

"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."

VOLUME 10.

NEW YORK, FEBRUARY 28, 1895.

NUMBER 9.

American Sentinel.

PUBLISHED WEEKLY BY THE
PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND STREET, NEW YORK.

Entered at the New York Post-Office.

ALONZO T. JONES, }
CALVIN P. BOLLMAN, } EDITORS.
A. F. BALLENGER, . . . ASSISTANT EDITOR.

BABYLON'S TRIUMPH AND RUIN.

We have in two previous articles replied at some length to certain strictures upon our methods and work by the *Monitor*. A few points yet remain to be noticed. Continuing to quote from us and commenting thereon, the *Monitor* says:—

That the pope is going to take possession of America is also prognosticated for the same reason. "It is on the authority of the scriptures of Rev. 13:8; Dan. 7:21, 22, and Rev. 18:7, that we know that the papal movement mapped out by Leo XIII. will certainly succeed." We have no time to look up these references or we would explain how the thing is made out, but it must strike ordinary people as very foolish that the AMERICAN SENTINEL should go into a losing fight.

Lest the *Monitor* should still "have no time to look up these references," we shall tell what they say, so that they can be seen at once. The first one cited says that "All that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb." The second one says that he "made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." The third one shows that the kingdoms of the earth once more unite in illicit connection with the papacy—Babylon the great—and live deliciously with her to such an extent that, instead of lamenting her widowhood and the loss of her power, as now she is doing, she glorifies herself and lives deliciously, and "saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

Then it is also that she will be so pleased with herself as to exclaim, "I shall be a lady forever." This, her day, is coming shortly. And when it does come—then, and "therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." No, no; the AMERI-

CAN SENTINEL is not engaged in a losing fight. Ours is a fight for victory all the way along, and of triumph at the end; for when this Babylon, Rome, the papacy, thus sinks and is annihilated under the fiery judgment of the Lord, then also it is written: "I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

The *Monitor* continues:—

Of course we have the comforting assurance that the pope's visit to America will only be for one day. His voyage across the Atlantic will be fatal to him. This is proved by Rev. 18; and after that happy event there will be no use for the AMERICAN SENTINEL.

The SENTINEL has never said a word about the pope coming to America. This suggestion is altogether gratuitous on the part of the *Monitor*; for we have not only not said anything about the pope coming to America, but we have not said anything that could be fairly construed to mean any such thing.

It is true that when this Babylon sinks, when "the beast" is destroyed, there will be no use for the AMERICAN SENTINEL; but now, and for some time to come, there is, and is going to be, great use for the SENTINEL and for a number of other papers devoted to the same cause.

With the following attempt at wit the *Monitor* closes:—

Now, considering that all this is going to happen anyhow, and to happen soon, for the editor remarks, "We certainly expect to see it," we can't imagine why the AMERICAN SENTINEL is making such a noise. It would be a great deal more comfortable, for instance, if the editor should go to sleep until the event comes off. The only danger to suffering humanity is that he might talk in his dreams. If his utterances when awake are of such an inflammatory character, it is appalling to contemplate what he might say in his sleep.

Yes, we do certainly expect to see it, and that is precisely why we are "making such a noise." It is the duty of a sentinel to make a noise at even a distant sign of danger; but when the danger is imminent, as this is, then he is not only to make a noise by crying out an alarm, but he is also to "fire off his piece." The ruin of Babylon means the ruin of all who may then be in any way connected with her; and therefore the message from heaven now is: "Go out from her, my people: that you be not partakers of her sins, and that you receive not of her plagues. For her sins have reached unto heaven, and the Lord hath remembered

her iniquities." Rev. 18:4, 5. (Catholic Version.)

Against ancient Babylon, the Lord by the prophets, denounced judgment even unto her utter ruin. See Jeremiah 50 and 51. Many of God's people were held in captivity there; and to escape the doom of Babylon which was certainly fixed, they must flee out of the midst of her. And so it was written: "Go out of the midst of her, my people: that every man may save his life from the fierce wrath of the Lord." Jer. 51:45. And that every one might know that this ruin was so near that he must certainly leave her if he would save his life, the Lord told them that there would come two rumors in the land, and the rumors would be a year apart. And thus it was written: "A rumor shall come in one year, and after this year another rumor: and iniquity in the land, and ruler upon ruler." Verse 46. When that second rumor should come, then every one who respected this word would flee out of Babylon and so escape the destruction that came with her fearful fall.

Accordingly, in the spring of the year 539 B. C., the Medo-Persian armies started from Ecbatana under the command of Cyrus. Then the first "rumor" spread to Babylon; but any one could take his time to leave the doomed city, as the danger was not pressing till the second rumor should come in another year. At the river Gyndes Cyrus tarried with his army until the next spring, and then again took up his march toward Babylon. The second rumor spread rapidly to Babylon. This meant her utter destruction. This was the token which God had named; and now every one must flee and escape from Babylon if he would escape the ruin that was certain to fall upon her and that quickly. (Daniel the prophet of the Lord remained in the city, and for a purpose: see Dan. 5.)

Now this is a type of the situation as it now exists with respect to this latter "Babylon, the great, the mother of harlots and abominations of the earth." God would have healed her; but she would not be healed. Therefore her doom is fixed, and her ruin is certain. By the prophecies the word of the Lord has gone forth upon her. Long ago this was settled. And, as in the case of ancient Babylon, there were to be two rumors of the fall of this Babylon—not one year, nor any particular set number of years apart. The first of these is recorded in Rev. 14:8, and the second and last one is

this one in the 18th chapter, which we have already referred to—"Go out from her, my people: that you be not partakers of her sins, and that you receive not of her plagues. For her sins have reached unto heaven, and the Lord hath remembered her iniquities. . . . She saith in her heart: I sit a queen, and am no widow: and sorrow I shall not see. Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be burnt with the fire: because God is strong, who shall judge her."

The first of these two rumors was sounded, and was heard, some time ago. The second and final rumor is now being sounded through the earth with a loud voice; and it means that the everlasting ruin of Babylon, mother and daughters, is near and hasteneth greatly; and whosoever would save his soul alive and escape from the fiery judgment of the Lord upon Babylon, must separate from her and all that is connected with her in any way.

This is why the AMERICAN SENTINEL "is making such a noise." And we are not going to stop the "noise" till the work is done; for it is written: "Upon thy walls, O Jerusalem, I have appointed watchmen all the day, and all the night, they shall never hold their peace." Isa. 62:6. Whether the people will believe and escape is for them to decide: ours is to sound aloud the rumor. "And the word of the Lord came to me, saying: Son of man, speak to the children of thy people, and say to them: When I bring the sword upon a land, if the people of the land take a man, one of their meanest, and make him a watchman over them: and he see the sword coming upon the land, and sound the trumpet, and tell the people: then he that heareth the sound of the trumpet, whosoever he be, and doth not look to himself, if the sword come, and cut him off: his blood shall be upon his own head. He heard the sound of the trumpet, and did not look to himself, his blood shall be upon him: but if he look to himself, he shall save his life. And if the watchman see the sword coming, and sound not the trumpet: and the people look not to themselves, and the sword come, and cut off a soul from among them: he indeed is taken away in his iniquity, but I will require his blood at the hand of the watchman." Eze. 33:1-6.

We do not deny that it would indeed "be a great deal more comfortable" for the *Monitor*, for Catholicism, and for the papacy—for Babylon and the beast—if the SENTINEL and all others who are bearing a like testimony "should go to sleep until the event comes off." But this cannot be; for now and upon this subject, it is as it was that time before—"If these should hold their peace, the stones would immediately cry out." And in that case it might be indeed "appalling to contemplate" what would be said. But in any case it is certainly appalling to contemplate the situation of the world under the impending ruin; and the listlessness and unbelief of the people in the presence of the solemn warnings so fully given in the prophecies of the Word of the Lord.

TRUE AND FALSE THEOCRACY.

