

# AMERICAN SENTINEL

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 TRUTH

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

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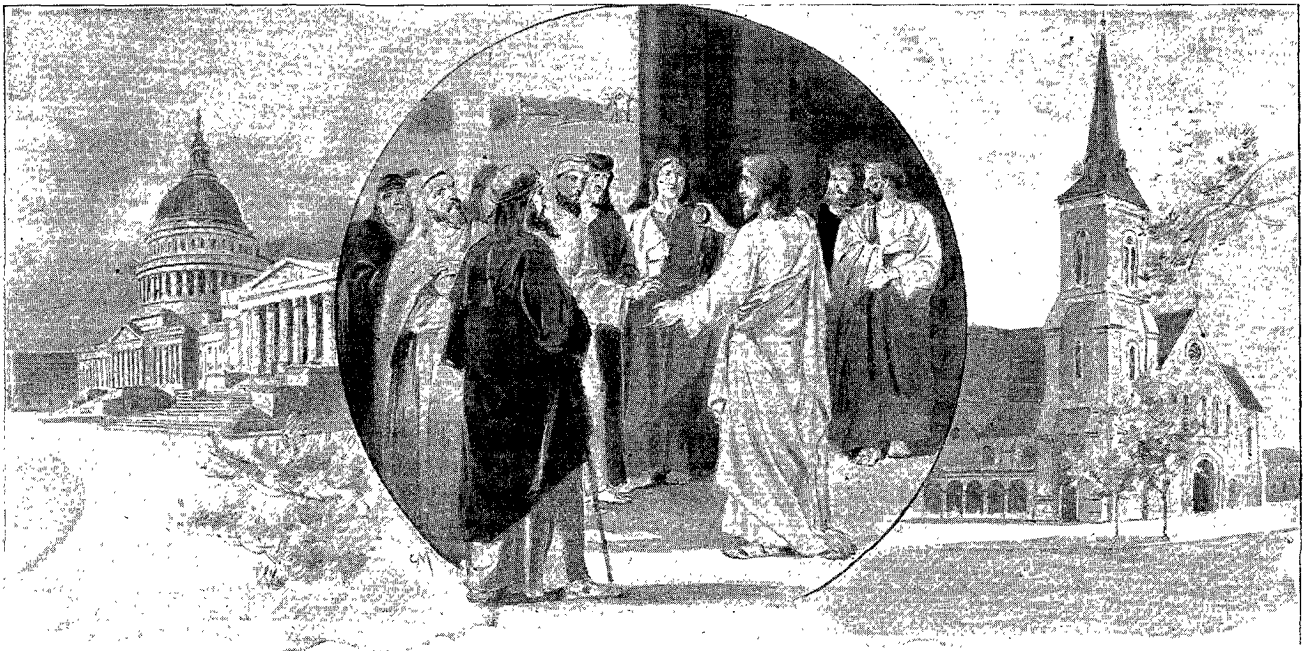
NUMBER 35.

THE influence of an upright life is patriotism's best gift to the nation.

THE only argument which Cæsar knows how to employ is the argument of the sword.

THE purpose of the civil power is not to enforce what is right, but to enforce rights.

WHEN Cæsar turns his attention to the Lord's business, he at once begins to neglect his own.



"RENDER TO CÆSAR THE THINGS THAT ARE CÆSAR'S, AND TO GOD THE THINGS THAT ARE GOD'S."—Jesus Christ Announcing the Principle of Separation of Church and State.

THE Pharisees, thinking to entangle Christ in his talk, came to him and asked whether it were lawful to give tribute to Cæsar. "But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he said unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Matt. 22:15-22.

SEPARATION of church and state does not mean a wicked government or a powerless church.

THE power of the church is the power of the gospel, which is the power of love, which is the power of God.

CAESAR is ever prone to consider himself a god and to demand for himself those things that should be rendered to God.

BEFORE Peter was converted he drew the sword of temporal power in behalf of his Lord; afterwards, he drew the "sword of the Spirit."



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“RECEIVE ye the Holy Ghost.” In these words, addressed to sinful flesh, God appeals to his people on the earth, to his church, to be filled with unlimited power; for such is the power of the Spirit.

But while God is thus beseeching men, the very ones who profess to be his followers here are beseeching the legislatures of earth for the power needed to advance the cause of righteousness.

Was there ever a stranger or sadder spectacle before heaven and earth—God beseeching the church to receive unlimited power from on high, which he is ready to bestow, and the church, all unmindful of his words, beseeching the world for the power that belongs to earthly things!

The church could not be guilty of greater folly.

### A Religious Delusion.

IN the columns of the daily press of this city recently space was given to a description of “the impressive ceremony of the taking of the black veil” by sixteen young women, in the chapel of the convent of the “Sisters of St. Dominic,” Archbishop Corrigan officiating. By undergoing this “impressive ceremony” these young women are understood to have formally “renounced the world” and taken upon themselves the vows of a life of “charity.” This is but one of many similar occasions which are reported from time to time in all parts of the land.

Let us look a moment at this idea of consecration and the religious life.

These young women have withdrawn themselves from all social intercourse with their fellow-beings in the world. They have really renounced their fellow-mortals. Is this renouncing the world?

Certainly not. The world cannot be renounced in that way. Worldliness is in the heart—in the principles of the life. The principles of the world, not the people, are to be renounced.

A person may separate himself from all his sinful fellow-mortals, as did the old hermits, and yet carry with

him into his seclusion, as they did, the very worldliness which they think thus to escape. For worldliness, full and complete, is in every heart that is carnal, unrenewed by the power of divine grace.

To “renounce the world” by going off into the seclusion of the convent or monastery, is like a person trying to escape from his own shadow. The one is exactly as wise a proceeding as the other.

And this separation from human society is not only powerless to promote consecration; it is altogether contrary to the will and purpose of the Creator.

God put people in this world to be together. He knew the nature of the beings whom he created, and knew that society was necessary to their welfare. He brings people into this world for their happiness, to enjoy themselves together, not to be miserable somewhere in seclusion. But aside from the enjoyment to be derived from human companionship, he puts people together for their spiritual good. His own work in the earth, the proclamation of the gospel truth, so far from demanding the exclusion of its adherents, demands the exact opposite. God’s servants are the “salt of the earth;” and to be this they must be in the world, mingling freely with all classes of society, and with world-loving people especially. God sends his servants to sinners, not away from them.

A ship is built to go in the water. There is danger that the water may get into the ship, and if it does, in sufficient quantities, the ship sinks and is lost. The ship at sea is in the very element, all surrounded by it, which under certain circumstances will prove its sure destruction. There may be a collision, or the ship may run on a reef, or be shattered by a storm, and in any of these ways become filled with water and sent to the bottom of the sea. Ships are being lost by such casualties all the time. The sea is the one great agent of their destruction.

What then shall be done to preserve the ship? Oh, we will pull it up out of the sea upon the dry land; we will put it where the water cannot get to it! Or, we will seclude it in some quiet undisturbed creek or inlet along the shore, where the perils of the sea can never reach it! That would save the ship from the sea, and also render it useless; but even the seclusion of the convent cannot save a soul from the world.

The idea that consecration, that holiness of life, requires the renunciation of society, a life of celibacy, and the somber garb of the convent, is as contrary to the truth as anything could possibly be. It is a travesty upon divine truth, and designed as such by the opponent of truth who invented it. Robert Ingersoll has uttered many falsehoods concerning religion; but he spoke the truth, the gospel truth, in saying that the mother with her babe presented a far nobler and holier picture than the nun with her cross and beads.

