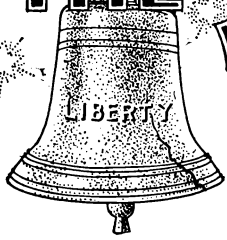


THE

SENTINEL OF LIBERTY



"If any man hear my words, and believe not, I judge him not."—Jesus Christ.

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O. P. BOLLMAN, } - - - - - Editors.

God is the only master of conscience.

ONLY the individual can truly acknowledge God

ONLY false religions ever ask any favors from the state.

Truth does not ask or need the assistance of force in fighting its battles.

A person may be forced into the way of sin, but he cannot possibly be forced into the path of righteousness.

No man can answer for another at the bar of God, therefore no man has any right to dictate to another concerning his duty toward God.

THE gospel forces no person to do what he *knows* is right, and much less should any person be forced to do what some one else *thinks* is right.

HE who will not keep the Sabbath in obedience to the command of God will find no blessing in Sabbath observance at the command of the state.

The state cannot undertake to "protect" religion without denying the rights of that portion of its citizens which are opposed to the religion favored by the government.

THE very fact that an individual wants to force other people to conform to his standard of righteousness is conclusive proof that his standard is not the right one.

BECAUSE each religion is necessarily intolerant of every other religion in the land, it follows that the state cannot be religious without giving effect to religious intolerance by civil pains and penalties.

CONSCIENCE WHAT IS IT?

A NEW reader of THE SENTINEL asks for something upon the subject of conscience. "Some of my neighbors," he says, "are threatening to send me to the asylum because I believe in the perpetual obligation of the fourth commandment."

In the first place our correspondent should find consolation in the words of the Scriptures: "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when man shall revile you, and persecute you, and shall say all manner of evil against you *falsely*, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven." Matt. 5:11, 12.

And again: "This is acceptable, if for *conscience toward God*, a man endure griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God." 1 Peter 2:19, 20, R. V.

Conscience is defined by the Standard Dictionary as "the power or faculty in man by which he distin-

guishes between right and wrong in conduct and character, and which imperatively commands and obliges him to do the right and abstain from doing the wrong; the moral nature; moral faculty; moral sense."

"2. Conviction of right or duty; conformity in conduct to one's views of right and wrong, or the moral standard; scrupulosity; as, a man of *conscience*."

Webster's Unabridged Dictionary, edition of 1891, says of conscience: "The faculty, power, or inward principle which decides as to the character of one's own actions, purposes, and affections, warning against and condemning that which is wrong, and approving and prompting to that which is right; the moral faculty passing judgment on one's self; the moral sense."

"Conscience," says Cruden, "is the testimony and secret judgment of the soul, which gives its approbation to actions that it thinks good or reproaches itself with that which it believes to be evil."

Conscience is of course a creature, or more properly speaking, a product, of education. The mind accepts some moral standard by which the conscience tests every act? If the moral standard is wrong, of course any judgment based upon that standard must be wrong also.

Among Christians the divine law is the standard by which the quality, not only of acts, but of motives, is determined. Any act done, or thought indulged, in violation of the individual's understanding of the divine law, is condemned by the conscience. Therefore, to preserve "a conscience void of offense" one must do that which his own judgment approves as in accordance with the divine law, or with that which he has received as the standard of right.

The man whose mind has been satisfied that the fourth commandment, or any other commandment, is of present obligation, must obey that commandment or suffer the pangs of a guilty conscience.

Conscience may be violated until it becomes less active than before. This condition is described in the Scriptures, as "a conscience seared with a hot iron."

Unbelief of the Scriptures leaves the conscience without any certain standard by which to judge of the moral quality of acts, thoughts, or motives. This is why there is so little real regard paid to any day as a Sabbath. It is because there is no clear-cut, settled conviction that any day has the sanctions of the divine law. In the absence of settled conviction, custom, convenience, circumstances, anything almost, is permitted to have its influence in determining the

day and the manner in which it shall be observed; until the masses of the people have come to have very lax ideas in regard to Sabbath observance.

This evil is due to arguments put forth by religious teachers to prove (1) that the fourth commandment was of obligation only upon the Jews; (2) that it was changed; (3) that it applied to no particular day but only to one day in seven, etc.

In the presence of these conflicting theories many persons have become perplexed and have grown careless as to the observance of any day. They naturally feel annoyed that others should have scruples where they have none. It gives them some twinges of conscience, and disturbs their peace of mind. They are naturally not so much annoyed at the course of those who are less strict than themselves; but when any one observes a day more strictly than they do, and can cite a "thus saith the Lord" in support of his practice—as the Sabbatarian can—this disturbs them wonderfully. It is a quiet yet powerful condemnation of their course, which they do not enjoy; hence various measures of persecution, in retaliation, as it were.

To the Saviour one of the lawyers said on one occasion, "Master, thus saying thou reproachest us." So in effect the Sunday keeper says to the man who keeps the seventh day "according to the commandment," "Thus doing thou reproachest me. If you are right I am wrong; and I propose if possible to 'silence' your condemning testimony." In those States having Sunday laws without exemption clauses, this is attempted by prosecuting for Sunday work the observer of the seventh day. In many other States the rebuked Sunday keeper must be content with using such weapons as social ostracism, sneers, threats of committing to insane asylums, etc. But with the apostle, the man who is sure that he is living in obedience to the divine law, can say, "None of these things move me." B.

The chief hindrance in the way of an immediate advance to Peking by the forces of civilization, to rescue the beleaguered foreigners there, if they be still alive, appears to be the jealousies and mutual distrust of the "Christian nations."

THERE may be union of church and state just as truly without an established church as with one. The essential evil of the thing is in attempting to propagate religion by force.

PUBLIC SCHOOL TRAINING IN PATRIOTISM.

