

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

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JUSTICE, whether embodied in statute or not, has always the binding force of law.



MEN can do nothing to save the Sabbath, but the Sabbath can do much to save men.



A SABBATH without religion is a Sabbath without rest; hence Sabbath rest by law is an impossibility.



REAL law being always synonymous with justice, to enforce an "unjust law" is to disobey law and enforce anarchy.



MORALITY cannot be saved by legality. Not the forms of godliness, but the power of godliness, makes an individual truly moral.



THE Sabbath must be preserved not by law, but by its own inherent life. God's Sabbath, like all that God has made which has escaped the taint of sin, is immortal.



THE State must not be allowed to profess religion; it is not right that it should do so. If it does, it will want to join the church; and who will say that it should not if it can rightfully profess religion? But when it joins the church, there is a union of church and state, which is always an unmitigated evil. Therefore it is evi-

dent that in religion the state cannot do that which would be proper and right for an individual.



WHILE the state is not a moral personality like the individual, it is yet bound to do that which it was instituted to do; namely, preserve the natural rights of man. Man was created for the glory of God; the state was created for the protection of man in society. Only through force can the state protect society; but only through love can man glorify God. The state cannot glorify God because it cannot love. The state represents man's power, but God does not want man's power. He wants man's love, and by loving God men will work most effectually to preserve peace and uprightness in society. Love to God is the great preventive of the ills of society; and an ounce of this prevention is worth a pound and more of the state's attempted cure.

### Another Arrest in Georgia.

ANOTHER case of arrest for not keeping Sunday is reported from Georgia. In a letter dated at Rome, Ga., May 25, to the SENTINEL, the writer, Mr. J. T. Eaton, says:—

"I was arrested yesterday, tried before a justice of the peace, and bound over to court to appear the 17th of July, to answer to the charge of doing ordinary work on the Sabbath day. It is a case of religious persecution pure and simple."

SINCE receiving the foregoing Mr. Eaton has sent us the following letter:—

"Rome, Ga., May 31, 1899.

"EDITOR AMERICAN SENTINEL: I came here from Indiana last August to canvass for denominational publications. I have resided where I now live since the 21st of last October.

"I have a garden patch, which I rented, that we might produce our own vegetables. I have a wife and three children.

"Until spring opened up I did not have much work to do at home, so did but very little on Sunday; but during the last two months I have had plenty of work, and I did not feel that I could afford to lose one sixth of my time; and more, I could not conscientiously observe Sunday and act the hypocrite, professing by my actions to keep a day that I did not believe in. So I went quietly to work on Sunday, never doing anything that could possibly be considered offensive.

"Two of my neighbors talked with me on the question, urging that I should keep Sunday because the laws of the State required it. One, who is a witness against me, said while talking to me, that he did not know but what I was right, but we must keep the laws of the State.

"A warrant was sworn out by one of my neighbors, the charge stating that 'The said J. T. Eaton did on the 14th day of May commit the offense of pursuing his ordinary business on the Sabbath day.'

"The warrant was issued the 24th day of May, and I was arrested the same date and taken before the justice of the peace about 3 o'clock, P. M. He asked me to stand trial at 6 P. M. the same evening, but I replied that I was not ready for trial; so the justice set the case for 6 o'clock, P. M., the following day, and asked me to give bond. He suggested I get one of my brethren to go on my bond; so the bailiff started down town with me in a buggy to hunt up the brother to sign the bond. On our way down town the bailiff suddenly stopped and jumped out of his buggy, asking me to hold his horse while he went and made an arrest. He soon came back with a man under arrest and asked me to get out of the buggy and stay around until he took the fellow to jail. He said he was not afraid of my going away.

"He then told me to take my bond and go by myself and hunt up the brother to go on the bond and come back to the justice's office. I had to go nearly a mile to find the brother where he was at work.

"My trial came off the next day. The witnesses swore that on the Sabbath, May the 14th, they saw me hoeing in my corn patch. When questioned on the witness stand they said that I was a peaceful citizen, etc., and that neither their rest nor that of their families was disturbed; also that they would not have known that I was at work if they had not seen me.

"When asked why they issued the warrant, the prosecuting witness said he thought it was his duty to enforce the law.

"I was bound over to appear before the Superior Court of Floyd County the 17th day of July. Many of the people here are standing for me and religious liberty, but the Sunday law is being agitated, and nearly every business is stopped in the city on Sunday."

Mr. Eaton adds that he is willing, if need be, to go to the chain-gang "for His sake," and that of the truth to which he holds.

## A Clergyman Arrested for Hoeing Weeds on Sunday.

*Hatley, Miss., May 28, 1899.*

EDITOR AMERICAN SENTINEL: I am forty-eight years of age, am the youngest son of a numerous family. The history of my ancestors extends back through many generations, one line of which reaches to the landing of the Pilgrim Fathers, who, fleeing from religious persecution, landed on the bleak shores of New England in 1620. Yesterday, for the first time in my life and for the first time in the history of my family, so far as my knowledge extends, was one arrested and led away under the escort of an officer charged with a misdemeanor. I have met in our family reunions where our ancestral history has been talked over, and it has been a source of many congratulations that we could present so clean a record as law-abiding citizens. But to-day I stand before the world under bonds as a criminal awaiting trial.

On the nineteenth day of July next, I am to appear before the court at Amory, Mississippi, to answer for my conduct on the fourteenth day of May. And what is the crime for which I am to suffer this reproach and perhaps to suffer further indignities after the case is tried? You may ask if I have been engaged in some evil plots against the rights of my fellowmen? I can answer with a clear conscience before God in the language of the Apostle Paul, "We have wronged no man, we have corrupted no man, we have defrauded no man." If I had, I should have no complaint to offer if I should suffer the extreme penalty of the law. The act with which I am charged and for which I suffer these indignities, is that on that fourteenth day of May, after having rested the day before, which was the Sabbath, I took a few moments' exercise in my own garden in the early morning hour, using a hoe with which to extricate a few obnoxious weeds from among some choice plants, the seeds of which had been presented to me by an esteemed friend. After this refreshing exercise I went back into my house, wrote some letters, then attended services in the Baptist church, and preached in my own church at night. I am a minister of the Seventh-day Adventist church and believe and teach that the seventh day of the week is the Sabbath; that the Sabbath never was changed from the seventh to the first day of the week by divine authority.

