholic, who had just returned from Rome, where he had been in consultation with the pope and the papal secretary of state, Cardinal Rampolla. To the question whether the pope favored religious liberty for the Philippines, the statesman made the honest reply that the pope could not so express himself "without repudiating doctrines affirmed by his predecessors." To declare himself in favor of such liberty now would also raise the query why he did not favor it before the islands passed from the control of Spain.

* * *

SENSATIONALISM in religious work is never wise, either from a religious or a business point of view. A London (Eng.) paper relates an incident of Salvation Army work in Neustadt, Germany, which illustrates the point. The Army had advertised an approaching meeting at which, it was stated, they would expose "the greatest liar in Neustadt." The Army referred to the devil; but the police of Neustadt, not fathoming the intended meaning of the words, decided that the language might be aimed at some of the citizens, or that at least some of the citizens might feel that it was, and accordingly the editor of the paper and the captain of the Army were each fined twenty marks—or in default ten days' imprisonment—on the charge of doing what was calculated to create a disturbance.

* * *

THE following item from the *Catholic Times*, of London, Eng., sets forth the attitude of the papacy towards the Bible, which is seen to be quite the same as it was in the Dark Ages. Speaking of the slaughter of the Khalifa's troops by the English in the Soudan, the *Times* says:—

"How was it, we may ask, that these sons of the desert, who must have seen that they were fighting for a hopeless cause, threw away their lives so prodigally and

seemed positively to court death? Well, many men have been known to prefer death to a fate that was even worse. And there was a worse fate than death in store for the Dervish warriors. The Rev. R. H. Weakley, so we learn from one of our contemporaries, had in store for the 2,000 prisoners of war, after the battle of Atbara, a consignment of Scripture in the vernacular. Luckily, when he came to look for the recipients of his Scriptures, he found that no Baggara had been taken prisoners. They had neither given nor taken quarter."

* * *

AN appeal for relief has been made by Cuban soldiers, who are in a condition similar to that of the reconcentrados when the war began. Being bound by the terms of peace not to take food from the Spanish towns by force, and the Spanish authorities refusing either to sell food to them or barter with them, they have become reduced to the last extremity, and without relief must soon perish from starvation.

The Church on Imperialism.

WHILE a few voices within the church are raised in warning against the policy which would launch the nation upon the sea of imperialism, it is evident that, in general, the church will give that policy her vigorous support. For in it the church sees—or believes that she sees—the opportunity for a rapid and easy extension of her own conquests, which, being those of Christianity, must be for the welfare of all people, and justify the means by which they are introduced.

The tendency of the church is more and more to ally herself with the state in political affairs; to see in political questions the moral questions which belong to her divinely-appointed sphere; to see, in short, as Cardinal Manning expressed it, that "politics are morals on the widest scale." And this the church discerns all the more readily when, as in the present instance, a certain policy on the part of the state contains the promise of an important advantage for herself.

Some impressive words in support of an imperial policy by the Government were spoken on an impressive occasion on the 5th inst. in Washington, D. C. That occasion was the triennial council of the Protestant Episcopal Church of the United States. The conference included in its participants the House of Bishops, which is the chief governing body within the church, and among its lay delegates such men as Chief Justice Fuller, of the Supreme Court, J. Pierpont Morgan, the financier, and Captain A. T. Mahan, author of the famous book on the influence of naval power; numbering about five hundred persons in all.

Bishop Tuttle delivered a discourse from the text "Lengthen thy cords and strengthen thy stakes," declaring that "in everyday experience, to hold what is got is quite as valuable a quality of well-balanced human na-

ture as to get more to hold." Touching the theme of national expansion, the bishop said:—

"Wide, aye—wide, the work of the church should be. Extension is in the air for us Americans now. If we fall into line at its bugle blast some may claim to our risk and harm that it is an unwonted call, an out-of-the-way call, an unfit call to such as we are. Be that as it may, the logical course of events is a force not to be counted out, and it may make the sounding of bugle calls and the rolling forward of the chariot wheels of destiny things that we cannot stop if we would.

"We who think are startled and subdued and awed at the responsibilities devolved upon the Union now.

