

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

VOLUME 15.

NEW YORK, FEBRUARY 22, 1900.

NUMBER 8

Published in the interests of Religious Liberty—Christian and Constitutional.

Any one receiving the American Sentinel without having ordered it may know that it is sent by some friend. Therefore those who have not ordered the Sentinel need have no fears that they will be asked to pay for it.

(Entered at the New York Postoffice.)

In religion, the voice of authority is not that of the people, but the voice of God alone.



LEGISLATURES and courts exist to protect rights, not to manufacture or annul them.



If the national Government or a State government can profess religion, it can with equal propriety join a church.



"Civic righteousness"—righteousness by law—is the righteousness that was boasted by the Scribes and Pharisees. It is a counterfeit.



THE right of every man to rest from work on Sunday, implies also his right to labor on that day; for if labor is not a right on Sunday, it is not a right on any day.



THE gospel of Christ is not a command, but an invitation; and if changed to a command by the coercion of the civil power, it ceases to be the gospel at all. And this is why the state cannot be regilious without working against Christianity.



NO PERSON'S conscience is to be interfered with by law, unless it has become so perverted as to lead him to

do violence to the rights of others. And in such a case the civil authority acts not for the purpose of chastising or correcting the conscience, but only to protect the rights that are suffering invasion.



If the millions of people who labor on the seventh day do not thereby harm the few thousands who observe that day, how does it appear that these few thousands will harm the millions by doing work on Sunday?



THE Sabbath belongs to God, for he calls it "the Sabbath of the Lord," "My holy day," etc. And since we are to render to God that which is his, and to Cæsar only that which is Cæsar's, it is plain that Cæsar has no business to command us to keep the Sabbath.

A Methodist Bishop Calls for a National Sabbath Law.

THE *Religious Telescope* (Methodist) of Dayton, Ohio, published in a January issue an article by Bishop J. S. Mills, D. D., calling for "A National Sabbath-observance Law," in which the bishop says that such a law "is the only satisfactory prevention of Sabbath desecration known to me." He inquires what hinders such legislation, and proceeds to enumerate several hindrances.

"1. The indifference of the masses—Christians as well as others—on this subject.

"2. The open opposition of those persons (chiefly foreigners) who have a standing objection to Christianity and to all its institutions.

"3. The national greed for money is chiefly responsible for the Sabbath-breaking of the 3,000,000 of workmen who toil on Sunday as well as the other six days of the week. These toilers would be glad for the privilege of the day of rest, but corporation greed forbids it.

"4. In the recent past and now the Saturdarians [by this term he refers to observers of the seventh day] are the worst organized foe to a Sabbath law. They are distributing millions of pieces of literature over our land of a plausible, but deceptive character, aimed to prevent Sabbath legislation."

Now we had always supposed that the Christian religion—the gospel—was a "satisfactory prevention of Sabbath desecration"; in fact, we still believe this, and that conversion by its power is "the only satisfactory prevention"—the only thing that is sure to make a Sabbath-keeper out of a Sabbath-breaker. But the bishop confesses that this remedy is unknown to him.

A person desecrates the Sabbath when he does not keep it holy. And the reason the "Sabbath" (Sunday) is not more generally kept holy is, says the bishop, that the masses, including Christians, are indifferent, and large numbers of "foreigners" are opposed to Christianity. So in order to overcome this indifference and opposition to Christianity, and cause Sunday to be kept holy—that is, not "desecrated"—he would have a "national Sabbath observance law"! A very likely remedy indeed!

He says that "corporation greed forbids" three million of workmen taking rest on Sunday, who "would be glad of the privilege of the day of rest." But should a workman, or any person, not keep the day God has commanded, because "corporate greed" forbids it? If nobody kept a command of God which the devil, represented by "corporate greed" or any other form of selfishness, forbids the keeping of, how many of God's laws would be observed in the earth? The fact that the Almighty commands a thing to be done ought to be evidence enough to satisfy a bishop that the thing can be done, no matter what other power forbids it. And therefore "corporate greed" is no real reason why workmen cannot keep the Sabbath.

But how can the workingmen take a weekly day of rest when they would lose their positions by doing so? For answer one has but to point to the sixty thousand or more Christians in this country who observe the seventh day each week, and still get along, without any law at all in their favor. If the minority do not need "protection" by law, the majority certainly do not need it.

The bishop is very indignant against those Christians who observe the seventh day as the Sabbath,—so indignant that he has to apply to them an epithet not found in the dictionary. But immediately following this, in answering the question "How can such a law be secured?" he says that "God commands the keeping of one day in seven as a day of rest." The seventh day people observe "one day in seven," which according to the bishop's statement is all that God commands, and yet for doing this he finds occasion to denounce them.

In his view it must be that the church has authority to go beyond the commands of God and exact "duties"

of which his Word says nothing. And this is the pure doctrine of the church of Rome.

The bishop sees that it is very essential that all people should observe one fixed definite day; but why then can he not give the Omniscient the credit of knowing as much, and not claim that his law only commands the observance of an indefinite "one day in seven"?

This "one day-in-seven" theory of the Sabbath commandment is only used to combat the idea that "the seventh day" in that commandment is the definite seventh day of the week, which the bishop and all of like mind know very well they are not observing as the day of rest. The bishop simply does not believe in an indefinite seventh day at all; nor do any others who call for a Sunday law believe in it. If they did they would not call for a law commanding a definite day. And in all these calls for Sunday legislation, as in this one, there is revealed on investigation the arguments of the sophist and the principles of the papacy. All which proclaim that the cause of Sunday legislation is inherently bad.

The Edict of Philip.

*BRINGING OUT BY CONTRAST THE MEANING OF THE
FIRST AMENDMENT TO THE AMERICAN
CONSTITUTION.*

BY JOSEPH BRADFIELD.

I ONCE read in an old book that James Madison who wrote the First Amendment to the Constitution, had before him when preparing the original draft, the celebrated Edict of 1550, promulgated as a recapitulation and condensation of all the previous ordinances of the Emperor Charles V, respecting religious subjects. That edict will be found in Motley's "Rise of the Dutch Republic," pp. 261, 264. Motley says that it was re-enacted by Philip with the express advice of the Bishop of Arras; and Mendham says in his "Life of Pius V," that this infamous decree was entirely approved by the Vatican; that the Bishop of Arras was made a cardinal on account of his connection with it; and that the Duke of Alva, who carried it into execution, was presented by the pope with a consecrated sword. The things forbidden by the Edict of 1550 were precisely those intended to be secured by the First Amendment, to wit: "The free exercise of religion, freedom of speech and the press, and the right of the people peaceably to assemble and to petition for a redress of grievances."

Its leading features are as follows:—

1. No one shall print, write, copy, keep, conceal, sell, buy, or give, in churches, streets, or other places, any book or writing made by Martin Luther, John Ecolampadius, Ulrich Zwinglius, Martin Bucer, John Calvin, or other heretics reprobated by the holy church.

2. No one shall converse or dispute concerning the Holy Scriptures, openly or secretly, especially on doubtful or difficult matters; nor read, teach, or expound the Scriptures, unless he has duly studied theology, and been approved by some renowned university.

3. No one shall preach, secretly or openly, nor entertain any of the opinions of the above-mentioned heretics.

4. No one shall hold conventicles in his own house, nor be present at any such, in which the adherents of the above-mentioned heretics teach, baptize, and form conspiracies against the holy church and the general welfare.

5. No one shall lodge, entertain, or furnish with food, fire, or clothing, any person known to be, or notoriously *suspected* of being, a heretic; and any one failing to denounce any such shall himself incur the penalties of heresy.

