

"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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Christianity Against Ritualism—The Bible Against the Papacy.

THE *Monitor*, a Catholic paper published in San Francisco, in its issue of January 12, contains an editorial notice, nearly a column in length, of the AMERICAN SENTINEL, with especial reference to our "Nine Years' Experience," as related in the first number of the present volume. As the *Monitor* betrays a sad lack of understanding of the real purpose and work of the SENTINEL, and as it seems disappointed that we did not "enlighten" it upon certain points in the articles referred to, we shall endeavor to help our contemporary to a clearer understanding of things.

First, the *Monitor* says that the SENTINEL'S "ritual is summed up in the observance of the Saturday instead of Sunday; its belief is a wild and incoherent jumble of the Book of Daniel and the Revelations of St. John the Divine; and its morals consist in steady and unlimited abuse of the pope of Rome and the loudly dressed lady who sat on seven hills."

This is incorrect in all its statements. First, as to ritual: In the sense in which the *Monitor* knows and uses the word, we have no ritual at all; for we have Christ, and he abolished in his flesh all ritualism. He abolished in his flesh the law of commandments contained in ordinances,—ceremonies, rites (Eph. 2:11-18),—in a word, all ritualism and ceremonialism; and to all who are in him all ritualism is abolished.

He who has Christ has the very life and substance of all the forms of service and of worship which he has appointed; then these cease to be mere ceremonies or rites, and become the expression of the living presence and power of Christ himself in the life of the believer. This is the end of ritualism, of ceremonialism;

the end of "a form of godliness" without the power; the end of any employment of the form of baptism, or the form of the Eucharist, etc., as "means of grace," as they are employed in the Catholic system.

"The law came by Moses, but the reality and the grace came by Jesus Christ." John 1:17 (Syriac). Now, the whole Roman Catholic system is only one of forms, of ceremony, of ritual. In that system all such things are used as means,—as "means of grace"—with the hope of thereby obtaining Christ; while with us any such things are used altogether as the expression of the grace, the presence, and the power of Christ which we already have by faith. Rome's is a system of salvation—justification—by works; while ours is the divine truth of salvation—justification—by faith.

Therefore it is that we say that in the sense in which the *Monitor* knows and uses the word "ritual," we have no ritual at all. We do observe the seventh day—the Sabbath of the Lord—it is true. But at the same time it is only as the sign and expression of the living Christ who dwells within the heart and life by faith. This is what Christ appointed it for (Eze. 20:12, 20); and this is truly what it is. Without the real presence of Christ himself in the heart and life by faith alone, the keeping of the seventh day—Saturday—or the performance of any other service, is nothing. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6.

To propose to keep the Sabbath of the Lord—the seventh day, Saturday—without the living presence of Christ in the heart, by faith, is but to bear the sign without the thing signified; is but to have the form without the reality,—the form of godliness without the power,—and is formalism, ceremonialism, ritualism only, and is precisely of the same nature, if it differs in degree, as is the Catholic system throughout. Ours is not this. On the contrary, it is the faith which takes Christ first of all as the most precious gift of God, and which finds in him the beginning and the end, the first and the last, the sum of all things good or right; in whom dwells all the fullness of the Godhead bodily; and in whom alone all they

that are of faith are complete. This is not ritual: it is life itself, the life of Jesus made manifest in mortal flesh. 2 Cor. 4:10, 11. And this is the difference between the Roman Catholic system with which the *Monitor* belongs, and the Christian system with which the SENTINEL belongs. The Catholic system is ritual and iniquity; the Christian system is Christ and the righteousness of God. The Sabbath of the Lord is the sign of the Christian system; the Sunday of the papacy is the sign of the other—the sign of ritualism.

As for our belief being "a wild and incoherent jumble of the Book of Daniel and the Revelations of St. John the Divine," the truth is, that we simply take the books of Daniel and Revelation, with all the other books of the Bible, as they read, and believe just what they say. If, therefore, what those books say is "a wild and incoherent jumble," then what we believe is also that; for we believe precisely what those books say.

We rather suspect, however, that what the *Monitor* says our "morals consist in," had something to do with its decision that our belief of the books of Daniel and Revelation is "a wild and incoherent jumble;" for it says that our "morals consist in steady and unlimited abuse of the pope of Rome and the loudly dressed lady who sat on seven hills."

Now, as a matter of fact, we have not indulged in any such abuse at all. We have quoted the scriptures of the books of Daniel and Revelation which apply to the papacy. If that is abuse, then of course we have engaged in abuse; but in that case the *Monitor* ought not to lay the accusation against us. It ought to lay this charge against the Author of the Scriptures, for all that we have done has been to quote these.

Of course the *Monitor* does not want to lay that charge directly against the Author of the Scriptures. Yet, knowing that these scriptures do apply to Rome, and not being ready directly to charge the Lord with "steady and unlimited abuse" of Rome, the *Monitor* would escape the dilemma by deciding that our belief (from which of course spring our morals) "is a wild and incoherent jumble of the Book of Daniel and the Revelations of St. John the Divine." We have no particular ob-

jection to this charge of the *Monitor*; it has a perfect right to think as it chooses, and to say what it thinks. And so long as we simply use the Scriptures as *they* speak about the papacy, we can well bear the charge of *abuse* of the papacy, for we are in good company.

Aside from the Scriptures which speak of the papacy, the only mention that we have had occasion to make of the pope has been in connection with his scheme to unite the Roman Catholic Church with the power of the United States Government, to do with this nation now as "the church" has done with other nations in the past, and so to bring Europe and all humanity once more under the power of the papacy; and in doing this we have only stated the facts as given from the pope through Catholic channels. These plain facts, however, plainly stated, set the papacy in such a wicked light in its dealings with our country that it is easy enough for Catholic papers to see in it only "steady and unlimited abuse of the pope of Rome."

The second, and only other occasion that we have had or used to discuss the pope was when, last year, he addressed "the Princes and Peoples of the Universe," and gravely informed us all that "we [that is, himself] hold the regency of God on earth." And a mere analysis of the term "regency," as applied by the pope of Rome to God, showed the statement of Leo XIII. to be so absolutely blasphemous that to a believer in the thing we do not wonder that it should be termed abusive toward the pope of Rome.

On that point we said: "Now, what is a regency?—This is what it is: A regency is the office and administration of a regent; and a 'regent is an administrator of a realm during the minority or incapacity of the king;' 'one who rules or reigns, hence, one invested with vicarious authority; one who governs a kingdom in the minority, absence, or disability, of the sovereign.'

"Now, if there are any princes or peoples in the universe who think that God is in his minority and is therefore too young, or that he is old enough but is afflicted with some disability and is consequently unable to conduct the affairs of the universe; or who think that he is all right himself, but has gone off somewhere outside of the universe; and if, in addition, those princes and peoples think that the Lord *has left Joachim Pecci* to run the universe during the period of his 'minority, disability, or absence;' then of course it is to be expected that *such* princes or peoples will listen respectfully to what Mr. Pecci says when he addresses the princes and peoples of the universe. For, as a matter of course, if Mr. Joachim Pecci occupies the throne and conducts the affairs of the universe in the place of God, it follows plainly enough that when he speaks he speaks to the universe, and must be listened to accordingly.

