

AMERICAN SENTINEL

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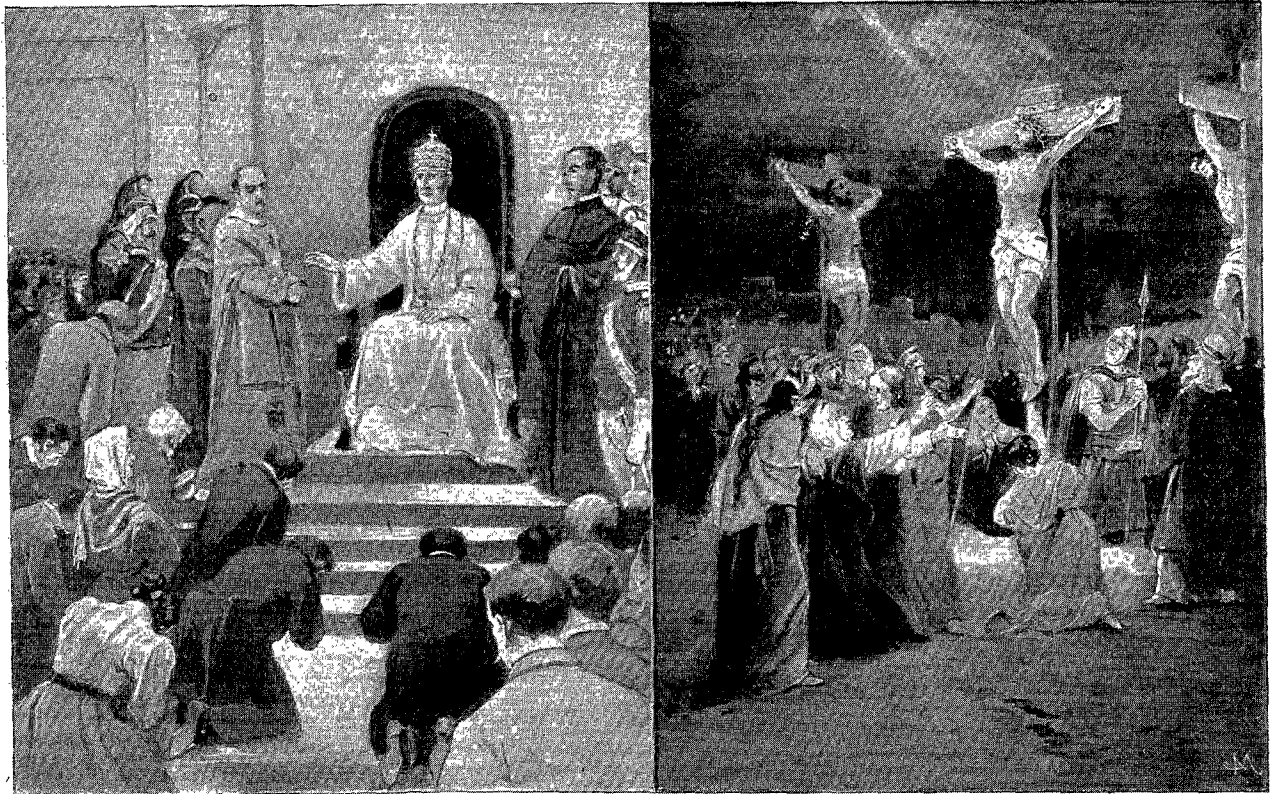
TRUTH

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

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THE LOVE OF POWER AND THE POWER OF LOVE.