6. If any one, being not convicted of heresy or error, but greatly *suspected* thereof, and therefore *condemned* by the spiritual judges (the inquisitors) to abjure such heresy, or by the secular magistrate to make fine and reparation, shall again become suspected or tainted with heresy—then, although it shall not appear that he has contravened or violated any of the above-mentioned commands; nevertheless, such person shall be considered as relapsed, and, as such, be punished with loss of life and property, without any hope of moderation or mitigation of the penalties of heresy.

7. Such perturbors of the general quiet are to be executed, to wit, the men with the sword, and the women to be buried alive, if they do *not* persist in their error. But if they do persist in them, then they are to be executed with fire; all their property in both cases to be confiscated to the crown. No judge shall alter or moderate these punishments in any manner.

8. "We also forbid any one, of whatsoever condition, to ask of us, or of any one having authority, to grant pardon, or to present any petition in favor of such heretics, exiles, or fugitives, on penalty of being declared forever incapable of civil or military office, and of being arbitrarily punished besides."

In this edict, framed by the leaders of the Catholic party themselves, we have the real and permanent aims of the church of Rome with respect to the points it treats of. Those who framed our Constitution joined issue with the church on every one of these points, and built a wall of separation between church and state in order to protect the people of this land from the consequences of such iniquitous laws. The First Amendment is a remedial law, having in view the prevention of the mischiefs of intolerance, and was, as I have said, inspired by the memory of the Edict of 1550. It ought, therefore, to be construed with reference to that edict, so as to reach the mischief and apply the remedy; the only remedy being the non-establishment of religion, the

non-interference of the civil authority with religious institutions, their doctrines, discipline, or exercises.

But if our rulers pursue their present policy, it will not be fifty years before the Edict of 1550 will again become a law, and be operative in the United States. The only way to prevent such a consummation is to combat the principles of popery, whether they be found in Catholic or in so-called Protestant societies, in political parties or in monastic orders, in the army or among the populace.

My own opinion is that the twentieth century will witness in this country a repetition of the struggles between popery and liberty which convulsed western Europe in the sixteenth and seventeenth centuries. The Edict of 1550 shows what true Protestants will be called upon to fight against; and the First Amendment, what they must fight for.

Washington, D. C.

Self-Government an Individual Acquirement.

BY H. F. PHELPS.

THE art of self-government must be acquired in the lifetime of the individual who is to govern himself; and not "acquired only after centuries of study and struggle and experiment and instruction;" as a United States senator recently said. It can be of no value to the individual, nor yet to a nation, if it must take "centuries." Neither is it a thing to be "bestowed" by man upon a fellowman, nor can it be given by a nation of men to another nation of men. It is an individual acquirement, and can only be acquired as a person is left altogether free to work out the problem for himself. Even then it is true that "eternal vigilance" must be an element in the man else the lesson will not be learned.

That self-government does not fall as a legacy from one generation to another, is a lesson well attested in the history of the two greatest republics of all time. It is said, that of all peoples, the ancient Romans possessed the faculty of self-government above all others, unless it were the Anglo-Saxons. And, though the last named would not be willing to award the palm to their more ancient brethren, it may be doubted that even these, could they give their voice in the matter, would grant the claims of superiority to the men of this Republic.

But all readers of history know that with that faculty of self-government in the Romans, was also to be found, hand in hand, the faculty and love of industry and frugality. With these, there followed prosperity. And, quickly, upon its very heels, followed luxury and prodigality. With these came idleness to the masses, because of the massing of the wealth in the hands of the few, and ease to the rich because of their wealth. Then,

as a result of luxury and ease to the wealthy, and idleness and want to the masses, there followed indulgence in every crime nameable in the catalogue of crimes.

As luxury, ease, and indulgence of every propensity with the rich; and want, penury, and idleness to the masses, came in; so also the art of self-government went out. Then, in order to restrain the dark passions of men, and to preserve the nation and even the world from going down under the weight of wickedness, an effort was made to save the nation, and so the world, by legislation. That is, they sought to make men better by law. But as men were not made better at heart by legislation, there was no power in law to reform men. And as men must be governed even though they had lost the power of self-government, the only logical result was a despotism,—the despotism of the army, followed by the despotism of the one-man power, as vested in the emperor.

Thus it is clear that self-government is not an art to be secured by centuries of study, etc.; but each generation of men must seize upon their opportunities, first secured to them by their liberty, in the government of each individual by himself, and that for himself alone. If they do not do this the faculty becomes a lost art.

No man can govern himself for another, nor can he govern another man for himself. The moment this is attempted, there is an attempt at despotism. As Abraham Lincoln said: "When a white man governs himself, that is self-government; but when he governs himself, and another man, that is more,—it is despotism."

Lincoln's Forgotten Words.

New York "World," Feb. 14.

ONE looks in vain through the speech of Senator Depew and all the other Republican orators on Lincoln's Birthday for the words of the great President that are most pertinent to this time and its main issue. The *World* reproduces them—"lest we forget":—

"No man is good enough to govern another man without that other's consent. I say this is the leading principle, the sheet-anchor of American republicanism."

"When the white man governs himself, that is self-government; but when he governs himself and also governs another man, that is more than self-government—that is despotism."

"Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men in all lands, everywhere. Those who deny freedom to others deserve it not for themselves, and under a just God cannot long retain it."

Thus spoke Lincoln the Emancipator—a martyr to Liberty.

A LAW is entitled to respect only in proportion to the degree of justice it embodies.

Change of the Sabbath in Raratonga, Cook Islands.

Some Interesting Notes on the Subject, by Dr. J. E. Caldwell, Medical Missionary of the Seventh-day Adventists.

It is wonderfully interesting just now to go around among the natives of the Cook Islands and listen to their conversation as they are engaged in the discussion of the Sabbath question. The unusual interest in that subject grows out of the fact that an attempt has been made to bring the Cook Islands into harmony with the rest of the world in the observance of the first day of the week as rest day.

The native Parliament passed a bill at its last session providing that in these islands the coming twenty-fifth day of December, together with the corresponding day of the week, shall be repeated in our calendar on the day following, thus giving us two Christmas days in this year. This will serve to correct the mistake the early missionaries are said to have made when they came from the West and crossed the one hundred and eightieth meridian, neglecting the change usually made by navigators in crossing the day-line.

Though the mistake seems to have been recognized at an early day, it is a strange fact that all the native dialects have escaped some of the evil consequences that would naturally be expected to follow such a mistake, for in numbering the days of the week they have made no mistake in using words belonging to the dialects to correspond to the mistake in the day of the month. Thus the second day after their rest day they call *ruirua* (second day), and the day following is *ruitoru* (third day), and they have always called the Sabbath, on which they have refrained from labor, *ra itu* (seventh day), which it really is, and always has been.

It is the belief of all that the missionaries who brought European customs to these parts of the earth were Sunday-keepers; and how these things were fixed in the native language, notwithstanding the above-named mistake that is said to have been made, no one seems able to explain. Thus there seems to have been no mistake in numbering the days of the week, though the names Sunday, Monday, etc., have been erroneously applied and held in common with the mistake in the day of the month, though for a long time recognized as incorrect.

At the coming Christmas tide, the above-named errors are to be corrected, and a law to punish those who work on the first day of the week is to come into effect. A fitting time, indeed, to introduce such a practice. Since Sunday worship is of pagan origin, introduced into the so-called Christian Church through Roman Catholic interference, it is quite appropriate that that pago-papal season of festivity, Christmas, should be selected from which to date the beginning of strictly Sunday laws in the Cook Islands.

Many of the natives are convinced that some sort of a mistake was made, but they are not clear as to the

nature of the mistake. Many who accept the explanation given of its origin do not see clearly why they should be compelled to forsake the seventh day Sabbath, which they all believe to be in harmony with the Scriptures, and take up with the first-day rest as a substitute. Nor does the writer see, except to fulfill the prophecy of Jesus Christ through John the Revelator, when he said by the Spirit of God, "And all that dwell upon the earth shall worship him whose names are not written in the Book of Life." Rev. 13:8.