"But if any person believes that God is what he is, 'the King eternal, immortal, invisible, the only wise God,' then that person knows that it is impossible that such a thing could ever occur as his 'minority, absence, or disability;' that therefore it is impossible that there ever could be any such thing as a 'regency of God;' and that, consequently, the idea that Joachim Pecci or any other man should 'hold the regency of God on earth,' or anywhere else, is too ridiculous for serious consideration if it were not

supremely blasphemous. NO; Vincent Joachim Pecci, as 'Leo XIII., Pope,' has no more right or authority to assert or claim to hold any 'regency of God,' and from such position speak to the princes and peoples of the universe, than has any other Italian or any Hottentot."

This is what we said as to that. And we say it yet. We have no kind of retraction or apology to make respecting any part of it. And there is no kind of abuse in it anywhere. If this simple analysis of it seems to the *Monitor* to be abusive of the pope, it should not attack *us*. Let the *Monitor* turn its attention to the pope, rather than to us, on this matter; for when the pope sets forth for acceptance by "the universe" such claims on his own part that the mere analysis of the terms used subjects us to the charge of abuse of him, then the proper thing for the *Monitor* to do is to ask the pope to stop making such claims, instead of charging with abuse those who simply analyze the claims.

As for what the *Monitor* calls "the loudly dressed lady who sat on seven hills," we have never spoken of her as a "lady." That term does not properly belong to her. It is not the term that the Lord uses in referring to her. The Scripture says that she said of herself, "I shall be a lady," and that she would be called "The lady of kingdoms;" but what the Scripture itself calls her is a term that is absolutely incompatible with any suggestion of a lady. We shall not quote the scriptures which describe her, lest the *Monitor* and other Catholic papers should not only charge us with abuse, but worse. We shall therefore cite chapter and verse, and the *Monitor* and all others can read the words for themselves as the Lord has spoken them; and then let them make their charges as they choose. Here they are: Rev. 17:1-6, 15, 16; 18:2, 3; 19:2.

And that the *Monitor* may the better be prepared to understand the application of these scriptures, we also cite the two standard and popular Roman Catholic authorities—"The Faith of Our Fathers," p. 131; and "Catholic Belief," p. 323—both of which say that the Babylon referred to by Peter—1 Peter 5:13—and the early Christians, *is Rome*. And when the Lord says that she is a harlot herself, and "the mother of harlots and abominations of the earth," it is not abuse when we say or anybody else says that that is what she is.

When the plain statements of the Word of God seem to any person to be abusive, then the only proper thing for such person to do is so to change his attitude that that Word will not seem so, but can be accepted as the exact truth. To the Scribes and Pharisees it no doubt seemed to be very great abuse when Jesus told them that they were hypocrites, whited sepulchres, serpents, and a generation of vipers. It was the truth, though, and instead of persecuting and crucifying him, it would have been far better for them to have acknowledged that it was all true, and changed their course from that of disobedience to that of faith.

It is altogether likely that the devil would rather still be called Lucifer—Lightbearer—than to be called Satan—the adversary—and Diabolus—the slanderer. It may be that he thinks the Lord is engaging in "steady and unlimited abuse," when he insists in continually referring to him by these titles. But be that as it may, it is certain that these titles define precisely what he is; and the Lord, in

constantly using these terms, is not in any sense abusing him—he is simply telling the truth.

It is just so as between us and the papacy. We have no doubt that the Catholic Church would much rather that we, like most other people, would always refer to her as "the true church," "a Christian church," "a branch of the Christian church," "the Holy Catholic Church," etc., instead of speaking of her, as the Lord does, as "the man of sin," "the mystery of iniquity," "the son of perdition," "the great harlot," "Babylon, the mother of harlots and abominations of the earth," "the beast." But all these latter things are just what the Lord calls her, and *he* is right; in all this he simply tells the truth. The Lord is not abusing her when he constantly speaks thus of her—he is simply telling what she is in truth; and neither are we abusing her when we use the terms, and only the terms, which he uses in describing her.

We do not intend to abuse the papacy nor anybody else. But we *do* intend to tell the truth. We do intend to proclaim the truth of God as it is in the Word of God, the truth as it is in Jesus Christ. We do intend to proclaim this truth precisely as it is, whether it be concerning the papacy—the beast—or whether it be concerning apostate Protestantism—the image of the beast. If this *truth*—the truth of God—should seem to any one to be abusive, let him change his attitude toward the truth, and then it will cease to appear to be abuse. The change must be in him, for the truth of God *cannot* change nor be changed.

The rest of the *Monitor's* complaint we must postpone to other numbers. This much was necessary to be noticed, not only upon the merits of the case, but also to "clear the decks" for all our future action.

"What's in a Name?"

IN view of the recent massacre at Port Arthur, it seems strange to read in one of the most influential religious papers of this city, the statement that "the civilization which Japan has accepted *is wholly the product of Christianity*," and again, that in a few years, "we have seen old prejudices dissolved, old civilization utterly discarded, and *Christian civilization adopted in its place*." But we may not understand just what is meant by "Christian civilization." Certainly the massacre at Port Arthur was as far from being Christian as anything could be, and it was equally foreign to what civilization bearing the name Christian should be. However, if we condemn the civilization of Japan, we likewise condemn the civilization of Europe; for have not European soldiers committed just as grave offenses against civilization? Even as recently as the British occupation of Matabeleland, the atrocities committed by the soldiers of the British South African Company were scarcely less disgraceful than was the Port Arthur massacre; though we believe that actual prisoners were not murdered, and probably women and children were not ruthlessly killed. But the so-called war was little more than a slaughter of helpless people. The following lines recently written by Robert Buchanan, the Scottish poet, aptly describe alike the slaughter of that campaign and the motive

of the Chartered Company in waging the war:—

Just study my dear, the records here of the mighty deeds we've done,
The hundreds *en masse* mowed down like grass, to our English loss of one.
Then loot, loot, loot, as we stab and shoot, 'mid the shrieks of the naked foe,
When murder and greed on the fallen feed, up, up, my stock must go.
And the best of the lark, you'll be pleased to mark, is the counter-jumper's cry,
As he clutches his shares, and shrieks his prayers, to the Jingo god on high.
With Bible and gun the game is won, at home and over the sea,
Now I've turned myself, in the reign of the Guelph, to a Chartered Company.

Nor did the iniquity cease with the carnage. Had that been the end of it, we might dismiss it as due to the heat of human passion, and quite apart from human greed; but after events show that so-called Christian men—men standing high in the councils of a "Christian" government, and by that government clothed with plenary authority—deliberately reduced to abject poverty and to virtual slavery a whole people, by robbing them at once of both their lands and their cattle. Elder S. N. Haskell, a missionary writing from Matabeleland to the *Advent Review and Sabbath Herald*, says:—

The Chartered Company that conquered the Matabeles in the late war, claim their cattle as well as their land to pay expenses. The cunning Matabeles, however, have secreted many thousand head in the bush, which from time to time are found and sold by the Chartered Company.