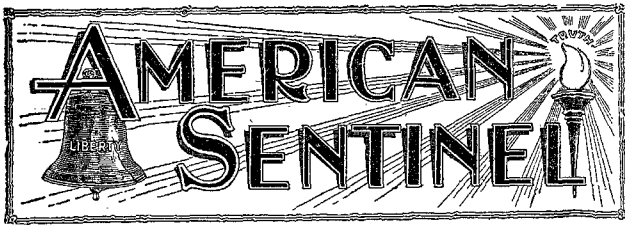
THESE are opposite principles, which are constantly exemplified in the controversy between righteousness and sin. The one is Christian, the other is antichristian. The one brought the Prince of glory from his throne in heaven down to hang upon the cross as a malefactor; the other exalted a man from among his fellows to a position of supreme authority over them, so that he receives their worship as a god. The love of power in the Christian Church led the disciples to dispute as to which should be the greatest, which dispute led finally to the exaltation of the bishop of Rome to the supreme place, as pope. This was the result of politics in the Christian Church. But the true power of the church, which alone she may rightfully employ, is not political power or any worldly power, but the power of the cross of Christ.

THE surrender of conscience can be properly made only to the Word of God.

POLITICS—worldly government—represents strife. Christianity represents peace. An individual attains success in the one by self-exaltation, in the other by self-sacrifice.

WHEN the church seeks for worldly honor and support, she has forgotten that "the servant is not greater than his Lord."

THE greatest height to which a man can be exalted by men, does not bring him any nearer to God than he was before.



The American Sentinel is published in the interests of religious liberty—Christian and Constitutional.

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The Power of Love.

THE power of love is the greatest power in the universe. It is the power of God; for "God is love." And being the greatest power in the universe, it is the power bequeathed to the Christian Church for the accomplishment of her mission in the world.

It is the power of love that is represented by the cross of Calvary. "God so loved the world, that he gave his only-begotten Son." And the Son of God so loved the lost human family that he voluntarily descended from his throne of glory to hang as a malefactor upon the instrument of torture and death.

The channel of this power—the channel of love—is self-sacrifice. By self-sacrifice, therefore, the Christian Church is to accomplish her appointed work for mankind. In nothing is self to be exalted or ministered unto. There can be no seeking after earthly power, no grasping for worldly honor or position. The Head of the Church renounced the power, the honor and glory that he had in heaven, and sought none of these upon the earth; and so long as she is directed by her Head, the church will manifest only His spirit and character to the world.

The power of love is the opposite of the love of power. This reversal of the divine principle came about in the early history of the church, and there was a strife in the church as to which should be the greatest. And after many years of this strife, the bishop of Rome—the pope—was elevated to the seat of supreme authority and power,—the power not of love and self-sacrifice, but of authority over men, and of worldly honor. The pope became—what he has ever since continued to be—a mighty factor in politics. And when the church engages now in political strife, she is moved by the same spirit which led the church into politics in the early centuries.

As much of political power as was possessed by the dying Son of God upon the cross, as much of worldly honor and preëminence as was then his, so much and only that may properly be held and exercised by the Christian Church to-day.

How Religion Must Be Taught.

THAT religious teaching is wholly out of place in institutions maintained by the state, is evident to the candid thinker when he considers what is absolutely necessary to make religious teaching successful. An exchange quotes the testimony of a Catholic archbishop on this point, and comments thus:—

"In his annual lenten pastoral letter to the Roman Catholic clergy and laity of the archdiocese of Melbourne, last February, Archbishop Carr, speaking of the attempt to introduce religious instruction into the state schools in Victoria, said:—

"If religious instruction is to be given in any way that can be regarded as efficient, it must be given in practically denominational schools. It must be given, not as if it were a deadly poison, in the smallest possible doses, nor as the residuum of all the heresies, which is known as common Christianity; but it must be given in full and flowing measure, as being the water of a fountain springing up to life eternal."

"This is true. And the very fact that those who demand that religious instruction shall be given in the state schools find it necessary to guard the proposal with "conscience clauses" and "double roll calls," and limit it to so small a range as they do, in the hopes of suiting everybody and offending nobody, is itself proof not only of the inefficiency of the proposed scheme, but that it is altogether out of place in a state system of education, and incompatible with the genius of civil government."

THE prayers which are addressed to the legislatures are not apt to be answered by the Lord.

They Simply "Put Up With" It.