UNDER this heading, we showed last week that a theocracy can exist no more in this world until the second coming of the Lord Jesus Christ. This is the plain teaching of the Word of God. The disciples understood, after the Saviour's resurrection, that the promise of a kingdom had reference not to this mortal state but to the everlasting immortal kingdom, and they were content to bide their Lord's time; but it was not so with the selfish, designing men who came into the church in later

years. These reasoned that of right all power belonged to Christ. He was not personally present to claim it, but were they not his representatives? and could they not, yea, should they not, exercise not only ecclesiastical but civil power as well, in his name and for his glory and the upbuilding of his kingdom in the earth? To ask the question was, in their minds, to answer it as well—hence the theocratic theory which began in the third century to be quite general in the church, and hence also the grasping after civil power to replace the loss of spiritual power due to apostasy from the true faith, and to corrupting alliances with the rulers of the world.

The Saviour sent his disciples forth into a hostile world under the commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28:19, 20. The only guarantee of success given the apostles was the promise of the presence of their Lord by his Spirit; and by the power of that Spirit they went forth making converts not only without the aid of the civil power but in the face of the most bitter persecution.

But the power of the Spirit of God could be used only in harmony with the mind of God. The Lord Jesus Christ made no provision for self-seeking among his followers. On the contrary, when on one occasion certain of his disciples sought preferment for themselves, he said:—

Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever shall be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark 10:42-45.

And again we have these words of our Lord:—

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. Matt. 23:8-12.

But these injunctions were not obeyed. Even in Paul's day the "mystery of iniquity" was at work as the apostle declared in 2 Thess. 2:7. Unconsecrated men, like Simon the sorcerer, joined themselves to the church for self-aggrandizement; but the power of the Spirit of God was not for such as they. Power, however, they would have, and so they sought it by usurping authority over their fellows. The humble office of elder, bishop, or overseer—for the terms are in the Scriptures used interchangeably, and all mean the same thing—was magnified, or perverted, rather, so that ambitious men instead of being servants of the church became "lords over God's heritage."

But position was not power, and power they would have. And as it was to be had from the Lord only by those who would use it to his glory, these false shepherds sought it at the hands of civil rulers. At first they simply bartered ecclesiastical influence for political power; but subsequently they claimed that the power belonged to them of right. Of the progress that had been made in this direction in the fourth century, Neander says:—

There had in fact arisen in the church . . . a false theocratic theory, originating not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments, which . . . might easily result in the formation

of a sacerdotal State, subordinating the secular to itself in a false and outward way.

The result was the full-grown papacy with the bishop of Rome as "Vicar of Christ," claiming power to depose kings and to set up kings; and following this in natural order, the history of the long and bloody persecution in which over fifty millions of people perished—sacrificed on the altar of popish ambition. Only evil came of an attempt to establish a theocracy then; only evil can come of such an attempt now.

"THE CATHOLIC CLERGY IN POLITICS."

UNDER the above head the *American Ecclesiastical Review* for January contains a most significant article. The *Review* is an authorized organ of the Roman Catholic Church in the United States and is "devoted to the diffusion and interpretation of practical theology, more especially in its bearing upon church administration in the United States. It deals with questions of the day only in their principles and special application to the priestly and pastoral function."

The reason given for the discussion of this topic at this time is as follows:—

Recent occurrences brought about by the elections in the United States have directed public attention to this subject, and thus render its discussion particularly opportune at this time.

The Roman Catholic Church in the United States has hitherto professed non-interference in politics. Of course everybody knows, or ought to know, that, notwithstanding this profession, the church has had a tremendous influence in American politics. This influence, however, has not been openly exerted, as in Germany for instance, but has been exercised through the wire-pullings of the individual priest, the organized lobby, and the Catholic Indian Bureau at Washington.

But in the opinion of the prelates of the church, as voiced in the *American Catholic Review*, the time has now come when it is opportune to take a more active part in American politics.

To prepare the way for this change the *Review* sketches briefly the attitude of the pope and the Catholics of other countries toward the subject under discussion as follows:—

Considering the fact that the present attitude of the Catholic clergy toward national politics differs very widely in various countries, it may seem at first sight impossible to find principles, universal and founded alike in reason and faith, which would justify apparently opposite forms of action. For, at the very time when a stinging protest is sent forth from the altar by a respected American bishop¹ against the intervention, in purely political matters, of another no less popular prelate,² we find bishops of other countries raise their voice to arouse their clergy and people to the exercise of their political rights. Nay, on this very point we see Leo XIII., in Italy, directing what might seem two opposite courses of political action. In regard to the Chamber of Deputies and the Legislative Assembly of the Kingdom established since the spoliation of Rome, the holy father advises clergy and people to maintain the political principle laid down by Pius IX. —*Ne eletti ne ellettori*, that is "we neither vote nor stand as candidates for election." At the same time the pontiff strongly counsels Catholics to take active part in the municipal elections, and he encourages the clergy to exercise their influence in behalf of the establishment of conservative *regime* in the large towns, and particularly in Rome.

Everybody knows the history of the "Catholic Association" in Ireland at the beginning of this century, and what a stand the bishops and clergy, individually and collectively, have taken in the struggle for emancipation, a struggle which has been carried into our own days with the sympathy of every lover of justice and freedom. Here, too, whilst we find Leo XII. counseling the clergy to be watchful lest the claim of rights in the political order would interfere with that

¹ Bishop McQuaid, of Rochester, N. Y.

² Archbishop Ireland.

of the moral order, we see him approving their zeal for liberty, and thus indorsing their activity in behalf of political rights.

In England, too, the Catholic clergy have had repeated occasions since the restoration of the hierarchy to assert their influence in the domain of politics, when there was question of obtaining equal rights with the members of the Established Church, especially in the matter of elementary education.

The "Kulturkampf" period in Germany is fresh in the memory of the present generation, and the French Abbé Kannegiesser, in his lately published instructive work, "Les Catholiques Allemands," has taken particular pains to point out to his countrymen that the success of the "Centre" party in Germany during the religious struggle of the last twenty years was due as much, if not more, to the exertions of a patriotic clergy, than to the noble leadership of such men as Reichensperger, Mallinckrodt, and Windthorst. The parliamentary party in Germany has always counted a considerable number of the ablest clergy among its ranks, and at this present moment there are more than a dozen priests following as members of the Reichstag in the footsteps of the late Mgr. Ketteler, Archbishop of Mayence, or the present Archbishop of Posen, Mgr. Stablewski.

In the Austria-Hungarian empire select members of the national hierarchy and mitred abbots have long since enjoyed the right of a seat in the Upper Chambers of Vienna and Budapesth. If under the present administration the Liberals have gained the ascendancy in the actual government of the country, the cause may be sought to a great extent in the lack of interest and activity, partly forced, partly voluntary, of the clergy. This circumstance is openly regretted by the truly conservative element in the Austrian empire, and the clergy may have learned some useful lessons from the bitter experience which the Catholics of Hungary have but recently met with through the liberal and *laissez-faire* methods of some of their spiritual leaders.

But of all countries in Europe, Belgium has best demonstrated the beneficial results of a judicious, courageous intervention on the part of the clergy in its national politics. Ever since the establishment of the kingdom, the clerical element has been strongly represented in the "Constituante." The celebrated Canon de Haerne did not cease to the last days of his active life to urge upon the legislative body of the country the necessity of granting "true liberty for all" in conformity with the constitution, amongst the signers of which his name will always be honorably remembered. The Abbé Pottier received but a short time ago the grateful testimony of popular confidence by a proffered candidacy to the *Chambre*, whilst the valuable services rendered to the national cause by a simple country priest, the Abbé Keesen, were publicly recognized by his election as a senator of the kingdom in the Catholic province of Limbourg. There can be no doubt that the overwhelming victory of the Catholic party in the late general elections is mainly due to the exertions and loyal vigilance of the clergy, who, in the political crisis of the time, proved to be equal to their social duties. Moreover they did not fail to exercise the right of the so-called *vote plural*, established by the late legislature, in virtue of which nearly all the members of the clergy are accorded a triple vote, viz.: as citizens, as representatives of the learned professions, and as tax-payers.