And this was done, not by heathen Japanese in the excitement of war and smarting under indignities done to their fellow-soldiers, but done deliberately by "Christian" men, the representatives of a "Christian" government, professedly in the interests of so-called Christian civilization. Truly there is little in a name; and with "Christians" persecuting Christians in America, in Europe, and in Australia, with Greek "Christians" massacring Roman Catholic "Christians" in Russia, as was done only a year or two ago; and with "Christian" soldiers of a "Christian" power slaughtering helpless natives in Africa and robbing them of all their living; we can only stand in silence and contemplate the massacre of Chinese by Japanese, and the massacre of Armenians by Turks, and realize that after all it is not the name that makes men Christians indeed, but having Christ formed within; and that without this, to wear the name or to give it to this or to that system that obtains in lands where the gospel is preached, is only to bring reproach upon the name of Christ and to put him to an open shame.

Sunday Arrests in New York City.

SUNDAY, February 3, forty-seven men were arrested in this city for violation of the Sunday law, their offense being playing billiards or being present in a room where such a game was in progress.

All the arrests were made in two billiard rooms on Broadway. The games were being conducted in a quiet manner, and it is not charged that the places are in any sense disorderly resorts, or that liquor is sold there contrary to law; the only offense charged being violation of the Sunday law.

The arrests were made on the complaint of a man who refused to give his name, and who merely told the sergeant at the station-house that the Sunday law was

being violated at the two rooms mentioned.

When the forty-seven men were arraigned in the police court on Monday, Justice Taintor discharged all but the two proprietors of the two billiard rooms, holding that as the other prisoners had been arrested under the section of the code against disturbing the peace on Sunday, and there was no evidence to that effect, there was nothing to do but discharge them.

The two proprietors were bound over to answer in the special sessions for keeping their rooms open on Sunday, and their attorney declared that he would carry the case into the highest courts if satisfaction was not received in special sessions.

The arrests have created quite a sensation, as billiard rooms have not previously been interfered with on Sunday. The *World* of Tuesday says editorially:—

A Sunday-Law Outrage.

A number of persons were arrested on Sunday, in this city, for playing billiards. The arrest was possibly, though doubtfully, in accordance with the letter of a puritanical statute, but it was none the less an outrageous invasion of personal liberty.

It is not pretended that these people were disturbing the peace in any way or that their private indulgence in a harmless game of skill injured or could possibly injure anybody. It is even doubtful whether their play was in fact a violation of any law. Section 265 of the Penal Code, under which the arrest was made, prohibits "shooting, hunting, fishing, playing, horse-racing, gambling, or other public sports." It is a bad law, an unjust, unequal, oppressive law, a law in restraint of reasonable liberty, but it is very doubtful whether it covers the quiet playing of a game of billiards in an orderly billiard hall.

Whether it does or not it is a law that ought to be repealed. It is not the business of an American State to prescribe or enforce religious observances or to regulate them in any way except to protect every citizen in his right to do as he pleases respecting them.

All laws to enforce the Sabbatarian observance of Sunday are violative of the fundamental idea of American institutions. They invade that liberty of conscience which lies at the very root of our system. Yet curiously enough in our Penal Code they are grouped together, as if in irony, under the title, "Crimes Against Religious Liberty and Conscience."

Again, the same paper remarks:—

It is remarkable but unfortunately not extraordinary, that in a city like New York, a police sergeant on the complaint of somebody or anybody, can have fifteen or twenty respectable and orderly citizens dragged through the streets as criminals and law-breakers. Could the Russian police show any greater disregard of the unalienable right every inoffensive person has to freedom from police violence?

The *Evening World*, of the 4th inst., characterized the action of the police as "disorderly," and says:—

It has long been the custom of billiard-room proprietors to keep their places open for Sunday players. Yesterday the police raided the establishments run by Maurice Daly, at Broadway and Thirty-first street, and George Slosson, at Broadway and Twenty-second street, at an early hour of the evening, and marched forty-five prisoners, players, spectators and employes, guarded by about sixty policemen, through the streets to the station-house. They were all bailed out after a brief detention, their bondsmen being Daly and Slosson, the proprietors of the raided rooms.

Without reference to the question of Sunday billiard-playing, which is prohibited by the Penal Code, it certainly seems to have been quite unnecessary, and by no means in good judgment to have made such a raid. It was well known to the police that the proprietors have been in the habit of opening their rooms on Sundays, and a notification to them that it would not be allowed as being against the law would have remedied the evil without any scandalous public exhibition.

The scene was disgraceful to the city and caused more riotous demonstration in the streets and more disturbance of the peace than would have been occasioned by Sunday billiards in years.

The *Recorder* remarks that "Sunday billiard-playing is not yet a felony under the law," and adds that "it is probably owing to somebody's forgetfulness." Doubtless there are not wanting those

who will endeavor to have this "defect" in the law corrected, now that attention has been called to it. If "the venerable day of the Sun," honored alike by pagans, papists and misguided Protestants, is not effectually protected by civil law, it will not be the fault of the modern "reformer."

New York's reform mayor, who has declared himself in favor of Sunday liquor selling, is credited with saying that he is opposed to Sunday billiards. "The best clubs in the city," says his honor, "veil their pool tables on Sunday." But the members drink their liquor just the same; for this reason the mayor thinks the saloons ought to be permitted to sell at certain hours, so that rich and poor may be on an equal footing before the law. But to play billiards on Sunday one must be able to own his own table! We are not billiard players, but we can see neither good morals nor good sense in such views, nor yet in such arrests. Billiards can be prohibited on Sunday more than on other days only out of deference to the religious character of the day, and with that the State has of right absolutely nothing to do.

A Very Suggestive Movement.

THE following article from the *Sun* of this city, January 18, 1895, is self-explanatory as to the movement and the purpose thereof which it outlines:—

ARMS FOR SCHOOL-BOYS.

Forty-seven Governors Agree with Lafayette Post.

Military Drill in Schools and Colleges to be Recommended in Messages to Legislatures—A Big Conference Coming.

Having got the American flag raised over nearly every public school-house in the country, Lafayette Post, G. A. R., of this city is at work with enthusiasm and determination to build up beneath those flags something which shall sustain them in all stress under all circumstances, and against all opposition. They promise to create this sustaining force through military instruction in the schools.

The widespread increase of this movement started by Lafayette Post, has been little less than amazing. It would be wholly so if the sentiment invoked were anything else than patriotism.

At a lunch given at the Lawyers' Club yesterday for the discussion of certain features of the movement, Post Commander Henry H. Adams displayed letters from the Governors of forty-seven States and Territories expressing not only sympathy with the objects of the movement, but urgently requesting more particulars concerning the means whereby it is proposed to secure military instruction in schools and colleges. In at least half the letters the governors writing had asked for immediate additional data for the purpose of submitting them to the legislative bodies of the various States now in session.