There is a great deal of discontent among the natives. Some are clear on the subject, while others look upon the change with a sort of superstitious dread, fearing some plague from the Almighty as a judgment upon the land for attempting to change his laws. Some see clearly that the Sabbath is a *holy day*, made so by the presence of the Saviour in the person of his Spirit, without which nothing can be holy,—for he alone can hallow, and he makes holy by his presence. They see, therefore, that in forsaking the Sabbath for an institution of human origin, they are forsaking the Saviour who dwells in the Sabbath to sanctify his obedient children with a double blessing. Others see not the spiritual, but only the legal aspect of the change; but all, without exception, so far as I have observed, are opposed to the change. Even Makea Ariki, who, as head of the government, signed the bill, is said to weep and lament on account of the evil to which she consented, being carried away for the time by political and ecclesiastical advisers.

Another of the Arikis of the island, Pa by name, told me that he clearly pointed out to his peers when officially assembled, that the Sabbath belongs especially to God, and that the government should have nothing whatever to do with the proposed change.

There are rumors that the native authorities will close their houses of worship to first day worship if the present purpose to enforce the new laws is executed. I shall be both sorry and surprised if this is done, yet, doubtless, some may be alienated from their sympathy with those who have projected the change. . . .

On May 19, 1899, the agents of the L. M. S. for Cook Islands held a meeting at Tereora, in which they decided to recommend a change in counting the days of the week. Here is their argument to the natives, as given in "*Te Karere*," the L. M. Society's organ for the group.

The statement is first made that those passing in ships from one group to another have great trouble on coming to Cook Islands. What the nature of the trouble is, we are not informed. The only regular vessel we have doing business in this group is the U. S. S. Co.'s steamer which comes from Auckland once a month. On crossing the day-line, the steamer simply ignores it, as did the early missionaries, and keeps the regularly succeeding first day, treating these islands as if they were on the west side of the line. Thus their rest day coin-

cides with ours, which is the real seventh day. There is not any great trouble in this. Then the argument proceeds thus:—

"Behold, let none be deceived (thinking) that we sin against God. This is not a sacred custom (Sabbath keeping), it is only a custom of the country. If we follow this new thing we shall not sin therein, and if we hold fast the ancient custom, we shall not therein be sinning. The Roman Catholics say we are sinning now in observing the seventh day, and if we change the day, that will be according to the mind of God. Lying words are these. The Seventh-day Adventists say we are right now, and if we change the day, in the mind of God that will be sin. These are also lying words.

"It will be right for us to change the day, right to hold fast the ancient observance. God will not make us trouble on account of this thing. One thing God has commanded us, namely, that we sanctify the seventh day as Sabbath no more. We now observe the Sabbath. If we change the day, we shall then still observe the Sabbath. The decision lies with the rulers of the country; but we, your missionary society, think it will be a good thing if the counting of the day is changed."

Raratonga, Nov. 6, 1899.

A Protest Against State Chaplains.

BY A BAPTIST CLERGYMAN OF RICHMOND, VA.

From Sermon by Rev. Dr. Hawthorne, in Grove Ave. Baptist Church, Richmond, Va., December, 1899; reported in the Richmond "Evening Leader."

"CAN the State of Virginia commission a man to preach the gospel to its convicts without violating the fundamental principle of religious liberty?"

Dr. Hawthorne preached on this subject yesterday morning in the Grove Avenue Baptist church to a vast audience. Among those who attended the service were Governor Tyler and a great many members of the legislature. Dr. Hawthorne took for his text the words of Christ to Pilate: 'My kingdom is not of this world.' John 18:36.

He said in part:

"I deeply regret the circumstances which have constrained me to devote this hour to the discussion of the great question of religious liberty. A few weeks ago five ministers of the gospel, residing in this city, sent to the Governor of our State a communication, recommending the appointment of a chaplain to the penitentiary. For these ministers I cherish the highest regard. No one who knows them would question their ability or their fealty to the cause of Christ. Men more worthy of confidence and honor cannot be found in the Commonwealth.

"In response to the request of these Christian ministers, the governor of the State put into his recent message to the legislature a clause recommending the appointment of a chaplain for the State's convicts and an appropriation for his salary. Virginia has never had a chief magistrate more worthy of the esteem and affection of her people than the man who now occupies that exalted position. I would gladly help to elect him to any office within the gift of the Virginia people.

"To oppose these Christian ministers and the noble Governor of our State is to me a painful duty. But I could not refrain from the task without failing to discharge an obligation which I owe to the people of the State, and especially to the denomination of Christians which I represent. It is in the spirit of kindness and Christian charity that I enter my solemn protest against the measure recommended by these distinguished men.

"When Jesus said to Pontius Pilate, 'My kingdom is not of this world,' he announced a principle, which, if universally observed, would keep religion forever separate from the state and give to every human being on the globe the utmost liberty of conscience.

"It was never Christ's purpose to have any conflict with temporal government. No teacher ever taught with more emphasis and clearness of man's obligation to obey civil authority.

"There cannot be any conflict between religion and the state so long as each acts within its own legitimate sphere, and performs its own legitimate functions. The dominion of Christ is over the human spirit. Within the realm of faith and conscience he is the King of kings, and Lord of lords. As his kingdom is absolutely spiritual it can have no connection with external government. Its laws can be enforced only by spiritual sanction.

"The functions of the state is to deal with men's outward, earthly, and temporal affairs. It has to do only with civil offenses, and can punish only by the infliction of civil pains and penalties. The church should never invade the sphere of the state, and the state should never enter the sphere of the church. When either departs from this principle it degrades itself in the eyes of God and men.

"Christ took no step to connect his cause with the state. Not in the remotest way did he ever hint that it needed the support of the civil power. His kingdom rules in a higher sphere, and has all needful laws and forces of its own for the accomplishment of its sacred purposes. It needs no help from the state, and wherever it has accepted or invited such help it has soiled its purity and weakened its power. For a thousand years the alliance of religion with external government made the church, or what was called the church, a mother of harlots and abominations.

"The authority of the church is spiritual, and only spiritual. Its work is spiritual. Its mission is to seek, by the agency of divine truth and grace, to bring men into right spiritual relations with God and each other, and thus prepare them for virtuous living here and everlasting blessedness hereafter.

"Civil laws which establish one form of worship, and forbid or restrict other forms, are based upon the unwarranted and mischievous assumption that it is the function of the State to determine for its subjects what is the true faith and worship. That heresy is the mother of all the religious persecutions that have stained with blood the annals of our race. This heresy reappears to-day in various forms.

"It reappears in an organized effort to put a recognition of Christianity into the organic law of our Republic, and in the avowed purpose of a certain secret organization to prevent men who hold to a certain religious creed from having any voice in the government under which we live. Down with it! Down with it! It is the

blackest treason against the rights of man. It is a conspiracy against the blood-bought freedom bequeathed to us by our patriot sires. It is as wicked as the spirit which kindled the martyr fires of Smithfield and drenched the soil of France with the precious blood of liberty-loving and God-fearing Huguenots. Down with it! Load it with righteous indignation! Brand it with the hissing iron of virtuous scorn!

"All that the State can rightfully do for religion is to protect it. The protection which it extends to one sect it must extend to all. It is unwarranted interference to make any distinction in the matter of protection, in favor of Protestant, Papist, or Jew or Mohammedan or pagan. Every human being who breathes the air of this planet has the natural right to worship what he pleases, whether it be Jehovah, or pope, or sun or moon, or mountain or tree, or beast or bird, and it is the solemn duty of the State to protect him in the exercise of this right.

"When any body of Christians receive or ask from the state more than protection—when they accept or petition for patronage in any form—they not only trespass upon the rights of conscience and violate the fundamental principles of religious liberty, but confess to a weakness in the religion to which they hold.