AN amusing but instructive article relating to this subject appears in *McClure's Magazine* for July. The author, Marion Hill, describes an investigation he was led to make into the nature of the instruction derived by young pupils in the public schools from various patriotic songs and exercises in which the children in the public schools are commonly drilled. The surprising results of this investigation, which may fairly be assumed to speak for the public schools in general upon this point, reveal a radical defect in a feature of public-school training usually regarded with pride by the school teacher, and from which much is hoped by patriotic elders impressed with the importance of inculcating patriotism in the young. There is evident in the minds of the generation into whose hands has fallen the control of public affairs in this country, a woeful lack of appreciation of American principles of free government; there is such a failure in this respect as is resulting in a transition from republic to empire, and who can tell how much might have been done to avert this dire result if the meaning of these shining principles of right and justice and the love of them had been earnestly taught in the public schools? But, as shown by the article to which we refer and from which we now quote, the mere empty forms of patriotism have been mistaken for the vital substance:

"A few nights ago, at a home dinner party, one gentleman present, having occasion to quote a few lines of 'America,' bungled amazingly, as is usual in such attempts, and had finally to desist through ignorance. Seeking for help among his fellows he found that they, too, knew but little more of the song than the opening lines. Amidst the comments aroused by this not unprecedented incident the host's ten-year-old daughter volunteered to help the big folks out, and did so by correctly reciting all the verses. In response to flattering questions, she said that she had been taught the song at school. With pardonable pride she added, 'I will write it for you, if you like.'

"Of course we liked, and we furnished her with quieting paper and pencil; and then straightway began to forget her in our vigorous volleys of praise anent the whole-heartedness of public-school education. But she again brought herself to notice by shortly presenting us with the following lines, very prettily written, and, as may be seen, intelligently titled and put into verse form:

"America."

"My country, tissuf the
 "Sweet land of libaet tea,
 "Of thee I sing.
 "Land where my father died,
 "Land where the Pilgrims pried,
 "From ev'ry mountain side,
 "Let fridmen ring.
 "My native country the
 "Land of the noble free,
 "Thy name I love.
 "I love thy rots and chills,
 "Thy woods and temper pills,
 "My heart with ratcher thrills
 "Like that above."

"Mingled with our amusement was consternation, for this little girl was not only more than ordinarily intelligent, but was also a remarkably good speller, and when she wrote 'rots and chills' she most certainly meant nothing less than the indicated putrefactions and ague.

"In connection with what follows, this point of spelling is an important one to note. Had the child been stupid and backward, her rendering of 'My country' would have been no menace to patriotism, for when a little American bubbles over in hymns to liberty, and means liberty even while writing 'libaet tea,' the moral exaltation is not impaired in the least, but this child knew enough to spell liberty correctly had she wanted to use the word. It behooved us, then, to find out what on earth she did mean; so to that end we questioned her, and in giving her replies, we call attention to their unfailing intelligence and directness, even where she was most at fault.

"What is "libaet tea"?"

"One of our imports, I guess, from China.'

"And what is "tissuf"?"

"I don't know.

"What do you think it is?"

"Maybe it is to fill out the line. Poetry has something that is called meter; maybe "tissuf" makes the right meter.'

"What do you mean by "pried"?"

"Why, pry means to come where you are not asked to come.' This with a tinge of pity for the ignorance that could ask such a question.

"Then the Pilgrims pried into America?"

"Yes; I think so. Nobody invited them.'

"What is "fridmen"?"

"I don't know. I have thought that over, and can't make any sense to it.'

"Why do you love "rots and chills"?"

"I don't.'

"But you say here that you do.'

"Oh, I don't say it; it's the poetry says that.'

“Well, what does the poetry mean by it?”

“I think it means that we must forgive a great many unpleasant things about our country, and say we like them just out of politeness.”

“What are “temper pills”?”

“Pills for temper, don’t you think?”

“Did you ever see any such pills?”

“No. Did you? But I’d like to have some.”

“Why?”

“No answer to this except a half-shy, half-wicked little smile toward her parents.

“What is “rather”?”

“I really don’t know.”

“Haven’t you any idea?”

“Yes, it sounds like a disease.”

“How so?”

“It says, “Like that above”—and there are chills a few lines above; and thrills are a sort of chills anyhow. I looked it up in my dictionary.”

“This is truly wonderful!” we gasped; and as a reward for the tribute we were invited to attend her school on the morrow, because it would be ‘patriotic Friday,’ and we could hear them ‘speak pieces, sing war songs, salute the flag, and talk patriotic things.’

Her invitation was too rich in suggestion to resist entirely, and we did visit a school on the ‘patriotic’ morrow; but deciding that our little friend’s school had already spoken for itself, we visited another.

A class of about fifty clean, bright-eyed, wriggling boys and girls appeared perfectly charmed at being asked to perform their patriotic exercises, and executed them with a vim and thoroughness very creditable to themselves and to their teacher. They sang as many as a dozen patriotic songs; they knew more about Dewey, Sampson, Schley, and Hobson than those heroes know themselves; they recited more historical facts about George Washington than could be beguiled out of an ordinary man at the point of a pistol (one little girl essayed the life of Theodore Roosevelt, but being unable to keep the lightning-rod and electricity and a kite out of her narrative, sat down bathed in tears); they gave quotations in prose and poetry inculcating love of country; and, with especial ardor, they united in a pretty ceremony which they called ‘S’lutin’ the flag.’ The teacher conducted this salute by successive taps of her hand-bell. Tap one, and a curly-haired lassie mounted the platform and unfurled Old Glory; tap two, and the entire class sprang to their feet as one child; tap three, and every hand made a military salute to the accompaniment of the rousing words, ‘We give our heads and our hearts to our country. One country, one language, one flag!’ At the final word every little right hand was raised, the forefinger pointing to the Stars and Stripes. This statuesque

pose was sustained until a last tap relaxed the tense muscles and gave signal for the little ones to drop back into their seats. It brought a choke into the throat to see it.

“But the demon of investigation was abroad and refused to be throttled by sentiment. ‘Children, this has been very interesting; so interesting that I want to ask you some questions about it. For instance, you say that you give your heads to your country. Now, will one of you tell me how you do that?’

“Not immediately. Smiles faded, and a pall settled over the community. At last one grimy paw waved tentatively.

“Well?”

“We could cut our heads off and give them that way.”

“The gloom deepened when this answer turned out to be amiss, and all thought desperately. Another paw waved ‘What is your answer, little man?’

“We must keep our heads inside of a car window.”

“This answer seemed so to satisfy the class that it was cruelty to disabuse them, but it had to be done. Another period of horrified reflection ensued, out of which ventured two guesses:

“I could give my head to my country by letting some one put a bullet into it.”

“I give my head to my country by putting my hand to my head in the s’lute.”