The movement is to have a national boom on the 25th of this month, when three important events relating to it will take place in this city. At 1 o'clock in the afternoon of that day, the governors of New York, Pennsylvania, Connecticut, and Rhode Island, and probably of Massachusetts; six ex-governors, Gen. Miles, and probably ex-President Harrison, will meet in conference in the Hotel New Netherland to consult with a committee of Lafayette Post on the subject. The conference will have the legal advice of Joseph H. Choate and Chauncey M. Depew as to what legislation, national, State and municipal, should be advised to bring about the general instruction it is aimed to secure in public schools, State colleges, and universities under State and Federal supervision.

At half-past four o'clock the conference will adjourn, and its members will be driven in carriages to the Seventh Regiment Armory, where several battalions of school children, who are receiving military instruction in our public schools, will be drilled for the purpose of giving to the visitors from other States a demonstration of the degree of excellence in drills public school children are capable of acquiring. The kind of marching the visitors will see was thus commented on by ex-President Harrison:—

"In the Centennial parades in New York, in April,

1889, the best marching I saw was that of some of your school-children. The alignment of the company front was better than that of the regulars or of the Seventh Regiment."

After the drill the visitors, being fortified by dinner, will attend the principal event of the day. This will occur in the evening in Carnegie Hall, where Mr. Choate will talk on "What is a Vote?" and show that a vote in the hands of a man who has been taught to love his country, to recognize the value of obedience to law, and to toe out and hold his chin up, by military instruction, is a safe vote for the country. Chauncey M. Depew will talk on "Citizenship and Patriotism," as they are affected by school military instruction; Gen. Benjamin, if it is possible for him to be present, will talk directly to the main question, "Military Instruction in Schools and Colleges;" the Hon. John S. Wise will speak on "A United Country;" Gen. Miles will ask and answer "What Does the Flag Signify?" and the Hon. Seth Low will calm the minds of doubtful parents by proving that the best-drilled boys are the best book students in his address, "Influence of Military Instruction on the Student."

The Lafayette Post committeemen who are so enthusiastically at work on this matter, invited a number of newspaper men and others to meet them at lunch in the Lawyers' Club yesterday to discuss the present aspect of the movement.

Post Commander Adams said that although when the movement was first started the country at large was ignorant of the practical object in view, and New York City was indifferent; now the country was awake to the importance of the movement, and New York was zealously alive in promoting it. He had been assured that on next Decoration Day there will be a parade here of 10,000 perfectly drilled public-school children. Only six weeks ago Lafayette Post began the attempt to bring about a concert of action between all the States, and the manner in which the attempt has been received was shown by the forty-seven letters from as many governors referred to above. At the Carnegie Hall meeting three governors at least will attend with their military staffs in full uniform.

Commander Adams read from some collated data the committee has gathered which show that there are in the schools of the United States 1,800,000 boys between the years of 12 and 18 who are able to handle a cadet rifle. He read from the report of a principal of a school in which military instruction had been given for several years. The report stated that the general deportment of the scholars and their physical condition had greatly improved since the introduction of military instruction. The military companies are recruited only from scholars in good standing, and so the buttons become a badge of excellence.

This grand "boom" announced for the 25th came off according to program. In the proceedings of that day there was nothing in addition to what is announced above, except that there was a company of school-girls who went through the soldierly drill in the armory, after the boys had exhibited their efficiency in it. And this shows that the movement is not to be confined to the boys in the schools of the country. Indorsements were received from all the governors in the country.

There is one result that must inevitably follow the carrying out of this movement that is thus begun. That inevitable result will be the separation of every genuine Christian from any allegiance to the Government. If the thing shall be made in any way compulsory, it will force upon every Christian the direct issue of allegiance to Jesus Christ or to the Government of the United States. For all know that the principle of Jesus Christ is *peace, meekness and humility*; while the principle of this thing is *war, pride and ambition*.

The song of the angels that ushered Christ the Saviour into the world, a little child, is "Peace on earth, good will to men"—not war and warlike emulation. His word is, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." But this thing says, even to the children, "Take the arms and accouterments of war upon you and learn the 'art' of strife, and contention, and of killing men." Christ humbled himself, and became obedient unto death, even the death of the cross, and therefore it is written, "Be ye clothed with humility;" while this proposed movement says, "Exalt your-

selves; be clothed with pride and arrogance."

And therefore we say that if this thing is made in any way compulsory in the schools, it will force upon all the Christian parents of the country for immediate decision, the straight issue as to whether they will hold themselves and their children in allegiance to Christ and his principles at the risk of being counted unpatriotic, and even disloyal, toward the Government of the United States (for it is proposed to do all this in the interests of "patriotism"), or whether they will yield to this demand of the spirit of war and worldly ambition, with the certainty of severing allegiance to Jesus Christ and the kingdom of God.

If this beginning is carried into practice according to the proposition, the line will thereby be clearly drawn upon this issue and every Christian will be forced to decide. Of course the genuine Christian will have no difficulty in deciding the question: his allegiance is everlastingly settled uncompromisingly upon Jesus Christ. And this allegiance holds at the expense of every earthly consideration, even life itself. Therefore we say, and say truly, that as certainly as this thing is carried out, the inevitable result will be to separate every genuine Christian from allegiance to the Government. In view of the situation, it is time for those who profess to be Christians in the country to ask themselves: "Am I indeed a Christian? Will I hold fast my integrity to the principles of Christ and my allegiance to him? or will I compromise and surrender my children to the rule of the spirit of war?"

We have used the expression, "If this shall be made in any sense compulsory in the schools." But without its being made compulsory by law, it will yet be in a certain sense compulsory if it shall be generally introduced into the schools; for then every boy physically and otherwise qualified for it, *who shall refuse it*, will instantly be ostracised. There will be enough compulsion about it to make a clear test of the Christian principle of both parents and children.

It is no answer to this to say that ministers and prominent church-members indorse it; or that the churches have really taken the lead in the movement, in their organizing of the "Boys' Brigade;" for instead of this being any valid argument or evidence in its favor, it is in fact only a positive evidence of the apostasy and anti-Christian spirit that is pervading the professed Protestant churches of the land.

Christ is peace. The spirit of Christ is the spirit of peace. The kingdom of Christ is the kingdom of peace. Christ himself is the King of peace. The war-spirit in those who profess to be Christ's, is antichrist. To bring to the support of the movement the like action and example of the churches, is the greatest condemnation that could be given it. For "this wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James 3: 15-18.

Shall the spirit of Christ, or the spirit of war prevail in the Christian families of the land? This is the question which,

by this "amazing" movement, is forced upon all the Christians in the land.

Another sure result will be that this thing will be greedily adopted by the papacy in the United States as the means of crowding herself forward to the highest place as the grand exemplar and chief conservator of "patriotism," and of "love" for the flag. The Catholic Church has had her Cadets, and Hibernian Rifles, and such like, for some time. All this militiaism is directly in her line of things. For the last two or three years the papacy in this country has been making great boasts of her ability and efficiency as the "inculcator of patriotism;" and now that this movement for military training of the school-children is professedly grounded on "patriotism," and is to be the great means of cultivating "patriotism," it will be taken by the papacy as a perfect godsend, and will be grasped and used accordingly for the purpose of lifting herself to the chief place before the country as a respecter of the flag and the guardian of the nation.

