

"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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It is well worth while to take a look at the facilities which are all made ready to Rome's hands, and which she can use in effecting her purpose to take possession of the Government and people of the United States.

THE chiefest of these is the apostasy of professed Protestants, which has so blinded their eyes that they cannot see that Rome is now what she always was, but causes them to insist always that she has become enlightened, liberalized, modernized, and Americanized, and is therefore to be, not only implicitly trusted, but aided and admired.

CLOSELY akin to this apostasy, in fact the direct descendant of it, is the cowardice of professed Protestants in all things wherein Rome is prominent. We use the word cowardice advisedly, for no such word as apathy or listlessness will in any sense fit the case. No word but the word cowardice will properly characterize the course of many, *very many*, professed Protestants who have not gone so far in apostasy as, like the *Independent* and its kind, to be the apologists, the aiders, and the abettors of Rome.

FOR those, who have not gone so far as that in apostasy, do see many of the encroachments of Rome which seriously threaten the peace of the country and the liberties of the people, and do even acknowledge that they see these things; yet they have not the courage to expose these encroachments and follow them up as the cause deserves, and even acknowledge that they have not the courage to do so. This is the truth, as we personally know it. As one preacher, who by request had prepared and read, in a ministers' meeting, a paper on "Romish Aggressions in the United States," said afterward, "Yes, that is all true, but I don't propose to make a crank of myself by following it up pub-

licly. I prepared that paper because I was requested to do so for the occasion, and that is all I shall do about it."

THE treatment which Bishop Coxe's "Letters to Satolli," received, and which the bishop himself received on account of them, from professed Protestants, is a good illustration of what we are calling attention to. The best portions of his most important letter to Satolli, we reprinted in these columns, January 11, 1894. Anybody who is not totally blinded by Romish gloom, can see that Bishop Coxe stated the exact truth with regard to Mr. Satolli's mission, and place, and work here. It was to be expected as a matter of course that confessed Catholics would resent and denounce and ridicule both Bishop Coxe and his statements. But as a matter of fact professed Protestants did the same thing, who could muster up courage to speak on the subject at all, and practically all the rest simply said nothing. This shows that he who would openly oppose Rome and her mischievous workings must also meet the opposition of professed Protestantism. Professed Protestant papers ridiculed the bishop's statements, and rebuked the bishop himself for his "discourteous" and "disrespectful" address to Mr. Satolli. If those persons had lived in Luther's day they would have done the same things toward him for his plain and disrespectful "open letters" etc., to Leo X., and Henry VIII., and others of their ilk. All of which only shows how completely degenerate is the professed Protestantism of today.

It is true that, as we pointed out at the time, although Bishop Coxe's sounding of an alarm was truly put and perfectly appropriate in itself, yet it is really robbed of its force from him by the fact of the bishop's unfortunate connection with the religio-political movement of professed Protestants which committed the Government of the United States to the guardianship of religion, and so created the occasion for Satolli's mission and work here. But commending and emphasizing the bishop's statements with reference to Rome's aggression and mischievous workings here, while pointing out his unfortunate position,—this is a vastly different thing from ridiculing his statements and rebuking

him for discourtesy and disrespect to Satolli and Rome. One is Protestantism of the strictest and most consistent sort; while the other is everything else than true Protestantism of any sort. So long, therefore, as one class of professed Protestants are the constant apologists, aiders, and abettors of Rome; and another class are afraid to make public what they actually see and know of Rome's mischievous designs; and yet another class are so completely handicapped by their own conduct as to destroy the effect of what they do say against Rome's designs—these three classes forming the vast majority of professed Protestants,—it is evident that, so far as Protestantism is concerned, Rome has practically a clear field in which to push herself forward to full possession of the country and all that is in it.

IN addition to this, it is the plain truth that Rome practically controls the press of the whole country. All the leading publications throughout the land are controlled *directly*, by being owned, or managed, or edited by Catholics; or *indirectly* by fear of Rome's influence against those who do own, or manage, or edit them if anything were printed therein which should incur her displeasure. So that it is next to impossible to get into any prominent publication any kind of a fair statement of the case against Rome and her workings in the United States. If any one doubts this he can find it demonstrated to his satisfaction by simply trying it. So certainly is this so, that any paper that devotes any material portion of its space to this subject loses caste at once and is set down as a "disturber of the peace," a "sower of discord," and "a stirrer up of civil and religious strife." So that, therefore, so far as the press of the country is concerned, Rome has also a clear field in which to go forward on her declared mission of possessing America for herself.

ALL these which we have mentioned, important as they are, are yet but of small moment as compared with the field of law which is as fully open to her as is any of the others.

1. All the States in the Union but two have laws requiring the observance of the very chief of all Rome's institutions, the

very sign and acknowledgment of her "infallible" authority,—the Sunday. So that here is all prepared, ready to her hand, the machinery by which she can compel all to do her bidding in this respect just as soon as she chooses to exercise the power—and until she gets ready to exercise this power herself there are plenty of papalized Protestants who are willing to run the machinery for her, as numerous instances in Arkansas, Tennessee, Maryland, Georgia and other places have abundantly proved.

2. There has been established in the law-procedure of the United States the despotic doctrine that a thing that is "harmless in itself" may be forbidden "as tending to a breach of the peace." Now, the only possible way that an action which is harmless in itself, could tend to a breach of the peace is in having abroad somebody who is of such an overbearing, such a meddling, such a tyrannical, disposition, that anything that does not exactly suit him, even though it be admittedly harmless in itself, so excites the devil in him that he must attack the harmless doer. Thus a breach of the peace is committed. And so to prevent any such breach of the peace in the future, *instead of punishing the breaker of the peace*, a law must be enacted prohibiting all persons from doing any more that thing which is harmless in itself! And this because it tends to a breach of the peace! The innocent citizen must be made a slave, and the tyrannical meddler must be clothed with power over him. And this because his harmless deeds "tend to a breach of the peace"!!

That is an established doctrine in the judicial system and procedure of the United States. And now the Catholic Church is putting into practice the doctrine, whenever opportunity offers, to prohibit the freedom of speech guaranteed by the Constitution. When a public speaker says anything that Rome does not like, she raises a riot. And then the speaker is arrested and prosecuted for breach of the peace or inciting to riot, and is forbidden to speak any more on any such subject.