Let us here mention the neighboring kingdom of Holland, which, like Belgium, small in territorial extent, enjoys more constitutional liberties than any other State of Europe. If, in this Protestant land, the Catholic minority has succeeded in exercising so marked an influence upon the laws passed within the last few years, the credit is mainly due to the Rev. Dr. Schaepman, whose reputation not only as a poet and orator but as a member of Parliament, has gone far beyond the limits of his native land.

As for our neighboring country, Canada, everybody knows that the clergy are recognized as a potent factor in legislating for the two million Catholics among its inhabitants. If Canada possesses to-day, perhaps, the best educational system and institutions of varied learning supported by the State, it is entirely due to the exertions of an intelligent priesthood interested in the common welfare of their people.

From the rapid and imperfect sketch of the foregoing facts regarding the participation of the clergy in politics under circumstances widely different in character, we are enabled to draw several important conclusions:

1. The members of the clergy enjoy the political rights accorded to every other citizen.

2. Generally speaking—that is to say, abstracting for a moment from particular places, times and circumstances—the character and profession of the priesthood, is no obstacle to the exercise of the political rights accorded to every citizen; on the contrary the moral and intellectual advantages secured him by reason of his profession, give him a distinct title to fulfill his social mission by the salutary exercise of his political rights. This exercise gives to his efforts in behalf of the common good the mark and seal of true patriotism.

3. There are places, times and circumstances when

the assertion and exercise of his political rights becomes a positive obligation on the part of the priest. He may even, as the legitimate guide of his people, take an active part in purely political movements when their results affect the temporal as well as spiritual welfare of the flock entrusted to him. In this case, it is needless to say, his conduct must be guided by the law of prudence.

4. This same virtue of prudence, looking above all things to the methods best calculated to promote the salvation of souls, which is the principal object of our holy ministry, may, on the other hand, oblige the priest, under certain circumstances, to use his political right with discretion or even to abstain wholly from its exercise.

Following this summing up, the *Review* concludes with the promise "to examine in detail these different conclusions" in future issues.

From all this the careful observer of the signs of the times will expect to see the Roman Catholic priest in the United States take a more open and "active part in purely political movements when their results affect the temporal as well as spiritual welfare of the flock entrusted to him." And since the "temporal as well as spiritual welfare of the flock" requires that the Government continue its appropriations to Catholic Indian schools, commence to divide the public school fund,—in short, requires that the church, as Pope Leo puts it, "enjoy the favor of the laws and the patronage of public authority" "*in addition to liberty*,"—we may expect to see the church in the near future enter upon open and aggressive political action.

But why not? Have not the popular Protestant churches and societies already done so? Have they not publicly combined and boycotted legislators into giving them the legal power to compel all men to submit to their interpretation of the fourth commandment? If Roman Catholic priests follow their example in the interests of their church and beat them at their own game, as they surely will, they will have no one to blame but themselves.

But between the upper and nether millstone of Roman Catholicism and apostate Protestantism what will become of "the land of the free"?

A DELAWARE SUNDAY BILL.

In the legislature of the State of Delaware on Wednesday last an "Anti-Sunday-Work Bill" was introduced, the representative presenting it stating that he did so at the request of the Wilmington branch of the International Plasterers' Association. The bill is so sweeping in its provisions that we give it in full:—

SECTION 1. That chapter 131 of the Revised Code of this State be amended by inserting the following between the first and second paragraphs of section 4, and immediately after the word "hours:" "If any person, corporation, or firm engaged in business of any kind shall carry on or operate the same, or shall attempt to carry on or operate the same on the Lord's day, commonly called Sunday, or shall engage, employ or hire any person to carry on or operate the same on the Lord's day or Sunday, he, it or they shall be guilty of a misdemeanor and upon conviction thereof shall pay a fine of \$100 and costs of prosecution for each and every such offense and may also be imprisoned one month in addition to such fine and costs. And any person, corporation, or firm engaged in business as aforesaid that shall carry on or operate the same clandestinely, or that shall lock or fasten up the entrance or means of ingress thereto for the purpose of concealing their operations or work, or shall compel or coerce their employes by threats or suggestions of discharge or other disadvantage, injury or loss because such employes refuse or decline to work on the Lord's day, shall be guilty in like manner and punished accordingly. And besides and in addition to such prosecution such offender shall forfeit and pay a fine of like amount to any one who may within one year sue for the same either before a justice of the peace or in the superior court."

Never before in our national history has

there been such a universal demand for more rigid State Sunday laws as there is this winter. By general agreement the church agitators for national Sunday legislation have practically abandoned Washington and are now engaged in a State crusade. With a view to concealing the religious character of legislation demanded, much work has been done among labor organizations with a view to enlisting their coöperation. This is the published plan of Dr. Crafts' "Sabbath Reform Committee in Affiliation with the National Bureau of Reform," under the sub-heading "Securing Coöperation of Labor Unions;" and the plan is succeeding.

Since the above was written we have learned that the proposed bill was defeated at its second reading on motion of Representative Pyle who introduced it. Now Mr. Pyle may expect to be boycotted by a certain religious element which is the real "power behind the throne" of all such measures.

SUNDAY AND SUNDAY LAWS AS VIEWED BY AN INDIANA LAWYER.

I LEARN by the *News* that the amendment offered by Representative Melendy to the Sunday-observance bill, exempting from its provisions those who observe the seventh day of the week as the Sabbath, was voted down in the House. That proposition was, in substance, a provision in Section 2,000 of the statutes now in force.

Large numbers of our people who believe in the observance of one day of each week as a religious duty, believe that the seventh day (Saturday) is the day that should be observed. The bill in question seeks to compel observance of the first day of each week as a religious obligation, providing penalties for its violation, and as it now stands it violates the rights and consciences of those who conscientiously observe the seventh day—notably, the Seventh-day Adventists and the Jews, to say nothing as to the rights of those who do not believe in any holy days.

I believe that comparatively few persons have ever investigated the question. How can it be proven that observance of the first day of the week (Sunday) is a religious duty? I think no person who is intelligent on the subject will pretend that there is any biblical requirement of the observance of the first day as a religious duty.

The Roman Catholic Church, which is conceded by Protestant historians to have had within its pale, for the eleven centuries preceding Martin Luther, practically all of the Christian forces of the world, and which to-day numbers a large majority of all Christian believers, boldly avers that there is no biblical authority for the observance of Sunday as a holy day. That church claims that the biblical day for observance is the seventh, and that there is nothing in the Bible tending to show the abrogation of the seventh and the substitution of the first, as a holy day. It further claims that by virtue of divine authority conferred on it, it changed the day of observance from the seventh to the first, and that Protestant Christians are guilty of great inconsistency in recognizing the authority of that church to change the day of observance—as Protestants do by keeping Sunday—and denying the authority of that church to prescribe other days as holy, and rules and regulations for the government of both clergy and laity.

If any Protestant would like to know the attitude of the Catholic Church as to the sanctity of Sunday, let him consult the catechisms and manuals for religious instruction of that church. "Encyclopædia Bri-

tannica," article "Trent, Council of," furnishes good reading. The Augsburg Confession, 1530, admits that "the observance of the Lord's day" had been appointed by "the church" only.

With Christians divided as they are concerning the day that should be observed, and as well as the authority for the observance, and as large numbers of the community do, like the writer, not believe at all in holy days, it seems to me the Indiana legislature should go slow with its religious legislation. It should not try to create and establish holy days, and compel observance thereof as a religious duty, with penalties. That is the hated Inquisition in a mild form.

Each and every person is entitled to full protection in his religious beliefs and practices, from interruption from all other persons. To that end, penalties are prescribed for those who interrupt lawful assemblies, whether they be religious, or any other kind, and there is no complaint that such enactments are not sufficient for the purpose intended. These laws apply equally to all assemblies, whether held on Sundays or other days. It is to such laws that the prosecuting attorney looks when investigating interruptions of religious meetings, and not to any law that seeks to compel observance of Sunday as a holy day.