ARCHBISHOP IRELAND, speaking in the *Catholic Review* of August 24, says:—

"It is the policy of the Catholic Church—a policy almost as old as the church itself—to support the existing government."

In view, however, of the fact that Italy, while undoubtedly an "existing government," not only receives no support from the Catholic Church, but is made to feel her active hostility, an exchange suggests that certain omissions should be supplied in the archbishop's words to express the full truth, thus: "It is the policy of the Catholic Church, . . . to support [herself at] the [expense of the] existing government." And in case any government will not support the Catholic Church, then her policy is as laid down in a late papal encyclical, which says that while Catholics will "put up with" such a government, "they will never be able, without violating the most sacred duties, to uphold it by their adhesion or support."

The Government of the United States has refused to support the Catholic Church in Porto Rico and the Philippines, and good Catholics are simply "putting up with" it as it is to-day.

Reform By Politics.

THE practical working of the theory of moral reform by politics is well set out in the following verses printed recently in the *L. A. W. Bulletin*. It is what must ever be the practical working of this theory so long as human nature remains what it is,—that is, until it is supplanted by the divine nature; and then no politics will be needed to secure good government. But the earth will not be peopled with individuals possessing the divine nature until the wicked have been removed from it by the final judgment. The author of the poem is Mr. Joe Lincoln:—

They're holding meetings everywhere,
Said the "Heeler" to the "Boss;"
"In every alley, lane and square
That one may come across;
They say they're going to 'clean us out'—
They're going to 'smash the ring,'—
And now they swarm to shout 'reform!'
And all that sort of thing."
The "Boss" winked at the "Heeler,"
And the "Heeler" chuckled sweet;
And the "Boss" said "Yes? Well, then, I guess,
We'll have to let 'em meet."

"They've got the good folks on their list,"
Said the "Heeler" to the "Boss;"
"The great and kind philanthropist
Who speaks of gold as 'dross,'
The clergymen, the orators,
The pure of every walk,
And all the time they rail at crime,
And talk, and talk, and talk."
The "Boss" winked at the "Heeler,"
And the "Heeler" smiled a smile;
And the "Boss" said, "Stuff! Talk's well enough,
But *work* is more *our* style."

"They have a big procession out,"
Said the "Heeler" to the "Boss;"
"And music rings and children shout,
And banners wave and toss;
And in each crowded church and hall
Good speakers cheer their souls,
As oft they tell how quick and well
They'll thrash us at the polls."
The "Boss" winked at the "Heeler,"
And the "Heeler" grinned a grin;
And the "Boss" said, "So? But do they know
Just where to spend their 'tin'?"

"The last returns have just been read,"
Said the "Heeler" to the "Boss;"
"And we're some 'fifteen thou' ahead,
And their's will be the loss.
The 'moral party' spent its breath
We spent the 'long green notes';
They talked and shirked, we simply worked,
And now we've got the votes."
The "Boss" winked at the "Heeler,"
And the "Heeler" roared a roar;
"It seems to me," said the "Boss," that we
Have done this thing before."

A Significant Court Decision.

JUDGE EDWARDS, of Scranton, Pa., has given a decision which affirms that religious exercises in the public schools are proper under the laws of that State. In support of this affirmation, among other things he says:—

"It must be considered that Christianity, which is the religion of the Bible, and the Bible itself, occupy a unique position in the early and subsequent history of Pennsylvania. In the year 1700 it was enacted that 'Whoever shall speak loosely thereof and profanely of Almighty God, Christ Jesus, the Holy Spirit, or Scriptures of Truth, and is thereof legally convicted, shall forfeit and pay five pounds and be imprisoned for five days in the house of correction.' This law in substance is in force to-day."

And this law being in force in Pennsylvania, this judge is not ashamed to call attention to the fact and to cite it in support of a practice which plainly cannot be justified by any other principle than that of church and state union. The attention of people everywhere in this country needs to be called to the fact that decisions of the courts, from the Supreme Court down, do not indicate that the Government is progressing toward more complete separation of church and state, but rather the contrary.