A little over a year ago I organized the first Seventh-day Adventist church in this State, here at Hatley, with eleven members. Since then our membership has increased to twenty-nine. Some have not been well pleased to witness the interest taken in the truths which we teach, and not having scriptures with which to oppose them, have sought to stir up a spirit of persecution against us. We had thought, however, that so long as we conducted ourselves as good citizens we were accountable alone to God for our religious faith, and that Seventh-day Adventists had the same right to the exer-

A RECENT Christian Endeavor convention was held on the island of Jamaica, in a court-house, where seventy-five years ago a number of Baptist ministers were tried and found guilty of preaching to slaves without license.

cise of their religious freedom that is enjoyed by other denominations of Christians. I had read the following Article of the Bill of Rights of the State constitution of Mississippi:—

“SEC. 23. No religious test as a qualification for office shall ever be required and no preference shall ever be given by law to any religious sect or mode of worship; but the free enjoyment of all religious sentiments and different modes of worship shall ever be held sacred. Provided, the rights hereby secured shall not be construed to justify acts of licentiousness injurious to morals or dangerous to the peace and safety of the State.”

I find no other clause in this constitution making Seventh-day Adventists an exemption to those who may enjoy these rights. Neither can I conceive how the extricating a few obnoxious weeds from my own garden can be construed to be an “act of licentiousness” or “injurious to morals or dangerous to the peace and safety of the State.” If I could be convinced of this I would humbly acknowledge my fault, pay whatever fines were imposed on me, and never pull any more weeds.

But I am charged with having broken the Sabbath; this is the charge in the bond, while in the indictment it is for working on Sunday, the first day of the week. But what is Sabbath observance but a religious observance? It is most emphatically so. God’s Word declares the Sabbath to be a sign between him and his people; that he gave it to them for that purpose, and that it would be a sign between him and them forever. See Ex. 31:13–17. Also that by keeping the Sabbath they are to know the Lord. Eze. 20:12,20. The Apostle Paul also agrees with this when he says in Rom. 14:6: “He that regardeth the day regardeth it to the Lord; and he that regardeth not the day, to the Lord he doth not regard it.” Here then is a religious service, and in respect to such the constitution of our State declares that “no preference shall be given to any sect” and their “free enjoyment shall ever be held sacred.”

Under this guarantee in the fundamental law of the State we have felt that we had not only the God-given right but the constitutional right to work six days and and to rest the seventh day as God has commanded in his eternal and unchangeable law. For my loyalty to God and for the exercise of this right I have been deprived of my liberty and brought before the authorities as though I were guilty of crime.

The circumstances indicate very clearly that these who are taking a hand in this prosecution are acting purely from a religious prejudice. Work of various kinds is being carried on almost every Sunday in almost every community more than that with which I am charged, but no attention is paid to it. I am told that hundreds go to the river to fish on Sunday and the explosion of dynamite on that day to kill the fish can be heard miles from the river. On my way home from court I was told by a man of good standing in the community that he had run seven plows at a time on his farm on Sunday

and was never molested for it. Chopping wood on Sunday is so common that it causes not the slightest comment and yet the only arrests made for Sunday work in this State for years that I have heard of is that of my seventh-day brother Robert Nash for cutting some sprouts from stumps in a field, and of myself for taking exercise with my hoe in my garden. The officer who arrested me stated at my dinner table on the day of my arrest that he could go out and work on Sunday and no attention would be paid to it; but if any of us would do the same thing we would be arrested for it. It is only prejudice. I feel clear before God in my faith and in my practice and now if it is his will that I should suffer for it I hope to bear it patiently. I have realized the presence of my Saviour in this experience thus far and his promise is, “My presence shall go with thee.” Where he may lead I do not fear to follow.

As we were going to court the officer said to me, “I have great sympathy for you people and you may be right, but you have a hard thing to buck against the whole State of Mississippi.” “We are not bucking against the State of Mississippi,” I replied. “We are the servants of God; he has given us commandments which we are bound to obey and he has promised to be with us. Those who molest us in this are ‘bucking,’ against God.” God is my shield and in him will I trust.

R. S. OWEN.

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### Self-Government in New York City.

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WHILE the United States is slaughtering and devastating in the Philippines because the natives are savages who do not know how to govern themselves, it is interesting and instructive to note the status of the metropolis of the United States as regards this same matter of self-government. Is New York City able to govern itself? In answer to the question we quote the following from the New York *Independent*, than which there could be no better authority on the subject. Under the heading “Boss Rule in New York,” the *Independent* says:—

“The results of the Mazet Committee’s inquiry as to the evils of boss rule in New York should be considered in connection with the political agreement or alliance which enabled Croker and his associates to take possession of the municipal government. At the earlier sessions of the committee it was shown, chiefly by the admissions of the Tammany boss himself, how the judges, who had been required to pay large assessments for their nominations, were expected to use their political influence for the enrichment of the boss and his associates; how various industries, depending in some measure upon the favor of the municipal authorities, were made to contribute something to the accumulations of the leader and his friends; and how this leader, in the words of his own boastful declaration, was working all the time for his ‘pocket.’ More recently the deplorable condition of the Police Department has been disclosed by the testi-

mony of the four commissioners of police, the chief who was removed, his successor, and others. The mayor and certain other subordinates or assistants of the boss admitted that they had for years been the friends of men reputed to exercise control over numerous pool rooms and similar resorts kept open in violation and defiance of law.

"The chief of police, who declined to transfer to remote and undesirable stations officers who had annoyed these law-breakers by attempting to bring them to justice, could not at first be removed because the two Republican commissioners in the bi-partisan board were unwilling to vote against him. These commissioners were removed, and in their places were appointed two other Republicans—one of them upon the recommendation of Senator Platt—who promptly voted to retire the obnoxious chief and to put in his place a man who has since been conveniently ignorant of notorious violations of law.

"One of these new commissioners made the humiliating confession that he voted against Chief McCullagh, knowing that he was a good officer, simply to keep his salary of \$5,000 a year. Abundant proof was then produced that more than one hundred pool rooms or gambling places were open in the city. Both the present chief and the mayor had professed to be ignorant of such violations of law, but it was clear enough that the Police Department had been reorganized with a view to the protection of such law-breakers."

This is what exists in New York city government today. It is "boss" rule, and it hardly need be said that "boss" rule is not self government. Such rule is just as far from self-government as is the government of Russia, or the government that has existed in the Philippines.

It must be admitted, then, that the same objection urged against Philippine independence lies equally against the independence of the people of this country's metropolis—they cannot govern themselves. And therefore it is plain that this city ought to be invaded and subjugated, and a foreign rule established here at least until the inhabitants shall have become fitted to rule themselves.

However, the people of this city know how to fight and are well able to defend themselves with military weapons of the latest make; and this being so, it is not at all likely that it will be thought necessary anywhere to invade and subdue the people because they are not capable of self-government.

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### Conquering Ourselves and Others.

"Sunday School Times."

LIFE in its relations to others is very much what we choose to make of it. If we choose to seek offense in their acts, we shall find plenty. Isaac could have got up a quarrel with Abimelech and the Gerarites which would have embittered his own life and passed down as a vendetta to his posterity. But he knew that "it takes two to make a quarrel," and he resolved not to be one of the

two. Once and again he yields the point, and fairly wears them out by his courtesy. And with what result? Did they ever think him a poltroon, whom they could trample over? At the last they come meekly and ask to enter into covenant with him, declaring they never meant him a bit of harm, or did it either. He was manifestly the conqueror through his patience and his courtesy, in which they began to see something divine, and they hurried to make terms with him. His quietness under wrong-doing was too much for their blustering quarrelsomeness, as it always will be if a man has the heroism for it. The greatest of conquests was that by the one who gave his cheek to the smiter.