And this is the doctrine that is now plainly taught to Catholics in the United States. "Father" Thomas Sherman—son of the late General Sherman—a Jesuit priest, wrote a lecture against organizations opposed to Rome, which was to be delivered, presumably, to Catholics alone, but a page of it, by mistake, got among the manuscript of another lecture which he delivered publicly, and was printed in the *Chicago Herald* of February 6 and 7, 1894. In this page he was dealing with ex-priests, and he sets forth what should be done with them in the following Catholic, Jesuitical, and judicial style:—

For my own part I have no apology to offer for the acts of Catholics in vigorous protest against these wholesale vendors of infamy. The father who slays the corrupter of his child must be left to the Almighty. The man who shoots an anarchist at sight is a public benefactor. *These ex-priests are anarchists of the worst stamp.* They appeal to free speech. If free speech means the right to debauch the minds of women and children at pleasure, then I, for one, say *better free bullets than free speech.* If America will not draw the line between freedom and license, then America means chaos and old night. There is no right to do public wrong, and every town and village must prevent it. Sue for libel. The evil is done when the suit is begun. Of course I know you will not agree with me, but if the blight of corruption were to threaten your own you would *act on the principle of prevention.* There are certain questions that cannot be touched in public without doing vast harm. The State exists to preserve public morality.

And the *Western Watchman*, the offi-

cial Catholic paper of St. Louis, of Jan. 25, 1894, gives similar advice, thus:—

Who can blame them [the riotous Catholics] if they rise up and strike the blasphemers in the mouth? These miscreant travelers should not be protected. If their occupation excites to riot they should be made to choose some other calling. If they cannot be restrained by statute or ordinance, let them carry their hides to the market; and if they get holed, let it be charged to the profit and loss of the business.

This is the very doctrine that has been established by the courts of the United States, even to the United States Supreme Court, that is, prohibit by law that which is harmless in itself, because it tends to breach of the peace, because it excites to riot! And thus this infamous doctrine of the courts of the United States has put into the hands of Rome the legal means by which she proceeds to abolish freedom of speech in the United States. It is, in fact, her own doctrine, and she is very glad to have it established as a part of the judicial procedure of the United States; and gladly avails herself of it in carrying forward her purpose to possess the nation for herself.

3. Another piece of machinery that is made ready to Rome's hand and recognized by the courts, and that is being kept in running order by its inventor, is the *Inquisition*. It is a literal fact that the Inquisition is being carried on, and has been for nearly three years, in this city of New York, and, to some extent, in other places, as Pittsburg and Allegheny. In New York it is better known as "Parkhurstism," in the other places as "Law and Order League." This Inquisition is not being carried on yet by Rome, but it is being carried on in Rome's own way by professed Protestants. For no Inquisition was ever more certainly carried on by any Romanist than this is being carried on by these professed Protestants; and no more Jesuitical methods were ever used in the Romish Inquisition than are being used in this Inquisition by Parkhurst and his crew.

This Inquisitor-General Parkhurst has scattered through this city 1,137 spies—one in each election district—who spend their time *not* simply in discovering crimes which have been already committed, but *in inducing people to commit crimes*, and even *in committing crime themselves* in company of others or on the premises of others, in order to entrap, to prosecute, and to imprison these others. These things are being done straight along by these inquisitors, and the worst feature about it is that *the courts* give it the support and sanction of the law. Parkhurst himself and his agents have committed and induced—hired—others to commit with them, unnameable indecencies, and then have voluntarily gone into court and unblushingly told of these indecencies in witness against their victims; and the courts, instead of punishing these chief criminals, accept their testimony and imprison their victims. From these the regular police have adopted the practice (not of the indecencies of course, they are not so bad as that) of trapping people into crime, especially by inducing them to sell something on Sunday and then arresting and prosecuting them. And occurrences of this inquisitorial order are as numerous and about as regular as the recurrence of the days. And it is evident from the whole procedure that the Inquisition was never more certainly conducted by Rome herself, than this Inquisition is being conducted by professed Protestants. And when Rome gets ready to conduct the

machine herself, she can do so no more certainly, though she may do so more cruelly, than these professed Protestants are now doing. And thus it is that professed Protestants have established and put in working order, ready for the hands of Rome, the very Inquisition itself.

AND so, from first to last, there is a clear field open to the papacy to advance to the full possession of the country. The facilities are at hand and in working order, and ready for the papacy to use as soon as she gets ready, and until she does get ready professed Protestants are keeping all these facilities well prepared to her hand. And it is a shameful procedure, as well as a deplorable situation.

A. T. J.

Our Christian Statesmen.

THE United States Supreme Court decision that "this is a Christian nation," received a striking confirmation recently in the Senate proceedings. It was the next day after Ash Wednesday, and Senator Voorhees, with a pious regard for the sacred observance of the Lenten season, made a motion that the Senate adjourn till the following Monday on the ground that the next day was "Good Friday," and there was no reason why they should not regard it by discontinuing the regular business. The newspapers report that other senators agreed and the motion prevailed. To the surprise of all it was afterward discovered that a mistake of five weeks had been made in their haste to honor the church holy day.

These are the same gentlemen who lately decided that the seventh day of the fourth commandment now comes on Sunday, the first day of the week, and, therefore, passed the bill closing the gates of the World's Fair on Sunday. This action met with great favor from the clergy and the religious press who saw wonderful visions of good in their deference to the ideas of the churches. I have not heard that any rejoicing has been indulged in because the thirty-eighth day of Lent has become the third according to the computation of these Christian statesmen. Either their mathematics or theology is wrong in both instances. If they can reckon the first day of the week the seventh, then why not let them make the third day of Lent the thirty-eighth? The latter is only a human arrangement any way, while the other is fixed by divine appointment. Of course the last blunder did not become a law, but possibly it might supply proof to succeeding generations that Lent has only three days as convincing as some that is now offered to prove that the Sabbath comes on Sunday. The fact that the apostles met on the first day of the week for meeting in one instance is the very bulwark of Sunday observance. No law for it can be found, but the example is thought to be enough. Suppose that eighteen centuries hence some one should read in the *Congressional Record* that the Senate in this Christian nation did adjourn the third day of Lent because it was Good Friday, could any one longer dispute the obligation to follow such a practice? I am not trying to prove that the present senator is the counterpart of the early Christian, but only this, are men who are so far from the truth in the present instance infallible guides in the other? Shall we put the decision of religious questions in their hands? Both show for-

getfulness. The command is, "Remember the Sabbath day to keep it holy," but the Senate has forgotten it. The period called Lent has forty days, but this was temporarily forgotten and shortened to five.

But if it had been true that Good Friday came at the time supposed, why was it necessary for the Senate to adjourn? Is it the business of the civil rulers to conform to all the church fasts or feasts in their official capacity? Will they show similar respect to Saint Patrick's Day, and to the Hebrew Day of Atonement? If not, why not? These questions all belong to the opening chapter in a union of Church and State. The closing chapter will tell of bitter persecution for those who reject the holy days made by Congress and obey those given by God himself. Already the issue is joined between the State and individuals who practice what the law of God commands, namely, keep the seventh day and work the other six. For this they are imprisoned while judges, juries, and politicians pay an ever increasing regard to the festivals of the church which have no authority in the Scriptures.

H. E. ROBINSON.

Blowing Hot and Cold.