“The rejection of these advances created such a weakness among the children that total dissolution was threatened, but a big, handsome boy in the rear saved the day. He was a very big boy, the class dunce probably; one of those chaps who promote themselves in the course of years simply by outgrowing their desks, and who in manhood make fine strides toward success untrammelled by learning. This long, lazy youth * * * had been enjoying the exercises thus far as matters gotten up for his sole entertainment; but now, wishing a change of topic, he put an end to the present foolishness by rising suddenly unbidden and stating, with similing decision, ‘We *can’t* give our heads to our country. We only say so.’

“The children settled back in their seats with immense breaths of relief, and we felt to refuse an explanation so patently incontrovertible would be to lower our dignity; we therefore succumbed.

“The heart being a more mysterious organ than the head, which is apt to flourish in memory by being unlawfully tapped by rulers, the second clause in the ‘s’lute’ was passed over by the examiner. So, picking out a dainty damsel, he made on her these easy demands:

““One country”—what country, little maid?”

“‘America, sir.’”

“Yes, indeed. And of course you know who discovered America?”

“Yes, sir. Columbia, sir.”

“Well, nearly. Columbus—can you tell me his first name?”

“Yes, sir.”

“What is it?”

“Hail.”

To offset this slip, the class was instructed to sing the song in mention, and their performance was beyond cavil, so hearty, so musical were their fresh young voices, and so inexhaustible were their memories—verse after verse rippling spontaneously forth, never a book in sight!

“Do you like to sing patriotic songs?”

“YES SIR!” this in a thundering chorus.

“Better than other songs?”

“YES, SIR!”

“Why?”

The chorus was silenced. After a pause a bullet-headed, philosophical young Teuton said, with the slowness characteristic of a deep thinker, ‘For pecause dey makes de piggest noise.’

“What do you mean by patriotic, by patriotism?” was naturally the next question.

“Putting flags on your house when somebody dies.”

“Getting a half holiday and going down town to holler at the soldiers as they go by.”

“Patriotism’s killin’ Spaniards.”

These definitions were given by boys to the disgust of a tiny girl, who jumped up with an indignant pipe of, ‘Patriotism is love of your country.’

The teacher, who, as might be expected, was not thoroughly enjoying herself, beamed approval at little miss; but the examiner felt an unshaken pride in his own sex, for the reason that the boys’ answers published the fact that with them patriotism was synonymous with action.

“What has your country ever done for you that you should love it?” was the next question.

“Oddly enough, this simple query was a poser. A timid girl remarked that her country had given her an *exquisition*—something evidently very horrible, for she promptly put her head down upon her desk and howled with grief, utterly refusing to explain herself.

The blank, not to say terrified, faces of the youngsters forced the teacher from the subordinate part of listner to controller, and rising majestically from her seat, she commanded, ‘Children, mention five advantages you derive from being American citizens!’

“With immediate cordiality they chanted in chorus, ‘Liberty, protection at home and abroad, self-government, free schools, and public libraries!’

“We couldn’t have touched the right button. En-

couraged at such unanimous knowledge, we probed it a little and elicited the facts that liberty meant being out of jail, that you got protection if you could find a policeman, and that self-government was doing as you pleased.

“We now asked our victims if they would write for us a verse or two of their favorite patriotic song, and they made no objection, appearing even to like the employment. * * * Before commenting upon the papers handed in to us, we wish to present a significant statistic or two: The average age of this class was ten years and one month; in their last spelling review they had taken a percentage of eighty-eight; and they were now allowed to write the song of their own choosing. ‘The Star-Spangled Banner’ seemed to be a general favorite, but certainly not through the merit of being understood; for, from the very beginning, where ‘dawn’s early light’ varied from the harmless shibboleth of ‘don selery eye’ to the more sinister ‘darn surly lie,’ every line was garbled and twisted into some startling grotesqueness, the whole ending with an agonized appeal, ‘Oh, say does the star spangled Banner get weighed? or the home of the free? or the land of the brave?’ A simple line in the second stanza, ‘blest with victory and peace,’ appeared once ‘less the fig trees and peas’; and another time, ‘bless with big trees apiece’; while the stanza concluded by asking politely, ‘Does the star Spangled Banner yet wade?’”

* * *

While it is natural that young children should fall into such mistakes as these more easily than older pupils, this can be no excuse for the system of training that allows such vital errors of thought to go undiscovered and uncorrected. Such training can never inculcate patriotism of a higher sort than that which is synonymous with mere parade and noise or with “killin’ Spaniards.” This is not the patriotism of the American Constitution or the Declaration of Independence. True patriotism, as embodied in these great documents, is the love of right principles, the love of justice and freedom for all men, the spirit of liberty holding aloft her beacon enlightening the world. True patriotism is respect for all the rights of our neighbors and of all other men in every place. To this cause the American nation was dedicated at its birth, and to it THE SENTINEL OF LIBERTY is devoted to-day.

The principles of this true patriotism are simple, self-evident truths, suited to the comprehension even of children. Let these principles—these self-evident truths set forth in the great Declaration—be taught to the children in the schools, and not some mere

mpty forms and ceremonies which make the children neither better nor more intelligent than they were before. We trust this description in this popular magazine will do something to awaken educators to a sense of the useless and dangerous character of the system of patriotic training now in vogue in the public schools, and to inaugurate a much-needed reform in this respect. s.

A TALE OF TWO NATIONS.

"Our Place and Nation."

WHEN the Master came to earth, the nation of Israel bowed the knee to the iron power of the mighty Rome. The disaster foretold by ancient seers, swift and sure as man's march to the grave, had indeed come. The chosen ones were a people bruised and broken, scattered and peeled, meted out, and trodden under foot.

This sad condition was but the penalty for the action of that notable, but dire day, upon which they had said to Samuel: "Make us a king to judge us like all the nations." The children of Jacob were suffering from the bite of apostasy, that asp which they themselves had willingly cherished in their own bosoms. This was the cause of their subjection to a foreign power. Had it not been for this, no Roman ensign would have waved over Jerusalem, no Roman sentinel would have stood at her gates, no Roman governor would have ruled within her walls.

And now at last the King had come to bring them peace and healing. But him they did not want. A kingdom of service was not according to their minds. They desired that Christ should establish a temporal kingdom, defended by human arms, and by force drive the hated Roman from the Land of Promise. But this was not the purpose of the Prince of Peace.

The Jews were determined to make Christ their earthly, temporal king; but it is written: "When Jesus perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."