Jesus said, in his prayer for his disciples, “I pray not that Thou wouldest take them out of the world, but that Thou wouldest keep them from the evil.” The

grace of God keeps his children from evil in the midst of the world. As the channels of divine light and truth to the world, the world is their proper place. When God wants them removed from the society of sinners he is coming himself to take them away. But now, while probation for the world continues, he wants them in the world and amongst world lovers as his witnesses, witnessing by their words and lives to his power to save people from sin, simply by a change of heart—by a new birth, a new creation in Christ.

The "sisterhoods" and "brotherhoods" which are gotten up in this world in the name of religion, with their vows and regulations which set at defiance the laws of nature in order to save the soul, are a sham and a delusion. They represent the worldly and heathen idea of consecration. They are contrary to God and to nature, to revelation and to reason. They lead only to wretchedness and ruin. True happiness, true religion, true charity and holiness, and true success in life, can be found only in the order of life which God has established.

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### Spain and Her Methods.—No. 1.

BY MRS. FLORENCE A. BARNES, M. D.

WHILE living in Spanish American countries of South America, my attention was drawn to the condition of the Indian and mixed population of the country.

I found in cities of many thousands, that only a few were able to gain a livelihood by other means than by manual labor. That the services of the Indian were held almost as a right, by many, and that consequently, their wages were little more than would suffice to keep body and soul together.

In the outskirts of the best of the cities, many live with only a thatched roof to keep off the rain, having neither siding to their houses, nor a rag of clothing to cover the nakedness of all the younger members of the family.

In the interior, the women carry burdens over the mountains for a real a day (3 cents) and on the coffee plantations men and women labor for about the same rate.

I noticed also, that although the Catholic Church has existed there for the four hundred years that the Spanish have inhabited the country, only a few had been taught the first rudiments of an education, by which they could have hoped to better their condition.

The native woman will give herself body and soul to the white man who seeks her, and having been taught no better, is proud of her shame. Vice and shame go hand in hand with the church, openly and unrebuked.

The poor die without help. They may lie sick, without medical assistance, for months, and finally die, no one outside the family the wiser, until the priest is called to bury them in the "holy ground."

Looking for a cause, it was not hard to trace backward to the time when the South American Indian was held as a slave by the Spanish invaders, and remembering the mode of warfare adopted by Spain in conquering unbelievers nearer home, I soon found that in the history of the Catholic Church in Spain, cruelty took the place of mercy, and that to convert, with them, meant to conquer and enslave.

In proof of this, before looking at the work of the church in South America, let me go back to Spanish warfare nearer home. For under Ferdinand and Isabella, the same cruelties were practiced, in the name of religion, as were practiced under Charles the Fifth a few years later in South America.

#### METHODS OF CHRISTIAN(?) WARFARE BETWEEN 1482 AND 1492.

From history we learn that in 1482, all of Spain was under the control of the church with one exception. The territory of Grenada was still under the dominion of the Moors. It was well situated for protection, being washed on one side by the Mediterranean Sea, and traversed by chains of lofty mountains, naked, rocky and precipitous, rendering it almost impregnable, but locking in deep rich valleys of great fertility.

Alhama was one of the Moorish towns near to the capital of Grenada, and has been called the *key* to the capital. The marquis of Cadiz conceived the idea of taking this town. Having sent out a spy, who on returning assured him of the practicability of taking it by surprise, the marquis called together several commanders with their troops, and set out promptly, with three thousand light cavalry, and four thousand infantry. None but the leaders knew the object of the enterprize. The march was accomplished by night, while they remained hidden in secluded places during the day. They chose routes rarely traveled. No one was allowed to speak. No fires were built, lest the smoke should betray them. On reaching a small deep valley only half a league from Alhama, they made a halt. Not till then was the object of the expedition made known to the army. After explaining their purposes, the leaders now endeavored to rouse them to brave action by telling them it was for the glory of the most holy faith, and for vengeance; and "that there was great spoil in the town."

They then pressed on, arriving close to the place two hours before daybreak. There the army remained in ambush while three hundred men were sent to scale the walls and get possession of the castle. Silently they climbed the height and reached the shadow of its tower, undiscovered. Not a light or sound was in the village. The whole place was in deep repose. Fixing their ladders, they mounted the battlements. Moving stealthily along the parapet, toward the citadel, they came upon the sentinel by surprise. Seizing him by the throat he was ordered to point the way to the guard room. The man obeyed, and was instantly dispatched. There a scene of massacre, rather than of combat, occurred.

Some were killed while sleeping, others were cut down before they could resist; all were killed.

But the alarm had spread. The garrison awoke to find the enemy master of the towers. Meanwhile the army in ambush, knowing by the uproar that the fray had begun, now rushed from their place of concealment, with sound of kettledrums and trumpets, to increase the confusion. A violent conflict ensued. At length the postern was thrown open, and the Marquis of Cadiz, with his hosts, took possession of the castle. But the town below was in arms. The inhabitants were chiefly merchants and trades-people, but possessed some knowledge of arms. They fought well and long. But the marquis, seeing that the city gate was in command of the city's artillery, ordered a breach to be made in the wall, rousing their courage by telling them that the place should be given up to plunder and its people made captives. Though the Moors fought valiantly, in the streets, from the windows, and from the tops of the houses, they were not equal to the *Christians*(?) in strength, being for the most part peaceable men of industrious callings.

They fought at their thresholds and their hearths, with the shrieks of their wives and children ringing in their ears. They paid no attention to their wounds nor the death of their companions, but continued fighting until they fell. When they could no longer fight, they would block the thresholds of their once happy homes with their mangled bodies.

They fought for their homes, their wives, and their helpless children, while the so-called Christians fought for glory, for revenge, for the "faith," and for the spoil of the wealthy people.

From morning till night the contest raged, when the Moors began to yield. They retreated to a mosque, but the Christians set fire to it. When the smoke and flames rolled in they gave themselves up for lost. Many made a last desperate rush on the enemy, but were slain; the rest surrendered. Male and female became slaves to their captors. The town was given up to plunder. Gold, silver, jewels, silks, and costly stuffs, of all kinds, together with horses, beeves, grain, oil, honey, and all the fruits of a rich country, was appropriated by the Christians. What they could not carry off was wantonly destroyed. A Spaniard who had helped the Moors was hanged on the highest part of the battlements. And all this was done under the reign of Ferdinand and Isabella, in the name of the "Christian religion"!

Not satisfied with victories of war, Ferdinand availed himself of the times when Grenada was troubled by internal factions, making inroads into the very heart of the kingdom, sacking and destroying towns and castles. The poor peasantry were never safe from the attacks of these pious(?) warriors, not even in their watch towers and fortified hamlets. They were stormed with fire and sword.

In speaking of those conquests one of the pious(?) fathers of the church said: "It was a pleasing and refreshing sight to behold this pious knight and his follow-

ers returning from one of his crusades, leaving the rich land of the unbeliever in smoking desolation behind them; to behold the long line of mules and asses, laden with the plunder of the gentiles, the hosts of captives,—men, women, and children,—droves of sturdy beeves, lowing kine, and bleating sheep, all winding up the steep acclivity to the gates of Alhama, pricked on by the Catholic soldiery."

A large portion of the spoil was always dedicated to the church, and the good friars were ever ready at the gates to hail and receive their allotted share.