THE so-called *Christian Reformer*, published in Allegheny, Pa., by the Covenanters Publishing Company, and edited, presumably, by Rev. David McAllister, D. D., in commenting on the recent decision of the Maryland Court of Appeals in the case of J. W. Judefind, convicted for husking corn on Sunday, says:—

Of course it will seem to Adventists a most unfair and unjust comparison, but the fact is that the violators of Sabbath law are to be dealt with as the violators of other laws on the statute books of our States. We most cordially indorse the following from the *Christian Intelligencer*: "The worst enemies of a day of rest and worship are those who enforce the penalties of the civil law against persons who conscientiously observe the seventh day of the week, and therefore pursue their ordinary vocations on the first day. So long as such persons do not hinder others from enjoying the rest and privilege of Sunday, they are entitled to pursue their own chosen course without let or hindrance." But the very essence of the breach of our State Sabbath laws is the infringement of the right of other citizens to the enjoyment of the rest and privileges of the Lord's day. Adventists may spend the Christian Sabbath, so long as their conduct concerns themselves alone, as they may see fit to spend it. But when their conduct on that day involves the question of the rights and welfare of the social body as against the rights claimed by the Adventists themselves, the courts must enforce what is for the highest good of the social body. And as no true right of any citizen can ever be in conflict with the rights and duties of the social being, so the strict enforcement of all just laws, including Sabbath laws, can never infringe upon the rights of any individual citizen or subject.

This is blowing both hot and cold in a single breath. How could husking corn in one's own field, and at a considerable distance from a public road, and that in the quietest manner possible, not from the standing stalk as is sometimes the case, but from a shock, possibly "hinder others from enjoying the rest and privilege of Sunday"? It could not unless one "privilege" of Sunday is to domineer over others. But we do not grant, however, that any one is under any obligation to be specially quiet in his Sunday work. People have just the same natural, God-given right to work on Sunday that they have to work on other days. There is no more reason why the Adventists should sneak to his Sunday work like a criminal, than there is that the Sunday keeper should hide behind fences and hedges on Monday. Nevertheless, as a rule, Adventists are very unobtrusive in their Sunday

work, and do not, as is frequently falsely asserted, make themselves as conspicuous as possible on that day. It is true the *Reformer* does not make this charge in so many words, but the whole tone of the article is one of insinuation, as though their conduct on Sunday did involve the rights of others.

The *Reformer* continues:—

The maintenance of the Sabbath laws of our States is not to be compared to the enforcement of the fugitive slave law, or of any law conflicting with the high standard of Christian morals. It is rather to be compared with the law against polygamy. The Mormons plant themselves on the Old Testament scriptures in very much the same way as do the Adventists. In the one case as in the other we have a perversion of the moral laws of the divine Word against the good order of Christian civil government. And while the Mormons, like the Adventists, will complain of infringement of religious liberties, the good order of a Christian nation must be upheld against them both.

The SENTINEL has more than once shown that Sunday laws and laws against polygamy are not analogous. Moreover, as a question of Christian ethics between the so-called *Christian Reformer* and the Adventists, the editor of the former knows that "in one case as in the other we have" not "a perversion of the moral laws of the divine Word against the good order of Christian civil government." When it comes to the divine Word the Adventists have everything in their favor. That Word says plainly, "The seventh day is the Sabbath of the Lord thy God." Where, then, is the authority for the first day? The editor of the *Christian (?) Reformer* should remember also that other commandment which says, "Thou shalt not bear false witness." C. P. B.

Sunday Laws in Switzerland.

OUR little freedom loving republic has not escaped the ever-spreading influence of Sunday law agitations. From America, the wave has swept over Europe and, breaking against the Alps, seems to have spent its greatest force in Switzerland. First, lecturers were sent across the Atlantic to agitate the public mind preparatory to organized effort.

In the past, various Sunday laws have existed in many of the countries of Europe; but in general they have been enacted as civil measures to protect the laboring masses against the tyranny of capital. As is well known, the European Sunday is a public holiday much more devoted to pleasure than to religion. In Switzerland, the more pious women attend church in the morning, while the men are out at the military targets practicing sharp shooting; and in the afternoon all, from the youngest to the oldest, swarm out to the beer-gardens, pleasure resorts, etc., and regale themselves with music, beer and tobacco. An idea of the proportion of the church-going people may be formed by the fact that in one quarter of Zurich with a population of more than fourteen thousand, from one to two dozen attend church on Sunday. In France, Sunday is still less a religious day than in Switzerland. The usual pleasures prevail, and are varied by an occasional bull-fight.

All that the masses desire is liberty to use Sunday as they wish. The original design of Sunday laws was to guard this liberty; but the religious Sunday sentiment, so prevalent in America, is gaining ground here. In 1876 an International Sunday Congress held at Geneva was attended by a large number of delegates of renown from the various nations. Since,

local organizations have been formed as centers from which to carry on the warfare. A journal in French at Geneva, and one in German at Basle, have been published for the express purpose of securing better Sunday laws. Of course, the preachers carry on the work. They have kept their readers well informed in regard to the progress of the Sunday movement in America, through reports, extracts from such papers as "The Pearl of Days," etc.

Catholics are also active in the same direction, but through their own organization; yet they are in this movement on friendly terms with Protestants, and understand that all are working to the same end. It can readily be seen why the Catholics harmonize so well with Protestants in this work, for all that the latter do in honor of Sunday is in honor of the Catholic Church. By such a course, Protestants are setting a trap for themselves which Catholics will spring upon them when the opportune moment arrives. This being the case, it is but natural that they should be as interested and solicitous in this work of Protestants, as the spider was with the fly, when he so politely and meekly entreated, "Will you walk into my parlor?"

The Paris World's Fair in 1889 was seized upon as an occasion for advancing the Sunday cause. The congress there held was well attended and received attention from such distinguished persons as President Harrison, Gladstone, etc., who addressed the congress by letter. Later meetings have received attention and encouragement from Emperor William and others. Last summer, the German Reichstag devoted considerable time to the matter of Sunday laws, and the same received attention at Berne. In proportion as the rulers find themselves powerless to control the increasing discontent of turbulent millions, they instinctively turn to the Church for the needed help. History is repeating itself.

While the masses desire Sunday as a holiday, many of the preachers have something else in view. They profess to be working in the interest of the laboring man; but, as in America, the laboring men occasionally give a practical illustration of the fact that this gratuitous sympathy for them is but a decoy, and that there is really another motive behind the movement. The canton of Baseland furnishes an illustration of this. The ministers worked faithfully in the interests of a cantonal Sunday law, by periodicals, circulars, and mass meetings, claiming all the while that such a law was necessary to protect the laboring classes. After having agitated and canvassed the canton they claimed that over five thousand voters called for this law. By this means the legislative body of the canton was led to act on the question. A Sunday law was framed and submitted to popular vote. The astonishing result was that the law was rejected by a sweeping majority, there being but some two thousand votes in favor of it,—less than half claimed by the ministers. Thus, when permitted to speak for themselves, the laboring classes showed that they not only had no desire for a Sunday law, but were actually opposed to it. But the preachers thinking that the people are not sufficiently enlightened in the matter are diligently instructing them, and are thus trying to work up a sentiment in favor of Sunday laws that will carry.