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### Self-Government a Right.

SPEAKING of the right of people to self-government, *The Outlook* says that "In fact, self-government is not a right at all; it is a capacity." "Self government is a capacity, and the right to exercise a capacity depends on the possession of it."

No one, then, has a right to exercise a capacity until he has the capacity itself. Is this so?

Walking is a capacity; and so is swimming. But no one has a right to walk until he is able to walk, or swim until he is able to swim. Therefore, no person has a right to go in the water to swim until he is able to swim; and no child should be allowed to stand on its feet until it is able to walk!

Such is some of the logic of imperialism.

A capacity cannot be conferred; it must be developed in the individual who is to gain it.

One person cannot confer self-government upon another; one nation cannot give self-government to another. History contains no record of such a thing.

To acquire a capacity for anything, the individual must be allowed to attempt that thing. He cannot acquire the capacity by watching some other person perform it, any more than a person can learn to swim by watching some other person swim.

A people must develop the faculty of self-government out of themselves, and as long as they are denied the right to attempt this, they are denied self-government. The conquerors may set up their own self-government over the subject people, but this will confer no new capacity upon the latter. It would benefit them about as it would benefit an ordinary person to have bequeathed to him the instrument of a great violinist. The instrument would do him no good because he had no ability to play on it.

No nation or people wants to have bequeathed to it the government of another people. Circumstances and needs vary among different peoples, and the governments are adapted to suit these varying requirements in the different countries of the earth. The United States does not want the government of Great Britain, and

Great Britain does not want the government of this Republic. Norway and Sweden do not want American or British government, and neither Britain nor America wants their government. And so of all the nations. Each has developed its own government, and each can exercise its own government far better than it can any other.

The United States would do well to give the *principles* of republican government to all countries of the earth. These principles are the best principles of government everywhere, and can be adapted to suit the conditions in all lands. But when this nation goes to another and strange land and there sets up its own government over a strange people, it is going too far either for the benefit of that people, or for its own good name.

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### National Pride and Its Consequences.

BY T. E. BOWEN.

“THESE six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, the hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.” Prov. 6:16-19. Pride is exceedingly sinful for the reason that it admits of no Saviour. Self-sufficiency so fills the heart that the Saviour has no place. He is not wanted; therefore will never come. This fullness, this self-sufficiency, precedes a fall.

This is true of individuals; it is also true of nations. “Pride goeth before destruction, and an haughty spirit before a fall.” Prov. 16:18.

“Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchmen waketh but in vain.” Ps. 127:1. Here the safety of nations is pointed out. Except the Lord protects, guards, restrains, and keeps the nations, they never could exist. Yet how fast this spirit of true dependence is being replaced with arrogancy and pride, with trust in armies and the accomplishments of man’s devising for security and protection.

There seems to be a spirit in the air that God has called the United States to a high place among nations in the work of reforming, civilizing, and christianizing the common people of earth. However this may be, it can never come in the way these zealous people expect. It can never come through going forth to subjugate weaker nations.

That God planted this Government by directing it to righteous and sure principles of government, no candid man can deny. The growth of the Republic has been a marvel to the despotic nations of earth. In clinging to these heaven-born principles, which recognize the

worth of a man and that he has God given rights which must be respected, and relying upon God in true humility and dependence, has been the strength of its people, and by these has the nation wielded the mighty influence it has in other parts of the world. But immediately these principles are forsaken, like Samson, it is shorn of its strength.

In speaking of nations God says he “hath determined the times before appointed, and the bounds of their habitation.” His kingdom ruleth over all. “He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?” He raiseth up nations and pulleth them down. He sustaineth the humble and bringeth down the lofty. Certain bounds are fixed for nations, and nations pass these bounds only to meet their doom.

For example, consider the ancient kingdom of Babylon. Nation after nation had been subdued before Babylon until it stood as the first universal kingdom of earth. God used this nation to punish the iniquity of the others. Even the kingdom of Israel was thus punished by God for her apostasy and pride. After Babylon had reached the height of glory, man-like, the monarch on the throne ascribed to himself all this power in these self-sufficient words: “Is not this *great Babylon*, that I have built for the house of the kingdom by the might of *my* power, and for the honor of *my* majesty?” Here was the hidden line. In those words of pride, as king Nebuchadnezzar looked out over the golden domes of his great city, he stepped across the line God had fixed, and the record says, “While the word was in the king’s mouth, their fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken: The kingdom is departed from thee.” Here the decline began, and in a short time the kingdom of Babylon, the pride of the whole earth, was no more.

Such is the lesson God would teach. Now, as then, the lesson is true which king Nebuchadnezzar learned by hard experience, that *God is King* in heaven: “All whose works are truth, and his ways judgment: *and those that walk in pride* he is able to abase.” Why not accept the lesson taught in the experience of other nations that have walked in pride, and thus escape the judgments sure to follow such a course?

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### Church and State.

CHURCH and state are organically, though not sympathetically, distinct and separate. Government property should on no account be turned over to the church. The state should aid no creed nor sect by gift or loan. From the days of Constantine the unholy alliance of church and state has been the cause of nations corrupting the church by making it dependent on the state and paralyzing the state by making it subservient to ecclesi-

astical authority. Between the two let there be no organic connection; render to Cæsar Cæsar's things, no more, no less, and to God God's things, no more, no less.—*Rev. Kerr Boyce Tupper, Baptist.*

### Nations That Are Saved, and Reformed.

BY R. M. KILGORE.

RETURNING to the prophecy of Isaiah, referred to in our last article, we find some additional expressions which would appear to teach that in the last days there would be an absence of evil influences, and a preponderance of all that is good. Another prophet (Joel 3:9-14), speaking also of the same time, presents a view so contrary to that by Isaiah and Micah, we beg the indulgence of the reader, while we place before him both of these prophecies:—

ISAIAH.

“And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord.” Chap. 2:2-5.

JOEL.

“Proclaim ye this among the gentiles: Prepare war, wake up the mighty men; let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruninghooks into spears; let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about, thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there I will sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes, in the valley of decision; for the day of the Lord is near in the valley of decision.” Chap. 3:9-14.

shall they learn [the art of] war any more”; the other commands, “Prepare war, wake up the mighty men, let all the men of war draw near, let them come up [to war].” One says, “They shall beat their swords into plowshares, and their spears into pruninghooks.” The other commands, “Beat your plowshares into swords, and your pruninghooks into spears.” One says, “Come ye, and let us go up to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.” The other declares that their “wickedness is great.” “Multitudes, multitudes in the valley of decision,” and “Let the heathen be wakened, and come up,” not to the house of God, but to the valley of Jehoshaphat; “for there will I sit to judge all the heathen round about.”