Let it be remembered that the purpose of Sunday legislation is not to protect religious meetings from interruption, nor to protect individuals in their religious privileges—other enactments do that—but is wholly religious. It is an attempt to force religious practices on the people by the strong arm of the police. Such enactments are a union of Church and State, so far as they go.

But if the legislature of 1895 will dabble with religious compulsory-observance laws, would it not be the fair thing to exempt from the penalties thereof those who conscientiously observe some other day as the Sabbath, also those who do not feel a duty devolving on them to observe any day as holy? Such exemptions would not afford any license to interrupt any assembly, whether religious or otherwise, or any individual in his religious practices. Other laws protect such.—*Charles Foley, Danville, Ind., in Indianapolis News, Feb. 14.*

FREEDOM OF CONSCIENCE AND SUNDAY LAWS.

"It is not sufficiently emphasized that the Jew is left absolutely free to observe the seventh day. He can close his shop; he can refuse to work."—*Rev. Wilbur F. Crafts.*

It should be emphasized that all the Jews
Are free to rest whatever day they choose;
A law to guard the Christian day of rest
Leaves conscience free, so none will be oppressed.

Such is the sophistry of those who plead
For Sunday laws—laws to sustain their creed.
In candor now we ask, Is it no crime
To take from man one-sixth part of his time?

Let it be emphasized that all are free
To rest on Sunday, whosoe'er they be,
If conscience lead them thus, there is no cause
That they should be compelled by statute laws.

For those who've not that conscience 'tis too bad
To be compelled to act as if they had;
For, let this simple truth be understood,
Compelling men by law can't make them good.

If hypocrites are what they wish to make,
No surer way they possibly could take
Than using tests religious as a bait
To office-seeking parties in the State.

When they convert the world by means like these,
Base hypocrites will play their games with ease;
And their millennium, with such a brood,
Will be the vilest era since the flood.

—R. F. C.

SUNDAY, THE SALOONS, THE PRIESTS, AND THE PREACHERS.

THERE are two bills pending in the Senate of this State and five in the Assembly, the purpose of which is to legalize the sale of intoxicating liquors in New York and Brooklyn on Sunday.

Four of these bills provide for the sale of liquors during certain hours of the day and evening, presumably at such hours as might be supposed to interfere least with attendance at church services; and all of them provide that the front doors must be closed and the blinds drawn.

One of these bills provides that "there shall be no noise or disorder permitted therein calculated to disturb the quiet and peace of the Sabbath day." And it is such examples of pious cant that should open the eyes of everybody to the impropriety of all Sunday legislation.

Of course the popular preachers are up in arms against all these bills. The churches are almost with one voice demanding the defeat of the proposed measures. And strange as it may seem to some, a large number of Catholic priests are opposed to the contemplated legislation.

But strange as it may seem, it is only what might be expected. Sunday is an institution of the Roman Catholic Church, and of course Rome will honor her own. Sunday evening, February 10, a "Catholic pastors' meeting" was held in this city to consider this subject. "Rev. A. P. Doyle, of the Paulist Fathers," presided. "The meeting," says the *World* of Monday, "was a remarkable one. Although announced only yesterday, every seat was filled long before the hour of opening, and hundreds of late comers were compelled to stand. It was an enthusiastic audience, too, and heartily applauded the vigorous language used."

The *World*, to which we are indebted for the facts, continues:—

Seated on the stage with Father Doyle were the Very Rev. Joseph F. Mooney, Vicar-General; the Very Rev. A. V. Higgins, Provincial of the Dominicans; the Rev. Father Monselli, of the Order of the Pious Missions, pastor of the Italian Church in Harlem; the Rev. P. F. McSweeney and the Rev. Father Drain, of St. Brigid's; the Rev. John G. McCormick, of St. Monica's; the Rev. Father Hartigan, of the Dominicans; the Rev. John Hughes, Paulist; the Rev. Father Flood, of St. John the Evangelist's; the Rev. P. Ennis, of the Franciscans, and Jeremiah Fitzpatrick, the President of the St. Vincent de Paul Society of this city.

Letters and telegrams were also received from the Revs. Cannon, of St. Raphael's; Colton, of St. Stephen's, and Murphy, of old St. Patrick's, the Fathers of the French Church of St. John the Baptist and of the Mission of Our Lady of the Rosary at Castle Garden, and others, all expressing the heartiest approval of the objects of the meeting.

Vicar-General Mooney was the first speaker. He read from the decrees of the Third Plenary Council of Baltimore, in which Sunday liquor-selling is severely condemned, and then said:—

That is our platform, the platform laid down by the bishops of the church in this country and approved by the holy father himself. We take our stand on the broad grounds of public morality and good citizenship on this most burning and vital question: We care not what political promises or election pledges were made which it is now proposed to redeem; we protest against any scheme for the Sunday opening of the saloons. We want the Lord's day kept holy, and we want no interference with the laws designed to bring about this most laudable end. We demand this as Catholics, as Christians, and as citizens of this Republic.

The Vicar-General makes no bones about telling just why Roman Catholics are opposed to Sunday liquor-selling; it is because "we want the Lord's day kept holy." He is equally explicit as to the real purpose of Sunday laws. Notice the sentence: "We want the Lord's

day kept holy, and we want no interference with laws designed to bring about this most laudable end." If the so-called Protestant advocates of Sunday laws were as candid we would hear less about "the civil Sabbath."

"Father" Higgins, Provincial of the Dominicans, declared:—

This Sunday opening means the effacement of the father from the family. It means the effacement of thoughts of God from the hearts of men on his own day. It means more drunkenness, more immorality. Therefore we are performing a duty to Christianity and to the sanctity of the home by this demonstration here to-night. We protest against any legislation that would make Sunday anything else than a day of peace and church-going and rest. Therefore we denounce this most unwise, most immoral and most irreligious movement to open the saloons on the Lord's day.

After several other speeches of a like character, the following resolutions were adopted:—

Resolved, That as Catholics, we enter our earnest and emphatic protest against the proposed desecration of a day especially consecrated to religious devotion and observances, a day which we are commanded by the law of God to "keep holy," and that we would be unfaithful to our high and solemn sense of duty as Christian citizens of our free Republic if we failed at such a juncture to give public expression to our utter detestation and abhorrence of legislation that, instead of lessening, must inevitably increase the evils of the Sunday liquor traffic.

Resolved, That, entertaining the highest respect and reverence for the decision of the Third Plenary Council of Baltimore in reference to this particular matter, we earnestly hope, in the language of its decree, "that Sunday laws will not be relaxed, but more rigidly enforced," and that "those who are engaged in the traffic should abstain entirely from the sale of liquor on Sunday."

Resolved, That we solemnly protest in the interests of our holy religion and of public morality, in the name of afflicted humanity, for the true welfare of society and the maintenance of law and order, against the proposed violation and desecration of the Christian Sabbath for the benefit of any class and especially for the benefit of a trade that, while it is more exacting in its demands than any legitimate business, is more objectionable and obnoxious than any other on account of its gross abuses and great evils which attend even on its restricted and licensed prosecution.

Resolved, That we are in full and hearty accord with all bodies of our fellow-citizens who are engaged in the truly laudable and timely movement to abate the evils of the liquor traffic and who have publicly and indignantly protested against the iniquitous, unreasonable and intolerable legislation demanded in the interests and for the exclusive promotion of this peculiarly absorbing and exacting business.

Resolved, That a printed copy of these resolutions, signed by the chairman and secretary of this meeting, be sent to each member of the Senate and Assembly of the Legislature of this State.