What has taken place in the canton of

Baselland is a fair representation of the situation in general. The preachers are the life of the Sunday law agitation. Left to themselves, the people would be quite indifferent on the subject. In the cities the preachers are the most successful for there they can ply the mighty lever of selfishness to gain their ends. Many families eke out a living by keeping a small shop or store in their dwelling. Some desire a free Sunday, while many of the less successful prefer to remain home to gain a few cents to make up if possible the deficit in their daily bread. But their more successful rivals virtually say to them, "We don't need to work on Sunday, so you mustn't. It may be that you will have a hard time to live without it, but what's that to us? We want to have a good time on Sunday, so let's make a Sunday law." From this class the preachers gain enthusiastic support in their pious work. It was chiefly on this ground that the canton of Basle City secured an iron-clad Sunday law last year. It will be on this basis that Sunday laws will be secured throughout Europe,—a basis as arbitrary as it is selfish,—and this is in fact the real nature of all Sunday laws. The agitation of this question grows warmer every year, and we have good reason to believe that soon Sunday laws will become quite general in Europe. H. P. HOLSER.

Basle, Switzerland, Feb. 9, 1894.

Is It the Gospel of Christ?

WHEN Christ was here he preached the gospel and he lived the gospel, *i. e.*, "the power of God unto salvation to every one that believeth." Rom. 1:16. "Whatever ye would that men should do to you, do ye even so to them." Matt. 7:12; and, "If any man hear my word and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47. The life of Christ *was* (and ought it not to be so now?) the root of the gospel; it was the trunk of the gospel; it was the branch, blossom, and fruit of the gospel—yea, it *was* and it *still is* the gospel. And "though we, or an angel from heaven, preach any other gospel . . . let him be accursed." Gal. 1:8. Anything against the life and principles of Christ in this world is not the gospel of Christ, and therefore is not "the power of God."

With those spiritual weapons mentioned above, Christ went forth to the work of salvation—the work of the gospel. He asked for no office in the government. He asked for no kingdom. He asked for no swords or laws of man or nations; and when the swords and staves of men came to take him, he fought no battle; he asked for no legal counsel, but was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. And when hanging bleeding upon the cross, and a laughing, scoffing crowd with wagging heads looking upon the scene of agony, he lifts his eyes to heaven and cries, "Father, forgive them," and then died "like a God." Reader, in that life and that death you may see what is necessary to salvation.

When Christ sent forth his disciples to carry on his work, they went, saying, "The weapons of our warfare are not carnal" (not of this world), but "we beseech you [we pray you], in Christ's stead, be ye reconciled to God." That was the gospel—the same gospel of the meek,

forgiving, yet triumphant Saviour, Jesus Christ, and with it those humble disciples found power enough to go against all the swords and laws of the united Roman Empire, and with Pentecostal power they triumphed in the conversion of "three thousand souls" in a single day.

If there was power enough in the gospel of Christ at that time, without any law of governments of earth in its favor, but all the power of "the iron monarchy of Rome" against it, to establish itself as it did, ought it ever to need governmental laws, or governmental aid in any way *in order to continue*? Will it ever need it? No, never!

What, then, must that gospel be that does need this aid? What gospel must those have who to-day are so eagerly seeking by lobbying, by boycott, resolutions, etc., to obtain such aid? Verily I say unto you, it is "another gospel" and not "the power of God unto salvation." It cannot be the gospel of Christ—the life of Christ, for he did not live that way.

Dear reader, "Let this mind be in you, which was also in Christ Jesus." Study and accept his life and you will receive and know *the gospel*. A. E. PLACE.

Leo's "Most Efficacious Remedy."

At the pope's reception in Rome, January 28, an allocution was read. The twelve thousand persons present "greeted the pope with prolonged cheering." The people of Rome were assured of the first place in Leo's affections, and that he was "gratified" with the testimony of their "devotion." He then expressed his "grief," evidently, because there are some who are not thus devoted, for he speaks of the "afflicted condition of Rome," and says:—

We earnestly desire that means should be found to end the present misery, and to re-establish promptly order in these parts.

In speaking of those, who are "responsible," he thinks, for this "misery," he says:—

It is to be hoped that the people at least will profit by their bitter experience, see first the origin of evil, and adopt the most efficacious remedy.

And to explain what he means by "the most efficacious remedy" the pope recommends that "they should approach confidently and without suspicion him who holds for God his supreme religious magistracy for the world's eternal life, whereof the pope is the dispenser." But before the "misery" could end, and "order" be "re-established" by the application of the "most efficacious remedy," "not only justice, but political common sense demands that those responsible for the condition of affairs should retrace their steps and restore [Leo's] religion to the honor wherein it was held by our ancestors." And to insure the cure to be permanent he suggests that "they should also have the virtue of rendering ever prosperous our mortal existence."

Are there not lessons in this for the American people, whom this (in)famous quack is dosing with his "most efficacious remedy" pronounced by Holy Writ to be a "cup full of abominations and filthiness of her fornications"?

The pope gives the people a reception and tells them of his affection. Does the pope love the people of Italy?—Oh! yes, he tells them so! It must be seen, however, that those who are thus entitled to his affections, and with whom he is "es-

pecially gratified" are those who by their testimony show their devotion, and patronize his most efficacious remedy. But for other reasons than Leo's those who have tested his medicines and seen the effect of many centuries, have learned by "bitter experience" that he is a ten times worse quack than those "quack doctors" who make the American dailies and weeklies conspicuous by their cure-all prescriptions "free of charge."

But to what does all this amount, to American people?—It amounts to a great deal—far more than the history of the Roman Church with all its inquisitorial records contains. Is not Dr. Leo dosing the American people?—Hear him! "I love them, and I love their country. I have great tenderness for those that live in that land. Protestants and all." And has he not both sent and appointed agents and have not a great many, even of those whose names are followed by "D.D.," "Protestants and all," done all in their power to advertise him, by advocating Roman principles as the only "efficacious remedy" for the moral and material ruin of this nation?

Whose medicines have the National Reformers had on the market for a quarter of a century? What were and are the so-called American Sabbath Union, and the other "Sabbath" and Sunday leagues, and Sunday protective associations doing? If you don't know whose remedy these were recommending ask Leo XIII., and he can, whether he does or not, tell you, that every pen ever dipped, every tongue ever moved, every petition ever sent to Congress, asking for Sunday legislation, every enforcement by the States of old or new Sunday laws causing imprisonment of the keepers of "the Sabbath of the Lord," making their mortal existence exceedingly unprosperous; whatever is done to exalt the Catholic Sunday, is having the virtue that makes Leo's "mortal existence prosperous," to the "moral and material ruin of the nation"?