"We profess to believe in the immortality of Christian truth. We claim that our religion is from the Lord God Omnipotent—that it is inherently divine and, therefore, cannot be overthrown by men or devils.

"We profess to belong to a kingdom which has the God-man for its head, and that it can, and will, possess the earth, not only without the help of temporal kingdoms, but in defiance of every combination they can make against it.

"Now, when we seek any alliance with, or any patronage from, the State, we contradict ourselves and confess to a weakness which invites the ridicule and scorn of every infidel in the world. In seeking such aid we do not attract one human soul to our cause, but drive millions from it.

"Paul says, 'The gospel is the wisdom of God and the power of God.' If this be true it must live and conquer. When you ask temporal authority to support the gospel you practically deny its divinity, and confess to a lack of confidence in the means and methods which Christ instituted for its dissemination and triumph.

"Where do we see in our country an alliance between church and state? We see it first in the State legislation, which exempts church property from taxation. One local church in New York has ten million dollars' worth of dividend-paying property on which there is not one cent of taxation. This is a violation of the principles of religious liberty, because it compels Jews, Mohammedans, Buddhists, Deists, Agnostics, and Atheists, living upon our soil, to contribute to the support of a religion which they repudiate.

"If our State government should exempt bar-rooms from taxation, it would thereby compel every tax-payer to contribute to the support of the bar-rooms. This would be an outrage upon the consciences of tax-paying men who hate and abhor these crime-breeding institutions. It is not any less a violation of the rights of conscience to make churches beneficiaries of the State government. Where this is done many men are compelled

to support a religion with which they have no sympathy. It costs the State of Virginia a big sum of money to protect church property. Who pays for the protection? Not only Christians, but Jews and infidels.

"It is claimed that the exemption of church property from taxation is justifiable on the ground that churches promote morality, and thus decrease the expenses of the Government in protecting the lives, liberty and property of its subjects. On the same ground any minister of the gospel, or any superintendent of a Sunday-school, or any teacher of a Bible-class, or any temperance lecturer could claim exemption from taxation, because he is a promoter of morality. I have heard of a wholesale dry goods merchant whose habit was to call his clerks and other employes together every day and lecture to them on the subject of Christian ethics. If the promotion of morality is a just ground for exemption from taxation, surely that man's business should have been exempted. Why discriminate between the promoters of morality? It is unjust.

"I do not believe that in every place of public worship morality is promoted. In Mormon, Buddhist, and Mohammedan places of worship the infamous doctrine of polygamy is taught; and when the government under which I live exempts such places from taxation, it violates and outrages my conscience by compelling me, a tax-payer, to support polygamy.

"We find an alliance of church and state again in the appointment of chaplains to Congress, to our army and navy, and to our State legislatures and many State institutions. The creation and support of these offices is nothing less than governmental patronage of the Christian religion. The ministers who fill these places are commissioned by the Government; they are responsible to the Government for the manner in which they perform their ministerial functions; they are in the strictest sense Government preachers. If that is not a union of church and state there is no such thing in England or Germany or Austria or Russia.

"What right has either Federal or State government to espouse the cause of any religion and provide for its maintenance and propagation anywhere under the sun? When and where did the people delegate to them such authority? Where, in the Federal Constitution, or in the Constitution of the State of Virginia, do you find any warrant for such procedure? Did the wise and liberty-loving men who framed these great instruments of organic law ever dream of such a thing as founding a government that should lend its mighty arm to the establishment and support of any religion? The Federal Constitution says: 'Congress shall make no laws respecting an establishment of religion.' How can a State establish religion?—By appointing and paying ministers to do religious work.

"If my son were in the navy and compelled to attend a religious service every Sunday conducted by a Mohammedan or Mormon, I should be deeply grieved. It would be to him and to me an intolerable affliction.

"We are bound to admit that the Government can just as consistently with its organic law appoint a Mohammedan or a Mormon to a chaplaincy in the navy as it can appoint an Episcopalian, a Presbyterian, or a Baptist. It is a violation of the fundamental law of the Republic and an outrage upon conscience to appoint

any one to do religious work in the navy or elsewhere.

"Let members of Congress take money from their own pockets to support the men whom they choose to lead them in their morning devotions. Let the officers and privates of the army and navy contribute of their own earnings for the support of the men who minister to them in spiritual things. If they cannot do it, then let the churches of the country provide for them, just as they do for people in their mission fields.

"The governor of Virginia, backed by a petition and recommendation from five Christian ministers in Richmond, asks the legislature for authority to appoint a man to preach the gospel of Christ in the penitentiary, and to take from the State's treasury a sum of money sufficient for his support. If the legislature should authorize such an appointment, and such an appropriation from the treasury of the State, it will thereby discriminate against other religions and declare Christianity to be the religion of the State. When did Virginians ever delegate to their civil government the right to determine for them what religion they should support? The passage of such a measure would wound the consciences of many thousands of Virginia people, and practically annul the principle embodied in the great 'Bill of Rights' adopted by our fathers.

"Every true Christian in the State appreciates the importance of preaching the gospel to the convicts in our State's prison. So far, this work has been provided partly by ministers who have asked for no pecuniary compensation, and partly by missionaries, supported by voluntary contributions of the churches. The superintendent of that prison says that no chaplain could do the work which is now being performed by the churches.

"What good reason could the State give for interfering with this plan which has been operated so successfully? If more religious work is needed among these convicts let it be known, and the Christian people of Virginia will provide for it."

THERE is a strike of granite cutters in progress in Chicago, and the Central Federated (labor) Union of that city have written President McKinley to remind him that as a member of the Union, he is expected to take action in their favor. The President became an honorary member of this organization some time ago, through being chosen to lay the corner-stone of the new Chicago post-office. The labor union controlled the situation there and were able to dictate that no work on the building should be done by non-union men. The President was of course not a member of a labor union, but the difficulty was gotten over in this case by making him an honorary member. He now finds this honorary position somewhat embarrassing.

It is reported that the tyranny of the trade unions in Chicago, exercised through an almost complete control of the labor situation there, is such that some piano firms and other manufacturing plants intend to leave the city, in order that employees, not members of the unions, may work for them without molestation.



CARDINAL GIBBONS, head of the Catholic church in the United States, said in a recent address against polygamy, that if Congress had allowed B. H. Roberts a seat in the national legislature, it "would have been to countenance the degradation of the holiest state of man." This is a confession that the cardinal and all the prelates of his church, all the priests, and the pope himself, are by the doctrine and discipline of that church debarred from the holiest state of man; which is quite the truth.

"If the United States Government attempts by force of arms to reinstate the friars in the possession of their immense property in the country [the Philippines], the people say that they will fight to the last man against such injustice." So writes Rev. Jas. B. Rogers, Presbyterian missionary to the Philippines, to *The Outlook*; and this "very grave danger ahead," he says further, is one to which "Archbishops Ireland and Nozaleda are striving their utmost to blind the people of America."

DISPATCHES from Sydney, Australia, state that the British reverses in South Africa have produced a great sensation in Sydney, and a Sunday was designated as a day of prayer for victory by the churches in New South Wales and Victoria. Cardinal Moran, of Sydney, was a prominent figure in the movement, and made 'a remarkable speech,' advocating compulsory military service in Australia.

"THE genuine Russian conception of government," says *The Independent*, "is very forcibly set forth in the following, which we quote from a paper by an American published in the *Japan Mail*. The American was conversing with an intelligent and well-educated Russian officer, when the latter remarked:—

"There is one clause in the Constitution of the United States which always makes me laugh."

"What is it?" I asked.

"The statement that it is natural for all men to seek happiness, and that it is the business of government to attain it."

"But do you not consider government to be for the sake of the governed, and the welfare and happiness of the people a worthy end?"

"Certainly government is not for the sake of the people; and I do not consider happiness an end at all. We must make the people happy, else they will rebel; but this is only a means for furthering the interests of the State, while the true end of government is a great nation—Empire."