"Now, if the things which we are looking at as citizens are wide and far and deep, how shall we bear it if the church cowers and draws back and lies down? We ought to be, we want to be, the hammer and the arm driving it, to strike hard Hawaii, Porto Rico—go forward to possess the land. The Philippines—if the flag we honor and love is to float sovereign there—go ye in there also. And if the forceful logic of events that we wot of lift the flag into prominence over other regions yet—go ye there, too, to bide and work and help and save.

"We may find China likely to be our neighbor, even in the ordinary sense of mundane locality. In the literal sense and in the catechism's sense she has been our neighbor for years.

"Then for our own countrymen shall this church be content with any narrower aim than to be in zeal and duty and sympathy the American Church.

"We need not the fact that we are gathered in the nation's capital to remind us how thick and fast are growing the nation's responsibilities, which are centering here.

"The Anglo-Saxon race seems harnessed to the two-fold work of giving to the world the sweets of personal liberty and the restraints of order without which liberty cannot be preserved."

But is not the church right in supporting the policy of national expansion, that she may go to new fields under the protection of the national flag? The answer is that the power of the Church of Christ is not national power, but that of the Holy Spirit, with which the disciples were baptized at Pentecost, and by which the early church proclaimed the gospel with a power and success that have never been equaled since. The divine hand, that is over all the affairs of men, may bring opportunities for the gospel out of war and political strife, even as he has the power to compel the wrath of man to praise him. But it is not for his church to join in the strife or to depend upon any one of the contending powers. Her motto must always be "Not by might, nor by power, but by My Spirit, saith the Lord."

praying mills, and the universal prayer, 'Om mani pad me haun,' is never out of their mouths. A German writer on Lamaism says of this sentence, which literally means, 'Oh, God! the jewel in the lotus,' that these six syllables are, of all the prayers on earth, the one which is most frequently repeated, written, printed, and conveniently offered up by mechanical means. They constitute the only power which the common Mongols and Tibetans know; they are the first words which the stammering children learn, and are the last sighs of the dying."

Preserving the Peace in Allegheny City.

THE good people of Allegheny City, Pa., entertain peculiar views on the question of what is necessary to preserve the public peace. In the view of a number of the city clergymen, the peace of the city is being disturbed by the preaching of religious doctrines contrary to the generally-accepted beliefs, on the part of two men who are conducting meetings in a tent. One of the latter writes concerning these clergymen that they "are counseling together (Protestants and Catholics in union), and have informed us that they are circulating a petition to compel us to leave the city, because we molested the peace of the different churches."

And while this is going on, it is announced that "Police Superintendent Muth, of Allegheny, says that Corbett and McCoy can spar here during the week of the Knights Templars conclave"—though not to a finish—and that "the city will be open to all kinds of legitimate sport for the entertainment of the visitors." It is a very peculiar kind of peace which is not disturbed by the presence of the class which always gathers at the ringside of a meeting between noted pugilists, but cannot tolerate two men who are conducting peaceful gospel services in a tent. However, we do not expect the petition of the clergymen to succeed.

The Farce of Army Chaplains.

"The Independent," New York.

THE Regular Army has been increased about two and a half times. The staff corps have had large additions. For example, the medical corps, which embraced nearly two hundred surgeons before the war began, has been largely increased, and the same is true as to all other branches of the regulars, save the chaplains. Everything has been done, or at least attempted, to add to the facilities of all these departments of the army.

But the chaplains, only thirty-four in number—a number very small even in the light of conditions existing through all the past years—have not had a single addition to their number. If we can judge from the service papers there does not seem to have been a suggestion made by the War Department or Congress looking to such increase, or recognizing any special need of chap-