In this dilemma "what shall we do to be saved"? There is only one remedy for the people of Rome, for the people of America, for the people of all nations of this world, *viz*: to approach confidently and without suspicion Him, in whose affection we had the first place when we were not devoted, who alone holds the supreme religious magistracy of the eternal life of the world to come, whereof Jesus Christ is the dispenser, who is "full of grace and truth" and "able to save to the uttermost all that come to him." And though our mortal existence may be made unprosperous by his enemies, he promises support in this life, and in the world to come eternal life. And he gives us this everlasting consolation that when he comes to destroy that "wicked one" by the brightness of his coming, we may appear with him in glory. Let us approach Him.

L. F. HANSEN.

For Compulsory Church Attendance.

WE have known that all Sunday laws have had for one of their prime objects compulsory Church attendance, and that all the talk about the "civil Sabbath" and "rest for the laboring man" has only been dodges and disguises to cover up this fact. In Australia where the Sunday movement has not as yet had so much opposition as in America, the advocates of compulsory Sunday observance have not

found it so necessary to disguise their real aims. Here they quite unceremoniously insist upon the enforcement of Sunday laws in the interests of the churches. For instance, a deputation from the Victorian Lord's Day Observance Society waited on the Premier of Victoria, Jan. 4, 1894, to protest against the running of Sunday excursion trains. Statements made by two members of the deputation will illustrate what has just been said:—

MR. DAFFY.—The direct effect of the running of the trains to Fern Tree Gully and other places must be to take people away from the churches.

MR. PATTERSON, THE PREMIER.—The movement has been described as a new departure. It is not a new departure. Sunday trains have been running for a long time, and for the ostensible purpose of taking people to church.

DR. ROBINSON.—But these train are being run for the purpose of taking people away from church. They are purely for the people's pleasure.—*Melbourne Herald, Jan. 4, 1894.*

The following item which appeared in the *Melbourne Evening Standard* of Jan. 5, 1894, still farther shows the growing tendency and even more open efforts to compel the people to attend Church services:—

The members of one of the Homestead Associations formed some weeks ago would go a step further than the Lord's Day Observance Society desired the premier to proceed yesterday. The latter desired that Sunday trains to Fern Tree Gully and Healesville should be discontinued in order that people would not be tempted away from divine worship; but the Homestead Association decided that the minister should compel an irreligious member to go to church, or in the alternative, to expel him from the settlement. Mr. McIntyre repeats what the premier said—that the government represents all classes, those who do not go to church and those who do, and while he would like all settlers to be model Christians, he can discover nothing in the statutes empowering him to penalize the delinquent for the sins of omission alleged against him? His ministerial duties were confined to mundane affairs.

W. A. COLCORD.

Melbourne, Australia.

“Christian Unity”—A Sign of the Times.

THERE is another object for which the Churchman's Club has been organized and is working to secure, viz.: a more rigid enforcement of Sunday laws, and it is well stated in their own resolution, reported in the *Daily Evening Standard*, of Dec. 7, 1893:—

AGAINST SUNDAY DESECRATION.

At a recent meeting of clergymen and others at St. John's House a committee of five was appointed to consider the matter of a better enforcement of the laws against the desecration of the Sabbath [Sunday].

In this contest for a better enforcement of laws against the desecration of the Sunday Sabbath, the Churchman's Club sees the need of unity on the part of Protestants with Catholics in order that they may secure power to carry their point and enforce Sunday keeping upon the people, which is the mark of the papacy. This the Catholic Church has always laid claim to.

Q. What are the days which the church commands to be kept holy, or observed as days of particular devotion?

A. The Sunday, or Lord's day, which we observe, by apostolic tradition, instead of the Sabbath.

Q. What warrant have you for keeping the Sunday preferable to the ancient Sabbath, which was Saturday?

A. We have for it the authority of the Catholic Church and apostolic tradition.

Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

A. The Scripture commands us to hear the church, . . . the best authority we have for this ancient custom, is the testimony of the church. And therefore, those who pretend to be such religious observers of Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act more by humor than by reason and religion; since Sundays and holy days all stand upon the

same foundation, viz.: “the ordinance of the church.”—*Catholic Christian Instructed, pages 231 and 232.*

The Catholic Church here claims Sunday keeping to be of its own origin solely, that it is “the ordinance of the church;” and that others who keep that day act more by humor than by reason and religion.

A Catholic priest, Father Enright by name, has often made this statement:—

The observance of Sunday is solely a law of the Catholic Church, and therefore not binding upon others. The church changed the Sabbath to Sunday, and all the world bows down and worships on that day, in silent obedience to the mandates of the Catholic Church. Is not this a living miracle—that those who hate us so bitterly obey and acknowledge our power every week, and do not know it?

Here they make their boast to have changed the Sabbath to Sunday, and then accuse “all the world” of bowing down and worshipping on “that day in silent obedience to the mandates of the Catholic Church.” And then claim that “obedience” to the church's authority to be “a living miracle.” Moreover, that those “who hate” her so “bitterly” do “obey and acknowledge” her “power every week.” Are not these words plain and to the point that Sunday keeping is the mark of the church's power? And now, while Protestant churches are combining with her to get her help so as to enforce Sunday observance upon the people, are they not seeking to have her mark placed upon those who receive and keep Sunday? Certainly this must be plain to every one, for if the church has power to change the Sabbath and institute one of its own instead, then it is that the church claims power above the power of God. This is just what the Bible has said the papacy would think itself able to do, “and think to change times and laws.” Dan. 7:25. “Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.” 2 Thess. 2:4. And now the *Catholic Mirror* of Baltimore, Md., comes out with her claim to Sunday as—

“THE CHRISTIAN SABBATH”

“The Genuine Offspring of the Union of the Holy Spirit and the Catholic Church, His Spouse. The Claims of Protestantism to any Part therein Proved to be Groundless, Self-contradictory, and Suicidal.” Surely this is claiming Sunday to be the mark of her power? And isn't it? Can any one deny it?—No, not one. Then those who keep it, instead of the Sabbath of the Lord, are to that degree at least worshipping the beast and receiving his mark, and especially so if they know it. This being the case, a demand is made necessary for the Third Angel's Message, which says, “If any man”—this speaks to every separate individual—“worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God.” Rev. 14:9, 10. Then there must of necessity be a people giving that message at this time, and John says of them, “Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus;”—not the faith of the Catholic Church in any respect. “And I looked, and, behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” Rev. 14:12, 14. From these scriptures we see that

this warning against the “beast and his image” is given just before the Son of man comes, and the people who give it “keep the commandments of God and the faith of Jesus” as a necessary preparation to meet their Lord. Reader, are you thus prepared? If not, make haste and give yourself unreservedly to God that he may “work in you both to will and to do of his good pleasure.”