Little by little they began to perceive that the ideas of the Christ concerning earthly monarchy and power and their own ideas were widely different. The spirit of arbitrary rule had, since the days of Samuel, become deeply embedded in the hearts of the Jews. They thirsted to be the greatest temporal power on the earth. They had hoped to find a leader in the person of Jesus of Nazareth. Now that he

said them nay, they were bitterly disappointed. In their rage they turned upon the gentle Lamb of God and denounced him to the Romans as an inciter of insurrection and a raiser of rebellion. He had preached the gospel of his kingdom. They declared that this kingdom about which he spake so much must surely be an earthly, temporal one, which he proposed to set up in defiance of the authority of Rome. In other words, they *charged* the Master with the very crime which they themselves had been anxious to perpetrate.

"Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him, *and the Romans shall come and take away both our place and nation.*"

Christ had stedfastly refused to commit himself to the principles of earthly monarchs and monarchies. The imperialistic idea of government by force and without the consent of the governed found no place in that holy nature, and because he would not lend himself to this scheme they sought means to destroy him. They felt that it was necessary to their national welfare to be like all the other powers of earth. If they could not be like all of the others they feared that the Romans would come and take away their place and nation. That is, they believed that monarchical ideas and principles were necessary to their governmental existence. Christ was opposed to this policy, so he must be made away with.

For this reason they crucified the Lord of glory. This was the basal, *the nerve thought*, that they had in the crucifixion; but had they accepted Christ their natures would have been at peace with God and man. Not accepting him, the spirit of rebellion ran riot in their hearts, *and from that day down to this they have had no place, they have been no nation.* From end to end of the earth they wander a homeless, unorganized people. They failed to give the true light on religion to the world, and equally they failed to give the true light on government among men—government by the consent of the governed. To-day they have no place, they are no nation. This has been the end of that bright dream of being like the nations around about.

To-day another nation is treading over the same path toward the same goal.

P. T. MAGAN.

GOD is the only moral governor.

THE ONTARIO SUNDAY LAW.

SOME items concerning the hearing that was given to the argument on the constitutionality of this law in Osgood Hall, Toronto, appeared recently in THE SENTINEL. A few more are added here.

It has been a very favorite argument of Sunday-law advocates that it was a very benevolent act toward the working man for the law to compel corporations, manufactories, etc., to cease from work on Sunday. This argument was naturally used at this hearing. The speaker said: The law says to the laboring man, If the corporation compels you to labor on Sunday we will fine that corporation. Then, pausing a little, he continued: Yes, and it says to him, *We will fine you, too.* How it would bring so much relief to the mind of the poor mechanic to be assured that the government would fine him if he were found working on Sunday is not very easy to discover. The idea is this: To make a good appearance before the people Sunday-law advocates pose as benefactors to the laboring classes in demanding that corporations and employees shall be prohibited from keeping men at work on Sunday. Very well, why not stop with that philanthropic proposal? Ah, that will not meet the desired end at all. Suppose the poor laboring man finds it desirable or necessary to do some work of his own on Sunday, who is oppressing him then? No one. Why not let him alone then? That will not do. His would-be benefactors must come around now and oppress him for using his own God-given right and volition in working on the day just as surely as the corporations would oppress him for not working on that day. Why fine the laboring man in such a case? The only reply that can be given is: Because Sunday is a religious institution which it is proposed to protect by civil law. Hence the government must say to the laboring man: "Yes, and we will fine you, too." The demands of Sunday would not be met at all without that. It was even made to appear that the law is at present more strict toward the laboring man than toward the corporation, for corporations could go ahead in certain lines of work without being interfered with, but those in their employ could be made to pay a fine. Upon this statement being made the chief justice remarked: "If the master is not prohibited why should the servant be?" That is certainly a point well taken. It will do to ponder over for time to come. Who is the

Master or Lord of the Sabbath any way? Christ announced himself to be such. Was he ever prohibited from work on the first day of the week? Indeed not. That was the very day on which he began his work 6,000 years ago, and he has never given us an example of resting on that day to the present time. Then, if the Master himself was not prohibited from work on the first day of the week, why should his servants be? And if the Master himself never prohibited his servants from laboring on that day, then why should his representatives propose to usurp the authority to prohibit his servants from working on that day?

Some of the peculiarities of Sunday laws were brought out in the explanation of the lawyers that the law, in prohibiting a man from following his "ordinary calling" on Sunday, did not prevent his working at what was *not* his ordinary calling. For instance, the farmer might make a pair of boots on that day if he were making them for himself and not to sell. The carpenter might shoe a horse, the merchant might split rails, etc., providing all was being done for the person himself and not for trade or traffic. It is very doubtful if these arguments would hold good in an actual case of Sunday prosecution, but they go to show the caprice upon which Sunday laws and all religious laws enacted by civil government rest. What difference could it make with society whether a man were working for himself at his usual occupation or in some other way on the first day of the week?

An item in regard to the alleged infallibility of supreme court decisions was brought to light in the reference made by one of the speakers to the fact that on a certain occasion the supreme court gave two adverse decisions in one day. The court decided a certain matter, and that same day a change was made by placing a new member on the bench, whose opinion on the question at issue was opposite to that of the judge whose place he took, and so, after taking his seat, the matter was brought up again, and his opinion made the majority of the court of the opposite opinion from what it was before, and so a decision directly opposed to the one already given was rendered the same day. The question of loyalty to supreme court decisions has been quite a live issue in political circles at times. This transaction shows the judges to be but men, and when a question of right and wrong comes up our criterion should be the word of God rather than that of man

"We ought to obey God rather than men," Acts 5:29. The question at issue on the occasion mentioned, it seems, was that of local option.

F. D. STARR.

FUNDAMENTAL PRINCIPLES.

From "The Inalienable Rights of Man," by John R. Rogers, Governor of Washington.

Man's rights come from Nature, or the Creator. A power greater than that of our own will has placed us on this earth and in doing so has given us certain rights, powers and privileges. As the children of the great All Father we possess rights through inheritance. From these come duties. For duties exist only as the result of obligation conferred by the possession of rights. Without rights duties cannot exist. Rights are therefore first in importance.

The truths of the Declaration of Independence thus rest upon the facts of human nature. No one, no American, will say that the Creator did not endow all men with certain inalienable rights, and all will affirm the necessary and the rightful equality of men before the law. And this is the only equality spoken of, for Jefferson wrote of rights, not abilities.