And this is not only the true Russian conception of government, but the conception held by every nation when it starts out on the road to empire; it is the imperial conception. And Russians and Europeans are now not the only people who laugh at the American Constitution.

THE old religio-political idea of saving men by wholesale, with its sensational methods, which has been revived by some modern "evangelists" and "reformers," was presented in contrast with the Scriptural idea of saving men by individuals, in a recent sermon by Rev. J. B. Hamilton, a Methodist clergyman of Brooklyn, N. Y. The speaker, among other things, said:—

"Who watched the waning of the great revival movement backed by the whole Christian organization of the City of Churches without chagrin? Leaving out the curiosity-seeking crowd drawn by sensational methods of questionable propriety, this wholeness did not furnish an audience equal to that drawn by any one of fifty week-day prayer meetings. Coarse wit, the stage tricks of the buffoon, the airy conceits of individual caprice, combined to disgust a multitude of sensible and sympathetic observers.

"There never has been a silly delusion that has shamed Christianity in the past that cannot be matched to-day in the teachings of the self-styled evangelists. We have boy preachers, girl preachers, cowboy preachers, cyclone evangelists, advocating nonsense that would make a thoughtful schoolboy smile. Men of learning and experience are set aside. The Scriptural method of saving men by the individual, one at a time, is superseded by the modern plan of capturing men by the wholesale."

Blue Law Arrest for Skating.

New York "Sun."

NEW HAVEN, CONN., Feb. 11.—An arrest under the old Blue Laws of the State, which put a penalty on various diversions on the Sabbath, occurred to-day when the Hamden, Conn., town constables took Arthur Edward Johnson into custody for skating. He was on Lake Whitney, two miles from this city, where the skating has been enjoyed by hundreds of Yale and town men. Johnson was the only skater on the lake. He was released on bonds.

"YESTERDAY," reports the *N. Y. World*, of February 12, "Englewood, N. J., experienced its first effect of the

Sunday-closing crusade, begun by Mayor E. A. Brinckhoff. The barber shops and butcher shops were closed all day."

The Work of the Trusts.

A MAN committed suicide in this city [Creston, Ia.] recently. The reason he committed suicide was because of financial losses which he sustained through the "trust" methods of doing business. He had been a grain buyer but was unable to continue in that business because he had been shut out by the elevator or grain warehouse combinations of Chicago and St. Louis. In his office fastened to the front of his desk was a letter from one of these warehouses acknowledging the receipt of a consignment of grain. But that was not all of the letter. It continued, "We are sorry to learn that you are not a member of the — Grain Buyers' Association. We consider it a most worthy organization and would respectfully suggest that you become a member of it." The letter informed him that because he was not a member of that association they could receive no more grain from him. He informed the writer that in the same way he had been shut out of Chicago and other St. Louis warehouses and if he could not do something to raise the boycott against him he would soon be shut out entirely. In reply to the question, "Why not join the — Grain Buyers' Association," he said that the association was a combination to hold down the price of grain as it was bought from the farmers, that it was formed only for dishonest purposes and that he would not be a party to any such organization.

It is against the laws of this State to form such an organization as this association is, and this man had appealed to the State authorities for a redress of his grievances. But he found no relief and the process went on, until in despair, he ended his life. Inquiry among those who had known him for years established the fact that he was recognized as a very honest and straightforward man, and one whose word was trusted by all who knew him.

Here was manifested the spirit of the men who form those combinations called trusts. They not only set out to control the prices of things but also are ready to shut off from buying and selling all who will not unite with them in their wicked schemes. And in doing this they have no regard for the welfare, nor even the lives, of those who oppose them or stand in the way of their ambitious plans.

This is a forcible illustration of what will be done in a more general way when those who "worship the beast and his image" undertake to enforce that worship upon all who dissent from them. If a few men can shut a fellowman off from selling wheat and corn how easy will it be to shut off from both buying and selling all who will not submit, when all are united in that purpose.

J. O. BEARD.

The Sunday Law Against Spiritualism.

THE Sunday law has been invoked in this State for the suppression of a Spiritualist "séance," or of what claimed to be such. The facts of the case are given in a press dispatch from Mt. Vernon, dated the 11th inst., as follows:—

"Acting upon requests of the pastors of some of the leading churches of this city and with the approval of Mayor Fiske, Chief of Police Foley to-night prevented a séance of Spiritualists, which was to have been held in the People's Opera House. More than five hundred persons, many of them from Yonkers, White Plains and other places, were turned away. Manager Ring, of the Opera House, stood on the steps all the evening and told the people who came to attend the show that it had been postponed on account of police interference and would be held to-morrow night.

"The séance was to have been given by Dr. Alexander Hume, his wife and two assistants, who, according to circulars printed in both English and German, distributed widely in this and other cities, are 'the celebrated and wonderfully-gifted mediums, who have just arrived from London, England?' These circulars promised that they would cause spirits to fly through the air and converse with persons in the audience, tables to float in mid air, music to be played by unseen hands, bells rung and thoughts read through a copper wire stretched the full length of the room. 'Clergymen,' said the circulars in conclusion, 'are amazed, scientists dumfounded. Sceptics are invited to occupy front seats. A nominal fee of admission will be charged to defray expenses.'

"The circulars fell into the hands of some of the local clergymen, and this morning one of them called up Chief Foley on the telephone and told him that as the séance was in the nature of an entertainment it should not be permitted to go on. Chief Foley promised to visit the Opera House and stop the performance immediately if the law was being violated. A delegation of ministers and church people visited Mayor Fiske and asked him to stop the affair. They said it would be in the nature of an exhibition, and, anyway, bringing back of the spirits of the dead and causing tables to float about in the air, they thought, were not proper things to be going on in Mount Vernon on Sunday night. Mayor Fiske and Chief Foley decided that the best thing they could do was to stop the show, so they notified Mr. Ring to call it off. They said it was an entertainment, and was, therefore, a violation of the Sunday laws. Mr. Ring was indignant but was forced to comply.

"The great trouble is,' said he to-night to a crowd in front of the opera house, 'that there are other shows in town. The ministers don't want anything that will keep people away from their churches.'

"The Spiritualists, of whom there are a considerable number in Mount Vernon, were also indignant. They thought the mayor and police had exceeded their authority. Some of the women who were turned away from the opera house stamped their feet and declared that they would never go to any of the Mount Vernon churches again."

Some Past "Traitors."

"THERE were giants in those days," is the saying. There were also traitors. The fact that Lincoln was a "traitor" in the Mexican war has been proved by his recorded utterances in Congress. Daniel Webster was another, for in September, 1847, at a Massachusetts whig convention in Boston, Webster said:—

"We are, in my opinion, in a most unnecessary and, therefore, unjustifiable war.

"I say at once that unless the President shall make out a case that the war is prosecuted for no purpose of acquisition of dominion, for no purpose not connected with the safety of the Union, then the whigs ought not to grant any further supplies."

The whigs of that day—and they were the fore-runners of the republican party—were terrible traitors. The whig state convention of New Hampshire, on November 6, 1847, resolved:—

"As citizens of a free country, we claim and shall exercise the right at all times of expressing our opinions of the acts, whether of the state or the national administration, and whether these acts relate to war or peace. And we regard the attempt of the President of the United States in his last message to brand as traitors all citizens of the republic who do not yield a blind obedience to his will and approve his conduct in the unconstitutional commencement of the present war with Mexico as an insult to freemen."

Down in Kentucky, Henry Clay, in that same year, drew resolutions for a mass-meeting which denounced the war as having been brought on by deceit and unrighteousness. But why go on with this awful narrative? Every one in that day who was not a democrat, seems to have been what Mr. Cushman has called Senator Hoar—a traitor.—*Springfield Republican*.

Has the Papal Church Become Liberal?