There are a few more points of interest in Bishop Keane's address before the Churchman's Club. He says, “A few weeks ago I was sent to Chicago to that wonderful unique gathering of ecclesiastics. I came in contact with all shades of beliefs. These Orientals despise us for our lack of unity. ‘Why,’ they say, ‘will you please decide among yourselves what the Christian Church is before you come to us?’” So the Catholic Church pleads with her wayward daughters to come back into her fold that they may go forth as one united body to convert the heathen world; and this plea is made at the request of the so-called Protestant Church “who desire to know the true way to Christian unity.” Is it any wonder that a Catholic bishop should make such a plea as this to these “wayward daughters” when they have for years been crying for Christian unity among themselves that their “utterances would be respected by statesmen of all nations”? And they have so far succeeded that they have a combination of nearly all the Protestant churches by means of the National Reform Association, the Woman's Christian Temperance Union, Third Party Prohibition, and the American Sabbath Union, with various other Christian associations and organizations together, reaching their hands across the gulf to grasp hands with Catholicism, saying, “Whenever they [the Roman Catholics] are willing to cooperate, . . . we will gladly join hands with them.”—*Christian Statesman, December 11, 1884.*

“Now, then,” says the bishop, “what is the attitude of the Catholic Church toward those separated from it?” Let him tell us—“First is the question of truth; the Catholic Church recognizes that in all forms of religion in the earth there is some measure of truth.”

So she claims all false systems of religion as well as the Christian religion to possess some measure of her truth. “But she objects to the offering of a portion of the truth for the whole.” Thus she has her eye fixed upon one “universal creed” whose headship shall be in the pope. And they are bold to speak out their designs as they see Protestants turning back to Rome for “unity.” “For,” says the bishop, “when the time comes for union these other churches will not find the mother church backward in coming into unity with them. She would rather make a bonfire of all that is human and obstructing, and in the Church of Christ find that perfect unity and harmony God intended.” How does she propose to bring about this unity when the time comes?—Oh, by simply making a bonfire of all that is human and obstructing; and she will tell what is human and obstructing and set the fire to burn it up. Is not this just what she did throughout the Dark Ages? and has she changed her mind or attitude in the least?—No; she is only waiting for the time when she can dictate to all in matters of religion; then it will be seen that she never changes.

Reader, do you not see that the so-called Protestants are going back to Rome when

such churches as Episcopalians, Presbyterians and Baptists will join in a discussion with the Catholic Church for Christian "unity," and look to it in order that they may "know the true way" to obtain it? Are we not near the time when "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world"? And are you worshipping the God that made the heaven, and earth, and sea, and the fountains of waters?" If not, make haste and leave Babylon, for the Lord says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

H. J. FARMAN.

Some Kansas Items.

TOPEKA, Kansas, is agitated over the matter of Sunday closing. A recent dispatch from that city says:—

The City Council has passed a very strict Sunday-closing ordinance, which is agitating the populace and the police. It provides for a fine and imprisonment for any person "who shall expose to sale any goods, wares or merchandise, or who shall sell any goods, wares or merchandise," in Topeka. The mayor has the ordinance under advisement, and while it is known that he personally favors the provisions of it, he says that he will try to discover whether the people want the ordinance or not.

The chief of police said that if the mayor signed the ordinance and it was published, it would be immediately and forcibly put into effect, and that he would guarantee that the smokers, the readers of daily papers and those who enjoy a pleasure drive on Sunday in a livery rig, would very quickly discover that the law was not a dead letter. "But," said the chief, "I wish that the City Council had made provision in that ordinance for the building of a wall around the city and painting that wall white, and placing a sign over the gate, reading: 'The City of the Truly Good.'"

Another fact that is agitating the Kansas mind is that the Law and Order League of Sedgwick County, that State, has been placed in the hands of a receiver. The petition for the receiver states that the Rev. J. W. Woods is president of the league, N. B. Hagen, secretary and treasurer, and O. H. Bentley and Rudolph Hartfield its attorneys; that the league is wholly insolvent and that its assets are in danger of being squandered and appropriated to the individual use of certain members; that it has received in subscriptions \$7,000 and has now in its treasury only thirteen cents, and that it owes Thomas Jackson \$352 for work in obtaining evidence against the "joints," and other debts.

The McNamara Trial.

A CORRESPONDENT in Kansas City sends us the following concerning the trial of Ex-Priest James V. McNamara:—

McNamara lectured on Sunday night, January 14, and advertised then to speak again on Tuesday night to men only. The Catholics were stirred up over his first lecture, and according to the information which the attorneys claim to have, this mob was gotten up on Tuesday before he lectured in the evening, to mob him; and it is probable that not one of the mob heard him lecture. At least, the majority did not hear him, for they collected outside while the lecture was going on. Policemen were in the hall, and had he violated any law, they should have arrested him then and there, but they did nothing of the kind, and he was not arrested until two days later.

In his Tuesday night lecture, he proposed to show what is the Catholic theology in regard to "Auricular Confession." He read largely from Catholic books, showing what their teachings are on this subject. Reading that the priests were allowed to confess one to another such sins as sodomy, murder, lying, etc., and that the priests had the power to absolve the one so confessing, McNamara said that Father Dalton, Father Lillis, and others of the Catholic priests in

Kansas City knew that this was so. And on the basis of this statement, that they knew these things were true, he was arrested for slander, and tried under section 3,868 of the Revised Statutes of Missouri, 1889.

The trial was by jury before the justice of the peace at Independence (McNamara having secured a change of venue). He was found guilty of slander as charged, and the jury made his fine \$500 and twelve months imprisonment. This, on the second trial, the jury having disagreed on the first.

Now, the matter rests until February 26, when it will come up in the criminal court to which it was appealed.

We expect to have more definite information in regard to this matter after the trial before the higher court. It looks very much from the facts stated that the courts are being used to stifle free speech, at the behest of Romish priests, that the abominations of Rome may not be exposed. McNamara having been a Roman Catholic bishop, of Brooklyn, N. Y., certainly knows whereof he speaks; and his ability to make Rome wince is pretty good evidence that he tells a good deal of truth.

Rejoicing Over an Enemy.

[The *Catholic Standard* thus concludes a notice of Prince Bismarck's return to Berlin.]