Indeed we are not sure that any one would be far wrong in suspecting that the papacy is at the bottom of the scheme itself. We do not certainly know that this is the case; but we know that there is ground for a good strong suspicion of it. And that ground is this: We have in our possession a series of resolutions adopted by the Catholic Club of Newark, N. J., on the night of September 26, 1894, and reported in the *Catholic Mirror* of October 6, 1894, report and all reading as follows:—

The Catholic Club of Newark, at its meeting last Wednesday night, adopted a set of resolutions asking the Legislature to make provision for the introduction of military drill in the public, parochial and other schools within the State, in which boys are taught. The resolutions are as follows:—

"Resolved, That in the judgment of the Catholic Club of Newark, N. J., the military resources of our country should not now be neglected, but should be developed as fully as a reasonable economy will allow; and be it

"Resolved, That we therefore suggest respectfully to the Legislature of our State that military instruction for the boys in our public schools ought to be provided for, and may without a doubt be secured very cheaply through the agency of members of the Grand Army of the Republic and of the National Guard of the State; and be it

"Resolved, That we also suggest to the Legislature the propriety of providing for similar instruction in all the other schools in this State in which boys are taught; and be it

"Resolved, That a copy of these resolutions be forwarded to the clerk of the Senate and another to the clerk of the House of Assembly."

It is to be hoped that such a law will come in vogue, as it will be of great benefit to the boys in many ways.

That we consider sufficient ground for the suspicion that the Roman Catholic Church is at the bottom of this movement now definitely set on foot throughout the nation by Lafayette Post, G. A. R., of this city.

But whether this suspicion is correct or not, these resolutions are positive proof that she will enter heart and soul into the movement; that she will use it for all that it can be made to be worth in her own interests; and that she will use it in one way at least for the purposes which we have here pointed out.

So certainly will this be found to be true, that as certainly as the movement shall be carried out, it will be a test upon all the people as to whether or not they will play into the hands of the papacy. To support it will be to support the papacy, and to help forward her designs to control the nation. It will be to help toward the consummation to which "all the re-

markable energies of Leo XIII. are bent," namely: "the union of the Church with the power of America."

And thus again the inevitable result of the movement, if carried out, will be to force upon all the people the straight decision as between Christ and antichrist.

Papal Politics.

THE following editorial from a leading Roman Catholic paper of Boston, presents that paper's view of certain events connected with Vatican politics in the East, that will interest our readers:—

A New Advocate of Papal Independence.

The splendid presentation of the politico-religious situation in Italy made last spring by Arthur Warren in the Boston *Herald*, quoted everywhere in America as it was, has done much for the cause of papal independence in showing to non-Catholic Americans the reasonableness of the pope's claim and the impossibility of a "United Italy" while that claim remains unsettled.

The course of events in Europe within the past few months, however, brings the papal question still further to the front, and foreshadows Russia as likely to force the hand of Italy to relax its grasp on the territory of the church.

"An American Traveller," writing from Milan to the New York *Sun*, brings the papal question and Russia's powerful interest in it up to date.

It is not easy to exaggerate the significance of the formal accrediting of an envoy to the holy see by the late czar, a few months before his death; and the extraordinary mission of Prince Lobanoff, charged by the new czar, Nicholas II., to present an autographic letter, notifying his accession to the throne, to the pope at the Vatican.

They are, in effect, the recognition of the pope's claims by the strongest power in Europe.

The czar has recently bestowed especial honors on Archbishop Kozloffski, the Metropolitan of the Catholics of the Latin Rite in Russia; and is, in general, softening the situation for the heretofore oppressed Catholics in his vast dominion.

Moreover, his attitude is strongly influencing France in a similar policy towards the pope.

Russia has practically broken up the Triple Alliance. There is nothing to hinder her from carrying out her determination to hold the balance of power in the Mediterranean, by getting her great war-fleet into it, through the Bosphorus and the Dardanelles. England and Germany together cannot back Italy against united Russia and France; so that, when it pleases these latter powers to ask for papal independence as the price of their good-will, Italy must needs grant it for her own safety.

Why the Czar of Russia, the official head of a schismatic church, whose very existence is a protest against the pope's spiritual sovereignty, should concern himself to recognize or to restore the pope's dominion as a temporal ruler, is a problem especially difficult to the non-Catholic American mind.

But Mr. Warren, who, in the article above alluded to, foreshadowed the restoration of papal independence through the action of the great European powers, thus suggests an explanation:—

"The religious power of the church has not waned in the ages. It has changed in some respects, but it has not decreased. The church has been in the past, and it is to-day, strong, because it is elastic.

It adapts itself to the spirit of each succeeding age, and to the spirit of each country in which it finds a home. It has at its head to-day a man who is equally great as a priest and as a statesman, a man of liberal ideas, whose one aim is to use the power which is vested in him for the good of humanity. However one may differ with his theology, one must concede the greatness of his mind, his nature and his purpose.

"Leo XIII. is a master of men. . . . He is, after all, the most important personage on earth; he wields an influence wider than that of any emperor, or president, or parliament, and his word is capable of exerting a greater influence than the word of any other human being."

The relations now begun between Russia and Rome, and daily growing more close and cordial, cannot fail to hasten the reunion of the "Orthodox" Russian Church, and the schismatical churches of the East with Rome; and who can over-estimate the effect of this reunion on the whole question of the reunion of Christendom?—*The Pilot, Feb. 2.*

We understand from this that "the reunion of Christendom" is to follow "papal independence," and papal independence is to be secured by political wire-pulling. Therefore the "reunion of

Christendom" is to be accomplished through the agency of politics. This kind of "union of Christendom" is the only kind of which the papacy has any knowledge, and political methods are its chief methods. But the Roman Catholic Church has no "corner" on this method of advancing the kingdom of Christ in the earth. Popular Protestantism is fast adopting it. Ministerial delegations, or "Christian lobbyists," now hover about Congress and State legislatures, to urge religious measures with a view to hastening the dawn of the millennium; and the president of the largest organization of women professing the Protestant Christian religion, in her annual address in 1887, declared that "the kingdom of Christ must enter the realm of law through the gateway of politics."

Look on This and Then on That.

THE *Catholic Review* of February 3rd publishes the pope's encyclical to America. The same issue contains an editorial, entitled, "The Real Meaning of the Union of Church and State;" and this editorial plainly contradicts the pope's encyclical. To make manifest this contradiction, the conflicting statements are printed in parallel columns:—

FROM THE POPE'S ENCYCLICAL.

The church among you, unopposed by the Constitution and Government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance; yet, though all this is true, it would be *very erroneous* to draw the conclusion that in America is to be sought the type of the most desirable status of the church; or that it would be universally *lawful or expedient for State and Church to be, as in America, dissevered and divorced*. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed his church, in virtue of which, unless men or circumstances interfere, she spontaneously expands and propagates herself. But she would bring forth more abundant fruits if, *in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority*.