Now, the reader will say, These are palpable contradictions, and they both cannot be realized. Yes; they are contradictory, and let us look for their fulfillment. The harmony is found in the fact that two parties of opposite opinions are making these utterances. In Isaiah and Micah we have what the Lord declares that “many people” and “many nations” shall “say” in the “last days,” and that in Isaiah 2:3 and Micah 4, verse 2, and which follows, is the language of the “people.” While that in Joel is what the Lord has said, verses 8 and 12. The “many people”—the “multitudes” are found to be in conflict with the Lord. They do not harmonize with him, and this is not surprising at such a time of confusion as that will be. The multitudes and nations never have agreed with the Lord, and but “few” of the people will walk in the strait and narrow way; but “wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.” Matt. 7:13, 14. The people are wrong, but the Lord is always right.

Now, what is being done, and what are the people saying? Already a world's congress of religions has been called; evangelical alliances are formed; millions of people petitioning Congress to enact and enforce Christian laws upon all the people, and associations, leagues and societies are organized, and determined that these measures shall be carried out; and now a world's peace congress is just before us, with the object of disarming the nations—laying down their implements of war, taking up the implements of husbandry, and are saying, Let us learn war no more. But what are they doing? With the cry of “peace, peace,” comes the command from all the great powers of earth, “Prepare war, wake up the mighty men.” In obedience to which the arming of the nations proceeds. Battle ships of every description multiply; cannon of still greater volume and power are manufactured and placed in position; later patents of more effective musketry are put into the hands of increased armies, and new devices and explosives for the destruction of life and property are constantly coming to the front and put to execution. New territory is being acquired, and the thirst for expansion

It will not be questioned that these prophets are speaking of events which are to take place at the end of this world. The “last days” spoken of by Isaiah and Micah, and the “harvest” time, when the “day of the Lord is near,” referred to by Joel, must be one and the same time. Matt. 13:39. But the difficulty lies in the fulfillment of their opposing statements. One says, “Nation shall not lift up sword against nation, neither

and still greater power is only satisfied when the "footholds" held by the weaker nations are occupied by the greater and stronger powers. The earth is filled with violence, crime of every description is increasing,—their "wickedness is great,"—millionaires are made in a day, trusts and syndicates multiply, to whom the Lord says, "Ye have heaped treasure together for the last days" (James 5:3) while the cry for bread, and "wages kept back by fraud" is heard on every hand. Against this untold wealth, combined labor is arranged, anarchy rises and asserts itself, and instead of peace we behold trouble—"men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

Now, dear reader, what next? Need we look for and expect a change for the better? No, indeed; for "evil men and seducers shall wax worse and worse, deceiving and being deceived; yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12, 13. What hope, then, have we for a reform? National reform is but an experiment. The reality is a thing as yet unseen. The element of reform is not in the nations; they are composed of men, and "it is not in man that walketh to direct his steps." In his "flesh dwelleth no good thing." "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3:10-12.

Then they are lost, and need to be saved. Here, again, the nations are powerless. They have studied methods of destruction rather than the plan of salvation. They can destroy, but they cannot save either themselves or each other. So the prophet concludes, "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel." Jer. 3:23. "So all Israel shall be saved," "by grace through faith." These are the children of faithful Abraham, heirs of God, and joint heirs with Jesus Christ; saved out of "every nation, kindred, and tongue, and people." To these the gates of the city above will open, "that the righteous nation which keepeth the truth may enter in." Isaiah 26:12. "And the nations of them which are saved shall walk in the light of it: and the kings of the [new] earth do bring their glory and honor into it; and the gates of it shall not be shut at all: for there shall be no night there; and they shall bring the glory and honor of the nations into it." Rev. 21:24-26.

**A Fatal Discrepancy.**—The very name "Roman Catholic" is a contradiction in terms. Rome is a city in Italy with a glorious though bloody history; it is not a city through which the life of to-day pulses; it belongs more to the past than to the present time; but at any rate, it is one particular spot on earth. "Catholic" means that which appertains to the whole world, to the

entire earth wherever it is inhabited. Thus "Roman Catholic" is a "particular universal;" and it is obvious that a church which is Roman cannot be catholic, and one that is catholic cannot be exclusively Roman.

## The Rainbow of Universal Peace.

*New York "Sun."*

THE Americans at The Hague have submitted their preliminary plan for the establishment of a permanent tribunal of international arbitration.

Our Commissioners and the Administration which sent them are entitled to congratulations upon the favorable reception of the scheme. Its simplicity, directness, and promise of working efficiency have commended it at once to all concerned. The propositions advanced by the representatives of several other powers, including Great Britain, are obviously inferior; the British plan, indeed, seems by comparison so inchoate that it has been practically laid aside already in favor of the American scheme. Whatever is accomplished by the Peace Conference in this department of mundane amelioration will have received its first impulse, its general form, and its clearest definition from this side of the Atlantic.

Our Commissioners propose that at least nine of the sovereign powers of the earth shall join by treaty in the establishment of a permanent international court to try and decide disputes likely otherwise to lead to war. The essential features of this high tribunal are briefly sketched in the resolutions submitted.

The nine or more sovereign powers are each to have one representative upon the international bench, nominated by the highest court in each country and holding office for an indefinite term. In the case of the United States, for example, the Supreme Court would select our international judge. His term would last until the Supreme Court at Washington deemed it advisable, for one reason or another, to supersede him by appointing his successor.

The organization of the international tribunal and its rules of procedure are to be determined by its nine or more members; and the meeting place is to vary according to convenience.

The court is to be always open, not only to the contracting nations, but also to other nations which may desire its services, although not parties to the treaty.

Litigants may elect whether to have their causes adjudged by the full bench of nine, or by any smaller number not less than three. General expenses are to be borne by the nine or more contracting governments. Outside litigants using the court are to be charged for the expenses of the cases they bring. The judges are to draw salaries only for time when actually engaged in the duties of the court. Every defeated litigant is to have the right, for three months after a first decision, to reopen the case on account of newly-discovered evidence

or questions of law not submitted at the previous hearing.

That is all the machinery. It is simple and effective. We have reserved to the last the provisions of Article IV., which contains the essence of the proposition:—

“Any and all questions of disagreement *may, by mutual consent*, be submitted by the nations concerned to this international tribunal for decision, but every such decision shall be accompanied by an undertaking to accept the award.”

In the words italicized abide the fatal defects of any scheme, no matter how ingeniously contrived or elaborately decorated with the rainbow hues of hope, for the preservation of peace among nations by means of an institution analogous to those upon which civilization depends for peace and justice as between individuals.

1. *By mutual consent.* For the effective settlement of differences one party to the dispute must be able to summon the other before the court and compel him to abide by its decision.