AFTER many years of retirement he again visits Berlin and the scenes of his palmy days. But the times are changed for him, and other rulers contest or overshadow his popularity. When he appears in public a few cheers greet his presence, but they are not even the echo of the spontaneous ovation that used to greet the coming of the great chancellor long ago. He has no place and no voice in the Reichstag, he does not meet in the conference of the king's ministers, his policy or advice is not sought for in the deliberations of matters of State, the mantle of greatness has fallen from his shoulders, his star has set! On looking around, he sees, moreover, that his old enemy, the Catholic Church, is neither dead nor defeated. The old Catholic Church which he himself formed and tried to put in her place has gone to seed and is nearly extinguished, while the true old church is prolific with new life. The Catholic deputies have increased their numbers in the Reichstag, their power and influence are courted as a conservative strength, the May laws against the freedom of religious worship are abrogated, churches are restored to their original owners, religious orders are allowed to pursue their legitimate calling in schools and colleges, and the last edict on the banishment of the Jesuits is revoked by a strong majority. All this must be a bitter mixture in the cup of enjoyment(?) for the ex-chancellor in his visit. Verily, "the mills of God grind slowly, but they grind exceeding small."

The W. C. T. U. Enforcing Sunday Observance in Australia.

THE following item appears in the Melbourne *Age* of January 4, 1894, and is an indication that the desire to enforce the papal Sabbath—the mark of the beast—upon the people, is by no means confined to America, but is becoming world-wide:—

A series of prosecutions arising out of complaints to the Chief Commissioner of Police by members of the Woman's Christian Temperance Union, were instituted in the Richmond court yesterday against local shopkeepers for trading at other times than between the hours prescribed in the Police Act, viz.: from one to six o'clock. Twice previously, at the instance of the same complainants, the law was suddenly enforced, the chief cause of complaint being that children, on their way to Sunday school, are induced to spend their "collection box" pennies in fruit and lollies [candies].

The W. C. T. U. was not represented in court, the informants being Senior Constable Barrett and Constables Keily, Teague and Donald. James Long, fruiterer, Bridgeroad, pleaded guilty to selling three-penny worth of lollies and a packet of cigarettes to a girl at about 7:30 on the 17th ult. The bench inflicted a fine of one shilling, and advised defendant it would be better for him to observe the law in future.

Four others, "charged with having sold small parcels of fruit and lollies," were also each fined one shilling. Another, a milkman, was fined five shillings. As in America, so in Australia, the Women's Christian Temperance Union is forgetting its legitimate sphere, ceasing to do its first works, and beginning to be switched off to be used by the great deceiver as a tool for carrying on religious persecution. While confined just at present to petty offenses, seemingly too insignificant cases for the attention of rational beings, their eyes will no doubt ere long be turned more directly toward those who observe the Bible Sabbath, the seventh day, against the observance of which all Sunday legislation has, on the part of its author, ever been directed. W. A. COLCORD.

Melbourne, Australia.

The Procession Romeward.

THE Rt. Rev. Ignatius F. Horstman, D. D., Bishop of Cleveland, Ohio, has confirmed within the past sixteen months, thirty thousand born Catholics and nine hundred converts; and this within a territory embracing less than one-third of the State of Ohio. Such a happening, as our esteemed contemporary, the Catholic Universe, truly remarks, "tells the story of that silent procession Romeward which is gradually, but with certainty, changing the religious face of the country." And as it further says: "The ultimate conversion of America can only be delayed by the failure of Catholics to fully comprehend the nature of their terrible responsibility."—*Boston Pilot*.

The District Sunday Bill.

THE following is the text of the Sunday bill for the District of Columbia referred to on the last page of this paper. We are informed that it is soon to be introduced in the House by Henry W. Blair, the father of the "Blair bills," who will also introduce a bill for a national Sunday law:—

53RD CONGRESS,
2ND SESSION.

S. 1628.

IN THE SENATE OF THE UNITED STATES.

FEBRUARY 15, 1894.

MR. GALLINGER (by request) introduced the following bill; which was read twice and referred to the Committee on Education and Labor.

A BILL

To protect the first day of the week, commonly called Sunday, as a day of rest and worship in the District of Columbia.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That on the first day of the week, known as the Lord's day, set apart by general consent in accordance with divine appointment as a day of rest and worship, it shall be unlawful to perform any labor, except works of necessity and mercy and work by those who religiously observe Saturday, if performed in such a way as not to involve or disturb others; also to open places of business or traffic, except in the case of drug stores for the dispensing of medicines; also to make contracts or transact other commercial business; also to engage in noisy amusements or amusements for gain, or entertainments for which admittance fees are charged; also to join in public processions, except funerals, which last shall not use music; also to perform any court service, except in connection with

arrests of criminals and service of process to prevent fraud.

SEC. 2. That the penalty for violating any provision of this act shall be a fine of not less than ten dollars for the first offense; for second or subsequent offenses, a fine not exceeding fifty dollars, and imprisonment for not less than ten nor more than thirty days, and one year's forfeiture of license, if any is held by the offender or his employer.

SEC. 3. That this act shall take effect upon its passage.

It will be seen that this bill throws a sop to Seventh-day Adventists in the shape of an exemption clause. But the so-called exemption will be spurned by every consistent Sabbath-keeper. Congress has no right to pass such a bill either with or without an exemption. The principle is wrong and no amount of exemption can make it right. So long as the right to touch religious questions is asserted by the law-making power the evil remains no matter how attenuated it may be. Adventists will oppose the whole thing.


A CATHOLIC paper says that, with the approval of the pope, the general of the Jesuits has written to the emperor of Germany expressing thanks for the progress of the bill for restoring his order to favor in the empire. Father Martin promises that the society will be very good, and devote its energies to Catholic education, and to the training of missionaries who shall carry the gospel (of the Jesuits, of course) to the colonies of the empire. The remarkable feature of the case is that this is just what Bismarck expelled them for.—*Exchange.*

THE Catholic Standard, Archbishop Ryan's organ, says:—

Many of our non-Catholic newspapers are accustomed to speak of certain members of the hierarchy and other distinguished ecclesiastics and laymen as belonging to the party of "Liberal" Catholics. Such a party, we are happy to say, has no existence in the Catholic Church.

This is but molding in other phrase the familiar motto, "Rome never changes." It should serve as a warning to those who imagine that not only individual Catholics but that Rome herself is becoming liberal.