Speaking of the city of Ronda, which was taken by them in a horrible warfare, in which they threw balls of tow, steeped in pitch and oil and gunpowder, which, once on fire, could not be extinguished, and which set the houses in flames, this "father" says: "Thus was this nest of warfare and infidelity converted to the true faith, by the thunder of our artillery."

To convert by force or superior might, to the "Christian faith" as then represented in the Catholic Church, was the way approved by the church.

After the taking of Malaga, the great mass of its people implored that they might not be scattered, or sold into captivity, but might be permitted to ransom themselves by paying a certain amount within a given time. King Ferdinand took the advice of his counselors, who said: "If you hold out a prospect of hopeless captivity, the infidels will throw all their gold and jewels into wells and pits, and you will lose the greater part of the spoil; but if you fix a general rate of ransom, and receive the money and jewels as part payment, nothing will be destroyed."

So it was arranged that all should be ransomed, at the average rate of thirty doblas in gold, for each, male or female, large or small. That all their gold, jewels, and other valuables should be given immediately, in part payment of the whole amount, and the remainder be paid within eight months; that if any died in the meanwhile the ransom should be paid just the same, and if the whole amount were not paid in eight months, they should all be held as slaves.

The poor unfortunate people caught at this straw. They were numbered by houses and families, and their names taken down. Their most precious possessions were made into parcels and sealed with their names. Then they were driven like cattle to large corrals or enclosures, and there confined until they could be distributed among the Spaniards. They were scattered far and wide, each family taking one or two to keep as servants, until the term fixed for the payment of the remainder of the ransom expired. A few were allowed to beg for aid, to purchase their liberty, amongst the adjoining Moorish towns. But these places were too much impoverished by the late wars, and engrossed with their own distresses, to lend a listening ear or helping hand.

So the time passed with the ransom unpaid, and fifteen thousand people became slaves to the cruel conquerors. "Never," says the "father" of the church,

"never has there been recorded a more adroit and sagacious arrangement, than this made by the Catholic monarch, by which he not only secured all the property and half the ransom of the infidels, but finally got possession of their persons in the bargain."

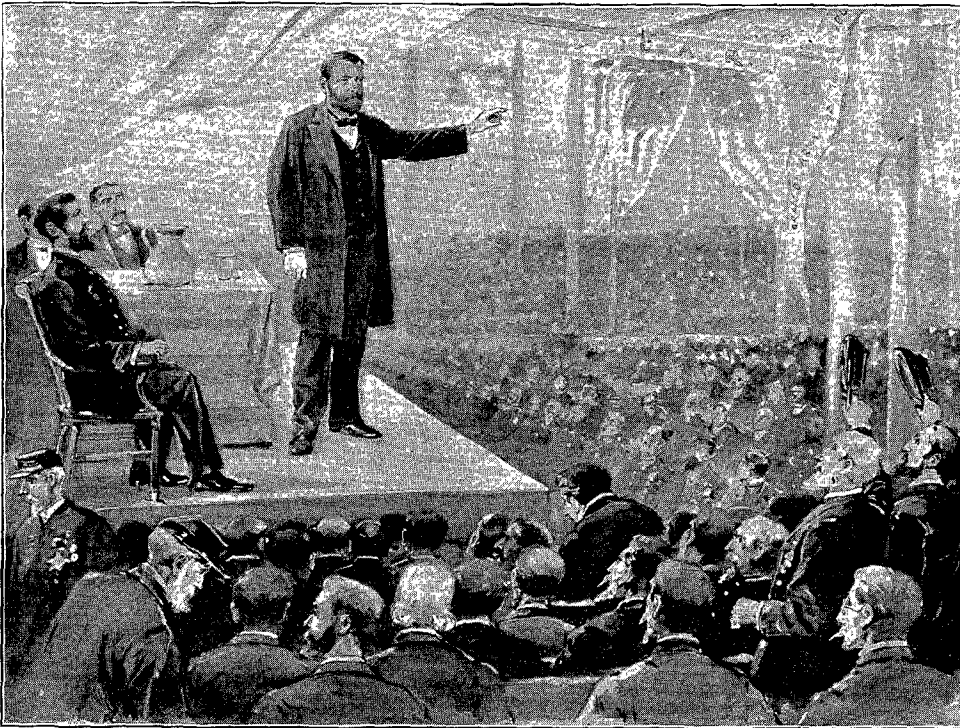
Catholic holiness is this! Of course such a continued warfare was not without losses to the Spaniards. Thus after the siege of Baza, which lasted six months and twenty days, their loss amounted to twenty thousand men, of whom seventeen thousand died of disease, and not a few of cold. "A kind of death peculiarly uncomfortable," says the historian; but the pious "father" adds: "As these latter were chiefly of ignoble rank, baggage carriers, and such like, the loss was not of great importance."

This was the mode of warfare then, which immedi-

ment worth fighting for, and, if need be, dying for. How many of our comrades of those days paid the latter price for our preserved Union! Let their heroism and sacrifices be ever green in our memory. Let not the results of their sacrifices be destroyed. The Union and the free institutions for which they fell should be held more dear for their sacrifices. We will not deny to any who fought against us any privileges under the Government which we claim for ourselves. On the contrary, we welcome all such who come forward in good faith to help build up the waste places and to perpetuate our institutions against all enemies, as brothers in full interest with us in a common heritage. But we are not prepared to apologize for the part we took in the war. It is to be hoped that like trials will never again befall our country. In this sentiment no class of people can more heartily join than the soldier who

submitted to the dangers, trials, and hardships of the camp and battle-field, on whichever side he fought. No class of people are more interested in guarding against a recurrence of those days. Let us, then, begin by guarding against every enemy threatening the perpetuity of free republican institutions.

I do not bring into this assemblage politics—certainly not partisan politics,—but it is a fair subject for soldiers in their deliberations to consider what may be necessary to secure the prize for which they battle. In a republic like ours, where the citizen is the sovereign and the official the servant, where no power is exercised ex-



"KEEP THE CHURCH AND STATE FOREVER SEPARATE."—General Grant addressing the Veterans of the Army of the Tennessee, at Des Moines, Ia., September, 1875.

ately preceded the invasion of South America by the Spanish; and the cruelties practiced far from home, were in keeping with those in common usage under Ferdinand and Isabella, and Charles the Fifth.

### General Grant on the Preservation of the Union.

*Address to the Army of the Tennessee.*

COMRADES: It always affords me much gratification to meet my old comrades in arms ten to fourteen years ago, and to live over again in memory the trials and hardships of those days,—hardships imposed for the preservation and perpetuation of our free institutions. We believed then and believe now that we had a Govern-

ment by the will of the people, it is important that the sovereign—the people—should possess intelligence. The free school is the promoter of that intelligence which is to preserve us a free nation. If we are to have another contest in the near future of our national existence, I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on the one side and superstition, ambition, and ignorance on the other. Now, in this centennial year of our national existence, I believe it is a good time to begin the work of strengthening the foundation of the house commenced by our patriotic forefathers one hundred years ago at Concord and Lexington. Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech, and

free press; pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color, or religion. Encourage free schools, and resolve that not one dollar of money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school. Resolve that neither the State nor nation, nor both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan, or atheistical tenets. Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. *Keep the church and state forever separate.* With these safeguards I believe the battles which created the Army of the Tennessee will not have been fought in vain.

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### Separation of Church and State.

"KEEP the church and state forever separate," said General Grant, in his address to the Army of the Tennessee. "Very well," says some reader; "suppose he did say it; why refer to it now? I believe in the separation of church and state, and so does everyone in this country; and there is no danger that church and state will be united. It would be contrary to the principles of the Government."