Is It Fair to Roman Catholics?

ROMAN CATHOLICS, in common with other people, are taxed for the support of the state schools. They educate their children in their own parochial schools, and claim that for this educational work they should be given a portion of the fund raised by taxation. Under the American system of government no part of this fund goes for the maintenance of any sectarian school. The question whether this is fair to people who educate their children in such schools is well answered in the following dialogue between Dr. Clifford, of Australia, and a Roman Catholic, during the agitation for state support of religious schools in that country:—

Romanist.—"What we want is no more than justice. We ought to have our share of the public funds devoted to education. We do the work; why cannot we be paid for it?"

Dr. C.—"Simply because you will do the work in your own way, and not in the way the state finds to be the only way that is fair and just to all the citizens."

R.—"Yes; but we have to contribute to the support of the state schools, and maintain our own at the same time."

C.—"Certainly; what else can you expect? I have educated my own children in England, and yet I have had to contribute to the support of the state schools; but I need not have paid a penny towards the cost of the education over and above what I paid in the rates. The state schools were open to me, but I preferred to send them to University College School, and I paid for my preference. On your principle you could contract your-

self out of all duties of citizenship. Suppose you have half a dozen poor relatives, and out of love for them you provide an institution for their support out of your own pocket, instead of sending them to one of your asylums. Will you therefore ask that you should not pay a poor rate, or be taxed for the maintenance of the state's poor? Again, you want your letters to go without risk, and so you send them by hand. Do you object to pay taxes for the Post Office Department?"

This is a fair presentation of the case, and makes plain that to apply the full amount raised by taxation to the unsectarian schools, is entirely fair to all religious bodies.

The Surrender of Conscience.

A PROMINENT figure in the proceedings relating to the Dreyfus case, Count Esterhazy, has, it is said, made confession to several persons that he is guilty of having manufactured much of the evidence by which Dreyfus was convicted of treason and sent to his terrible punishment. The *Suz*, of this city, in making note of the infamy of such a character, says:—

"Esterhazy's justification for all that he has done in the Dreyfus case is interesting to moralists. It is embraced in his maxim: 'A soldier should place his conscience as well as his sword at the disposal of his superior officers.'"

This French army officer placed his conscience at the disposal of his superior officers, and under their orders, according to his confession, forged evidence upon which was based the military verdict which is now shaking the fabric of the French government to its foundations. He placed his conscience at the disposal of his superior officers for the honor of France, and the deed is now testifying to her shame. He did all this especially to guard the reputation of the army, and by it brought a cloud of popular distrust upon the army. In it he has done incalculable injury to France, and has illustrated the nature of the benefits that man is prepared to confer on his country who is willing to part with his conscience.

Nothing could better illustrate the fact that the man who surrenders his conscience becomes thereby one of the most dangerous men by which the welfare of a country can be threatened. This is one lesson of the Dreyfus case which should not be lost upon liberty-loving people.

However interesting the plea that an individual ought sometimes to part with his conscience may be to moralists, it is not interesting as a curiosity. It is a plea that is not confined to France or Frenchmen. It is made in every country that commits the folly of religious legislation. It is made in these United States, where the Sunday laws are carried into effect. Such laws compel the surrender of conscience to the State, upon the point of Sabbath observance. They are made and enforced in the interests of the State, so it is said, and they force conscience to be delivered into the keeping of the State; and now the example of Count Esterhazy comes forward

to illustrate before the world how much to the advantage of a country this surrender of the individual conscience is. And it is just as valuable a thing in one country as in another.

The man who will surrender his conscience upon one point, will surrender it upon any point. He cannot logically do otherwise. The man who will surrender his conscience upon the point of Sabbath observance, will surrender it upon the point of bearing false witness against his neighbor, as Esterhazy did, or upon the point of theft, or of murder, as surely as theft, murder, and Sabbath-breaking are matters of the same moral law.