We have here given an evidence of the way papists in America misrepresent the attitude of the Roman Catholic Church on the question of separation of Church and State. The pope has decided that the time has come to definitely denounce, as unlawful, the American theory of separation of Church and State. The *Catholic Review*, "A Weekly Journal . . . commended by His Holiness Leo XIII.," published in New York City, thinks that the time has not come to throw off the mask; and therefore while publishing the pope's demand for a union of the American Government with the Roman Catholic Church, in the same issue gives the lie to the pope and says Catholics do not want what the

FROM THE "CATHOLIC REVIEW."

The Catholic Church is able to stand alone and is, therefore, opposed to the union of Church and State. They [Protestants] see that the church is going ahead and making converts on all sides; that it appeals to the intelligent, the thoughtful, the conservative and truly religious inclined portion of the community. They see that it *asks no favors*—that it has a compact organization—that it stands out in bold contrast to the disintegrating, fragmentary, decaying members of Protestantism, and they are alarmed at it. It is not that they really fear a union between the Catholic Church and the State. They know there is no danger in that direction. *Catholics do not desire it. We are better without it.* We do not wish for any entangling alliances. *All we ask is a free field and fair play.*

pope says they do want. While the pope declares that a union of Church and State is "desirable" in America, the *Catholic Review* says, "Catholics do not desire it," while the pope asks "in addition to liberty," "the favor of the laws and the patronage of the public authority," the *Review* says,—"it [the church] asks no favors;" "all we ask is a free field and fair play." The *Review* here attempts to quiet the fears which it knew the pope's statement would arouse. And there are a great many professed Protestants in the United States who are just gullible enough to believe that the *Review* represents the true attitude of the Roman Catholic Church to American institutions, and that the pope is a heretic. And they will continue in their blindness until the Roman Catholic Church in America shall fully possess what the pope says is desirable, and what the *Review* will then openly indorse as desirable.

This is a part of that Janus-faced policy of Rome described by the prophet Daniel in the words, "And he shall destroy the mighty, and the people of the saints, according to his will, and craft shall be successful in his hand." Dan. 8:24, 25 (Catholic version).

Deceptive Words of Wily Priests.

IN the month of September, 1893, in the Catholic congress at Chicago, Mgr. Satolli, in addressing the Catholics of America, said: "Go forward! In one hand bearing the book of Christian truth—the Bible—and in the other, the Constitution of the United States."

In the year 1895 (Jan. 13), in the city of St. Paul, Minn., Archbishop Ireland gave an address in the cathedral, in answer to the agnostic, Ingersoll, on the subject, "The Bible: What is It, and What Has It Done?" In his opening remarks he said:—

The Bible! My soul goes out to it in love, gratitude, reverence, worship. It is, indeed, the Bible-book of books. The voice of the great Master of the universe speaks to me through its pages; its light, illumining the religious and moral world, radiates from his own divine face; the sweetness which it distills is the tenderness of his own fatherhood. Written in it are my hopes of time and eternity. It is God's message to me telling of my Maker and of my relations to him, marking my road to bliss, sustaining me on earth in trial and suffering, until the goal beyond heaven's portals is reached. They who insult the Bible insult what is in me and dearest to me; they insult my aspirations and my hopes; they insult my God, and I were a traitor to myself and to him were I not ready to defend it, even to the sacrifice of my life.

It is not the Constitution of the United States as our fathers framed it, nor the principles which were dear to them, that Mr. Satolli counsels the Catholics of America to carry forward; but it is the Constitution as now subverted in its very meaning, through the interpretation of the Supreme Court of the nation declaring that "this is a Christian nation," and by arguments that if they proved anything prove that this is a Catholic nation;—it is the Constitution thus interpreted that Roman Catholics are commanded to bear to the country. This is the Constitution that he had in mind: the Constitution of the United States misinterpreted; subverted and overthrown and made to testify to a falsehood. This is the Constitution which he would have the Catholics of America uphold; a Constitution absorbed and swallowed up by that most un-American hierarchy which Satolli represents.

And neither Mr. Satolli nor Archbishop

Ireland means that the Bible as the Word of God to the individual man, is the Bible he would defend and carry forward; but the Bible as interpreted by the Catholic Church.

But there are many so-called Protestants of to-day who will read the words of these prelates of the Roman Church, and take them as evidence that Rome is advancing, becoming liberalized. Yes, she is advancing—to her prey. Advancing to take the spoil. And many will read this address of Mr. Ireland and think him to be the most liberal of all Catholics. Some people seem to forget that Rome has a peculiar faculty of saying one thing and meaning another; or saying a thing that may have a double meaning; or saying a thing and meaning much more. It is in view of this latter class that we must read the address at St. Paul; for while it ostensibly holds up the Bible and Christianity and Christian civilization, it must be read with the history of Rome ever before us. It must be remembered that "Rome never changes," and that her past record is indorsed at the present time. Says Archbishop Riordan:—

The church of to-day does not deny the dogmas of the Middle Ages. She is infallible. In the teaching of truth she has never made a mistake. Her belief now is the same as her belief a thousand years ago. She never held in one century what she had to disown in the next. Protestants naturally deny this. They think that the church has been corrupted, and has taught corrupt doctrines, which she has been forced to disown. Catholics repel the accusation.

Let it therefore be known to all that Rome has ever exalted tradition above the Word of God—the Bible. She has condemned the Bible to be burned, and burned it. Pope Pius VII. warned the people to "have nothing to do with Bible societies, or the Bibles they circulate." Pope Leo XII., in 1824, and Pope Pius VIII., in 1829, and Pope Gregory, in 1832 and in 1844, all issued bulls against Bible societies, condemning the circulation of the Bible in the vulgar tongue. From the bull of Pius VII., I quote as follows: "Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution, reading and possession of the books of the Old and New Testaments translated into the vulgar tongue." And this quotation is indorsed and quoted by Gregory XVI., in his bull of 1844, and it is from this bull that it is quoted in this article.

Now does Satolli or Ireland repudiate these bulls of the papal church? They would not be good Catholics if they should. Would they give the Bible to the common people, to study and to prize as they ought? Again, they would not be good Catholics if they did that. Then how should their words be understood? The Bible must first be interpreted by that church before it can go to the people, as is proved by words from the address of Mr. Ireland himself. In closing his remarks he said:—

Away with this unchristian world, [And everything is unchristian and heretical that is outside the Catholic Church.] Give me my Bible, and my Jesus; give me my holy church in which Jesus lives, teaching me his divine truths and nurturing my soul with his divine graces; give me my Christian faith and my Christian hope; give me my Christian heaven beyond the grave. Yes; give me Jesus, his church and his Bible.

With the history of Rome before us, we do not have to read between the lines to understand this utterance. It is not the Bible in the vulgar tongue that the Archbishop would defend from the attacks of agnostics,—defend it that the people might

have it to enjoy; but it is the Bible strained through the councils and decrees of the Catholic Church, which is like straining milk through a coal sack. It means the Bible misrepresented, distorted, and subverted by the fathers, bishops, and decrees of the church. The Bible, like the Constitution of the United States, is lost in the dust and mire of Roman Catholic perversion.

Now let it be understood that it is not with Messrs. Satolli and Ireland that I have to do; but with the principles they advocate,—with the system they represent. I do not antagonize men, but false doctrines and conclusions drawn from wrong premises.