It is noticeable that the first resolution takes distinctively anti-Roman Catholic grounds upon the question of Sunday sacredness. The Roman Catholic doctrine is that the law of God does *not* require the keeping of Sunday, but of the seventh day, and that Sunday observance rests entirely upon the authority of the church. A "Doctrinal Catechism," by Rev. Stephen Keenan, Imprimatur, John Cardinal McCloskey; Excelsior Catholic Publishing House, 5 Barclay Street, New York, 1876, page 174, has this question and answer:—

Q. Have you any other way of proving that the church has power to institute festivals of precept?

A. Had she not such power she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

A like testimony is borne by "An Abridgment of the Christian Doctrine," by Rev. Henry Tuberville; Imprimatur, the Right Rev. Benedict, Bishop of Boston; Excelsior Catholic Publishing House, 5 Barclay Street, New York, 1833, page 58. This work says:—

Q. How prove you that the church hath power to command feasts and holy days?

A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Q. How prove you that?

A. Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin.

Cardinal Gibbons has also spoken plainly upon this question. In "The Faith of Our Fathers," page 111, he says:—

You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of the Saturday, a day we never sanctify.

Such authorities might be greatly multiplied, but the testimony quoted is sufficient. Rome is changing her tactics upon the Sunday question only to catch Protestants. And it is significant that this turn is taken especially by the Paulist Fathers to whom is specially committed the work of making proselytes of "Protestants."

Individual Roman Catholics are doubtless opposed to the liquor traffic on general principles. But Rome, as a church, is not opposed to the traffic, except on Sunday. A very large majority of liquor dealers are Catholics. Rome derives a great deal of support from liquor dealers. She dare not excommunicate the traffic and those engaged in it. The saloon may debauch and impoverish people, may beggar children and enslave wives, and murder husbands and fathers six days in the week and Rome is silent; but when it touches Sunday "the church" speaks, demanding that it remain "a day of peace and church-going;" and declaring: "We want the Lord's day kept holy." Rome can be trusted to care for her own, and in this thing she is not alone; the so-called Protestant Church is gone after her.

TO INCREASE THE FINE.

THE following petition is being circulated in Pennsylvania by the compulsory Sunday observance managers:—

To the Senate and House of Representatives of the State of Pennsylvania:

Your petitioners, whose names are hereunto signed, do most respectfully and earnestly request your honorable bodies to so amend the Sunday law of 1794 as to make the penalty for the violation of the first section of said act for the first conviction \$25, for the second conviction \$50, and an increase of \$10 for each subsequent conviction. We earnestly protest against any modification or amendment of the said law, which will decrease said penalty or make it less effective to secure Sunday observance.

The writer attended the convention at which this petition was adopted, and the only reason why it did not ask for the penalty of imprisonment is because it was feared that it would be asking too much at one time. Imprisonment will come next and after that the whipping post.

SOUND WORDS FROM A TENNESSEE LAWYER.

WHEN considering Sabbatarianism why advocate a divorcement of religious from civil laws, or a relaxation of their enforcement, upon the theory, as Dr. Rylance has done, that the Mosaic Sabbath is obsolete? As long as we discuss in what manner the civil law may compel the keeping of a rest day, so long do we concede that right to the State. Is not keeping holy a certain day in the week a religious ordinance, and as much a matter of faith as baptism, as the eucharist, etc.? Is it not a dangerous example, in our popular government, for Christians to compel the observance of their rest day simply because they are in the majority? The heathen, upon the same principle, would have the right to prohibit the keeping of that day, or to change the day, should they become numerically the stronger. And like "the struck eagle" the

Christian pangs would be keen to find that they had "nursed the pinion which impelled the steel."

In theory, judging from the organic laws, our country is an asylum for all kinds of faith. Here the Chinese may build his joss-house, the Hindoo his temple, the Mohammedan his mosque, and the Buddhist may rock-hew his tope. In practice it is the country where only the Christian may freely worship, and that Christian must keep Sunday, the first day of the week, which day is not mentioned in the Decalogue nor made holy in the Sacred Canon. What right has the State to make the Moslems, the Hebrews, the Seventh-day Baptists, the Seventh-day Adventists observe a rest day other than that which is in harmony with their faith? What right has the State to make atheists, infidels, and pagans observe any day?—*Cyrus Simmons, Knoxville, Tenn., in the World, Feb. 12.*

WHAT SOME SWISS EDITORS THINK AND SAY.

AN item has lately appeared in *La Semaine Religieuse*, published in Geneva, Switzerland, which is interesting, as containing in condensed shape the thought and expression of several Swiss editors in reference to Seventh-day Adventists and their publications. The article, as it appeared in *La Semaine Religieuse*, on February 2, is as follows:—

In the month of December, *Le Pays*, Catholic organ of the Bernese Juras, published an article in which it complained vigorously of the distribution in the Catholic parishes of little sheets for the propagation of Protestantism, which were, it said, "an artful attempt to excite contempt for the confessional." *La Gazette du Valais* and *Le Courrier de Genève*, journals of the same shade of belief, hastened to reproduce the article, enlarging upon it with many comments. *Le Pays* denounced especially the little journal, entitled, *Les Signes des Temps*, which is sent, it says, by mail to a multitude of people who do not wish it, and which "calls the eucharist a wafer and the pope anti-christ." It imagines that the expenses of this "paltry proselytism" are drawn from "the well-filled pastoral coffers of Basler pietism."

The Catholic organ, then, does not know that the sheet which it denounces is the organ of the Seventh-day Adventists, and that this sect has no better opinion of our Reformed churches, national or independent, than of the Roman Catholic Church. Do they not urge the adherents of all other denominations, Catholic or Protestant, "to come out of their Babylon," join these new saints of the last days who observe Saturday in the place of Sunday, and are the only Christians who have not apostatized by receiving upon their foreheads the mark of the beast? If the liberty of propagandism was not for us a sacred principle, and if our co-religionists had not been trained to free investigation by three centuries of controversy, we should also have as good reasons as the Catholic papers for deploring the importation into our parishes of these "packages of waste paper" which excite in these editors so peculiar a mixture of fear and scorn.

This article *La Tribune de Genève* reprinted in its issue of February 4, under the title "Intolerance," simply crediting it to its source and making no comment other than that contained in the pithily exclamatory title.

The *Semaine Religieuse*, which has heretofore been aptly called the *Semaine "Furieuse,"* describes itself, on its title page, as "Organe du Protestantisme Evangelique," or Organ of Evangelical Protestantism. It makes itself the mouthpiece of the Independent Church of French-speaking Switzerland, and is edited with a pointed pen and keen rhetoric. This article, which it addresses "To the Catholic Papers,"—as originally entitled,—is an interesting example of subtlety and acuteness of method. It masses the expressions of three Catholic editors and calls the attention of all Catholic papers to them. Thoughtful care is taken to cull for the benefit of the citizens of Basel that expressive phrase, "the well-filled pastoral coffers of Basler pietism," and thus to canker the gold, with which their coffers

are unquestionably well filled, with the information of their undesired reputation for evangelical and missionary effort.

But having administered this bitter draught, as an incentive for the further development of Basler antagonism toward Seventh-day Adventists, it proceeds to inform them all, with a graciousness which is almost a reminder of the sweet suavity of Mark Antony with which he stirred the Roman populace to violence, who it is against whom they should direct their attacks.

Thus having stirred them all, at the last, with unexpected and treacherous reverse of its poisonous weapon, upon its comrades of the moment, like the wasp, it leaves its inflammatory sting to rankle in the sudden and unlooked-for thrust of its last sentence.

How many centuries more of controversy would it take to show religious controversialists that controversy with individuals or sects rather than with principles, is itself irreligious, and an unquestionable evidence of failure to comprehend the spirit of true religion?

W. H. MCKEE.

Basel, Switzerland.

FATHER CHINIQUY TO ARCHBISHOP FABRE.

WHEN the venerable Father Chiniquy was ill at his home in Montreal a few months ago, several Roman Catholics, including a Jesuit priest, called to see him for the purpose of bringing him back to the Roman Catholic faith. He firmly but courteously refused to be led back to Rome, and when he had regained his health he wrote a letter to Archbishop Fabre of Montreal, in which he said:—

"MONTREAL, 65 Hutchison Street,
December 8, 1894.