THE value of formal prayer—of the letter without the spirit—is illustrated in the lives of the inhabitants of Thibet. "The Tibetans," says *The Missionary Alliance*, are the most preëminent praying people on the face of the earth. They have praying-stones, praying-pyramids, praying-flags flying over every house, praying-wheels,

lains with the troops. Except the four regimental chaplains of the colored regiments, who would, of course, accompany their regiments the same as any other regimental officer, only about five or six of the remaining thirty have been ordered to accompany troops to the front. And these were sent only on their urgent request, and, with one exception, a month or so after the troops were ordered toward Cuba. And these have been furnished no forage allowance to enable them to keep a horse, although all the other staff corps and even the volunteer chaplains have been paid and provided for as mounted officers; nor have they been provided with any special facilities in any way for their work. The rest of the thirty—some twenty-four of them—have been left at posts where nearly all of the troops have been ordered away, with possibly one or two exceptions. One of them, at a nearly abandoned post, has been commissary officer, another quartermaster, etc. No one in authority seemed to think they were needed to do any religious work with troops in the field.

All this corroborates the statement of General Sherman, based upon their fewness of numbers compared with the number of army posts, along with his general knowledge of the entire situation, that the Regular Army chaplaincy "is a farce," and was "intended to be such from the beginning." In addition to this, it is apparent that the main part of the efficient religious work done for troops in the field, and especially for the regulars, has been by the workers of the Army and Navy Christian Commission. It is true a few of the regular chaplains have shown a heroic spirit with troops in the field, and helped them all they could. It is also true that more of the volunteer chaplains, fresh from the home churches, and with men in part fresh from the home churches and the homes of the people, and with the moral and religious spirit and enthusiasm of both chaplains and men not as yet browbeaten and largely crushed by the spirit that dominates Regular Army life, have accomplished a good work. But it is a certainty that little would have been heard of any considerable positive and distinct evangelizing or other religious work being done had it not been for what has been accomplished by General Howard, Mr. Moody and their co-workers. And this seems to support the contention of some shrewd observers that the army chaplaincy as an evangelizing agency is a failure, and that it had better be laid aside, and the work to be done left to the voluntary effort of the churches.

TAKING a look at the prospects for war or peace, the candid observer is compelled to admit that the prospects for general war the whole world over are greater than those for the hoped-for universal peace. The unstable condition of the peace of Europe and Asia is well known; and it is apparent that there may be a resumption of hostilities between America and Spain. And upon investigation it appears that an outbreak of war between

Chile and Argentina, which is expected, is likely to be as fatal to the peace of the South American states as would war between two nations of Europe be to the peace on that continent. The peace equilibrium of South America is as unstable as that of Europe. On this subject a leading New York weekly says:—

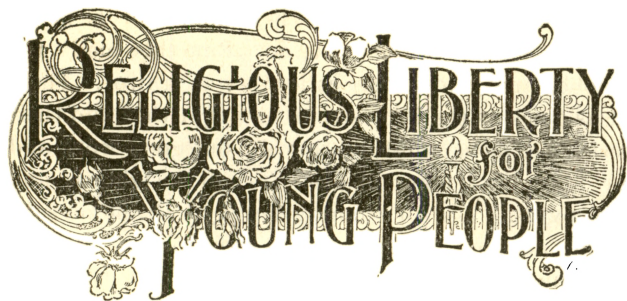
"In case there should be war growing out of the boundary dispute between Chile and Argentina, what would be the probable result in South America? In the first place, the two natural enemies of Argentina, which is now the most prosperous state in that continent, are Chile and Brazil. Both are naturally jealous of Argentina's prosperity; Chile on account of the boundary dispute, and Brazil because of the hereditary political enmity between the Portuguese and Spaniards, and her attitude toward the commercial development of the River Plate. Little Uruguay is also a thorn in Brazil's side. In her territory many of the insurrections in Brazil are hatched, and Brazil is prevented only by Argentina from crushing these in the nest.

"Paraguay's position is neutral, but Peru and Bolivia will be in sympathy with Argentina, for the reason that they both were defeated by Chile in the war of 1881. It has been the dream of Peru ever since to get back the conquered provinces of Tacna and Arica, whose nitrate mines have since yielded Chile \$300,000,000; while Bolivia, with equal zeal, has striven to regain the outlet to the ocean which was taken away from her. Uruguay would have to take part, willing or unwilling, in any general war, on account of the strategic situation of Montevideo. Nowhere else nearer than Rio del Janeiro could the combined fleets of Chile and Brazil refit, and it is the only base from which could be maintained a blockade of the River Plate.