THE destruction of every empire has been preceded, after a period of careless luxury, by a comatose condition of the mind which has closed the eyes to external warnings.—*Sir Samuel Baker.*



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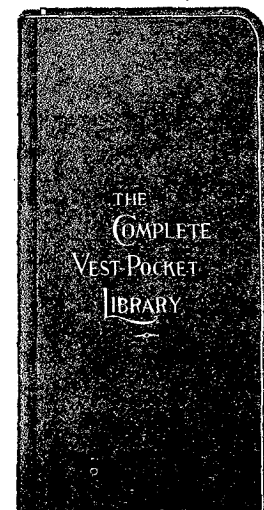
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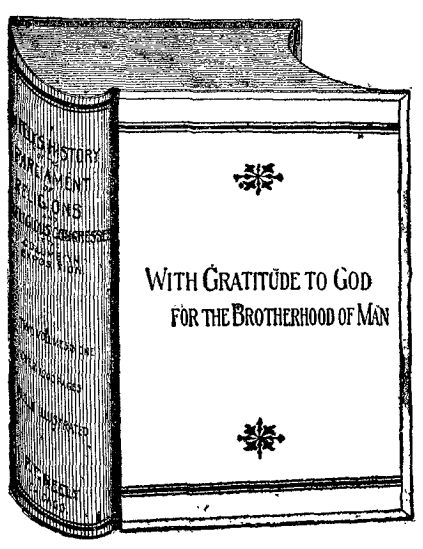
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The tunnel proper is a continuous iron tube, nineteen feet and ten inches in diameter, and 6025 feet, or more than a mile long. The length of the approaches, in addition to the tunnel proper, is 5303 feet, making all told a little over two miles. Trains of the Grand Trunk and Chicago & Grand Trunk Railways are hauled through this tunnel by engines specially constructed for the purpose. They are said to be the largest engines in the world. The entire weight of the engine and tender rests upon ten drive-wheels. The weight of one of these monster engines in actual service is found to be approximately one hundred tons.

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NEW YORK, MARCH 1, 1894.

ANY ONE receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE National Reformers are preparing to deluge Congress with petitions for the adoption of the proposed "Christian" amendment to the Constitution.

It is stated that Archbishop Kain, of St. Louis, has created some gossip by instructing priests to prepare for their first communion children of Roman Catholic faith who attend public schools. Some of the priests have heretofore refused to do this.

DON'T fail to note in the leader this week the utterance of "Father" Sherman, given out through mistake by the priest himself. This utterance is not the less significant because made public by mistake; indeed that fact makes it rather more significant.

THE *Independent* thinks it very proper that a Catholic should be elected to the vacancy on the Board of Regents of this State caused by the death of Bishop McNeirney. Then if a Methodist should die of course another Methodist would have to be chosen, etc. So in time a religious qualification would come to attach to the office with almost the force of statute law.

FEBRUARY 15, Senator Gallinger, of New Hampshire, Henry W. Blair's successor, introduced in the United States Senate, by request, "a bill to protect the first day of the week, commonly called Sunday, as a day of rest and worship in the District of Columbia." The bill was read twice by its title, and referred to the Committee on Education and Labor. We print the bill on another page.

"PROTESTANTS themselves," says the *Catholic Review*, "acknowledge that the Catholic religion has a powerfully restraining influence upon the masses. It has a tendency to make them good, moral citizens." *Protestants* acknowledge nothing of the sort. That very many Catholics are good citizens is freely granted; but it is not their religion that makes them such. The facts of history are against the claim that popery is a great moral force. Superstition never elevates.

FEBRUARY 19, the President nominated Senator Edward Douglass White, of Louisiana, as Supreme Court Justice. Judge White is a Roman Catholic. He was born in the parish of Lafourche, Louisiana, in November, 1845; was educated at Mount St. Mary's, near Emmitsburg, Md., at the Jesuit College in New

Orleans and at Georgetown College, District of Columbia; served in the confederate army; was licensed to practice law by the Supreme Court of Louisiana in December, 1868; elected State Senator in 1874; was appointed Associate Justice of the Supreme Court of Louisiana in 1878; was elected to the United States Senate in 1891. The nomination was immediately confirmed.

THE Fish Commission of this State has "heartily indorsed" a bill before the legislature permitting Sunday fishing in Kings, Queens, Richmond, and Suffolk Counties.

THE *Northwestern Chronicle* (Roman Catholic) thinks the "present agitation carried on by the secret society commonly known as the American Protective Association" affords "an opportunity to Catholics to prove the real teachings of Catholic belief and the real facts of history and thus clear up many misconceptions in the popular mind." Then why not let the facts of history alone, instead of suppressing them as the Catholics try to do?

THE *Independent* which, although repeatedly invited by Catholic papers to attend to its own affairs and let "things Roman" alone, is still volunteering "inside" information to the American hierarchy. In its issue of the 22nd ult., it ventures the opinion that "the apostolic delegate Satolli has nearly concluded the period during which it was supposed that his services in this country would be required, and that he will receive before long the honor of a cardinalate and be recalled."

THE *Catholic Mirror* of the 17th inst., has an editorial on "The Pope as International Arbitrator." It says:—

The pope, if selected by all, would exert the authority thus vested in him by virtue of the assent of the nations, and the nature of the authority would be civil, the exercise of which would commit no one to papal supremacy or to ecclesiastical doctrines based upon it. The day is not far distant when nations will adopt this method of settling their differences.

It seems very likely that this will be so; for "all that dwell upon the earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the foundation of the world."

"AN attempt is to be made at Albany," says the *Independent*, "to legislate away indirectly our Sunday." The *Independent* does not mean that the period of twenty-four hours known as Sunday is to be abolished, but simply that the legislature contemplates some changes in the excise law. We have no sympathy with the proposed legislation, but what a sorry institution it is that is dependent on the New York legislature for its very existence. "Legislate away indirectly our Sunday," indeed! and the *Independent* professes to believe that it is a divine institution. How then can the legislature of New York, or of any other State, legislate it away?

THE "Rev." Sam Small, a whilom denouncer of Sunday papers is now, it seems, himself publishing a paper down in Oklahoma, which is issued on Sunday as on other days. Mr. Small is evidently like the rest of the Sunday law advocates—he wants law for the other fellow, and does not intend that it shall interfere with his business; and when his business is preaching he does not mean that any other business shall interfere with the size of his congregation if he can help it, or if law can control the matter. In short Mr. Small when preaching wants a monopoly of one day in the week for that business, and when running a newspaper he means to have at least an equal chance on Sunday with other publishers. Mr. Small is certainly very practical, whatever may be said of his piety.

ELDER W. A. McCUTCHEM and Prof. Elmer C. Keck, the Seventh-day Adventist minister and teacher arrested for Sunday work in Gainesville, Ga., were tried on the 22nd ult. As this paper was closing up, a telegram informed us that the jury was still out and that a verdict was not expected until the next day. This would seem to give some hope of an acquittal, or at least a disagreement. But really under the Georgia law there seems to be little room for either, as the fact of the work is not denied. Adventists maintain their right to work on Sunday, having, however, due regard to the Golden Rule, and avoiding all work that in the nature of the case would be a real annoyance to those who desire quiet on Sunday. For instance, in building a church in Jersey City, N. J., recently, work was suspended on Sunday until the building was inclosed and there was inside work that could be done without really disturbing anybody; then work was carried on on Sunday as on other days.

LATER: Jury disagreed. Re-trial third Monday in May.

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