"To My Lord Fabre, Roman Catholic Bishop of Montreal:

"My bodily strength is so perfectly restored that I write you this letter without the use of any spectacles, and my hand does not shake more than when I was only thirty years old, though I am in my eighty-sixth year.

"I am cured, perfectly cured, though I have not had a single drop of your waters of Notre Dame de Lourdes, and without going to the good St. Anne of Beaupre! I am cured in spite of the maledictions and excommunications of the bishops and priests of Rome!

"And, what will puzzle you the more, I am cured, perfectly cured, without having accepted any one of your medals or scapularies—without even having bought any of your blessed candles which I might have got from you for five cents!

"But, to prevent you from suspecting that the devil alone, or some witches, could have healed such a bad man as I am, I must give you the secret of that cure. May our merciful God grant that you may have recourse to the same remedy with the multitudes of our dear countrymen you are leading in the perishing ways of Rome.

"From the very day that I broke the chains which were tying me to the feet of the idols of the pope, I put myself under the care of the best physician the world has ever seen. His name is Jesus. He is both the Son of God and the Son of man. He came from heaven more than 1,800 years ago to save us from all our spiritual and even bodily miseries. But his condition was that those who wanted to be cured by him should not invoke any other name but his own. For his Apostle Peter wrote in his Testament these very words: 'There is no other name under heaven given among men whereby we must be saved.' Acts 4:12. His Testament is called 'The Gospel.'

"These last 1,800 years, all the echoes of

heaven and earth are repeating His sweet words: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Matt. 11:28:

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14:13.

"If ye shall ask anything in my name, I will do it." John 14:14.

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.

"I am the vine, ye are the branches." 'Abide in me, and I in you.' John 15:4, 5.

"And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

"From the day I gave up the pope to follow Christ I have found more and more every day that the greatest joys, the greatest happiness in this world were to love and serve him. I have kept myself, then, united to him with all the faculties of my heart and my soul, as being my only light, my only strength, my only wisdom, and I have always found him true to his promises.

"But when I found that it was good to be united to that mighty and merciful Friend in the days of prosperity, I have found that it was still more my interest to be united to him in the days of trial through which I had to pass. He was my shield when I was attacked by the thousands of assassins whom you, or your priests, have so often sent to take away my life, either with their pistols, or with their murderous sticks, or with their sharp stones.

"When these stones were falling upon me as hail on a stormy day, in the streets of Montreal, Quebec, Halifax, Charlottetown, Antigonish, Ottawa, etc., I was throwing myself into the arms of that mighty and loving Friend, I was pressing myself on his heart—and I felt secure as a little child when in his loving mother's arms. I was invoking his all mighty name, and it seemed I was seeing his merciful arms around me to protect me. I was hearing his sweet voice telling me, 'Fear not, for I am with thee!' And when I was escaping from my would-be murderers' hands, bruised, wounded, bleeding, I felt happy for having suffered something for the sake of that beloved Saviour who, on the cross, had shed his blood for me.

"But it was when I was attacked by the last terrible sickness that I felt the necessity of having that mighty and merciful Friend near me as my physician. With Peter I cried, 'Lord, save me.' And you can come and see with what merciful and mighty hand he has come to my help and cured me!

"You may imagine my surprise and my sadness when, in that very time, I saw your priests and priestesses coming to tell me that I was out of the way of salvation, and that I was to be damned if I would not come back to the church of Rome of which you are a bishop.

"For, what had these priests of Rome to give me to take the place of that divine Friend and Physician, Jesus the Son of God, that I might forget that he was my only hope, my only life, my only Saviour, my only refuge? What did they offer me to prevent me from saying with Paul, 'I do not want to know any other but Jesus and Him crucified'? They had nothing but a few rags, called scapulars, and some small idols of copper, iron and silver, probably found in the crumbling remains of the temples of Venus, Minerva, Bacchus and Jupiter!

"Yes! what had your priests to give me that I might forget and forsake that dear Saviour Jesus, whose presence in my heart was, very often, making me so happy that I

was not only forgetting my terrible sufferings, but was changing those sufferings into feelings of unspeakable joy? They had to offer me a little god, only about an inch in diameter, made with a little flour baked by their servant girls between two heated irons.

"Be not surprised, then, if I have ordered those ambassadors of Rome out of doors with the utmost indignation!

"C. CHINQUY."

—*Converted Catholic for February.*

SILENCING THE ECHO OF THE REFORMATION.

THE Protestant bishops seem to be far superior men to the clergy under their charge. A few weeks ago we chronicled the rebuke administered by Bishop Potter, of New York, to the *Churchman*. In another place in this issue we quote Bishop Hurst's opinion on immigration. Both of these statements were from Americans, but we notice that in Edinburgh another Protestant bishop has reprimanded one of his diocesans for intemperate statements concerning Catholics. The Rev. Dr. Teape, incumbent of St. Andrew's Episcopal Church, Edinburgh, a member of the extreme Evangelical Party, at a recent meeting of the Irish Society, assured his hearers that "the Roman Catholic has no Saviour, no Bible, no heaven." The bishop at once took Dr. Teape to task, and the reverend gentleman in reply made a lame and impotent attempt to defend his assertion, with the result that the bishop again wrote to him as follows: "The words, as they appeared in the report, seemed to me so monstrous an outrage upon truth—not to say charity—that it was impossible for me to pass over in silence such a statement made by a clergyman holding a responsible position as an incumbent in the diocese. Some correspondence has since passed between us, but the upshot (and I deeply regret it) is only that you acknowledge the accuracy of the report, and attempt by argument to justify your words. I cannot enter into discussion but must content myself with simply, as your bishop, severely censuring the employment of such language, and expressing my sorrow that you could have allowed yourself to be betrayed into making a public charge so base and so offensive." By this manly letter Dr. Dowden not only gives proof of his love of honesty in controversy, but does honor to himself and to his church.—*The Monitor (Roman Catholic), February 2.*

SIGNIFICANT PARAGRAPHS.

[We publish under this heading news items bearing on the subjects discussed in the SENTINEL, and paragraphs more or less significant, without either approval or dissent, and without comment. The careful observer of the signs of the times will readily discern the pertinent facts and opinions, and will know how to turn them to account in the great controversy between truth and error.]

The Latest Sunday Bill.

THERE is an epidemic of reform legislation sweeping over the legislatures of the several States. It assumes all the symptoms of a deep-seated malady in some of them and the outcome of it threatens to be the resurrection and rehabilitation of many of the Blue Laws which have made Connecticut a byword and reproach among the enlightened people of the country.

The most virulent outbreak of the epidemic occurred in Missouri last week when a member from one of the lower counties gave notice that he would introduce a bill abolishing tall theater hats, prohibiting barter and sale of every kind and forbidding the playing of baseball, football, and cards on the first day of the

week. This aroused a storm among the members of the legislature from St. Louis and Sedalia and they severally noticed as many bills forbidding the playing of marbles, leap-frog, and other nursery games, and proscribing riding, driving, smiling and kissing on Sunday.

One of the members of the upper house, to add to the absurdity of the situation, gave notice of this bill and moved its adoption as a substitute for all pending bills:—

SECTION 1.

It is a sin
To steal a pin,
Or shave a chin,
On Sunday.

SECTION 2.

No one shall smile,
Or think of guile,
Or wicked wife,
On Sunday.

SECTION 3.

No one shall kiss,
A wife or miss,
Or taste of bliss,
On Sunday.

He thinks that this will cover everything desired by the reformers and check the spread of the epidemic.—*Detroit Journal, Feb. 13.*

Good News for Cotton Mather.

Now that the government of the great State of New York has brought its power to bear for the punishment of a wretch who was detected in the heinous crime of selling earmuffs on Sunday with the thermometer at zero, word ought to be got to Cotton Mather that the millennium is coming at last in what was once Stuyvesant's ungodly village.—*The World, Feb. 13.*

France Clings to the Church.

Deputies Reject Measures to Suppress the Public Worship Ministry and Separate Church and State.