THE QUESTION ANSWERED BY POPE LEO HIMSELF.

THERE can be no better authority upon the question whether the Catholic Church has in this day of the world—as is so generally asserted—become mild and liberal in character, than Pope Leo XIII. From his own words and acts the present character of the church of which he is head, may be fairly and truthfully judged. To this end the following statements and quotations embraced within the pontificate of the present pope, are submitted by Mr. William Burt, D.D., in the *N. Y. Christian Advocate*:—

"1. Has Leo been any less pretentious than his predecessors? He has allowed himself again and again to be called 'our most holy lord Leo XIII.' He has declared himself to be the supreme ruler of rulers in this world. In his letter of April 21, 1878, after depicting

the actual state of society, especially in Italy, in the darkest colors, he declared that the cause of all the evil which afflicts the world is to be found in the refusal to acknowledge the authority of the church which, in the name of God, presides over the destiny of the human race and is the avenger and guardian of every legitimate power.' 'Hence,' he says, 'we shall use our influence to maintain the authority and dignity of the Roman See, and to reclaim the territory and civil power which by right belong to us, for the temporal dominion of the Roman pontiff means the salvation of the human family. By these letters of ours we renew and confirm the declarations and protests which our predecessor, Pius IX, made against the occupation of the Roman states and against the violation of the rights of the Church of Rome.'

"On February 22, 1879, in reply to an address presented to him by Roman Catholic journalists, he said: 'My beloved sons, maintain by your voice and pen the necessity of the temporal sovereignty of the Pope for the free exercise of our supreme power, and demonstrate from history our legitimate right to the same. Let it be known that the affairs of Italy shall never prosper, nor shall there be peace, until provision shall have been made for the dignity of the Roman See and for the liberty of the Pontifex Maximus.'

"To the standing committee of the Catholic convention, meeting at Modena, September 18, 1879, the Pope addressed a brief inciting the people to arise and vindicate the rights of the papacy and restore the temporal power. . . .

"In his encyclical of February 25, 1882, Leo XIII recommended the organization of societies among the young and among the working people and the holding of conventions to agitate the question of the Pope's liberty and of the restoration of the temporal power; to found and maintain everywhere able periodicals, 'such as shall stir up the people on this subject.'

"In reply to the New Year's good wishes expressed to him by the Roman aristocracy he referred to their high, noble, and privileged position when the Pope was king, and exhorted them to cooperate in every way for the restoration of the former dignity and influence of the Holy See.

"On June 5, 1885, the Pope declared that 'the temporal power was absolutely necessary for the free exercise of his authority as the vicar of Christ.'

"In an address to the committee for the centenary celebration of Gregory VII, Leo XIII, praising his illustrious predecessor (who was the incarnation of papal arrogance), expressed the wish that he himself might be able to do as Gregory VII had done.

"In an allocution May 23, 1887, the Pope stated that the only possible condition of peace with Italy was that the pontiff might not be subject to any earthly power.

"In his encyclical of June 20, 1888, he affirmed that all legitimate power is of God, and has been intrusted alone to his viceroy on earth. Then, taking to himself this authority, he denied to the state the right not to profess the Catholic faith, and condemned liberty of worship, of speech, of the press, and of teaching.

"On September 27, 1888, in an address to the clergy, he said: 'Do not cease to cry aloud that the supreme power which the Pope has by divine right cannot be

subject to any power on earth.' In a letter of thanks to the president of the republic of Ecuador, dated January 30, 1889, Leo XIII congratulated the president because, by a special treaty, the republic had been placed under the protection of the vicar of Christ. (It is the constant aim of the Vatican to reduce all nations and peoples to the political, intellectual, and moral level of the republic of Ecuador).

"In a letter of May 22, 1898, Leo XIII praised Cardinal Ferrari and the work done in his diocese, though he knew him to be the leader in a rebellion against civil law and the chief instigator of the Milan revolt.

"On August 1, 1898, in an address to the people and to the clergy of Italy, the Pope protested against the suppression of certain Roman Catholic papers, associations, and committees, all of which he knew to be revolutionary. Has any Pope ever pretended more than Leo XIII? Is there one encyclical, brief, letter, or address which demonstrates that he is any more liberal than Innocent III or Gregory VII, his 'illustrious' predecessors? . . .

HIS WORK FOR THE SPREAD OF IDOLATRY.

"On several occasions Leo XIII has published poem prayers addressed to the 'most blessed' virgin. In a letter to the bishops of Italy, Sept. 20, 1887, we read: 'It is well known to you how much confidence, in these calamitous times, we place in the glorious virgin of the rosary for the salvation and prosperity of Christians and for the peace of the church. At other times we have reminded you of the magnificent triumphs won over the Albigenses and other powerful enemies of the Catholic Church, glories and triumphs which resulted not only in profit to the church, but also in temporal prosperity to peoples and nations. Why could not these marvels be renewed in our days through the power and goodness of the mighty virgin? In order, therefore, to render more propitious this most powerful queen of heaven we intend to honor her more through the invocation of the rosary. Hence to increase the worship of the holy virgin we decree, beginning with this year, that the solemnity of the rosary be elevated to the second class, and we beseech all that, while making sweet violence to the heart of this mighty virgin, they pray for the exaltation of the church and of the apostolic see, and for the liberty of the vicar of Christ on earth.' . . .

"On Aug. 15, 1889, the Pope called on all Catholics to invoke the protection of St. Joseph and of the Virgin Mary, because of the present troublesome times, and ordered that the feast of St. Joseph be celebrated throughout the Catholic world.

"In an encyclical addressed to the clergy and people of Italy, Oct. 15, 1890, complaining of the atheistic spirit manifested in the proposed law in favor of civil marriage and in the monument unveiled to Giordano Bruno, the Pope recommended all 'to have as mediator before God the most glorious Virgin Mary, the never vanquished queen of the rosary, who has infinite power over the infernal hosts, and who has often expressed her special affection for Italy.'

"On July 21, 1891, the Pope constituted by decree the Virgin Mary heavenly patron of the free states of the Congo, and in an encyclical of Sept. 23, 1891, he

said that the blessed Virgin was the 'remedy for all earthly ills.'

"In his apostolic letter of April 14, 1895, addressed to the English people, the Pope offers a prayer to the virgin for the conversion of England.

"A little later the Pope wrote a letter to the Coptics, inviting them to intimate union with the Church of Rome, and exhorting them to pray to the Virgin Mary and the sacred family. In May, 1896, the Pope composed a poem to the virgin, in which he recorded the triumphs won by the church over the Albigenses in France and over the Turks at Lepanto, through the recitation of the rosary.

"Thus led on by Leo XIII, the ignorant clergy have precipitated the more ignorant and superstitious people into fetish idolatry."

Wanted To-day—Men Like Wendell Phillips.

"WOULDN'T there be some music if Wendell Phillips were yet alive and in good health—in view of tendencies making for the practical annulment of the 13th, 14th, and 15th Amendments to the national Constitution?"

So discourses an able journal of Boston, Mass. Well, would it not be a good thing for this journal to produce a little "music" against the wholesale attacks that are now being made, not merely against the 13th, 14th, and 15th Amendments, but the entire Constitution?

O that there were a few men, like Wendell Phillips, left, who would have the moral stamina to oppose all these party, and religio-political attacks, on our Constitution and Declaration of Independence!

ULYSES G. ADKINS.

Porto Rico Under "Benevolent Assimilation."

THE desperate condition of the "common people" of Porto Rico, from the effects of the war, the hurricane, and "benevolent assimilation," is set forth in an appeal to be made to the United States Government by two labor leaders who have recently arrived from that island. The following facts relating to the matter are stated by the *Journal*, of this city:—

"Iglesias and Eduardo Conde, Porto Rican labor leaders, who arrived here from that island a few days ago, have issued an appeal to this Government on behalf of the workmen of Porto Rico.