As all men recognize the possession of certain rights as an inheritance from the Creator it becomes matter of importance that these rights be clearly and plainly set forth, for when this is done if it be seen that all men are not in full possession of that inheritance with which they have been endowed by their Creator, it then is made plain that violence has been done the nature of man. And if this should appear to be the case small cause for wonder will exist that the spirit of unrest is abroad in the land. This will explain all, for nature has ever her revenges in store. We cannot outwit her. Sooner or later she must be obeyed. "Ignorance, neglect or contempt of human rights are the sole causes of public misfortunes and corruptions of government."

In Days of Old.

Long, long ago it used to be said that kings got their right to rule from God. He had specially ordained them. Nobody had seen it done or knew exactly how it all came about; but they believed it, and that was enough. It was an age of ignorance and credulity; the people were ignorant and therefore credulous. Now, we know that this was a tale told by the kings and sworn to by their friends for a purpose. We laugh at the folly of the poor hinds who

were imposed upon by the pretensions of royalty. But the proposition was logical enough. Power, rights, privileges, do come from the Creator, from Nature. The error arose in saying that only kings had access to God's bounty. The theory of that day was that the king rightfully possessed all things, and of his own good pleasure gave away what he saw fit. We laugh at this, but let us save our mirth for ourselves. We shall need it. With all our pretensions we of the present day are imposed upon by a sillier story than that regarding royalty. Wait.

God Has Given to All, or He Has Given to None.

Long afterward, knowledge of man and his ways and nature and her laws having somewhat increased, a few here and there began to doubt the heaven-born character of the power that ruled them to their hurt. Time passed, many changes took place, advances were made and people began to dare to think for themselves. Finally, a declaration of principles was put forth and a nation founded upon certain Fundamental Propositions, to-wit: * * * "All men are created equal." * * * "They are endowed by their Creator with certain inalienable rights." * * * "To secure these rights governments are instituted among men."

This being interpreted in connection with the thought of the time, meant simply this: Kings have no special privilege in the matter of rights. These come direct from the Creator to all men; and, secondly: The business of government is to secure to men the free gifts of God. This is the sum and substance of the great Declaration.

RELIGIOUS INTOLERANCE IN OHIO.

SOME of the good people of Mansfield, Ohio, quite a number, it seems, have allowed their religious zeal to get the better of their judgment and their sense of justice, and have manifested an intolerance not at all in keeping either with Christianity or with due respect to civil rights.

Some time since certain "Zionist" missionaries from this city went to Mansfield and were evidently meeting with some success in making converts, as they were mobbed and driven from the city. One of the elders has not yet recovered from his injuries.

Sunday, July 30, *Leaves of Healing*, the "Zionist" organ printed in this city, was widely distributed in Mansfield. It is said the paper was filled with violent and bitter attacks upon citizens of that city.

Sunday night a mob surrounded the private house in which the "Zionists" were holding services, wrecked the building, destroyed the furniture, and broke up the meeting. The "Zionist" elders were rescued by the police, and were locked up to save them from the fury of the mob.

It does not appear that the "Zionites" had committed any unlawful act. They had simply offended the sensibilities of the people by denouncing popular sins and preaching doctrines not generally held. Their language may have been violent, but the fact that they were mobbed and not prosecuted in the courts is *prima facie* evidence that they were not guilty of criminal libel. Evidently the "Zionists" kept within their legal right, hence the appeal to "mob law."

The incident shows by how a slight a tenure the American people hold some of their most sacred rights. Constitutional guarantees are of value only so long as supported by the convictions and will of the people. This is well illustrated by the efforts of the Government to secure equal political rights for the negroes of the South. These efforts have failed because the people of the South, the dominant race, were never in sympathy with the XVI. amendment. We are not now discussing the merits of this question, simply stating the facts.

In like manner, only so long as the people love religious liberty, will such liberty be enjoyed, no matter how ample may be the paper guarantees of the rights of conscience.

The people of Ohio ought to be both ashamed and alarmed; ashamed, because of the disgraceful acts of the mob, and alarmed, because of the tangible evidence that their rights rest upon no more substantial basis than the will of the mob.

The Same True in Other Places.

And what is true in Mansfield is true in many other places. The mobbing of the representatives of unpopular sects is becoming quite common. A special dispatch from Chattanooga to the *Inter Ocean*, under date of July 30, says:

"The sect of Sanctificationists by its strange, weird teachings and practices has produced open rebellion at Shoal Creek, North Carolina, a sparsely-settled region near the Tennessee boundary. One hundred and ten of the citizens of that community met yesterday at this church, demolished it, and burned it up. The Rev. Gay Bryant, a Methodist minister, preached a sermon to the excited and infuriated crowd while the building was burning.

"About three years ago this doctrine of sanctification was brought to this community, and within a short time it had a considerable following. Its adherents erected a church in which to worship, as the other denominations refused them the use of their churches. The teaching and preaching of the sanctification doctrine created a great deal of excitement and confusion. The leaders soon began to teach baptism of fire, the holy dance, the dynamite, the lyddite, the exite, the selite, and many other things never heard of before. They claimed that God had revealed things to them in various ways, such as total abstinence from the use of coffee, meats, medicines, etc."

"Last Friday P. E. Nelson, the Rev. Gay Bryant, and Haron Berrang sent out a request for all the people to meet them at this church yesterday morning for the purpose of destroying it. One hundred and ten met there, and of this number six refused to assist in destroying the church, claiming that every man had a right to worship God according to the dictates of his own conscience, and that no one had a right to destroy his property or put him in fear. The other 104 razed and burned the church, and the Rev. G. Bryant delivered a sermon while the building was burning. Then the crowd passed a resolution notifying the members of this church not to build another church anywhere in the country."

The expressions "baptism of fire," "dynamite," "lyddite," etc., do not refer to literal fire and high explosives, but are used by the "Sanctificationists" as meaning great spiritual power. Doubtless the height of the offending of the "Holiness people," for this is the name by which they describe themselves, was in denouncing popular sins, preaching "new and strange doctrines," dividing other churches and incidentally depriving the regular ministers of a portion of their financial support.