"As Argentina would doubtless seize Montevideo first, we might see a coalition of Argentina, Uruguay, Peru, and Bolivia, while every effort would be made, possibly with success, to bring Brazil to the side of Chile. Such an alliance would undoubtedly win, because of the superiority of their fleets and the fact that they could throw their armies upon Argentina from both east and west. Of course the probabilities are that there will be no such universal conflagration; and yet, now that the ball of war has been set rolling in the Western Hemisphere, nobody knows what it will hit.

"It should be added that Venezuela, Colombia, and Ecuador have no special preferences toward either side. Their interests are bound up rather with the Central American States."

HOWEVER forgetful men may be of law and judgment, neither law nor judgment will be forgetful of them. If these are not taken into account by men, men will be taken into account by them. Law is over them, and about them on all sides, and at all times, and judgment follows after, so keen-scented that it never loses track of those it seeks. One can no more get away from them than he can get away from his shadow in the sunshine. The demands of law are continual, and no deafness or disregard will suppress them. They are eternal, and will never lose their grip.—*The Examiner.*



The War of Principle.—No. 3.

“WELL, to come back to our discussion, Aleck, it seems to me I have found a very good example of the disunion caused by the proclamation of Christian principles. You remember the experience of the apostles with the Ephesians?”

“Yes, certainly, Cecil. But I cannot see that their experience gives you any reason for prohibiting the principles.”

“Well, you remember they worshiped Diana, a very harmless goddess. In fact, it says that not only all Asia worshiped her; but the whole world. Because of this worship the silversmiths had a good trade in images. Everything was running on in harmony, when Paul, Gaius, and Aristarchus began to preach the doctrines of Christianity. Now what happens?—In the first place a great stir; in the second place a convention of workmen, fearful of losing their trade, and thereby their living; then a whole city thrown into confusion. Then the disturbers of the peace rushed before magistrates. And there for hours they gave vent to their reverence for the goddess. Now it seems to me that is a sample of what follows the preaching of distinctive principles.”

“But, Cecil, that was not the end of the matter. When you drop yeast into the flour, of course, there is a stir, and every particle is converted; but the end of the leavening process is not merely fermentation, but bread. In the first place, the disciples had not decried Diana.”

“Not directly, of course; but in principle they had. As soon as they taught men of one true God, the Creator of all; they did virtually decry Diana. And it’s the same thing in all ages. Those who teach men to confess to God alone, decry the confessional of the Catholic Church. Those who teach that the seventh day is the Sabbath, decry Sunday observance. Diana stood for the religion of the Ephesians, and when Paul preached the religion of Christ, he did undermine Diana.”

“Well, certainly, looking at it in that way; but in doing this Paul said he declared to them ‘the whole counsel of God.’”

“It seems a pity that the counsel of God seems to strike across the very things we have been taught to revere from our babyhood. Now I really pity the Ephesians, and do not wonder that they shouted themselves hoarse over Diana. Human nature, you know, is conservative, and when our cherished customs and traditions are attacked, it rouses all there is in us.”

“And yet, my friend, there were many of the Ephesians, who felt that they had come out of gross darkness into marvelous light. There were those who had been dissatisfied with Diana, and longed for God, and their cherished customs went for naught. They had a vision of the divine and eternal, and set their affection on things above.”

“There it is again, Aleck. The religion of the so-called heathen people, does not separate them from the world. But Christianity seems irrational and unreasonable. Why should you set aside the world, and begin straightway to live as if it were doomed to destruction. Should we follow the Christian religion, what would become of literature, art, invention, and progress? The very bottom principle of it sends us back to the most primitive simplicity. Besides, it has cut the brotherhood of man into sects and scisms.”

“I do not agree with your conclusions, Cecil. While it is true that Christianity centers one’s thoughts above, it does not unfit us for the very highest sphere of usefulness here. It was in ages when the light of Christianity died out that men retrograded toward barbarism, while the greatest revival of letters, art, and invention has followed the light of the Reformation. The liberty of the gospel gives to every man the right of private judgment, and this is at the very basis of progress. Your principle of letting all things remain as they are, is at the basis of retrogression. It is a human principle; for everywhere one finds stakes set to limit thought, faith, and action. Every creed is a man-made stake. But in spite of yourself and your principle, you are an Athenian.”