H. F. PHELPS.

Terrible Revelations of Cruelty to Convicts in Georgia.

SAVANNAH, GA., Jan. 31.—The Grand Jury, after making investigation, returned a sensational presentment to-day with regard to the county chain-gang, made up of petty offenders. Twenty-one men are disabled, most of them permanently, from fearful exposure in recent freezing weather. A number were made to break ice in the canal and work in freezing water without shoes and with nothing but their trousers to protect them. Few of the men have been brought to the hospital in this city, and seventeen, the report says, now lie on hard board beds in the convict camp wrapped in blankets, emaciated and disabled. The report continues:—

The convicts in the hospitals can neither stand nor walk. They are unable to wear shoes; they lie chained and huddled together, suffering from what, in this climate, is a most unusual affliction, but which is a slow and certain torture. Some of them will lose fingers and toes. Their feet are swollen and discolored, large gaping wounds are discharging blood and mucus, and in two or three instances the men show signs of prostration.

Of the convicts in the city hospital one or more will lose a leg.—*New York World, Feb. 1, 1895.*

One can but shudder as he reads this and remembers that under the Sunday law of Georgia, conscientious Christian men, whose only offense is working on Sunday after having kept "the Sabbath day according to the commandment," are liable to be subjected to the indignities and tortures incident to the inhuman system of leasing convicts in vogue in that State. But whether Christian men or hardened criminals are the victims, such cruelty is utterly abhorrent to every feeling of humanity, and the men responsible for such barbarities should be severely punished. Until such things cease we should, as a people, cease to boast of our nineteenth century civilization.

Criticises the Encyclical.

BALTIMORE, Jan. 30.—Bishop J. A. Latané of the Reformed Episcopal Church said in speaking of the pope's recent encyclical:

"It is a very bright and interesting paper, and many of the points it makes are good and timely. I like the conservative ground it takes in regard to labor unions, and commend most heartily its clear and strong deliverance on the subject of divorce.

"But in reading it there were two things which struck me unpleasantly. The first was its exhibition of statecraft, of worldly

wisdom, of adroitness in the way it appeals to the American people while addressing the Catholics in America. The other and more serious aspect of the paper as it struck me was the *imperium in imperio* idea which pervades it. It will not tend to allay the fears of those who are watching with an anxious eye, the civil polity of the Church of Rome in this country. Its taking ground distinctly in favor of the union of Church and State, in defiance of the fundamental principles of our Government, and in disregard of the happy results achieved in this land by their separation; its intimation of the object of Archbishop Satolli's mission to consolidate the Church of Rome in this country, and its covert plea for the establishment by the papal power of a legation to this nation; its revealing the fact that the origin and plan and purpose of the university at Washington, were all carefully matured in Rome, and its urgent plea that promising young men who seem destined to hold places of power and influence in the Church in the future be sent from this country to Rome to complete their educational training; its stress upon the importance of the Church's parochial schools for Catholic children, and its earnest counsels to Catholic laboring men to unite in societies and associations only with Catholics and under the eye of the priest, are all matters which suggest food for serious thought to those who value our liberties in this Protestant land."—*The Sun, Jan. 31.*

Taxation of Church Property.

A CERTAIN Protestant bishop characterizes the proposal to tax church property as "atheistic." If it is, then those who are opposed to support of the Church by the State must be atheistic. Exemption from taxation is a price paid by the State to the Church, and those who defend it do so on the ground that the Church does a service to the State by improving society, increasing the number of honest, law-abiding citizens, and decreasing the number of criminals and paupers. They acknowledge the compensation from the State and justify the taking of it as a *quid pro quo*. To us it is logically indefensible, where we have a free Church in a free State. The Church ought to ask no such special favor. Its aim is to make men better and to do all the good it can. This is in pursuance of the conscientious conviction that duty to God and man requires this measure of service, and that it ought to be rendered whether the State assists, opposes, or takes a neutral ground. We are satisfied in this country that it is for the good of the Church as well as of the State that the two should be separate, each occupying its own peculiar sphere, and that the Church being a voluntary organization, instituted for none of the purposes for which the State is organized, should pay its own way. It does not pay its own way if the State releases it from the obligations which all other property holders must assume. Hundreds of thousands of dollars are virtually paid by the State annually to the Church, in the form of unassessed taxes. Is this right? Is this fair to taxpayers not personally interested in churches? Does it not compel them to pay something every year that they would not have to pay if so much church property were not exempted? It is simply a relic of the State Church system, and it is no more atheistic to oppose

it than it would be to oppose annual appropriations from the public treasury for the direct support of the ministry. The Baptists are largely in favor of doing away with this unequal and partial discrimination, and they are not atheists. It is not a question of religious belief or unbelief, but of entire separation of Church and State, and strict justice to all taxpayers.—*The (N. Y.) Independent, Jan. 31.*

Ripening Fruit for Others' Gardens.

CARDINAL VAUGHAN, of the English Roman Catholic Church, boldly confesses that the ordinary way by which Rome gains converts to her communion is, that when certain classes of the English Churchmen are drawn into the ritualistic net, the fruit ripens so that energy enough on the part of the Romanists to shake the tree will give them possession of that which seems ready to drop into their hands.

The same spirit can be seen in the Roman Church here, and the same hope. In this country, however, it expects to gain much, as a reaction from the irreverence and laxity of discipline and doctrine which it claims are increasing in the Protestant churches with rapidity.—*The Christian Advocate, Jan. 31, 1895.*

It is announced that "a pan-American congress of religion and education will be held during the coming summer in the United States to which people of all beliefs—Catholic, Protestant and Hebrew—in every country of North and South America, will be invited. The congress will last one week, and have two general sessions each day and ten sectional meetings each afternoon. Many of the highest dignitaries of Church and State, and wealthiest philanthropists of North America, have promised co-operation in the promotion of the congress.

"Rev. Samuel G. Smith, D. D., pastor of the People's Church, St. Paul, Minn., is the president, and Mr. S. Sherin has been elected secretary and general promoter of the congress. The fixing of the time and place of meeting has been referred to a special committee composed of the president, secretary, and Rev. Arthur Edwards, D. D., Chicago; Rev. H. W. Bennett, D. D., Akron, Ohio, and Rev. David J. Burrill, D. D., New York City.

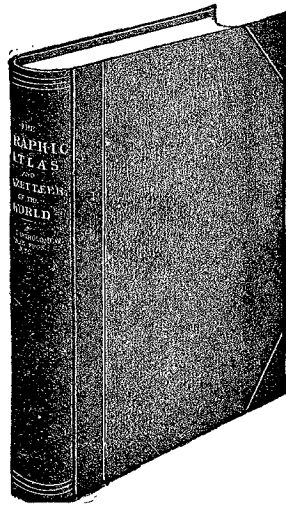
"Among those who have promised co-operation are Archbishop Ireland and many prominent Catholics; Rev. Bishop Mahlon N. Gilbert, D. D. (Episcopal), of Minnesota; Rev. Bishop J. H. Vincent, D. D., of Kansas; Rev. Bishop J. H. Hurst of Washington, D. C.; Rev. Bishop C. H. Fowler, D. D., and President W. R. Harper, University of Chicago."