We have little sympathy with the doctrine of holiness as held and taught by the Holiness people, but inasmuch as in holding and teaching the doctrine they do not interfere with the equal rights of other people they have just as good right to believe and practice their religion as have Methodists, Presbyterians, Baptists, or people of any other denomination,

With George Washington, THE SENTINEL believes that "every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience."

NEWS, NOTES AND COMMENT

JOHN CLARK RIDPATH, the scholar and historian, died in New York city on the first instant.

THE Boston *Transcript* of July 17 says that "the utterly unchristian clamorings for bloody retribution upon the Chinese, employing the full force of modern science for the destruction of human life, which have recently been generally heard, furnish a timely exposure of the thinness of the nominally Christian civilization."

ONLY a few days after the assassination of King Humbert, of Italy, an attempt was made in Paris upon the life of the Shah of Persia. Bressi, the murderer of Humbert, has declared that "it will be the Czar's turn next." It is now believed that there is a far-reaching plot "to assassinate all the rulers who have rigorously tried to stamp out anarchism."

FOUR "Zionist" elders who went from this city to Mansfield, Ohio, to hold services last Sunday were met at the train by "officers of the law" and were not allowed to leave the cars. Owing to the action of the authorities they were unable to reach Mansfield; and thus by overriding law and order the peace was preserved.

THE Jewish *Times and Observer* says: "Conscience is a tender thing and tenderly to be regarded, and in the same proportion in which a man treasures his own moral integrity, so ought he to regard the conscience of every other man."

This is true. The man who sneers at the conscientious convictions of another testifies thereby that he is governed by policy and not principle.

REFERRING to the Christian Endeavor movement, the Philadelphia *Bulletin* says: "It had its origin in a small, obscure New England town, and its wonderful growth is added testimony to the wisdom of the principle of separation of church and state which has obtained this Republic." There is indeed abundant evidence in the history of this country of the wis-

dom of separation of church and state, but it is all lost upon the leaders of the Young People's Society of Christian Endeavor, for the association is being so manipulated and indoctrinated as to insure its becoming ere long one of the mightiest forces in the whole country in securing practical union of church and state in our land. It may be called only "religion and the state," or "Christain citizenship," or "civic reform," but "what's in a name!" No matter what it may be called it will have all the essential elements of church and state union. It will be a religious despotism, paying a high price for hypocrisy and filling all the popular churches with scheming politicians.

IN addition to the other troubles which are distracting the great world powers, the German Empire is threatened with dissolution. Prince Ludwig, son of the prince-regent, and likely soon to become king of Bavaria, has again expressed his opposition to the empire.

"Germany," says the *Deutsche Tages-Zeitung*, "is a union of states, it will always remain so, and the empire would fall to pieces if the rights and liberties of the states were interfered with."

Prince Ludwig is said to be displeased because the emperor, in announcing the presence of the torpedo flotilla upon the Rhine, spoke of it as "my torpedo division."

Nor is Prince Ludwig alone in this feeling. The *Strassburger Post*, voicing the feeling of Alsace as one of the component parts of the empire, says:

"The navy is the empire's navy, not the emperor's. Even the expression *Seiner Majestat schiff* (His Majesty's ships) is not correct. The emperor's advisers should see to it that the correct forms of speech are not infringed. On the other hand, the Bavarians have no right to complain, for they are specially petted by Prussia in the matter of their particularist pride."

Other papers express similar views, while others of course favor the maintenance of the empire. The *Independance Belge*, of Brussels, thinks disintegration impossible. The French press of course encourages the discontent.

THE organ of the most prominent Sunday league in the country says of the organization that it "aims to defend and secure such legislation as will maintain a proper observance of the Lord's day and prevent the strong from oppressing the weak and the

immoral from corrupting the young and inexperienced."

Of course, whatever is contrary to the prevailing religious sentiment is "immoral." Thus in Tennessee, for example, Sunday work, be it never so unobtrusive, has been declared by the courts of that State to be "immoral in tendency and of pernicious example." For this reason it is indictable as a nuisance, and in numerous instances earnest Christian men and conscientious observers of the seventh day have been imprisoned for "corrupting the young and inexperienced" by working on Sunday after religiously observing the very day specified in the fourth commandment of the decalogue.

A "SPHERE OF INFLUENCE."

In reading of the relation of the European powers to the Chinese Empire we observe frequent mention of spheres claimed by these nations. Probably all the readers of THE SENTINEL know that "sphere" used in this connection applies to territory claimed by the governments of Europe as their field of action in China. But who can locate these spheres? Our colored map of Asia indicates them plainly. This is only *one* item of information conveyed by these maps, but this one alone is worth all the map will cost you. See our offer, page 496.

"RELIGION IN POLITICS IN THE FRENCH REPUBLIC."

THE following quoted paragraphs are from an instructive article by F. C. Conybeare in the July number of the *National Review* (London) on the subject, "The conspiracy against the French Republic." They are instructive and noteworthy in view of the fact that the same religious orders conspiring against the French Republic are at work in the American Republic with an aim identical with that of their co-religionists in France, however dissimilar their methods. They are further interesting in their portrayal of the religio-political system instituted in that country for controlling the elections for the furtherance of the kingdom of God on earth, in view of the manifest intention of religious organizations in the United States to control elections here for a like purpose. From such facts as these presented by Mr. Conybeare Americans may well take warning:

"In Italy it is the cue of the Vatican to hold aloof, at least in appearance, from politics, and in view of the general election at the beginning of this month

of June the usual fiat went forth to all the faithful, *in eletti ni elettori*. The object of Pio Nono in imposing this rule was to boycott the Italian government, which he regarded, and wished others to regard, as one of usurpation and sacrilege. The result has been to prevent the formation in the Italian chamber of a Catholic party, though it has not hindered the priests from intriguing with the anarchists and fomenting discontent and a spirit of riot in the large industrial centers. In France the Vatican has played of late years a game different in form, but equally selfish in substance. Leo XIII. was persuaded ten years ago that the royalist cause was hopeless. * * * Accordingly the edict went forth to recognize and be faithful to the republic. Not a few honest republicans * * * welcomed this step on the part of the Vatican, because they believed it would lead to a change of spirit among the clergy, who, it was hoped, in becoming loyal to a republic which professes to base itself on the rights of man, would gradually be liberalized. The Vatican, however, had other ends in view. It merely wished to capture the republic and clericalize it, to embrace it in order the better to strangle and suffocate it; to purge it of what the priests everywhere denounce as Freemasonry, which is clerical slang for the spirit of religious tolerance, coupled with respect for civil rights and equality of all before the law, of Jews and Protestants, as well as of Catholics. They would substitute for this spirit the principles of the syllabus. A party of *Railles* was accordingly formed, consisting of old royalists who have nominally turned republicans, yet retain all the prejudices of the *ancien regime*. Concurrently, the French clerics redoubled their efforts to possess themselves of the army and of the schools. * * *