2. *May be submitted.* As long as the word *may* is the foundation of every proposed scheme of international arbitration, and until the word *must* replaces it, so long will the exaggerated hopes of the dreamers of universal peace through the agency of arbitration be doomed to disappointment.

It is common to imagine a tribunal of nations similar in a general way to the courts before which the people of all civilized countries carry their disputes. “If possible among men, why not possible among governments?” is the question often asked. There is no parallel. The analogy misleads. The indispensable factor that exists in one case is absent in the other, namely, the power of enforcement.

Behind the courts of justice in every land on earth that possesses such institutions is a sovereign power able and ready to execute the courts' decrees. Behind the treaty tribunal of nations there will be no sovereign power. There will be an aggregation of independent sovereignties, it is true; but the idea of the intervention of a majority of these separate sovereignties to coerce a single sovereignty into accepting a majority verdict or obeying a majority decree, involves a usurpation on the one side and a renunciation on the other alike inconceivable to the human mind in its present stage of political enlightenment.

So the American proposition adds to the existing appliances for the preservation of peace nothing more than an admirably conceived machine, and a moral influence the exact value of which experience alone can determine.

If we could conceive the possibility of a general willingness on the part of the nations at The Hague to surrender sovereignty for the sake of universal peace, and to agree that a *must* should be put into the proposed convention instead of a *may* could the decisions and decrees of this exalted tribunal then be enforced?

Is there any way in which the formal agreement in advance to abide by the court's judgment could be rendered effective, in order that war might be averted and a pacific settlement assured?

Yes, there is one way. How?

In the answer to that How? the rainbow disappears.

The decisions of the tribunal could be enforced, and the defeated litigant nation made to obey, by police duty on the part of the other treaty nations. The eight could coerce, or attempt to coerce, the one. That is to say, by superior force. That is to say, again, by armed intervention and conflict in case of resistance. That is to say, finally, by War.

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### An English Protest Against Sectarian Appropriations.

“*The Examiner*” (Baptist organ).

It seems that Lord Salisbury and Mr. Balfour are not making easy progress in their scheme to establish a Roman Catholic university for Ireland. This is as, some weeks ago, we predicted it would be. The Presbyterians, through their Committee of the General Assembly in Ireland on the Higher Education, to whom a similar university in Belfast was offered as a sop, have unanimously rejected the proposal, and remain true to their principles of nonsectarian education.

It has also been shown that the alleged grievance of Catholics is not a genuine one, and that they already have in the Queen's colleges in Cork and Galway, whose presidents and professors are Catholics, in the Royal Irish University and in Trinity College, Dublin, adequate and equal facilities with Protestants of obtaining for their sons the higher education, with full protection to their creed.

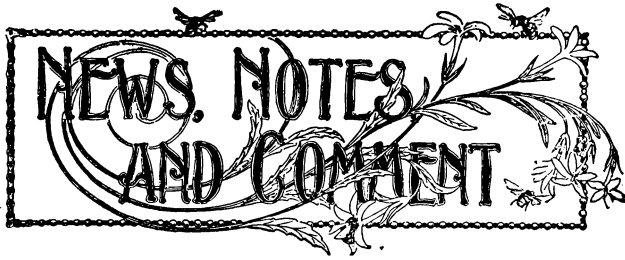
Protestants object to being taxed for the maintenance of a university for the benefit of “an ecclesiastical and a political organization that no bribe less than the crown and scepter of England would satisfy.” No objection is made to the Catholics having a university all their own, provided they will furnish the funds for its establishment and maintenance. To the American mind this position is the just and proper one to hold.

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### Prenatal Culture.

Is THE girl who cramps in her waist often taught that she is injuring not herself alone but her chances of motherhood? Is it often said to her, “Not you alone will be deformed, but your child may be stunted; perhaps you will not even have the power to create a human being”? Is the young man taught that his drinking and dissipation may injure not himself alone, but his yet unborn child also?—*Katherine Louise Smith, in Good Health, June.*





In an article which is approvingly noticed by imperialist journals, Julian Hawthorne says:—

“True Americans must believe that America is the hope of the human race. We are bound to demonstrate that belief, even by unfurling the flag over those who have been the victims of oppression.”

\* \* \*

This would make it binding on America to unfurl the American flag over the principal countries of both hemispheres, and would give the world another great universal empire, provided America could first conquer the world. And that is the trouble with the idea of liberating the oppressed people of the earth by conquest; it means world-wide war.

\* \* \*

America cannot conquer the world by war; but American principles of government could and would to a large extent, conquer the principles of despotism and liberate the oppressed in a peaceful manner, if America would exalt those principles before the world. Not liberty conquering the world with sword and cannon, but “liberty enlightening the world,” is the hope of the world’s oppressed people.

\* \* \*

THE *Catholic Mirror* says that the reason why religion is on the decline in the “rural communities” of New Hampshire, as asserted in Governor Rollins’ fast day proclamation, is that Protestantism in the State is in a “deplorable condition”; and adds that there are 100,000 Catholic residents in New Hampshire, and that Catholicism there is flourishing. This confirms the opinion expressed on the point by the *SENTINEL* some weeks ago.

\* \* \*

No LESS than 5,000,000 people in eastern Russia are in a condition bordering on starvation. The chairman of a relief committee now at work among the distressed people writes that £2,000,000 is needed to keep the people alive until the next harvest.

\* \* \*

THE ritualistic controversy in the English Church seems to be doing much to open the eyes of English people to the evil of “church establishment,” which

is only another name for church and state union. The fair-minded clergy of all parties, it is said, are coming into harmony in the view that religious questions must not be settled by a political body. Under the establishment, parliament has the authority to settle such questions for the church, and to take that authority away from parliament means disestablishment. Establishment means the surrender of church freedom in exchange for political support—a bargain, which means only incalculable loss to both the church and the state. “Where the spirit of the Lord is, there is liberty.” 2 Cor. 3:17. No church which is moved by the Spirit of God can be bound by the power of the state.

### Sunday Enforced in Texas.

A PRESS “special” to the St. Louis, Mo., *Chronicle*, from Galveston, Texas, under date of May 27, states the following:—

“The most indigo-hued of last century’s New England blue laws pale into whiteness when compared with the statute of Sunday law at Alvin, this State.

“Henry Bunch, a section hand, has an invalid wife. He cooked the food for his wife and self before going to work in the morning, leaving his wife’s portion by her bedside.

“On Sunday he washed the family clothes, and after hanging them out to dry, he cultivated a garden back of his little house. People attending a nearby church objected, and he was tried before a justice of the peace and a jury of six. He was found guilty and sent to jail to work out a fine and costs, amounting to \$28.75. His wife was left penniless.

“The case will be brought to the governor’s attention.”