PARIS, Feb. 16.—In the Chamber of Deputies this afternoon M. Chauvin offered a resolution to abolish the public worship budget. It was defeated by a vote of 379 to 111. The object of the resolution, of course, was to do away with the Ministry of Public Worship by cutting off the appropriation for its support.

M. Faure then introduced a bill for the separation of Church and State.

M. Ribot, the Premier, declared that the enactment of such a measure would threaten the peace of the country.

The bill was rejected by a vote of 305 to 205.—*The World, Feb. 17.*

Personal Liberty in Chicago.

ON the fifteenth day of December, in the year of our Lord eighteen hundred and ninety-four, and of the Independence of the United States the one hundred and nineteenth, there was legally organized in the county of Cook, Illinois, a corporation entitled the "Chicago Personal Liberty Association," its object being to promote the cause of personal liberty and to defend this cause from attacks from all sources. The management of this association is vested in a board of five directors, to be elected annually.

Is it extraordinary that after one hundred and nineteen years of national independence, five earnest men meet to organize for self-preservation? Is it still more extraordinary that this league is gaining membership so fast as to warrant the belief that in a few months fifty thousand names will be enrolled? The

wheels of progress go round very fast in Chicago when they move at all, and their revolution has begun. No political party can now afford to ignore the uprising against fanaticism and corruption. Non-partisan in politics, Chicago's Personal Liberty Association welcomes Democrats, Republicans and Independents, demanding no pledge but that of allegiance to the principles upon which the Republic was founded and upon the perpetuity of which our institutions depend.

The founders of this league are profoundly convinced that the world is too much governed; that such government is best as governs least; that a stream cannot rise higher than its source; that a community is no better than the individuals composing it; that the development of individualism is the Republic's greatest need; that the besetting sin of our people—and more's the shame—is dishonesty; that the only road to reform in national and municipal affairs is in reform of the individual, not by making laws, but by making character strong enough to resist temptations in which the world abounds.

With all my heart and head I welcome a league for which I have long prayed. Their fight is mine. For eight years I have been preaching their gospel, and have been reviled and rejected by those who mistake their liver for their conscience. It is futile to fly in the face of the Almighty and build a fence around humanity beyond which vision may not range. Freedom in thought and deed, independence of character, are the very bulwarks of a republic. Without such freedom, without individuality, a government of the people, for the people, by the people is a fraud. Let the new league go to the Bible for its inspiration and its watchword: "Son of man, stand on thy feet!"—*Kate Field's Washington, Jan. 5, 1895.*

Education in Manitoba.

A Series of Judicial Decisions.

PEMBINA, Feb. 12.—The school system of Manitoba, now practically modeled upon that of the United States, has been the subject of bitter and determined contention there since 1890, in which year it was adopted. Formerly the system prevailing in Ontario and Quebec was in force there, providing separate schools for Protestant and Roman Catholic children and giving the Catholics a portion of the school fund. The Catholics rose in arms against the new ordinance and have fought it tooth and nail ever since, being beaten at all points and at last worsted before the authority of final appeal. Their first application in opposition to the new law was to the courts of the province, which pronounced the statute valid. It was carried to an appellate tribunal consisting of one Catholic and two Protestant judges, and the decree of the former court was sustained by the majority, the Catholic judge voting against it. It was then carried to the supreme court at Ottawa, consisting of six judges, three being Protestant and three Catholic, and this high tribunal unanimously reversed the preceding decisions.

The Manitoba government then carried the case before the privy council in London, which reversed the Ottawa decision, restoring the rulings of the previous courts. The Catholics then appealed to the governor-general under a clause in the law providing for remedial legislation in certain cases, and the governor-general referred the matter to the supreme court at Ottawa, a special act being passed by the Dominion Parliament conferring competent authority on the court to render such a decision. It decided that the government had no such power, all the judges, Protestant and

Catholics, concurring. From this decision the Catholics again appealed to the privy council with a result as yet undetermined, but it is likely to reaffirm its former decisions. There is little doubt that Manitoba prefers her new school system, and that it will be adhered to notwithstanding all efforts from every quarter against it.—*The Sun, Feb. 17.*

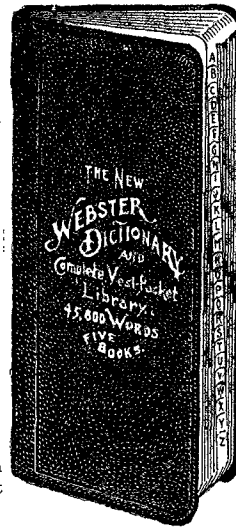
For Playing Billiards on Sunday.

"THE White Elephant," Phil Black's big billiard resort at 532 Sixth Avenue, was raided at 1:15 o'clock this morning and sixty people arrested by the police of the West Thirtieth Street station.—*The Sun, Feb. 17.*

"I AM SURPRISED"

Says Prof. E. A. Sheldon, President of the New York State Normal School, Oswego, "that so much that is valuable for one to know is brought into so small a compass, and sold for so small a price." Yes,

The NEW WEBSTER DICTIONARY and COMPLETE VEST-POCKET LIBRARY



is full of happy surprises.

It successfully combines in one small volume of vest-pocket size,

- A Dictionary of 45,800 words,**
- A Complete Parliamentary Manual,**
(Based on Roberts' and Cushing's)
- A Literary Guide, etc.**

—FOR THE VEST POCKET OR THE WRITING DESK.—

Simple, - - Handy, - - Reliable.

Just what everybody needs for every-day use. DO NOT DELAY TO ORDER. Sent post-paid as follows:—

- FINE SILK CLOTH, Red edges, - - - 25 cents.**
- MOROCCO, Gold edges, - - - - 50 cents.**
- EXTRA MOROCCO, With Perpetual Memorandum, Three-Years' Calendar, Stamp Holder, etc.. - - - 60 cents.**

All three styles are indexed.

—ADDRESS—

PACIFIC PRESS PUB. CO.,
43 Bond St., New York City.

**Christian : :
- - Education.**

By Mrs. E. G. WHITE.

**THE MOST COMPLETE and . . .
COMPREHENSIVE WORK**

On the subject of CHRISTIAN EDUCATION that has ever been published.

Starting from the period of history, it points out the most successful way of preparing the mind of the child for the work of succeeding years. The importance of proceeding upon Christian principles in the work of education, the nature and kind of studies which are best for children, and the moulding influences of home and associates, are dwelt upon in the most practical and explicit way. Many of the problems that perplex parents are cleared up in this book, and every one who has to deal with children should procure and study it.

256 pages, nicely bound in cloth, - 50c.

PACIFIC PRESS, 43 Bond Street,
Oakland, Cal. New York City.
Kansas City, Mo.

FACTS : FOR : THE : TIMES,

—CONTAINING—

Historical Extracts, Candid Admissions from Authors, ancient and modern, on the live questions of the present hour, political and religious.

A BOOK FOR THE TIMES.

A compilation of facts that are astounding, by Students of Biblical and Historical Research.

340 pages. Wine-colored cloth binding.

PRICE, Post-paid, - - - 75 cents.

PACIFIC PRESS, 43 Bond Street,
New York City.

**The Gospel . . .
in Creation.**

By E. J. WAGGONER.

A nicely illustrated work setting forth clearly and simply the relation between God's work in creation and redemption.

By this study it is seen that the faith of the Christian does not rest upon the soundness of any theory which the advance of science may render obsolete, but is established upon indisputable facts which are known to all men.

Further, the signs of power and greatness that mark the handiwork of God in the visible universe are shown to be but indications of the unfailling strength with which he works in the lives of those who submit to his will.

The confirmation of the truths of the gospel drawn from the study of the creation will make this book a valuable one to all who are watching with interest the attacks that are now made on the authority of the Bible.

PRICE—Cloth, 40 cents.

PACIFIC PRESS PUBLISHING COMPANY,
43 BOND STREET, NEW YORK CITY.