Yes, we reply, it is a fact that the people here do not believe in a union of church and state, in a certain sense; that is, they do not believe the state should be joined with the Methodist, Baptist, Episcopal, Presbyterian, Catholic, or other denominational body, making that the state church and leaving all others out of consideration. That would be discriminately against the other churches, and would be contrary to the Constitution and would meet general opposition from the people.

All this is true enough; but there is more than this to be considered. The principle of church and state union finds another way of expression, in which it is all the more dangerous because it is not generally recognized by the people. And this is in the union of the state with religion.

Are you in favor of the separation of religion and the state?

It is impossible to keep church and state separate if religion and the state are united.

If the state is religious, if it is Christian, it ought to belong to a church. That is plain. The Christian Church ought to include everything that is Christian. It is not true to its purpose unless it does.

When the state therefore professes religion, when it proclaims itself to be Christian, union with the church is demanded by the plain logic of the situation. And the question, What is the Christian Church? will surely be raised by the state's profession of religion.

And this question will be conducive to anything but peace between the various religious bodies each of which claims to be the church of Christ. We have but to refer to the history of the church in the early centuries to find the matter illustrated in full.

If the state, moreover, is to be Christian, it must enforce religion upon the people, for the state does nothing but by force. And as Christianity is inseparable from the law of God, the "Christian" state must proceed to enforce that law, and execute its penalty, which is death. But true Christianity means life for the transgressor, not death.

Then, "Keep the church and state forever separate." Keep religion and the state separate. Keep religion separate from force; let its power be always the power of love. All this is included in the admonition uttered by General Grant.

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### Items of W. C. T. U. History.

BY MRS. S. M. I. HENRY.

THE process by which a legal department became incorporated into the plan of W. C. T. U. work will be readily apprehended from what has already appeared in these items. But this department deserves more than a passing notice.

From the very beginning of our acquaintance with the saloon we were compelled to recognize it as a creature of the law, a product of corrupt appetites, which met together, with only the bar of the saloon between them, the lust of gold and power on one side, and of sensual indulgence on the other.

At every turn we were confronted with the apparition of greed, serving sensualism and doing so under the protection of and for the advantage of the same law-making power to which the weak and the ill-treated must look for protection against oppression. The saloon for revenue was the monstrosity of American legislation.

Furthermore, we could but see that this law was in itself but a criminal product of some power that had openly defied the law of God. We believed in the eternal integrity of that law, and that no body of men could in anywise legally legislate that, which would either teach or enforce anything contrary to it. We read in the Bible that the law was a schoolmaster to bring us to Christ; and believed that, in a peculiar sense, the law of the land should be that schoolmaster; or, if not quite that, that it should never be an incorrigible truant authorized to run at large, and beguile and capture the weak and unwary, and prevent them from finding the great Teacher from whom they must learn all truth.

We boldly charged the law which licensed the saloon as a criminal, judged and condemned by the pure law of the Golden Rule, and treated it accordingly. We, however, from the knowledge which we then had, were compelled to believe that those who had brought forth this crim-

inal were yet innocent of actual moral transgression, for certainly they were good men! They must, we thought, be ignorant of the standard by which all legislation must be measured. "My people perish for lack of knowledge," said the Lord, and we concluded that for the same reason the Lord's people often produced conditions which were as destructive as Satan could wish, in which their fellow-creatures became so entangled that there was no way of escape.

Then there came upon us a sense of obligation. Woman had through all the generations been shut in with the Bible by a peculiar environment which had contributed to make her more or less a student of the Word, or at least to cause her to be a willing listener to those who taught its precepts; and the teaching had been of a nature to make her come to detect this legal traitor which stood on the statute books of the nation in direct antagonism to the divine law. And the world had now to take the consequences both of having left woman so long shut in with this Word of truth, and of afterward thrusting her so suddenly out into the wide open places where the Civil War left her stranded.

The light that had filled the home with the sweet and hallowed radiance of the gospel, and which the most worldly man loved to remember, and which he coveted for his son, suddenly, brought forth in three hundred thousand womanly hands, even if the tapers were small, burst upon the questions of the day with startling power, and every eye was offended at the hideousness which was revealed. The saloon keeper said, "It is a mean business that I am engaged in, and I would get out of it quick if all I had was not locked up in it." The lawyer who defended the saloonist, of course did not hesitate to say that he despised his client, but he was in court for a living, and must do the best he could to serve the man who paid him the best.

Then we realized how the power of the Holy Spirit must be brought to bear upon all these men who were "under the law" before they could be delivered from this bondage of "time serving."

I do not believe that any one class of worldly men ever have been more earnestly prayed for and labored with than the politicians of this nation. They certainly have had the gospel message taken to them through our legal department as patiently and persistently as it has ever been carried by any missionary in any portion of the field of the world. Men who had never been in the habit of church-going, who had no use for temperance, were compelled to sit and listen while some earnest, motherly woman, whom they could but reverence, whom they could but choose to hear, poured out of a burning heart the most sublime truths of the gospel, as she made some appeal for purity of life and law in the name of, and for the sake of, the home, the growing boy and his mother. As they have many times confessed since those days, men's hearts failed them before these appeals, and it was not a strange sight to see them bow their heads and drop tears upon their beards.

We had yet, however, much to learn about political trickery, ambition, and strife. We had yet to learn that the ability to weep like a father, and to vote like a politician—things as far removed from each other as the east from the west—were often found in the bosom of the same man.

It will be seen from these statements that the legal work of the W. C. T. U. has always been quite as much evangelistic as anything else. The mission of the department was that of a teacher of righteousness to those who had the responsibility of government in our nation. The "legal women" were personally gospel workers to a remarkable degree. The difference between them and their sister evangelists being more in the class of people to whom they went than in the truth which they taught, with perhaps this exception,—that they made a special point of the most practical applications of the gospel that it was possible to make to ordinary affairs. Equality between man and man, fair dealing, purity in living and in legislation, were the special points upon which they hinged gospel truth.

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### The Holy Spirit and Sunday.—No. 2.

BY C. H. KESLAKE.

JESUS CHRIST is "the truth;" the gospel of Christ is the truth; the law of God "is the truth;" and the Holy Spirit is the Spirit of Truth. Each is the sum of all truth. There is not more truth in one than there is in any one of the others, or all of the others combined.

Truth being always consistent and harmonious with itself there can possibly be no conflict between Christ, the gospel, the law and the Holy Spirit.

As therefore the law is "the truth," and that law says the seventh day is the Sabbath, it is absolutely impossible that either Christ, the gospel, or the Holy Spirit can teach that any other day is the Sabbath.

Of course this has been set forth in previous articles, and in various ways emphasized. But it will do us no harm to have it repeated again; especially as by the invincible force of logic, the last great battle for truth is to center around this question of the Sabbath.

Religious factions, which have been bitterly opposed to each other in the past over what is now regarded as minor points of doctrines, will be willing to bury their differences in a general rally around the Sabbath, which here must be understood to refer to Sunday. In other words it will make no difference what is taught, provided only they are orthodox upon this one question.

In their eagerness to maintain the cause of Sunday the Protestants have shown themselves to be perfectly willing to join hands with the Roman Catholic Church, notwithstanding the bitter hatred in which she has been held by them in the past.

From Luther's time down to within a recent period

Protestants have regarded the papacy as antichrist. But now a different spirit is being cherished toward her.