"The two delegates, who have established a headquarters at No. 64 East Fourth Street, declare that the working class of their island have been reduced by reason of the war, the hurricane, and the action of this Government since the storm, to a condition of extreme destitution.

"They declare that unless action is taken soon riots will occur throughout the island, as the poor are desperate from their sufferings.

"To get justice, say these delegates, is almost impossible for the poor and the laws practically result in

the disfranchisement of the majority of the laborers. Of the 1,000,000 inhabitants 600,000 are absolutely paupers through no fault of their own.

"The workingmen demand a radical change in the government of the island. They ask that the following ordinances of Governor-General Davis be annulled:—

"1. That laborers on the public works shall get no more than twenty-five cents per day for eight hours' work.

"2. That only property holders and taxpayers shall vote, and those who can read and write.

"3. That the payment of \$1 shall be paid before a vote is cast.

"4. The workingmen also ask that the ordinance forbidding appeals from the decisions of tribunals be abrogated. They also want a general market for imports, and better schools."

We note also on this subject the following in a leading daily belonging to the political party now dominant in the Government:—

"Dr. Henry K. Carroll, recently special United States Commissioner to Porto Rico, spoke before the Methodist social union of New York Monday evening [February 12] on the nation's duty to that island. Shall we treat it worse than did tyrannical Spain? He thought not, but in his opinion that is the way the majority party in Congress is preparing to deal with the Porto Ricans. Dr. Carroll said:—

"The nation we drove out of Porto Rico for her barbarity gave it open markets to buy and sell in. She allowed manhood suffrage, sixteen full deputies and four senators to the Cortes at Madrid and twelve representatives in the local municipal assemblies. Yet we are considering letting them have but one non-voting delegate in Congress, and even that it is now proposed to take away from them. I can't conceive this plan possible. Let them have free commerce, which means life. Otherwise it is death. Grant them a free government."

"But the answer which the House and Senate Republicans—excepting Mr. McCall, of Massachusetts—are preparing to make to this appeal, is to deny that the Porto Ricans have any rights whatever under the Constitution of the United States; that they are not and cannot become citizens of the United States except by the will of Congress; that they are not entitled to any representation in the government which rules over the island and will not be given any beyond possibly one non-voting delegate; and that they are not entitled to the privilege of free commerce with the nation which has taken them over as a subject people and will not be given such a privilege.

"A situation of great distress, poverty, and lack of employment among the people of the island continues to be reported. The free markets of Spain and Cuba, which even the Spanish tyranny conceded, have been closed, and the American Congress, still chattering loudly about the 'blessings of our free government' that are to be the new heritage of the Spanish islands, proposes to deny the concession of any substitute free markets. It is to insist upon the complete commercial and political subjection of those people.

"The President has said in his message that it is

'our plain duty to abolish all customs tariffs between the United States and Porto Rico.' Dr. Carroll says the President told him two weeks ago that 'he would not back down one inch from his Porto Rico policy, as outlined in his message.' But the Republican majority in Congress plans to ignore this, 'our plain duty,' and we shall see whether any such legislation will encounter a presidential veto.

"It is a question of duty with the President. It is a moral question with Dr. Carroll—this of free trade with the island. It is a practical religious question, says United States Consul Philip C. Hanna, stationed on the island. But it is still more than this with General Roy S. Stone, who quotes from General Miles's proclamation to the islanders on the occasion of his invasion in 1898: 'We have come to bestow upon you the blessings and immunities of the liberal institutions of our Government.' Thus the extension of the American Constitution to the island is a matter also of fulfilling a solemn promise, and General Stone proceeds indignantly to say:—

"Can we now afford to break our solemn promise to these people at the outset of our rule? Shall we give them three quarters, or some other fraction, of what is due them, and that not as a right, but as a concession which the next Congress may revoke?"

"But for all that, the administration party in Congress is making the most common welfare of the Porto Rican people a consideration subordinate to that of certain protected interests at home; and if the President is resisting this course, the fact is not generally known about the Capitol at Washington."

The Church of Rome Against Religious Freedom.

THE church of Rome does not believe in liberty of thought. Some apologists for that church say that she has been slandered—that she does believe in such liberty; but she herself boldly asserts even at this day that she does not. And as an illustration of this we cite the following paragraphs from a discourse by a Jesuit, Rev. S. Rockwell, who is a professor of rhetoric in Boston College. The discourse was on "The necessity of authority in religious matters as opposed to liberty of thought," and was printed in the *Boston Daily Globe*, of February 12:—

"We are living in the midst of a perfect chaos of opinion; there are almost as many views about our duty as there are human beings, and our ears fairly tingle with the constant talk of liberty of thought. Liberty, God-given liberty, unfettered liberty, personal rectitude, faith through experience, individualism—all these sounds are ringing continually in our ears, and some come to think that they must be right. It is called "individualism" as opposed to religious absolutism.

"The Catholic Church repudiates this liberty of thought, and as the cry is so popular and so widespread, it is of importance that Catholics should understand just what our faith rests upon, and what is meant by authority and why we reject liberty of thought.

"God is all-wise and all-truthful, and if he speaks

he cannot therefore make any mistake or tell a lie. We maintain that he has given revelation through Christ, the God-man, who confirmed his divinity and his divine commission by the miracles he wrought.

“We rest on faith in God’s Word; that is the first step, the foundation. The second step is this: We maintain that Christ wished his teachings to be taught to the end of time. If they change they cease to be his teachings, but rather somebody else’s. He is unchanged. He founded a church with which he promised to abide forever, preserving her from error. This is the doctrine of infallibility and unity.

“The Catholic Church has an infallible teaching authority, resting on the commission of Christ himself. Now this position of the church has never been refuted, and to-day all the talk against the authority of the church is a mere rhetorical flourish, in favor of liberty without reasons, without proof. A gesture and an apostrophe to liberty are not enough to prove one’s position. You must take up the Catholic Church’s position and handle her proofs one by one and show their falsity. It cannot, never has, and never will be done. The stronghold of the church is “authority,” the enemy is liberty of thought, or “individualism,” as some call it.”

“All the mischief in the moral world to-day, all the havoc in social and domestic life, all the confusion of thought and opinion are due to an exaggerated idea and to a false application of liberty.

“The Catholic Church teaches that our Lord Jesus Christ is really, truly, and substantially in the eucharist. The non-Catholic or Protestant sects deny this, and charge the church with idolatry. In truth, one of the two must be false. But a religion which is wrong even in only one point, cannot be the true one. Therefore it is simply impossible that Catholicity and Protestantism should both be true. Sanctity can never be attained in repudiating dogma and tradition, or in tearing the creed to tatters. It can only be had in chastising the body, in refraining from things, in purifying the heart, so that it may be the worthy abiding place of the blessed Lord in holy communion.”

The Catholic claim that the church of Rome has an “infallible teaching authority, resting on the commission of Christ himself,” which claim “cannot, never has, and never will be, refuted,” is very easily refuted by the Scriptures, as it often has been and often will be refuted. The Catholic Church wants unity in religion by the suppression of thought; the Protestant wants unity by the exercise of thought. The Catholic wants supreme religious authority vested in a fallible, mortal man: the Protestant wants such authority vested only in God. The Catholic goes to the pope, the prelate, the priest, to be taught his religious duty; the Protestant goes to God, to be taught by the Holy Spirit. The Protestant does not claim that his own judgment is a safe or proper religious guide, and this is just why he rejects the guidance of the pope, the prelate and the church “fathers,” because all these were and are only mortal, fallible men *like himself*.

No man is invested with a new element of character

by being chosen to office, even to the office of the pope; nor does he by such elevation acquire any more knowledge than he had before. “If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him.” “The Holy Ghost, . . . he shall guide you into all truth.” The Protestant is satisfied with God as his teacher and the Holy Spirit as his guide; and his satisfaction is not at all diminished by noting what has been the history of the men and the nations which have been led by the church of Rome.