"To a much larger extent than anyone would suppose, who has not narrowly scanned the evidence adduced by the public prosecutor, M. Bulot, in their recent trial, the Assumptionist monks have conduced to this general reaction in France. The Pere Picard, the general superior of the congregation, when interrogated, defined its aims to be primarily of religious order, but accessorially political also, so far as politics depend on religion. 'Other questions,' he said, 'only come within our scope incidentally, or anyhow as depending from the religious idea, because this latter dominates everything.' The notorious Pere Bailly, editor-in-chief of the many *croix* which circulate in France, made the same admission, though some of the other defendants * * * had not about them this minimum of honesty, and stoutly denied that their association pursued any but strictly religious aims. * * *

"It is well to draw a picture of the political and electoral activity of these innocent Assumptionist

monks, most of whom profess to play a merely religious part. We are able to draw it from records of their own seized in their convents in November of last year by the French police, and read out in their public trial in the course of last January.

"In Italy, as I have said, it is the policy of the Vatican to hold aloof from political elections; but in France the Assumptionists have devised, at the instance of the Pope and his *curia*, an electoral organization which would put to shame the most expert American bosses. Their motto is *Adveniat regnum tuum* ["Thy kingdom come"], their professed aim the triumph on earth of the spirit of the crucified Jesus. Their methods, however, are painfully secular, and for the last twenty years they have merely centered around the polling booth. In 1880 they were dispersed as an unauthorized religious congregation, but in the same year they reformed their ranks, and in 1883 they founded the *Croix*, a daily journal, which has for its frontispiece a large woodcut of Christ on the cross. There are, besides the Paris edition of the *Croix*, nearly one hundred provincial editions. They are all similar in form and sentiment, and differ chiefly in their local news. * * * To maintain uniformity among all these journals there is, besides the hundred odd provincial committees, a central committee, which edits a secret journal only distributed to members of the local committees. This journal is entitled the *Croix des Comites*. Its task is to keep the local editors in step with each other, unify and guide their policy. The use of the *Croix* in all its editions, as well as of some thirty other daily and weekly journals edited by the congregation, is to 'spread the light'—that is, to disseminate hatred of Jews and Protestants, distrust of modern science, a spirit of grovelling superstition and prostration before the priests, and, above all, a fanatical rejection of all liberal ideas of tolerance, of lay education. Another influential committee exists to translate into political action the spirit thus diffused among the people. * * *

"A document seized last year in a monk's cell at Moulins gives us a summary of the work carried on by the Assumptionists during the years 1897 and 1898 in Paris and the provinces. * * * Letters and circulars were scattered all over France, agitators sent down to stir up people, and permanent politico-religious caucuses formed in all the centers. The aim of these provincial caucuses was the same as in Paris, namely, to co-ordinate for a common effort all the motley groups, united by no bond save a common hatred of well-ordered liberty. * * * To use M. Laya's phrase, all the 'honest groups' have been united and their electoral program is defined to be the same as that of the *Croix*. It is the so-called program of Christian schools of the propaganda of

the faith of St. Francois de Sales. It is the sum of all 'good' works promoted and sustained by Christian generosity for the glory of God, for the welfare of souls, and the salvation of the *Patrie*. It is, in short, applied Catholicism. Wherever there is voting these caucuses are to work for the return of 'good' Catholics. No election is beyond their scope, municipal, cantonal, legislative, presidential, and even elections of chambers of commerce, and of agriculture—all alike are to be watched and provided for. * * *

"The duties of the Assumptionist caucus are thus defined: It shall occupy itself with revision of the register of voters, shall study diligently the body of electors, their wants, and the currents of opinion which stir them. With every elector its members must be personally acquainted, so as to set him in one of the three classes, viz., good, bad, or doubtful. The 'good' electors must be reinforced, marshaled in battalions, encouraged to become apostles of the good cause. The doubtful ones and waverers must be won over. The bad ones had better be left alone, at least to begin with.

"Among the 'good', propagandism is to take the form of lectures, pamphlets, processions, and, when an election is at hand, of 'crusades of prayer.' The lists of candidates must be prepared, handbills printed and distributed. Every polling-booth must be watched, frauds and acts of personation followed up and punished by annulment of the elections at which they were employed; those polls, however, where by use of such means the vote of the faithful wins, must be held against the indictments of the enemy. * * * Silently and without flagging the committee of 'justice-equality' is to pursue in all elections the work so eminently desired by Leo XIII. and so necessary to France."

MUST REST ONE DAY.

"We will not persecute those who choose to observe the seventh day for rest," says Rev. Joseph Cook in a pamphlet treating on "new defenses of the Lord's day." "They may work on Sunday, as the law of Massachusetts allows them to do, without being arrested, provided they can show that they rest one day in seven."

All persons who cannot show that they rest one day in seven will therefore, in the opinion of the Rev. Mr. Cook, be proper subjects for persecution.

The person who works on Sunday and yet rests one day in seven, does so at the dictates of conscience. Only his religion would prompt him to rest on a day when all people around him are at work. He escapes persecution therefore because of his religion. He is

required to be religious, under the penalty of the law demanding Sunday rest. It is commonly supposed that in this country everybody is free to profess what religion he may choose, or none at all, but it is plain that so far as the influence of Rev. Joseph Cook extends, a person will be liable to persecution unless he is religious enough to keep Sunday or some other day of the week.

In the light of this fact, it is evident that the Sunday law is a religious law, and not merely a civil regulation, as is frequently claimed for it. For as applied to those who rest on some other day than Sunday, no one will deny that the law operates purely on religious grounds. Only religion could move an individual to incur the disadvantage of being at variance with all society around him in the matter of Sabbath observance; and a law which requires an individual to be religious in order to be exempt from its penalties, must be a religious law.