Instead of being the "woman arrayed in purple and scarlet color, and decked with gold, and precious stones and pearls [and], having a golden cup in her hand" full of all kinds of abominations (Rev. 17:4) and "sitting upon a scarlet colored beast" (verse 4) she is now spoken of by Protestants as "our beautiful mother," thereby confessing themselves to be her daughters. And claiming to be Christian churches themselves, and being the daughters of this "beautiful mother," thus being of one blood, it could not be otherwise than that she be recognized by them as a Christian church. Hence they can bless now what they once cursed; as a Methodist minister in Ohio once said, "God bless the Roman Catholic Church of to-day."

But as surely as Protestant churches, or individuals in these churches, shall so speak of the Catholic Church, so certainly do they, in that thing renounce the principles of Protestantism, notwithstanding they may still bear the name of Protestants. And what does a name amount to anyway if the principles represented by that name are renounced?

It is idle for one to contend that the papacy is different now from what it was three hundred years ago. Surely Cardinal Gibbons, the highest prelate of the Catholic Church in this country is entitled to speak upon this point.

In exhorting Protestants to return to the fold of the Roman Catholic Church he says, "In coming to the church you are not entering a strange place, but you are returning to your Father's home. The house and furniture may look odd to you. But it is *just the same* as your forefathers left it three hundred years ago."—"Faith of Our Fathers." *Introduction, page 17.*

Yes, indeed! the Catholic church is exactly the same as it was three hundred years ago; and the claim that she makes, preposterous though it be, of infallibility; that the church in faith and morals never erred, nor ever can err, utterly precludes the possibility of the Catholic Church being any different now from what it has always been.

Notwithstanding all this at this time when this Sabbath question, regarded by all who are intelligent upon the question, as being the *test* of all religion, so that it is claimed, and justly too, that "he who does not keep the Sabbath does not worship God, and he who does not worship God is lost," the logic therefore being that he who does not keep the Sabbath is lost—at this time it is perfectly natural that Protestants should be willing to join hands with the papacy regarding the Sunday.

And why not? Is not Sunday the child of the papacy? As a professedly Christian institution does not Sunday find its origin in the Catholic Church? Does not the Catholic Church set forth Sunday as the sign or mark of her power to do all that she claims to be able to do? Let any one read any of the Catholic Catechisms, and see for themselves.

The advocates of Sunday observance for a long time have been hard pressed for divine proof that Sunday is the Sabbath. But they must have it. It is essential for the support of their tottering institution.

True there are many people who would be satisfied to keep the day on the strength of its being enjoined by the State; but there are thousands who would insist upon having stronger proof.

In vain will the Scriptures be appealed to. The only day that can be found enjoined there as the Sabbath is the seventh day. And Sunday advocates long since found that out, and have, in spite of themselves, been compelled to acknowledge the complete silence of Scripture with reference to Sunday as the Sabbath.

But the difficulty would be surmounted when the Catholic Church shall be acknowledged as a divine institution and clothed with authority from Jesus Christ, and guided by the Holy Spirit, to make the change.

Will Protestants do this? They will as surely as they continue to seek to have Sunday enforced.

Already concessions have been made by Protestants. Here is a statement by Rev. Sylvester Scovell—a National Reformer, and an ardent Sunday law advocate, in 1881, "This common interest [of all religious people in the Sabbath—Sunday] ought both to strengthen our determination to work and our readiness to cooperate in every way with our Roman Catholic fellow-citizens. We may be subjected to many rebuffs in our first proffers, and the time has not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances, and gladly to accept cooperation in any form in which they may be willing to exhibit it. It is one of the *necessities* of the situation."

Yes, and for the complete success of their work it will be found to be one of the *necessities* of the situation to acknowledge the divine authority of the Catholic Church.

For this the Catholic Church has long waited, and soon will come her triumph.

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THE Wesleyan Grove Association, which has charge of the Northport camp-meeting grounds on Penobscot Bay, Maine, at a recent meeting decided to permit no people on the grounds who came on Sunday excursions; so says the *Bangor Daily Commercial*. Of course the association has a right to do this; but it is strange Christian doctrine which shuts sinners out at any time from the camp of Christ. And the sinners who are thus shut out will not have much confidence in the religious pretensions that are made within.

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THE proper pathway of the church being widely different from that to be followed by the civil power, it is evident that if church and state are united each must drag the other out of its proper path, and that each must be an incubus upon the other.





SPAIN sent her soldiers to Cuba and kept them there for years, and at the end they were in condition to make a good fight against the troops of the United States; but the latter return from Cuba after a campaign of only a few weeks almost completely shattered by disease and privation. There is something about this that calls for explanation.

\* \* \*

THE American people have manifested much surprise and indignation over the revelations that have been made of the neglect and abuse of the troops. There is no doubt just cause for the feeling which has been aroused. While hardships and privations were naturally to be expected in the prosecution of the campaign, only base principles of conduct can account for the fact that delicacies sent to the troops were not distributed among them, and that sick and wounded soldiers were transported long distances without any adequate provision for their comfort during the journey. The provision made for the care of the Spanish prisoners in this country seems actually to have been better than that made for the care of those who were fighting for the nation and not against it.

\* \* \*

IT is plain enough that this state of affairs is due in the main to selfishness and red tape. The question of blame is one to be settled by the national authorities, though it may be observed in passing that the responsibility naturally rests with those who have direct oversight of affairs where the evils exist. These should if necessary cut red tape in order to provide a prompt and efficient remedy. It is plain also that the blame cannot be all laid upon one or two individuals. No one or two individuals should have it in their power in this country to inflict suffering and death upon innocent persons.

\* \* \*

THERE is a lesson in this which may well be heeded by the American people; and that is that a government, whatever its form, and whatever its constitution, cannot be any better than the persons by whom it is administered. If people in this country become corrupt, selfish, regardless of the rights of others, the fact that this is a "free government," republican in form and with a grand Constitution, will not save the people from the evil consequences. The rights of people will be denied here as grossly and arbitrarily as under an absolute monarchy.

THAT individual rights are denied here in almost numberless instances through official selfishness and red tape—two things which go well together—is a fact. No one can doubt it who takes account of the incidents that are noted in the news columns of the daily press. And in that which the soldiers have experienced there has only been manifested on a large scale the selfishness and red tape which inflict unmerited suffering upon the private individual. In the latter case little or nothing is thought about it because it involves only one individual, or but few individuals at the most. But it is a symptom nevertheless,—an indication of serious disease in the body politic; and a people intent upon the preservation of their rights would do well to heed it.

\* \* \*

THE government does not make the people, but the people make the government. Where each person desires to respect the rights of his neighbor—to apply the principle of the Golden Rule—bad government would be impossible, whether it were called a republic or a monarchy. And when men are corrupt and selfish, seeking always to advance their own interests whether at the expense of their fellows or not, good government is impossible, though it may have all the forms of free government, and the strongest constitutional guaranties of individual rights.

\* \* \*

REPUBLICAN government—"government of the people, by the people, and for the people"—is right. The Constitution of the American Republic, the Declaration of Independence, are right. But all these are but the forms, the proper instruments, of good government. The good government itself depends upon the character of the people. It must come from the people themselves. And if the people are corrupt, if they put corrupt men in office, these instruments become of no avail, and might as well be exchanged for the proper forms of despotism.

\* \* \*

TO HAVE better government, we must have better people. What then will make the people better? Can it be done by law, or by vote? What is needed is that which will feed the nobler impulses and cultivate the spirit of the Golden Rule, and this can be supplied only from a source that is superior to man himself. That source is the grace of God. The gospel alone supplies the conditions under which bad government will be impossible.