“No, sir. I do not desire some new thing. Our age is too busy as it is. What we need now is every Janus-gate closed. We have our educational system, we have our military, we have our state policy, we have our religions. We are beginning to develop toward union and brotherhood. A disturbance in religious thought is a disturbance of everything, so I’ll cry down any new theory or doctrine that promises irritation.”

“How far would you carry out your ‘cry’?” asked Aleck.

“Just as far as I had power. I sympathize heartily with the emperors of Rome. When they found their institutions attacked by the aggressive sect, who did not come to join on to what had already been attained, they brought upon them the force of existing laws. Why did they not conform, and wherever they went, become good citizens?”

“They did conform to every just and reasonable law. They were good citizens in the best sense of the word; for they carried out the principle of love to God and man. Christianity, as a writer says, ‘Is not a creed, but a life;’ not a body of doctrines, formulated by men; but the expression of a divine character. This is the difference between the faith of Christ and the creeds of men. Rome had a creed enforced by law. Christians could not recognize the creed, or respect the law. Both were outside the functions of state.”

"I know Christians claim that they were persecuted," said Cecil, "but if I read history right, they suffered for non-conformity to law."

"So they did," said Aleck, "and they were right in claiming they were persecuted. Human law is not the ultimatum. The Christians had a God to whom they owed allegiance, and any human law that contravened that obligation was rightfully disregarded by them. God demands this kind of loyalty." F. B.

Studies in French History.—42.

"O, PROFESSOR CARMAN!" exclaimed Julia March, "Maggie Palmeter has an essay to read to-day,—I know, for she told me so. I was so afraid she wouldn't tell you, that I just *had* to speak, 'cause I want to hear it so much!"

"That's good! I'm very glad to hear that my children are so interested. Will you kindly read your essay at once, Maggie?" asked her teacher.

"I just have a few thoughts and facts jotted down that happened while Francis Second was king, and directly after. That seemed to be right in line with the studies, and grandma helped me find a few facts from history, but I have told it in my own words."

"That's right, Maggie; I like originality everywhere, and best of all in an essay."

"I learned one thing which surprised me very much," began Maggie, "that people disliked to pay their debts a few hundred years ago, as badly as nowadays."

"When Francis II. was king, the nobles and rich people were so bound to cheat the poor tradesmen out of their honest due, that the rich cardinal of Lorraine made a big, high gallows and declared in the name of the king that any one that dared to ask for the money which was owing them should be hanged if he didn't get right away out of sight and hearing."

"I think it was just dreadful!"

"At last the people could endure it no longer, and so they got their heads together and declared they would overthrow such a miserable government. This was called the 'Conspiracy of Amboise;' but some way or another the nobles and king found it out, and then, I tell you, they made those poor wretches suffer. They took a whole month for it, and there was nothing much going on but killing,—and the worst of it was, the women went and sat in high seats with the cruel men, where they could get a good view of the suffering men, whose only crime was to ask for the money which they had earned."

"Finally young King Francis died, and his mother, whose name is a disgrace, I think, to the pages of history,—Catherine de' Medici,—was made ruler, till her next boy, Charles the Ninth, grew older. This was in 1560."

"At first, Catherine seemed to be real good to the

Protestants and declared that they should not be persecuted on account of their religion. But this made the Catholics angry, and they called her a traitor. Then, just as quick as the Protestants saw that they had their liberty once more, what did they do, but go to work and tear down the images of their Catholic neighbors and make a great muss of things generally. Grandma says that she does not think that it is right for any religious denomination to have the *power given* to it to persecute, for she says that the human heart is apt to be selfish, and that the Church of Christ has no business to ask for civil power.