### Sunday Enforcement in Akron, Ohio.

A LIVELY Sunday-enforcement crusade is in progress in Akron, Ohio. The crusade is being pushed by ministers of the Evangelical Alliance, and is directed especially against Sunday theaters and games. The following facts in the matter are given by the *Cleveland Press*:—

“Rev. C. J. Tannar, pastor of the First Christian Church, made affidavit, late yesterday, for the arrest of L. E. Beilstein, manager of the Akron Traction & Electric Co., and three of the performers at Lakeside Park casino, charging them with violating the Sunday law by giving a theatrical performance on that day.

“The papers were given to Sheriff Kelley, last evening, and he served them. The cases will be heard in Justice Hoffman’s court.

“It is said warrants will also be issued for the arrest of Menches Bros., proprietors of Summit Lake Park, on the same charge.

“Not all the ministers of the Evangelical Alliance are in sympathy with the movement begun by the alliance.

Revs. F. C. Haddock, W. H. Brightlire, N. J. Myers and E. T. MacMahon are opposed to the 'preachers making themselves police officers,' as one expressed it. Rev. Mr. Myers spoke of this in a sermon, Sunday night. He denied he lacked backbone, but said he did not believe the work was in a preacher's province."

It is pleasing to note that some of Akron's clergymen are opposed to this crusade, appreciating the great truth that an "ambassador for God" is not called by duty to make himself a spy and an informer against people and secure their imprisonment in jail. The ambassador for God is commissioned to proclaim not imprisonment, but liberty; not condemnation, but justification.

We find also in the *Press Post*, of Columbus, the following reference to this subject:—

"There is a lively war in the Evangelical Alliance of this city. It is composed of the Protestant ministers of the city. Several weeks ago, at a secret meeting, a number of the ministers decided to begin a crusade against the Sunday theater and ball games. Several of the ministers dissented. The others severely criticized them for want of 'backbone.'

"Sunday the crusaders visited the casinos at Summit Lake and Lakeside Parks. Rev. N. J. Myers, of St. Paul's Lutheran Church, one of the dissenters, preached a sermon in which he said he would thank God when the theologian and Christian philosopher could give his whole time to the study of the Bible and the consideration of progressive thought and that when the Lord's day arrived, he would not be obliged to hunt up the sheriff and prosecuting attorney and arrest men for playing ball. In his sermon he referred to the century A. D. 2500. Looking forward to that period, he said: 'I was glad that I did not live in the last days of the nineteenth century when the ministers of God's word were expected to lower their ministerial dignity by descending to the low level of the Sunday afternoon spy, and that Christian charity and good judgment had been so thoroughly developed that when I refused to do so I was not branded as a coward or accused of lack of moral backbone.'

"This sermon has amused the ministers who are active in the crusade."

Evidently, it requires more "backbone" on the part of a clergyman to stand out against one of these crusades, than to join in it. It always requires backbone to stand on the unpopular side.

### A Georgia Paper on Sunday Enforcement.

SOME good things on the enforcement of Sunday observance in Georgia, are forcibly said by the *Commercial Argus*, of Rome, Ga., with reference to the arrest of J. T. Eaton, of that city, for Sunday work.

Referring to the notice of the case which first appeared in the *Rome Tribune*, the *Argus* said that, "In all candor, we don't think that there was much religion shown by the intermeddling neighbors in having the

case made against Mr. Eaton; certainly there was no Christianity displayed;" and that "for other churches pretending to be Christians, to assume to themselves the right to dictate to others, is a species of bigotry unworthy the religion of Christ. There is no religion in it. It is fanaticism pure and simple."

This called forth strong replies from some of those most opposed to the Adventist religion; of which the *Argus* took note by printing the following:—

"Our waste basket is filled with vigorous and somewhat intolerant, not to say impertinent, denunciations of our editorial, which appeared in the *Commercial-Argus* last Friday, commenting upon the case made against one J. T. Eaton by his intermeddling neighbors for working on Sunday.

"With all due respect to the superior grace and wisdom of our critics, we have nothing to retract nor even modify in the article denounced.

"We said that so far as violating the State law, Mr. Eaton was amenable to the state courts and might be punished, but so far as violating an ordinance of the living God, that was a matter with which the courts should have nothing to do.

"The Constitution of the United States, evolved out of the wisdom of the fathers who framed the original laws of the land, wisely prohibited the prosecution of a citizen because of his religious opinions, but left every man free to worship God in his own way and according to his own conscience.

"In this particular case Mr. Eaton was conscientious in his belief—and there are thousands of others of the same faith—that the Sabbath consecrated by God as a day of rest was the seventh day of the week; the day upon which God rested from the work of creation and which He commanded men to observe and to keep holy, and as such he and his family observed it, doing no manner of work upon that day but keeping it sacred, if not holy.

"This other Sunday, the first day of the week, ordained by man, he does not believe in, but being a law-abiding man, it should have challenged his obedience however much it might fail in appealing to his sense of duty to his God.

"It is an unreasonable and unjust law, and ought to be repealed.

"It is just such laws and the bigoted spirit that insists upon their enforcement that is causing some of the most advanced thinkers to doubt the truth of the Christian religion. . . .

"What we meant in our defense of Mr. Eaton was not to encourage him in the breaking of the law, but to exculpate him from any violation of the law of God. He obeyed the dictates of his conscience when he observed the seventh day, Saturday, with religious scruples, and felt no moral obligation to observe the legal Sabbath."

Upon just one point the position of the *Argus* is open to criticism: the Sunday law must fail to challenge the obedience of seventh-day observers, for the simple reason that a law requiring the sanctification of the seventh day of the week is by the nature of the case directly opposed to a law requiring the sanctification of the first day, and to observe both is an impossibility. The sev-

enth day is not sanctified as the commandment requires unless it is set apart from *all other* days of the week, by rest from labor, as God set it apart at creation. The commandment requires that this deference be shown only to the seventh day. He who tries to sanctify both the seventh and the first days sanctifies neither one. This is how Sunday laws invade the realm of conscience.

### Modifications of Russian Despotism.

WIDESPREAD interest has been aroused by the announcement from across the water that the czar, in addition to his undertaking in behalf of international peace and disarmament, has determined upon the abolition of the horrors of the Siberian exile system. Possibly it had occurred to the czar that the sincerity of his appeal in behalf of peace might be seriously questioned, while the system of Siberian exile was maintained under his authority. This, however, is not the motive assigned in the matter.

The following comments on the subject are made by the *New York Journal*:—

“The czar has just given another proof of wishing to be a progressive despot. The first prominent proof was his taking the initiative in the Peace Conference that is now sitting at The Hague; the second is found in the news, just received, that he has presided at a meeting of a council called to consider transportation to Siberia and work in the Siberian mines as a punishment for crime, and to devise a substitute therefor.

“To be sure, the motive assigned is that the use of Siberia as a penal colony seriously interferes with the development of that province; nevertheless, the humanitarian and philanthropic sentiments of the young czar should be given due weight.