\* \* \*

IT was the power of the gospel in the great Reformation that made possible the free Government which was set up in America, a beacon light to the world, at the beginning of the nineteenth century. But there can be no perfect government while there remains any opposition to gospel principles in those who participate in it. Perfect government is the government of the kingdom of God.

### The Italian Court to Leave Rome.

A NEW YORK CITY daily makes the remarkable statement that King Humbert, of Italy, is about to remove his court from Rome to Turin. This move, surprising in itself, becomes more noteworthy in view of the alleged reason, which is that he is driven to this step by the opposition of the Vatican.

Pope Leo has known how to make his opposition to the Italian government effective. He has been strengthening his influence with and his hold upon the royalty and nobility of Europe; and these, fearing to incur his displeasure by paying their respects to the Italian court, or wishing to avoid the embarrassment of trying to be friendly at once with two opposing powers in the same city, have in many instances refrained from visiting the king when in Rome and paid honor only to the pope (for of course they must do that); so that King Humbert and the Italian court have been ostracised by the crowned heads of Europe to a very humiliating degree. Seeing no prospect of relief for this awkward situation, the king it is said, has decided to move his court to Turin, where he will encounter little or no opposition, and where other sovereign will not embarrass themselves by paying him their respects. Of course the pope will be recognized as the supreme power in Rome after the seat of civil government has been removed, and this will be a fact of no small significance.

The journal which is authority for these statements says:—

“Although this news is calculated to create a great sensation abroad, yet it will astonish no one who is acquainted with the peculiar circumstances of the Italian court. In the first place, the Quirinal itself is under the ban of the church, with the exception of a small portion of the Palace, which has been added by the Italian government since the pope was deprived of the possession thereof in 1870. This interdict of the church is not only a source of deep distress to Queen Marguerite, who is a fervent Catholic, but has even led King Humbert’s own sister, the saintly Princess Clothilde, when she came to Rome to attend the deathbed of her husband, to decline to cross the threshold of the Quirinal, although she was perfectly willing and delighted to receive visits of the king and queen at the hotel where she had taken up her abode.

“Nor is Princess Clothilde the only lady of the Italian royal family who manifests so great an aversion to the Quirinal. For even the young duchess of Aosta, who is married to the king’s eldest nephew and eventual heir, who therefore will one day be queen of Italy, refused for more than a year after her marriage to visit Rome or to stay at the Quirinal for fear of offending the pope.

“It is this same apprehension which has led to the court of King Humbert being ostracised by foreign sovereigns and royalties to an extent of which few people can form an idea. Even Protestant monarchs hesitate to visit this city owing to the annoyances and difficulties entailed by the presence of two rival courts within its walls. Emperor William, King Oscar, and Prince Ferdi-

nand, of Bulgaria, are, in fact, the only sovereigns who have consented to face all these difficulties.

“Emperor Francis Joseph, on the other hand, has found himself unable until now to return the visit paid to the Court of Vienna sixteen years ago by King Humbert and Queen Marguerite, the pope having threatened to close the doors of the Vatican to him and to withdraw his Nuncio from Vienna in the case of his accepting the hospitality of King Humbert at the formerly papal palace of the Quirinal.

“King Humbert’s own nephew, the king of Portugal, was similarly prevented from paying a visit to his uncle at Rome, the pope having menaced him with a withdrawal of the veto which prevents the Portuguese clergy from taking part in the Legitimist movement against King Carlos. In fact, King Humbert and Queen Marguerite have been left entirely in the cold at the Quirinal by foreign royalties, whose visits have been few and far between.

“When, in addition to this, the fact is taken into consideration that more than half of the population here, and especially the old aristocracy, contemptuously decline to take any notice whatsoever of their majesties when they drive through the streets, it will be understood readily that the king and queen feel themselves among strangers, and among surroundings that are not congenial.

“At Turin the condition of affairs is entirely different. There the king and queen are among their own people, who are most loyally attached to them. The palace, which is the old home of their ancestors, possesses both a grandeur and a comfort which contrast strongly with the Quirinal, and finally, at Turin the Italian court will no longer be ostracised by the other reigning houses of Europe.

“It is not proposed for the present to transfer either the legislature or the principal government departments to Turin. But the very fact of King Humbert establishing his future home at Turin will go further than anything else toward the settlement of that troublesome Roman question, which, according to the admission of Italy’s principal statesman, is one of the chief sources of danger to the kingdom.”

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THE Sabbath being God’s, it cannot be rendered to Cæsar without putting him in the place of God.

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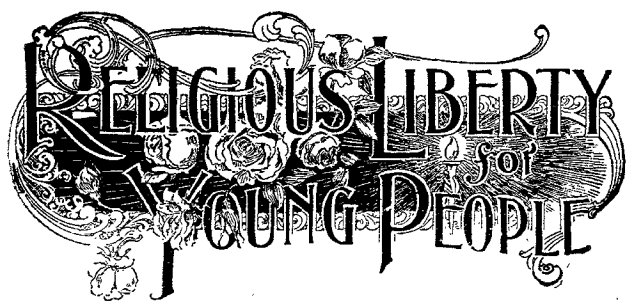
THAT is a suspicious kind of patriotism which shouts loudly for country but shuts its eyes to the doctrine of equal rights.

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A THOUSAND hard-won victories over the armed foes of home and country, are made useless when the nation departs from the principles of free government.

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THE “powers that be” are commissioned to bear the sword; but the servant of Christ must put up his sword into its sheath. The civil power cannot represent Christ-



### Studies in French History.—37.

"KING LOUIS XII. was certainly the best ruler France had seen in a long, long time, and I have no doubt," said Professor Carman, "that the kind-hearted and amiable Queen Anne had a great part to act in keeping the kingdom in so prosperous and well-governed a condition, as it was, in comparison with what it had been under most of the former kings.

"But death is an impartial visitor, and after a while he called upon Anne of Brittany, and the good queen died."

"I suppose I am quite a dunce, professor," said Bert Mathews, but I wish you would tell us something about Brittany."

"I ought to have done so before, Bert. It is that part of France which you might term 'the great north-western peninsular.' It is quite extensive, as you will see by the map, and covers over 13,000 square miles. The original name was Armorica, but British colonists came here in great numbers, and so changed the name to Brittany, some time in the fifth century.

"You will remember that some time ago we learned that Charles VIII. conquered this duchy and married the young Duchess Anne, whom Louis XII. also married. Now that she was dead, the king now past middle life, and certainly old enough to know better, took to himself a young bride only twenty years old. This was the sister of the king of England, Henry the Eighth."

"Why, I thought King Henry and Louis were not very warm friends," said Harry Ray.

"They had not been; but they both decided that it would be for their mutual interest to take this step, and so, although the poor young princess had given her heart to the duke of Suffolk, she was not consulted, and the two great kings had their way."

"Did she make a good queen, I wonder," chimed in Milly Brown.

"She hardly had a fair trial, for King Louis died in about three months. This sad event was without doubt hastened by his sudden change of habits. The young queen liked to keep late hours, and Louis was not used to this,—strange as it may seem to us now, he was used to going to bed at six o'clock. Of course, he liked to please his young wife, so he began to attend all sorts of festivities, and to sit up until midnight. He also changed his custom of dining, taking his dinner at noon. instead

of much earlier, as this was getting to be the fashion.