"Before He is Twenty,"

—OR—

"Five Perplexing Phases of the Boy Question,"

IS A VERY

HELPFUL BOOK FOR PARENTS.



It is divided into five chapters, by as many different writers, each treating of a particular phase of a boy's life.

The first chapter, "THE BOY AND HIS FATHER," by Robert J. Burdette, is alone worth many times the price of the book to any father of a young boy.

The other chapters, "WHEN HE DECIDES," "THE BOY IN THE OFFICE," "HIS EVENINGS AND AMUSEMENTS," and "LOOKING TOWARD A WIFE," are all important and helpful.

104 pages, bound in cloth, embossed in jet and gold, price, 75 cents.

PACIFIC PRESS, 43 BOND STREET,
New York City.

PATENTS
CAVEATS, TRADE MARKS
COPYRIGHTS.

CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to **MUNN & CO.**, who have had nearly fifty years' experience in the patent business. Communications strictly confidential. A Handbook of information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free.

Patents taken through Munn & Co. receive special notice in the *Scientific American*, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. \$3 a year. Sample copies sent free.

Building Edition, monthly, \$2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address **MUNN & CO., NEW YORK, 361 BROADWAY.**



NEW YORK, FEBRUARY 28, 1895.

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.

READ the article on page 66 entitled, "The Catholic Clergy in Politics." A word to the wise is sufficient.

THE Iron (Mo.) County *Register* publishes in its issue of the 14th inst. the whole of the article from our columns, "Defends his Faith and his Rights," and remarks that "the members of the Missouri legislature ought to cut the article out and paste it in their hats."

THE manager of the Seventh-day Adventist publishing house in London, John R. Gibson, has been summoned to appear before the authorities to answer the charge of violating the factory law forbidding labor on Sunday. The employes in the publishing institution are Seventh-day Adventists, and rest on the Sabbath (Saturday). The prosecution of Mr. Gibson is nothing short of persecution.

THE *Catholic World* of July 18, 1870, in an article entitled, "The Catholics of the Nineteenth Century," published this:—

The supremacy asserted for the church in matters of education implies the additional and cognate function of the censorship of ideas and the right to examine and approve or disapprove all books, publications, writings and utterances intended for public instruction, enlightenment or entertainment, and the supervision of places of amusement. This is the principle upon which the church has acted in handing over to the civil authorities for punishment criminals in the world of ideas.

Yes, this is the principle upon which the church has acted and acts to-day where she has the power. And we know of several "criminals in the world of ideas" that the church in the United States would be glad to hand over to the civil authorities for punishment.

THE *Detroit Evening News* argues thus regarding the question of taxation of church property which has been agitating the Michigan legislature:—

If the pecuniary burdens of the churches are increased by formal taxation, the community at large will have to foot the bill by sustaining double the number of strawberry festivals and oyster suppers it does now; and if this should fail, the young ladies would have to take that lone oyster out of the soup to cut down expenses.

The *News* is right in concluding that church taxation would increase the number of shameful methods employed by the churches to support themselves in some other way than by self-denial, but every one would be left free to participate in these church-dishonoring methods or not, as he chose; but as the matter now stands all are indirectly compelled to support such churches, whether willingly or unwillingly.

THE Pennsylvania Sabbath Association's call for the convention of this antichristian and un-American society held in Altoona Feb. 14, 15, was signed by sixteen pastors, five of whom are Lutheran ministers of that city. The following is a part of the call:—

The conflict between the foes and friends of the Sabbath is fairly on and will admit of no compromise. The enemy is neither dead nor sleeping, and it is wisdom in the Christian people of the State to be on the alert and ready to guard against the loss of the legal protection of the Sabbath.

It would seem that the Lutheran Church is drifting with the rest back to papal methods,—back to the use of civil power to force obedience to the dogmas of the church.

JUST before going to press we received a letter from W. H. McKee, formerly associate editor of the SENTINEL, but now in Basel, Switzerland, informing us of the arrest of Mr. Henri Revilly, the book-keeper of the Seventh-day Adventist publishing house in that city, whom the authorities hold responsible for the Sunday work done by that institution in the absence of the manager, H. P. Holser, who, as the representative of the denomination's interests in Central Europe, is attending their international conference now in session at Battle Creek, Mich.

Although Mr. Revilly is in no sense the manager of the institution he is so held and threatened with three months' imprisonment. His trial was to occur February 16, and we await the result with interest. If he is imprisoned the work of the office will continue until all are arrested since each employé of the institution is his own boss; the manager, Mr. Holser, having said to them on leaving for America, "The house is open to you every Sunday. You can come to work or you can rest."

The law under which the arrests were made is a factory law ostensibly in the interests of laboring people. But as the authorities know that each employé rests on the seventh day and thereby meets the avowed intent of the law, the prosecution is simply persecution. For years the authorities have understood the facts in the case and have not interfered. The reason they now interfere can be learned by reading Mr. McKee's article on page 69 of this issue.

Our readers will remember that Mr. Holser was imprisoned for a term of twenty-one days in a Basel prison for permitting work to be done on Sunday in the publishing house. A sentence of forty days awaits him on his return. All this is occurring in the country of William Tell and the Reformation. This fact was brought to the attention of the people of Lucerne by a Seventh-day Adventist who was arrested for laboring on Sunday, in a pamphlet addressed to the citizens of his canton in which he said: "Fellow-citizens, you are at the present time raising a fund to erect a monument to William Tell. But while you are working to erect a stone monument to Tell, you have erected a living monument to Gesler."

POPE LEO XIII., in an encyclical letter dated Nov. 1, 1885, exhorted Catholics "to take an active part in all municipal affairs and elections, and to favor the principles of the church in all public services, meetings, and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible in the administration of civil affairs," etc.

The Roman Catholics of New York City made haste to obey this command of the pope, and the city has been completely controlled by Roman Catholic politicians for the last ten years. In consequence there has developed a condition of unspeakable rottenness. Against this rottenness, which a priest of this city publicly declares was known to the church authorities, no voice was raised in protest. Now that it has been exposed and cannot be denied or evaded, the *Catholic Review* of this city, in its issue of Feb. 17, has this to say of the results of the last ten years of Roman Catholic activity in the "municipal affairs and elections" of New York City:—

Has its [New York's] history in regard to the Catholics who have been appointed or elected to office been such as would be satisfactory to a requirement, that Catholics, as Catholics, should be fitly represented? Of course, there have been many brilliant exceptions, but, as a rule, have the Catholics of New York City reason to be proud of the career in public life of the men professedly Catholics who have, for instance, been elected for these many years past to represent the city in the State Assembly? Go over the list of them—a long list—during the last ten years. Look at the representation in Congress during the last twenty years, including an ex-prize-fighter. Is it necessary, ten years after the decree of the Baltimore Council, that saloon-keepers shall dominate the "Catholic vote"? But they do it practically, and the man that denies this is either dishonest or ignorant. The saloon-keepers are a potency in the political organizations as they have been made up so far, and the mass of the "Catholic vote" has so far been following the dictates of one or the other political organization. Behind the saloon-keepers are the brewers, who hold chattel-mortgages from the saloon-keepers, and most of the brewers are now working together under some form of a "trust."

The above is the fruit of the pope's exhortation to Catholics to "make themselves felt as active elements in daily political life." It is the "more abundant fruit" which has resulted from the Roman Catholic Church enjoying "in addition to liberty" the "favor of the laws and the patronage of public authority." And yet the church proclaims herself the author, promoter, and preserver of civilization!

AMERICAN SENTINEL.

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.

Single copy, per year, - - - \$1.00.

In clubs of	5 to 24 copies to one address, per year,	- - - 90c
"	25 to 99 " " " " " "	- - - 80c
"	100 to 249 " " " " " "	- - - 75c
"	250 to 499 " " " " " "	- - - 70c
"	500 to 999 " " " " " "	- - - 65c
"	1000 or more " " " " " "	- - - 60c
To foreign countries in Postal Union,	- - -	5 shillings

Address, AMERICAN SENTINEL,
43 Bond Street, New York City.