“If during the last one hundred years any one wanted a picture of an earthly hell, all he had to do was to point to Siberia. That was not merely on account of the work in the mines by convicts, in a region erroneously supposed to be an Arctic waste, but because many of the victims were political prisoners, condemned, not by the courts, but simply by administrative decrees, and mainly because of the hardships on the long route, walking, as the prisoners had to do, chained to each other. The writings of the American, George Kennan, ten years ago, roused the world to protest.

“And yet the British penal colony at Botany Bay was, and the present French colony at New Caledonia is, fully as horrible.

“Some years ago a large pamphlet in the French language was sent to all civilized governments by the chief of the Russian prisons. Our Labor Department in Washington also received a copy. The document, perhaps, was intended as an answer to the charges of Kennan. At all events it sought to prove that the Siberian prison system had been entirely changed since 1890, and that millions of rubles had been expended for that purpose.

“It asserted first that all work in Siberian mines had practically been abolished, and that all Russian penitentiary convicts were henceforth to be sent, with their fam-

ilies, to the island of Saghalin, on the east coast of Siberia, and after their sentence expired they were to remain there as free colonists. In other words, the island of Saghalin would in the future be the sole penitentiary in all Russia. Next it affirmed that all walking in chains by prisoners to Siberia was abolished; that from that time onward the prisoners would be transferred by ship from Odessa through the Indian Ocean to Saghalin.

“How much of that was really true we do not know. If true, it was clearly a vast improvement on what Kennan said he saw. The pamphlet did not say that there were no convicts in the Siberian mines, but maintained that there were but a few thousands, and these the most hardened criminals.

“Nevertheless it will be a great advance at the dawn of the twentieth century if, owing to the czar, Siberia ceases entirely to be a penal colony.”

### Church and State Against Protestantism in Austria.

ROMAN CATHOLICS of Austria are making strenuous efforts to combat the movement of secession from the church of Rome, by the power of the civil government. In Austria church and state are united, and the action of the church in this matter simply shows the purpose for which such a union is desired by the church. It is only to help the church maintain supremacy in spiritual affairs.

The *Literary Digest* says that the secession movement “is assuming daily more important dimensions,” and the authorities “are beginning to busy themselves with it. A number of Protestant ministers have been indicted for unlawful proselyting. Protestant divines who are not very careful in their utterances are punished for ‘attacking a lawfully established religious organization,’ *i. e.*, the Roman Catholic Church.”

The *Vienna Tageblatt*, however, counsels the authorities to proceed with moderation. It says:—

“Many parents are grieved because their sons, students who are not yet of age, have joined the movement and leave the Roman Catholic Church for Protestantism. The government is asked to interfere by altering the constitution. Article 4 says that ‘every Austrian above the age of fourteen, without distinction of sex, is free to choose his or her religious faith, and the authorities must protect them in the exercise of this freedom.’ To abolish this rule would be a serious infringement of our liberties, and likely to do more harm than good. Enough is done to prevent the Protestants from obtaining influence by unfair means, as in some cases the courts endeavor to discover whether the convert ‘was left perfectly free to choose the religious community he wished to join,’ that is to say, whether his conversion was not obtained by threats or misrepresentation.”

The church-and-state party in Austria want the constitution altered there in the interests of religion, and the church-and-state party in the United States want the Constitution here altered for the same reason. In

both countries, according to their view, the Constitution allows too much freedom. But if the constitution of Austria is altered to suit the demands of the church there, it will be in the interests of the Catholic religion. And if the like thing is done here, will not a like evil be the result?

Protestants in Austria want the constitution to remain as it is; and why should not American Protestants have the like wish for the Constitution of the United States?

### Some Letters from the Philippines.

THE following extracts from letters written by soldiers in the Philippines, are cited in a communication to the *Chicago Times-Herald*, of May 24, by Prof. W. G. Hale, of that city. Their genuineness is undisputed, and from them one may safely form an opinion as to the character of the warfare "for humanity" that is being conducted in the islands in the name and by the authority of this Government:—

"Charles N. Brenner, Company M, Twentieth Kansas Regiment, to his father, residing at Bennington, Kan., twelve miles from Minneapolis, Kan. Letter printed in April, in the *Minneapolis Messenger*:—

"Then occurred the hardest sight I ever saw. They had four prisoners and didn't know what to do with them. They asked Captain Bishop what to do and he said, "You know the orders," and four natives fell dead."

"Rev. Charles F. Dole, of Jamaica Plain, Mass., published in the *Boston Transcript*, of April 15, a letter without names from a soldier in Luzon to his father. Mr. Dole has been personally known to me for many years and is a man of the highest character. The letter said:—

"The longer I stay here and the more I see and think of the matter the more fully convinced I am that the American nation was and is making a blunder. . . . I don't think I would miss the truth much if I said more noncombatants have been killed than native soldiers. I don't believe the people in the United States understand the question, or the condition of things here, or the inhuman warfare now being carried on. Talk about Spanish cruelty! They are not in it with the Yank. Even the Spanish are shocked. Of course, I don't expect to have war without death and destruction, but I do expect that when an enemy gets down on his knees and begs for his life that he won't be shot in cold blood. But it is a fact that the order was not to take any prisoners, and I have seen enough to almost make me ashamed to call myself an American."

"Lieutenant Barnes, Battery G, Third United States Artillery (in the regular army, be it observed), writes on the 20th March a letter to his brother, which was published in the *Greensburg (Ind.) Standard*, of May 5, a copy of which is in my hands. The passage bearing on our question is as follows:—

"The town of Titatia was surrendered to us a few days ago, and two companies occupy the same. Last

night one of our boys was found shot and his stomach cut open. Immediately orders were received from General Wheaton to burn the town and kill every native in sight, which was done to a finish. About 1,000 men, women and children were reported killed. I am probably growing hard-hearted, for I am in my glory when I can sight my gun on some dark skin and pull the trigger."

The following is from a letter by Robert D. Maxwell, Company A, Twentieth Kansas, published in the *Omaha (Neb.) Bee*, of May 7:—

"Sometimes we stopped to make sure a native was dead and not lying down to escape injury. Some of them would fall as though dead, and after we had passed would climb a tree and shoot every soldier that passed that way. Even the wounded would rise up and shoot after we passed. This led to an order to take no prisoners, but to shoot all."

To these extracts Professor Hall adds the following judgments of an officer in the American army and of an English observer in Manila. At a banquet of the Medical Society of Pennsylvania, held at Johnstown, Pa., on May 17, 1899, Major W. H. Daly, of General Miles' staff, is reported to have said this, among other things, to the same effect:—

"Warfare in the Philippines has drifted away from the methods of civilization, and the shooting down of a people who only desire the opportunity to be free is contrary to the essence of our traditions."

The other judgment is from a communication sent by an English observer at the seat of war and published in the *North China Daily News*, of Shanghai, in March:—

"We do think that the nation which at this time last year boasted in its numerous newspapers that America, the most free among nations, would cheerfully expend her gold and the blood of her sons to bestow the precious blessing of liberty on a down-trodden sister, and, snatching her from beneath the heel of a tyrant, set her upon the proud eminence on which she herself stands, is at present a little off her base in the Philippines."