"It seems that Louis could not have been very rugged at that time, for these changes were more than he could bear. He died in 1515, at the age of fifty-three years, more sincerely mourned by his people than any king of France since good St. Louis."

"I suppose his son didn't make so good a king as his father," remarked Will Barnaby.

"He did not leave any son at all, Will; so his son-in-law, Francis the First, being a descendant of the first duke of Orleans, took the vacant throne at the age of twenty."

"I imagine King Louis feared for his country,—to leave it in the hands of a young fellow who knew nothing of a king's duties," said Julia March.

"He did have fears; indeed he called the prospective king a 'big boy,' and said he was afraid he would spoil all that he had done to better the condition of France."

Milly Brown never felt satisfied until she had some description of the personal appearance of the kings, and so it was she who asked:—

"Was King Francis a kingly looking man, professor?"

"I suppose," was the reply, "that he was the most magnificent looking man who had ascended the French throne in centuries. He is described as being a perfect specimen of physical beauty. This is well enough as far as it goes, and in this case it was united with great personal courage."

"I daresay the people felt sure he would be as good as he looked, and admired him just as the ancient Israelites admired King Saul. I hope they were not disappointed in him," said Julia.

"I fear they were, Julia; the Lord does not see as man does; he looks upon the heart, and he estimated the young king by his character at once. And after a few years the people began to do so, too; for Francis was an extravagant fellow, who spent money as freely as water, and didn't care so very much whose money it was, either. He soon taught the people that his will, and his alone, was the only thing to be considered for a moment."

"It is a great mystery to me," said Joe Palmeter, "why the people endured so much oppression for so many centuries."

"Well, all these abuses of the rights of the people are what finally led to the troubles which culminated in the horrible revolution of 1789.

"About the first thing Francis did," continued the teacher, "was to start out with a large army against Italy. To cut a long story short, the French were successful. The king made a treaty of peace with the Swiss, who had been helping the Italians, and another treaty with the pope. The French people didn't like this popish interference at all—"

"Neither should I suppose they would," interrupted Joe Palmeter. "It's so queer the popes must all have a hand in every governmental pie."

"Well, the people understood, too well, that in this treaty the crafty pope was attacking their liberties, and they were accordingly indignant."

"I am beginning to think that Rome is the mother of that unjust principle,—a union of church and state," said Joe.

"You are right, Joseph, and you are correct in calling it an unjust principle. It is as far removed from righteousness as the east is from the west, or the heavens from the earth," said the teacher, earnestly, as he bade his class good night.

MRS. L. D. AVERY-STUTTLE.

### The Unseen Banners.

"THERE are flags flying everywhere, mama," said Charlie Ross. "There is going to be a great celebration, because the people are so glad that victory has attended the American arms."

"Yes, I have noticed the flags. It seems as if the atmosphere was fairly aquiver with stars and stripes. The flag stands for a great deal, and it is not strange that we honor it. But, Charlie, I have often thought as I looked on the flying banners, that if our eyes were only truly open, we should see the real banners that stand for the principles of the unseen warfare."

"What do you mean, mama?"

"I mean we should see the banner of the prince of darkness, the god of this world, who has usurped the throne of Christ, and the banner, the blood-stained banner of Prince Immanuel."

"Why, mama, how literal you make it! Do you think we would see the armies of right and wrong, and look on the combat of two opposing armies?"

"Why not, Charlie? We do see a part of the armies. But with the children of men go vast hosts of unseen warriors, and every human soul is enlisted on one side or on the other side of the controversy. Each one stands either under the black banner of the prince of darkness or under the blood-stained standard of Prince Immanuel."

"But the unseen hosts, mama, who are they?"

"They are the angels, good and evil. You remember that when Lucifer fell from heaven, legions of angels fell with him, and it is their part to entice, persuade, and even to seek to force men to join them in their warfare against Christ and his angels. Indeed it is due to their power that torture has been employed to cause men to turn from their allegiance to Prince Jesus."

"So the evil angels influence men, do they?"

"Yes, Charlie. If we incline to our own way, and reject the counsel of God, we are left to the counsel of God's enemies. The power behind the thrones of men is determined by the attitude of kings and rulers to the counsel of God."

"Mama, are there more evil angels than good angels?"

"No, Charlie. When the Syrians came against the Israelites, urged on by evil angels, Elisha prayed that God would open his frightened servants' eyes to see the horses and chariots of God's unseen host about him, and he said, 'Fear not: for they that be with us are more than they that be against us.'"

"Then, mama, why is it that there are so many more wicked people in the world than good?"

"The Bible says it is because they received not the love of the truth that they might be saved, and so are given over to strong delusion that they might believe a lie. God does not use any questionable methods to bring men into his service; for his service can only be a service of love for truth's sake. Satan and his hosts are unscrupulous, using deceit, making promises they cannot fulfill, and because men receive not the love of the truth when God sends it to them to be received if they choose—for God uses no compulsion—they give themselves over to deception."

"There are more evil men now than ever, are there not, mama?"

"Yes, Charlie. And the reason is that Satan knows he has but a short time. The very last battle in which there is the least prospect of victory is right at hand. While God is sending to earth his armies, and pouring out the reserves of heaven, Satan is moving earth and hell to oppose God, to marshal all earth's inhabitants under his black banner, and leave not one soul to welcome the true king of all the earth. And he is marshaling his hosts by every conceivable method, even putting on the guise of an angel of light, and winning men to his service in the name of Christ."

"How terrible, mama! But is there not some way of rescuing some of these deceived souls?"

"Yes, Charlie. By the sword of the Spirit, which is the Word of God, they may be set free. It is our part to go into the thick of the fight, and cooperate with the good angels in bringing into Immanuel's army all who will receive the love of the truth. Every day the conflict wages hotter, and soon we shall prove the enmity of Satan against those who oppose his supremacy on earth. The Word says, 'The dragon was wroth with the woman [the true church], and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ.' Satan himself will materialize before men. Through Spiritualism, men are being prepared to bow down before the prince of rebels, believing him to be the Son of God, though he opposes the commandments of God, and antagonizes the true faith of Jesus. Those who will not be led away by the evidences of their senses, but will hold firmly to the Word of God, will be counted as enemies to earth's rightful sovereign, and the decree of death will be pronounced upon them."

"But, mama, you know Christ is coming before the decree is carried into effect."

"Yes, Charlie. The shining banner of Jesus will be revealed above unnumbered hosts of glorious angels

The firmament will be as bright as lightning from east to west. King Jesus will come to claim his own, to rout the usurper, and to scatter his armies. The black banner will go down. Satan will be cast into prison with his angels, while all the servants of Christ, held now in the dungeons of death, will come forth to shout an everlasting triumph. Glorious and immortal, saints and martyrs will ascend with angels to the courts of God, to judge the wicked prisoners of earth, and decide their doom.

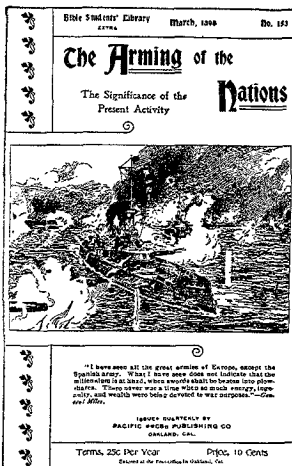
"When they are brought forth at the end of the thousand years, it will be to meet the Face of love from which they fain would hide. In sight of the heavenly city, they will sink into nothingness before God, and sin and sinners be no more. O, Charlie, the celebration of a nation over an earthly victory, cannot be compared to the celebration that will be held in God's universe over the fall of evil and the everlasting triumph of love. So, dear, let us gird on the armor of light, and go forth to fight for yet a little while under the banner of Prince Immanuel."