"Well, you see, all this trouble led to the Massacre of Vassy, where more than 250 Protestants were killed or wounded. Then they didn't have any peace for about thirty years. At last the King of Navarre—head of the Protestants—was coaxed over to the Catholic side. He was killed in battle, while the Duke of Guise, the leader of the Catholic party, was killed by unknown men. The Prince of Condi, who was a great help to the Protestant cause, was murdered after a battle in which he had surrendered. I think this was a real mean, cowardly act. Now all the leaders on both sides were dead, so the war was carried on by their sons,—and, isn't it queer? their names were all just the same—Henry."

"After a while the awful massacre of St. Bartholomew took place; but I didn't have time to learn anything about that, only the date when it took place—which my cyclopedia says was Aug. 24, 1572."

"Surely you have done quite well, Maggie. Perhaps it would be well to give you all, in connection with this composition of Maggie's, a few more facts concerning the bloody massacre which took place under the reign of Charles the Ninth. This sovereign was very unstable in character, and for a while seemed to favor the cause of the Huguenots. But his cruel mother,—a woman so cruel and bloodthirsty that after all these years it is hard to believe that she could have been a *woman*,—instigated and planned this wholesale murder, as coolly and persistently as though she were planning the slaughter of so many sheep. King Charles, anxious to favor the Protestants, decided that it would be a good thing for his sister Marguerite to marry their great leader, Henry, of Navarre. Accordingly, much against the wishes of either Catholics or Protestants, the ceremony was performed."

"Wasn't even the bride willing?" asked Milly Brown.

"No; and she was so unwilling that she refused to speak when the important question was asked during the ceremony."

"I don't see how they could have been married then," commented practical Jack.

"Well, you see, the king, her royal and determined brother reached over, and giving the head of the unwilling bride a quick push, she was made to bow assent. All this was done by King Charles, under the vain hope that he could thus make peace between the two religious

parties. But in the heart of the wicked queen mother was lurking the foul fiend of murder, under her pleasant and smiling exterior. Such was the mother of the Catholic bride, but the mother of the royal bridegroom was a noble and conscientious woman."

"I don't see how she could have endured to be present at such a ridiculous, wicked ceremony," said Julia March.

"Perhaps she hoped, as well as the king, to make peace between the two factions. But however that may have been, she did not live, poor woman, to see any good come of it,—she died just before the wedding, very suddenly. The opinion of every one at the time was that she had been poisoned at the instigation of Queen Catherine."

"I wonder what it was that made this woman so very angry at the Protestants," said Bert Mathews, "didn't she have somebody in mind who belonged to them that she hated and wanted to get rid of?"

"Well, yes; she appeared to be particularly mad with the Admiral Coligny,—so much so, indeed, that she could not wait to take his life, until the time planned for the general slaughter. So she hired a wretch to shoot him."

"Did the king find it out," asked Max Smith.

"Yes; for the poor man sent for him and told him all about it,—you see he was only wounded; but it would have saved him from a still more horrible fate had the bullet of the assassin killed him at once."

"Why? Do tell us what became of him finally?" cried Julia March, excitedly.

"Why, he was murdered at the time of the massacre, only a few days afterward."

"Did King Charles approve of any of these things, really, do you think, while he pretended to be displeased?"

"O no, he really felt very badly; but his wicked mother finally succeeded in influencing him to consent to the horrible massacre, in which his old friend, the admiral, was the first victim."

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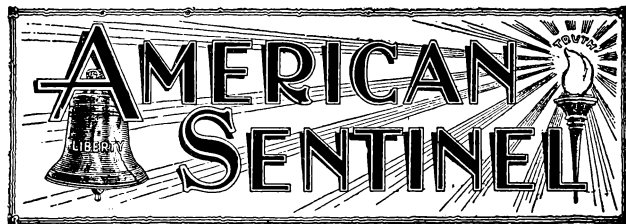
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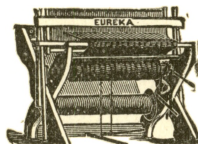
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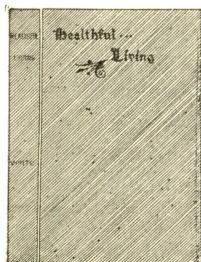
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American Sentinel.

NEW YORK, OCTOBER 13, 1898.