Thus the barbarism of the campaign itself, as well as the principles of republicanism, proclaims that the war represents imperialism.

### Ohio's Attorney-General on Trusts.

SOME remarkable testimony was recently given by Attorney-general Monnett, of Ohio, before a commission appointed to examine into the business methods of the Standard Oil Trust in that State. This is the attorney-general who was, he declares, lately offered \$500,000 by this Trust if he would refuse to prosecute it.

"He described in detail the methods by which the Trusts choked off competition, by buying up competitors, the employment of agents known as 'buzzards,' to get competitors' prices and undersell them out of the business, and the conspiracies with the railroad corpora-

tions to make grossly discriminating rates or to delay delivery of a competitor's product."

"He declared that if the principles of the Trust were extended to all the public industries the Government itself would be controlled by such a universal combination."

Concerning an alleged influence of the Standard Oil Trust over the Ohio press, the attorney-general said:—

"Yes, it is in testimony that there was an agreement between Col. Squires, of the Trust, and a news agency, in the interest of the Trust, by which certain newspapers agreed to publish 'if acceptable,' matter defending the Trust. I presume it was acceptable, as it was published. The newspapers received, it was stated, eight cents a line, and some of them were paid four cents a copy for the number sold."

"Mr. Monnett said that the Trust also managed to secure from the agents of the railroads the business secrets of the competing companies."

Such is the character of the business methods of the modern Trust, according to the attorney-general of Ohio, who may reasonably be presumed to have full knowledge of the facts to which his testimony relates. The Trust represents commercial despotism, and civil liberty and commercial despotism cannot flourish together.

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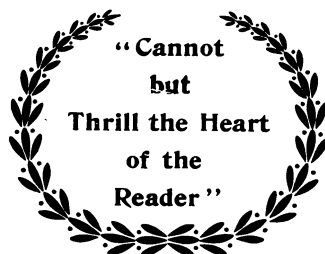
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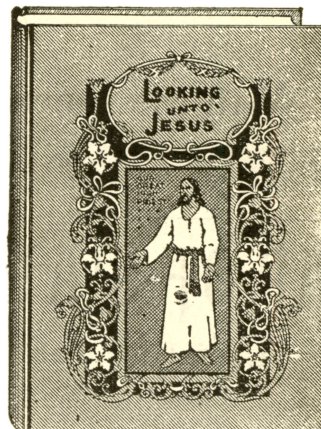
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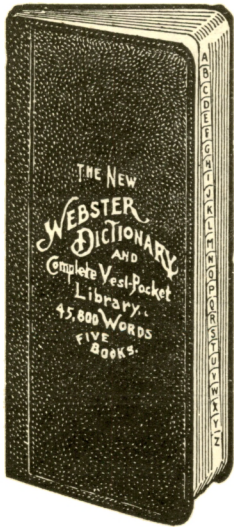
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NEW YORK, JUNE 8, 1899.

THE article which we print this week from the New York *Sun* on the "Rainbow of Universal Peace," gives a clear statement of the reason why international peace cannot be secured by the same means used to preserve the peace between individuals in society. Read it.

THE AMERICAN SENTINEL will give special attention to the work of collecting and presenting the news of what is being done in all quarters for and against the preservation of the rights of conscience; and you want the SENTINEL for the sake of this news, even if you do not agree with the principles it maintains. Think of this, if you are disposed to drop the paper, and ask yourself if it is not true.

THE last two issues of the SENTINEL have had much to say about the revival of Sunday enforcement, and quite as much is given in this issue on the same subject. All this ought to be interesting news to every lover of American liberty, at least. Such occurrences call upon all persons in the land to make their choice for or against the principles of religious freedom. It is the duty of every person to be prepared for the issue when he meets it, and this can best be done by making the decision now.

THE Rev. Minot J. Savage, well known as a clergyman and lecturer, has announced his conversion to Spiritualism, and says he believes the "spirits" can be photographed by the camera. This, with the recent conversion of Mrs. Mary Lease, the woman lecturer, indicate that Spiritualism is making progress to-day. But more effective than all the work it does openly in its own

name, is the work it is doing among the people under an assumed name; for it is no doubt true that some of the "sciences" which command such a wide following in the religious world to-day, embody the real essence of Spiritualism in their teaching.

THE Methodist denomination has undertaken the work of "reclaiming" the Fourth of July, and to this end will have its congregations and Sunday schools celebrate this year and henceforward a "Christian" Fourth of July, on which the special effort will be not to see how much whiskey can be drunk in order to properly celebrate the day, but how the cause of temperance can be promoted, to the end that if possible the nation may be saved from the drink curse. While the day itself cannot be made Christian by any act of man, it is certain that all Christians and every foe of strong drink can well occupy themselves on the Fourth in working for temperance reform, and we hope much good to the temperance cause may result from the undertaking.

ONE of the foremost representatives of the people of Liberia, Dr. Blyden, is reported to be on his way to America to ask in behalf of the Liberians that the United States establish a protectorate over that portion of the African continent. The way is rapidly opening up for this country to get into both Africa and China,—to get "her share" of the territory, and possibly more than her share of the trouble which, ere long, the partitioning of Asiatic territory is sure to bring.

HOLLAND has not only a Peace Congress sitting within its borders, but an Anti-peace Congress, the latter being in session at Amsterdam. The object of the Anti-peace Congress is to protest against the czar's peace movement, which is denounced by the Amsterdam congress as being the most flagrant diplomatic hypocrisy

of the nineteenth century. The delegates to the Anti-peace Congress include persons of note, among them being a German university professor, a Dutch author, and the brother of the late President Faure of France.

NO HUMANE official of the civil government would be willing to enforce a law commanding the execution of a person known to be innocent; and the fact that he would refuse to perform such a deed, is evidence that every such official does weigh the law in his own mind, and approve it, before he enforces its penalty. He does not enforce it simply because "it is the law." If the principle of enforcing law because it is the law is to be followed in one case, it is to be followed in all cases, regardless of the character of the law; but no individual could do this without parting company with his humanity. The principle of such a thing is against humanity, and is therefore wrong.

THE reaction from Roman Catholicism, as seen in the republics of South America and elsewhere, is always in the direction of religious freedom. And when the principles of such freedom are forsaken, as—sad to say—is being done in this country and elsewhere, the trend is always in the direction of re-establishing the papacy.

THERE is not an expansionist in the land who is willing to be governed himself according to expansionist principles. Each one wants to be among the "some of the governed," whose consent is to be reckoned with in the government. When we find one who is willing to be among those whose consent is ignored in government, we shall listen to his argument with more patience than we have felt for those we have heard thus far.

**SPECIAL OFFER.**

See page 366.