Salvation, by faith, as opposed to salvation by works, means liberty of thought as opposed to that submission of the intellect to merely human authority demanded by the papal church.

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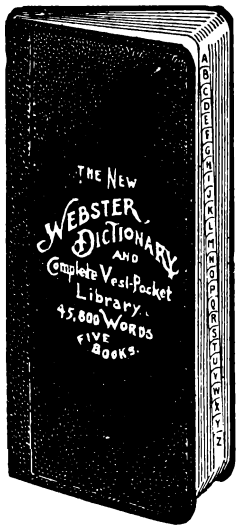
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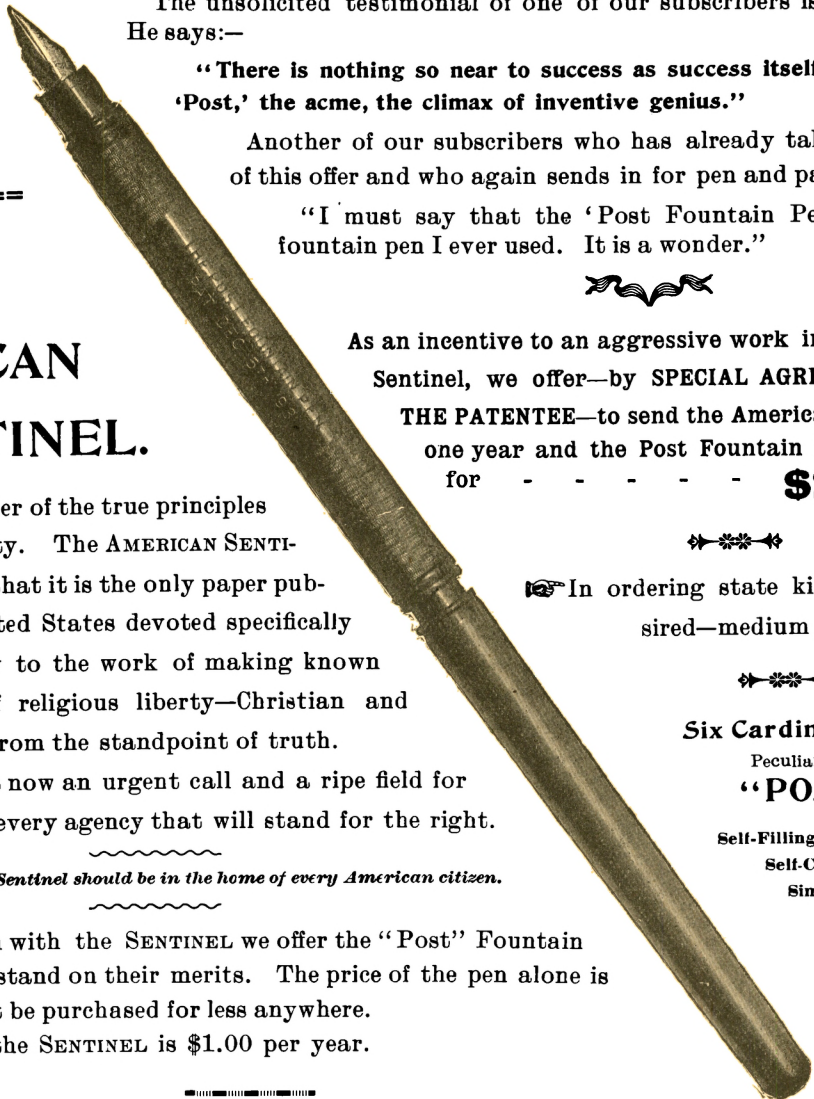


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NEW YORK, FEBRUARY 22, 1900.

At Mt. Vernon, in this state, recently, the Sunday law was invoked for the suppression of a spiritualist seance that had been advertised for that day. Naturally, the pastors who enforced the law gave the people the impression of being actuated by a desire to suppress competition with the Sunday services.

APRIL 22-29 of this year has been designated by the National Reform Association and kindred societies as a week of prayer "in behalf of a better observance of the Lord's day." Pastors are requested to preach upon the subject at this time, and the Young People's societies, and the W. C. T. U. are expected to cooperate by the distribution of literature and in other ways.

WE invite and request our readers everywhere to send us the news of such happenings as fall under their notice, affecting the question of religious liberty in their locality. No matter if it is but a "straw," that is what we want. A mere item often furnishes a telling illustration of an important truth. It is the news from the front that interests the people; and the SENTINEL wants to be, where a sentinel is supposed to be, at the front. But to do this it must echo the words of warning from the human sentinels (that ought to be) in all parts of the field. Then send us the items, please; and they will be better if told in your own words.

A RESOLUTION in behalf of Sunday rest, passed at a recent labor convention, declared the belief of the assembly that "all men should have the privilege of this day, that they may spend it with their families, or

as they desire, in rest or in worship."

But the men who are calling for Sunday laws do not intend at all that the workingmen shall be allowed to spend Sunday *as they may desire*, because, as is evident, they might not desire to spend it as these men think it ought to be spent. The workingmen might find "rest" in recreation, attending or participating in games, or in various worldly amusements; and that would never do; no, indeed. The workingmen are to be allowed to spend Sunday "as they may desire," *provided* they desire to spend it in attending church or in such other way as *will constitute an acknowledgment that Sunday is a sacred day.*

THE contention between two magnates in the steel industry, Messrs. Carnegie and Frick, reveals some instructive facts and figures concerning the modern "trust" methods of doing business. The Carnegie Steel Company, it appears, was formed in 1892, by a union of two companies having each a capital of \$5,000,000. On the basis of this \$10,000,000 actually paid in, by a little manipulation of stock, \$25,000,000 appeared as the nominal capital of the concern and the net profits for 1899 were \$21,000,000. Profits for 1900, estimated, \$40,000,000. Value of property in 1899, as estimated by Mr. Carnegie, \$250,000,000; and value on the London market in ordinarily prosperous times, by the same authority, \$500,000,000. All this in eight years from a capital of but \$10,000,000! Who will say in view of such things that the fifth chapter of James is not present truth?

FOLLOWING fast upon the suggestion made by one in close touch with the administration, that the chief executive might find it necessary to conclude treaties with foreign powers without securing either the advice or consent of the Senate, comes the announcement that a secret treaty has been made with Great

Britain, which is regarded by the State Department as an offensive and defensive alliance for the protection of the Western Hemisphere. And this treaty, it is further stated, is intended to supplant the "Monroe doctrine," under which the Western Hemisphere has been secured against European aggression from President Monroe's time down to the present.

This treaty is meant, of course, to be binding upon the nation; that is, upon the people; but as the people did not make it, either themselves or through their representatives, it is clearly an instance in which one man has assumed the prerogative of ruler of the American people.

Naturally the announcement causes considerable excitement and "senators, representatives, and men of all parties," we are informed, "declare that no British alliance shall ever set the Monroe doctrine aside." But the truth is the Monroe doctrine has already been set aside by the American invasion of the Eastern Hemisphere, and nobody ought to be surprised that a substitute is now proposed to take its place. Nobody ought to be surprised that the Monroe doctrine should be regulated out of the American political system simultaneously with the Constitution and the Declaration of Independence.

THE so-called statesman who "loves" his country so much that he will maintain it in the wrong, will help his country along in the pathway of wrong, which never led anywhere else than to ruin. And as the most that a traitor can do is to bring ruin on the country he betrays, it is plain that these two men belong in the same class.

CLEAN copies of the AMERICAN SENTINEL are desired for free circulation by the Florida Tract Society, and those of our readers having such copies which they can send, post-paid, will be putting them to excellent use. Address Florida Tract Society, Orlando, Fla., Box, 508.