THE party who are seeking to establish religion in the Constitution must tear out of it the guarantees of religious liberty and equality before the law, to make room to put their conception of God into it.

NOTICE what is said on another page about the crushing spirit which dominates army life, and which affects even the army chaplain as it does the men. That is the spirit of militarism, and it dominates the religion as it does everything else connected with the military organization.

AN understanding of what the churches teach officially regarding the obligation of Sunday observance is essential to a proper appreciation of the consistency of the churches' attitude in the matter of Sunday legislation. It is with this point in view that we are publishing the compilation of church teachings on this subject.

THE pope has sprung a surprise upon the promoters of the czar's universal peace congress. Two Italian journals published in Rome, speaking for the Vatican, have pronounced as follows:—

“Disarmament implies peace; but how can continued peace in Europe be guaranteed so long as the question of the pope's temporal power is left open?”

Sure enough! How could it be expected that the pope would consent to continue a “prisoner” in the Vatican just for the sake of universal peace? Statesmen should have thought of this before. The pope must be restored to temporal power or there will be no peace.

The light in which the pope by this act has placed himself is indicated by the *Tribuna*, in calling attention to the “dreadful fact,” that “while all the powers of Europe are dream-

ing of universal peace, the chief of the Catholic Church, who claims to represent Christ on earth, alone preaches war.”

THE ends of justice can hardly be secured by conducting an investigation to determine the responsibility for the suffering and deaths in the army camps, as is now being done, behind closed doors. If the people are the rulers in this country, it is their right and their business to know what is being done in their name by their servants in political office.

THE State of Mississippi has appealed to the Federal Government for help to cope with yellow fever, which is spreading in a number of cities and towns. Strict quarantine regulations which are enforced against the infected district have caused much distress within the state, and thousands are threatened with starvation. This is one of the latest fruits of the war.

LIFE means progress, and progress means the frequent shocking of old ideas and traditions by new doctrines. Such intellectual commotions should be welcomed, and not sought to be suppressed, as is so frequently done. China furnishes the world today an illustration of the effect of long continuance in the old ruts of thought and custom. There has been no disturbance of the intellectual repose of China for hundreds of years, and as a consequence, there has been no progress, and the great empire finds itself at last without strength, and an easy prey to the aggressive nations around it.

A SERIOUS Indian uprising in the Northwest has been suppressed by the troops after considerable bloodshed and loss of life. The trouble, it is stated, is due to the scant courtesy with which the Indians are treated by the authorities of the Government. In the present case they feared that they would be removed from

their lands without compensation for their labor in building homes and adding other improvements on their farms; and this fear appears to have been well grounded. As a daily of this city observes, “Such an injustice would not have been the first wrong of the kind inflicted upon Indian tribes by our authorities. More than one bloody war has sprung from this very cause.” “To pick them up and move them on whenever white speculators covet their lands is a wrong like those that have brought retribution upon Spain.”

WE are promised a resumption of the contributions which were wont to appear in our columns from Mr. A. T. Jones, and Mrs. S. M. I. Henry.

A SECT which calls itself the “Church of America,” and seems to be of rather recent origin, presents a striking illustration of the tendency of the times to combine religion with politics and with whatever stands for respectability in worldliness. The “primate and first bishop” of the church, whose portrait appears in the *Fraternal Monitor*, “is a member of the Independent Order of Mechanics, Improved Order of Red Men, Ancient Order of Druids, Ancient Free and Accepted Masons;” and also “deputy grand representative,” of “the Royal Masonic Rite in the thirty-third and ninety-fifth degrees, grand representative of A. and P. Rite of Memphis,” and “a member of three Masonic bodies in Brooklyn in the Ancient and Accepted Scottish Rite,” etc. The *Monitor* mentions that “the first mission church will be opened for public worship”—whereabouts not stated—“about October 30;” that President McKinley has been invited to attend the opening service. “A young lady will sprinkle holy water around the church building, which will be called St. Paul Mission.” Its bishop is certainly well qualified as a ceremonialist.

PRAYERS that are mixed with selfish desires are too heavily weighted to rise high.