F. B.

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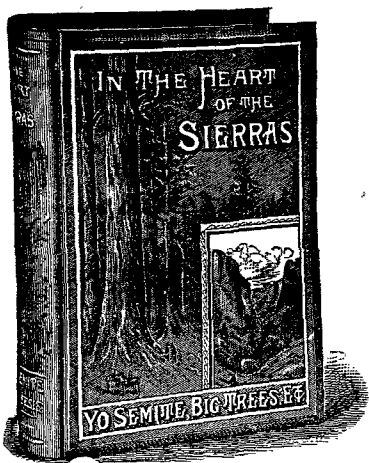
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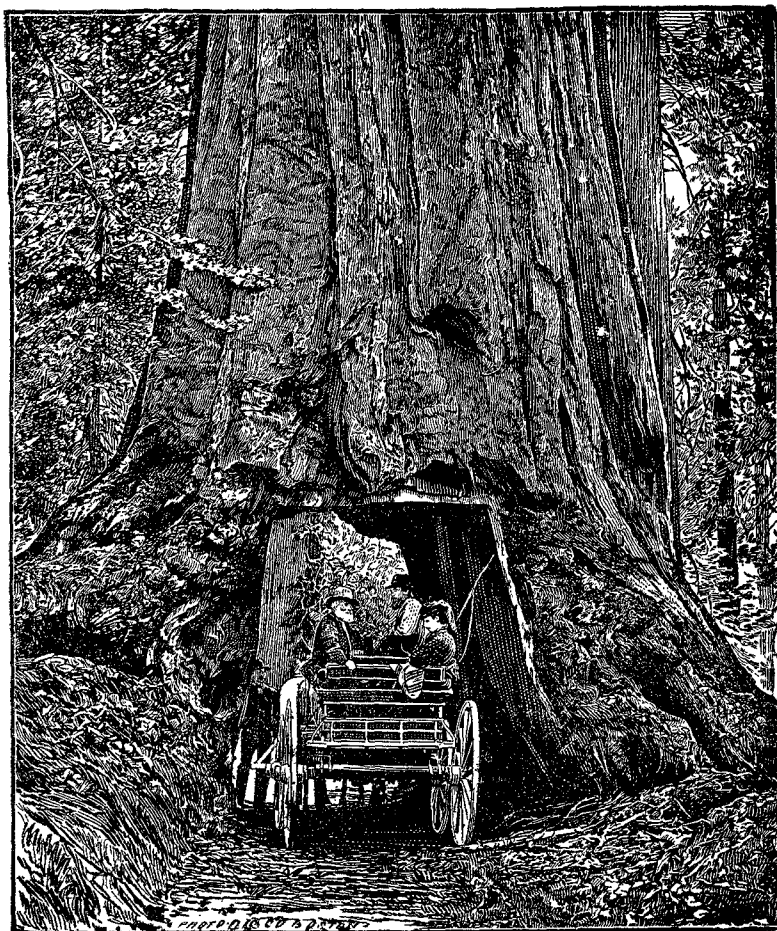
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## American Sentinel.

NEW YORK, SEPTEMBER 8, 1898.

THE "Items of W. C. T. U. History" are resumed in this issue, after a brief interval of omission due to a pressure of other work upon the author.

A CABLE dispatch from Manila reports that the religious orders there are selling their property to a syndicate in Hong Kong. Good! Let no word or deed on the part of the new possessors encourage them to discontinue their preparations to go out of business.

THERE is much talk over the prospective successor of Leo XIII., and among the names that are mentioned is that of Archbishop Ireland, of this country. American friends and adherents of the Catholic Church are pointing out that it is time a pope should be chosen from the Western world, and that the transfer of millions of Spanish Catholics to the control of the American Government makes the present time especially fitting. Whether such an argument will weigh with the college of cardinals or not remains to be seen. Judging from what the Catholic mind has been on the subject for centuries past, it would seem that only an Italian is endowed with the mental and spiritual powers necessary to properly qualify one to be the "vicar of Christ."

THE Dreyfus case has again forced its way to the surface of French affairs. The head of the army intelligence bureau has confessed to the forgery of a letter which was of great weight in securing the conviction of Captain Dreyfus, and while under arrest committed suicide, some say by the orders or at least with the connivance of other high officials. The French people are said to be in a terrible state of excitement over this revelation of dishonor in the highest circles of the army.

The army was the last place where they believed dishonor could exist, and now that it has been found there, and amongst the highest officials, a feeling of dismay is mingled with their surprise and indignation.

It seems to be one result of militarism that the army comes to be in the eyes of the people the one high repository of personal honor. What an individual says "on his honor as a soldier" is considered as safeguarded by every possible guarantee of truthfulness. It is the end of all controversy, the limit of all appeal to personal integrity.

But what should there be about the business of learning to kill people that is calculated to develop high personal qualities? To us, there appears nothing very strange in this forgery by a high army official directed against a fellow-officer. It is not strange from the standpoint of Christianity. For the same law which says, "Thou shalt not bear false witness against thy neighbor," says also, "Thou shalt not kill;" and he who does the one need not depart out of the pathway he is in to do the other. It is the same pathway of disobedience to the moral law.

The incident strips away the disguise from the false idea of honor which men have set up apart from the precepts of God. The only honor that can be depended on is that that aims always at fulfilling the law of righteousness.

THE political world in both hemispheres has been profoundly stirred by the surprising manifesto from the czar advocating national disarmament with a view to establishing conditions of universal peace. The true significance of this remarkable proposition is a question upon which political authorities are divided. Come believe the czar has spoken in sincerity, and others see in it only a political stroke to help along Russian schemes in Asia. We think the czar spoke from a sincere desire for peace; but is peace by national disarmament practicable? Many who have commented on the czar's proposal

deny that it is, and there is no lack of argument to support their view.

Disarmament does not get to the bottom of the difficulty. No nation keeps an armament for the mere sake of having soldiers and a fleet. The nations are covetuous; they want all the territory they can get, and will take each other's territory if they can. That is the real trouble. The real question is, whether Russia is willing to stop extending her empire in China, France willing to give up Alsace-Lorraine, and England, France, Germany, and other powers willing to stop their encroachments in Asia and Africa. Are they willing to practice the Golden Rule toward each other? If not, then the conditions will remain by which the armaments of the powers were created, and effective disarmament will remain an impracticable project.

Real and lasting peace in this world comes only from a change of heart. "There is no peace, saith my God, to the wicked."

But one point of significance must not be overlooked. From such a document strong support will be drawn for the idea which many advocate, that we are nearing a millennium of peace. It goes far to suggest the cry of "peace and safety." But "when they shall say, Peace and safety, then sudden destruction cometh upon them." We are witnessing the thrilling events of the last days.

It is reported, says the *Kansas City Star*, that Archbishop Crespo of Santiago and the other Catholic clergy of the city, presented their bills for salary to the American military governor, and that he has forwarded them to Washington to get the opinion of the Government as regards the advisability of their payment. That is carrying an absurd matter a long way. An American military governor ought to be sufficiently acquainted with fundamental American principles, and sufficiently in harmony with them, to have dealt with the question effectually at first sight. The *Star* appropriately remarks that the decision to be given at Washington "involves the character of the government established at Santiago, whether it is an American government, or whether we are continuing to the best of our ability the old Spanish government."