A DISPATCH from Wilmington, Del., under date of February 5, says:—

Very Rev. Friar Sylvester Jeorg, of the Catholic Church of the Sacred Heart, had a controversy with some of the Wilmington clergy about riding bicycles, and he wrote to Rome for a decision. Cardinal Isidorus sent him a decision rendered last September by the Holy See. A bishop in Hungary, forbidding one of his priests to ride a bicycle, a controversy resulted and the bishop appealed to Rome. The Holy See gave this decision:—

"We embrace your action and your decision in the above matter, because the decision will save priests from being injured and prohibit them from setting a bad example and keep them from being joked by fellow-priests."

The letter, it is stated, has caused a sensation in Wilmington, as nearly every priest there rides a bicycle.



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READ the article, "What's in a Name?" on page 50. It is high time that men understand that calling a thing Christian does not make it so.

WE call serious and thoughtful attention to the article on page 51, entitled, "A Very Suggestive Movement." The movement referred to is startling both as to the rapidity with which it has spread and the consequences involved.

IN our issue of January 30 we interpreted a report in the *Examiner and National Baptist*, to mean that the Ministerial Union of Philadelphia had petitioned the Pennsylvania Legislature to exempt seventh-day observers from the effects of the State Sunday law. We were mistaken. It was the Baptist Ministers' Conference of that city which so petitioned.

A PRESS dispatch speaking of the pope's encyclical says:—

The pope tells the American Catholics that it is their duty to cherish the Constitution of their country, and says that it does not interfere in any way with their duties to their church.

We do not so read the encyclical. On the contrary, the pope distinctly tells "American Catholics that it is their duty to cherish" the principles of Romanism, and that, "it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church; or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced." This is the very opposite to telling "American Catholics that it is their duty to cherish the Constitution of their country."

TWENTY Seventh-day Adventists are under indictment in a single county in Tennessee for Sunday work, the cases to be tried in March. In all such cases in Tennessee where the accused have been convicted, they have refused to pay their fines and have gone to jail. Now the legislature of that State has before it a bill to establish a whipping-post for the punishment of minor offenses. A Tennessee paper remarks: "While such a law smacks of barbarism, yet we think it would be a good thing. For a small offense take the culprit and give him a severe chastisement, which will teach him to go and sin no more, and will also rid the county of expenses caused by his incarceration."

We do not say nor do we think that there

is any connection between the facts stated and the proposed legislation; but with such a law upon the statute books, how long will it be ere Tennessee will be whipping Seventh-day Adventists for exercising their God-given right to work six days after having kept the seventh day "according to the commandment"?

FROM page-proofs of the *Arkansas Reporter* kindly forwarded us, we learn that Arkansas has revived its persecution of Seventh-day Adventists, notwithstanding seventh-day observers are exempted by the statute from the penalties of the Sunday law of the State. The victim this time is J. W. Huddleston of Ft. Smith, who was arraigned before the Justice of the Peace, January 30, and fined one dollar and costs (amounting to \$17.00) for hauling wood on the previous Sunday. The case has been appealed. The Justice is a Roman Catholic, and was under the influence of liquor when he rendered the decision. However, these latter facts are cited as mitigating circumstances; but when we say this we wish thereby to emphasize the fact that this same terrible sin against God, and crime against man, is committed, in other States, by professed *Protestant Christians* while *sober*, and *soberly* defended, with few noble exceptions, by the denominational press of the country.

IN an article in the *Catholic World* for February, Priest Elliott, referring to the work of the Salvation Army, says:—

If a bishop and one or two able priests would start street-preaching, assisted it might be by men or women of the laity, the results would be marvelous. Some of us little dream that there is a distinct class of street people, grown in later years into many thousands in every great centre of population. They live on the street as much as the climate allows, they read their penny papers on the streets, they are taught by their petty leaders on the streets—the street is a roomier place, a freer place, and just as clean a place as where they are supposed to live, but where they only sleep. When the Catholic Church takes to the streets with its representatives high and low, it will reach these street people. They are not all bad, many of them are fairly good Catholics, and these would secure a respectful hearing—but that is certain anyway. And meantime our highly educated and zealous priesthood would simply revolutionize for good the street life which at present is often a menace to public order, and is addressed on religious topics by men and women who play soldier and beat bass drums.

This suggestion shows how thoroughly alive the Roman Catholic Church is becoming to the possibilities that are before her in this country. Rome has entered upon an active propaganda in the United States. Hitherto it has been her policy to work quietly, to make proselytes simply of those who were thrown directly in her way; but now it is proposed that she go out in the streets and openly invite to her communion the rich and the poor. No longer content to grow simply by immigration and by the natural increase of the Catholic population, she proposes to compete with Protestantism for the floating masses that have no church relations; or who, if they

have, as a rule, know nothing of the power of a living faith, and so can be beguiled by the arts of Rome.

IN the *Catholic World* for February, Priest Elliott, in describing his "Mission to Non-Catholics," has this to say of his "Question Box":—

The questions were not numerous and far from interesting, at least to the lecturers. One old gentleman insisted night after night on our explaining the prophecies about the scarlet woman, the Babylon on seven hills, the abomination of desolation, and the man of sin. We informed him and the audience that he was behind the times, as contemporary Protestant commentators did not generally affirm the Catholic Church to be the fulfillment of these prophecies.

The old gentleman might as well have saved himself the trouble of pressing his question. Roman Catholic priests will not discuss that subject. But it does not settle the matter to say that "contemporary Protestant commentators do not generally affirm the Catholic Church to be the fulfillment of those prophecies." The question is not what weak-kneed, so-called Protestants of to-day affirm, but what did genuine Protestant commentators of past generations *prove* by the most indisputable evidences?

THE *Catholic Mirror* has made a wonderful discovery, namely, that Luther is responsible for the prevalence of suicide in this the nineteenth century; it says:—

It is a lamentable fact that *suicide* is but too common, and is said by statisticians to be steadily increasing. Without Christian faith it is, indeed, true that life in certain conditions would be insupportable; among heathen nations it is as we know of little value. There appears to be also, as was recently pointed out by a writer, a growing debility of nerve among people of the present generation and a physical incapacity to endure misfortune or suffering which did not formerly exist. *The feeling of despair really began with Luther's reformation* and the extent to which it has deepened and increased since can be readily traced.

This is indeed remarkable; the preaching of justification by faith instead of by works induces such a feeling of despair that men hasten to take their own lives. Profound thought!

JUDGING by the issue of January 10, the AMERICAN SENTINEL is the fairest and best conducted of the distinctly anti-Catholic publications of the country. We cannot agree with it as to the necessity of an active crusade against Roman Catholicism, in the interest of religious freedom, but we do commend most heartily its opposition to the union of Church and State, its indorsement of Georgia's protest against the Sabbatarian legislation, and its plea for justice to the Seventh-day Adventists.—*Unity (Chicago) Jan. 31.*

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Set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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