If the Rev. Mr. Cook spoke only for himself in his implied threat of persecution for such as would not come under his exemption, the case would not be so bad; but he speaks as the representative of numerous and powerful organizations who look up to him as a leader in the work they have undertaken of reforming society and politics. It is plain that the success of their plans, under the guidance of the spirit breathed forth in this utterance of the Rev. Mr. Cook, will bring a revival of intolerance and religious persecution. Such a calamity is seriously threatened; as many indications show, and the American people should spare no pains to avert it.

INTENSELY RELIGIOUS MEN FOR OFFICE.

"To deter men from voting for Judge Yates for governor of Illinois," say the Michigan *Christian Advocate*, "it is being circulated that he is 'intensely religious,' 'a total abstainer' and does not smoke.' Wouldn't it be dreadful to vote for such a man? What horror if he were elected! But that's the kind who, by and by, are going to be mayors, governors, legislators and judges."

It is certainly desirable to have good men for office, but should the time ever come when it is generally understood that men must be "intensely religious" in order to be eligible to office, candidates will be just as abundant as they are now, and no better at heart. No greater calamity could possibly happen to either church or state.

"It is a great mistake to send missionaries to savage and barbarous peoples," says the *American Israelite*. "The wisest plan would be to civilize first and Christianize afterwards."

The *Israelite* is wrong. The mistake is not in sending missionaries to "savage and barbarous peoples," but in so identifying them with earthly powers that the peoples to whom they are sent fail to distinguish between the missionaries and the political power of the countries from which they are sent.

IMPERIALISM AN EVIL PRINCIPLE.

IMPERIALISM is not simply a policy; it is a principle. Nor is it confined to any one country. The spirit of Imperialism is world-wide; and just now it is experiencing a wonderful revival. Under the heading, "Imperial Protestantism," the English Churchman and St. James Chronicle (London), says:

"The spirit of Imperialism which, since the celebration of the Victorian Jubilee, has actuated almost all departments of English corporate life—in a degree altogether unprecedented—is now unmistakably asserting itself in association with the maintenance of the nation's religion—the Protestant Reformed Religion established by law.' The purity of the faith and worship of the people is a constitutional consideration, for which paramountcy must be claimed, inasmuch as it lies at the foundation of all our Imperial institutions, it inspires and regulates our national politics, and it insures righteousness and justice among all classes of the subjects of the Crown, at home and abroad. Decay in the allegiance of the nation to that Scriptural faith with which the fabulous growth of the British Empire for the past three and a half centuries has been intimately connected, would be the certain harbinger of disaster and overthrow. On the other hand, a deep-seated determination on the part of the people to cleanse the national church, and to reform its practical abuses, furnishes an augury pregnant with hope and promise for the Empire."

Imperialism is to save the English Church! The Church is part and parcel of the Empire and must be preserved for the sake of the Empire! This differs from the Papal view only in this that the Papacy puts the church first. The truth separates them entirely and leaves each to work out its own salvation independent of the other.

God is the interpreter and the administrator of his own divine law.

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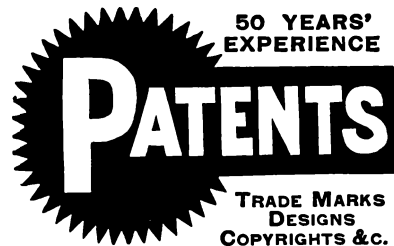
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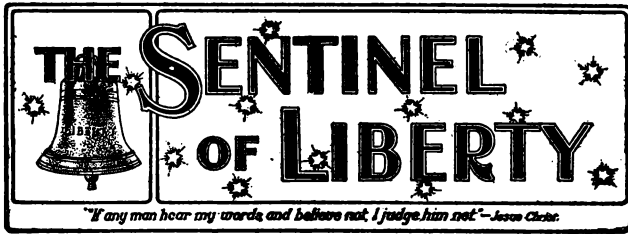
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CHICAGO, AUGUST 9, 1900.

Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

A call for a "national liberty congress" has been issued by the American Anti-Imperialist League, to meet in Indianapolis August 15. The call states that the congress "is to be composed only of those who deny the power of Congress and the President to rule vast territories and millions of men outside and in disregard of the Constitution."

Writing under date of June 12, a correspondent of the *New York World* says of the Philippines:

"Publicly we are granting amnesty to prisoners. Publicly we are most liberal. Instead of executing our bandits in public plazas in the presence of the people we execute them where they are caught. That keeps that fact quiet—keeps the truth away from the people of the United States—which is considered justifiable because they cannot understand the situation and its necessities. If many actual occurrences were told literally the people would refuse to believe that such barbarities take place under our flag. 'I don't want any more prisoners sent into Manila,' was a verbal order from the governor-general three months ago."

Among the reasons assigned for the development of the "Boxer" uprising which is proving so terrible in China, is the statement that railways were being projected by Europeans in some thickly-settled parts of the country in complete disregard of the feelings and natural rights and established customs of the natives. An injudicious policy on the part of European railway builders, in treating the people of the country as unworthy of serious consideration, would naturally rouse the feelings of the latter to a high pitch. An illustration upon this point is given by Mr. D. L. Sheffield, in the *July Forum*, as follows:

"The good fortune of a [Chinese] family is vitally related to the proper location of the family tomb; and to propitious external conditions. A wealthy China-

man in extreme distress of mind once called upon the writer, prostrating himself to offer his supplications, explaining that the survey for the road of the "fire-wheel cart" passed near the tombs of his ancestors, and that the rumbling and screaming of the carts would disturb their slumbers, and so bring misfortune on the living. Fortunately his mind was set at ease, as the line of the road was changed before construction."

That the trend of the English church is Romeward there can be no doubt. "In no less than fifty non-Roman Catholic churches in London," says a good authority, "one may now hear mass."

"Any thing for human rights," said Charles Sumner, "is constitutional. No learning in books, no skill acquired in courts, no sharpness of forensic dialect, no cutting and splitting hairs, can impair the vigor thereof. This is the supreme law of the land, anything in the constitution or laws of any state to the contrary notwithstanding."

And this is true. Not the Constitution of the United States, but the Declaration of Independence is the fundamental law of the land; and back of that even, and higher than that, are the everlasting principles, of which the Declaration is only the verbal expression.

But since the days of Sumner a change has taken place. The Constitution is by many disregarded; the Declaration of Independence is scoffed at; the principles which it enunciates are trampled into the dust; and law, both constitutional and statutory, is held to be for the protection, not of men, but of things.

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