Count Esterhazy's maxim constitutes an indictment of militarism which ought to condemn it utterly in the minds of thinking people. That maxim is no more than militarism demands. That is the principle by which it has been found necessary to guard the "honor" of the army in France, and the same principle is brought into exercise in all lands where militarism has become an established feature of the government. The honor of the army is put above everything else. The army gets to be the biggest thing in the nation, because it is the most powerful; and the rules of army discipline and military government overshadow the laws of the government instituted to preserve the rights of the people. Army government is a despotism pure and simple; by no other system could an army be held together and made efficient for military work. And that despotism requires that the individual soldier yield his own will implicitly to that of his military superiors, who of course are only men like himself. And from this surrender of the individual will, which army discipline everywhere requires, the step to the surrender of conscience is natural if not inevitable. The will and the conscience cannot be separated from each other.

There can be no safety for human rights where a man is taught to surrender his conscience into the keeping of some other man in superior civil or military station. This is the evil principle that has made jesuitism what it has been and is to-day. It is the essence of jesuitism,—that from which nearly every civilized country in the world has felt obliged to defend itself by the most stringent measures. Every law therefore which tends to compel the conscience, is not only an invasion of individual rights, but a direct menace to the national prosperity.

Individual rights and individual honor lie at the foundation of everything. The invasion or surrender of these can no more be for the advantage of the State than can the disintegration of the foundation be for the advantage of the structure reared upon it.

THE *Pittsburg Catholic* announces that "Cardinal Steinhuber, Prefect of the Congregation of the Index, has undertaken to revive the condemnation of books decreed in the last three hundred years."

Cæsar and Christ.

TUNE.—"Suwannee River."

O BROTHERS, have you heard the story
Of long ago,
How Christ, the blessed King of Glory
Men sought to overthrow?
How Scribes and Pharisees in envy
Asked him one day,
"Pray, tell us, Master, unto Cæsar
Shall we our tribute pay?"

1st and 2nd Chorus:

"Is it lawful unto Cæsar
To pay tribute due?
O Christ, thou mighty Son of David,
Answer and tell us true.

"We know thou teachest man in wisdom,—
Teach us, we pray;
O shall we cease to render tribute?
Or shall we tribute pay?
Come, tell us, that the world may hear it—
Gentile and Jew—
While Scribes and Pharisees are waiting,
Answer and tell us true."

And then the blessed Master answered:
"Why tempt ye me?
Haste ye and bring me forth a penny,
That I may quickly see.
Whose image and whose superscription?"
"Cæsar's," say they;
"Then unto Cæsar, now and ever,
Thou shalt his tribute pay."

3rd Chorus:

Render that which unto Cæsar
Doth belong alone;
Give unto earthly kings their tribute,
And unto God his own.

Strange, strange that men forget this lesson,
So just and right;
Why seek to join Christ's hand with Cæsar's?
Why Church and State unite?
Why seek to form a hateful union
'Tween Church and State?
Let's build a mighty wall and keep them
Forever separate.

4th Chorus:

Still adown the weary ages,
Hear the answer true:
"Render thy tribute unto Cæsar,
And unto God his due."

MRS. L. D. AVERY-STUTTLE.

way it was back in the days of the Roman emperor Constantine. But his religious devotions did not consecrate his slaughter of his enemies; and it is equally impossible to make the slaughter and ruin of war any more Christianlike by similar means to-day.

Spain and Her Methods.—No. 4.

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

It was Pizarro's intention on his second voyage to steer for Timbez, where he had found such treasures at the first, but head winds baffled him so that he made his first landing at St. Matthew's bay. He then traveled along the coast to the Indian village in the province of Coaque, falling on the natives sword in hand. They fled in terror, and rushing into their deserted homes, the Spanish appropriated everything,—food, gold and silver ornaments, precious stones, all.

Of everything found, the fifth part was preserved for the crown, and the remainder distributed in due proportions among the officers and privates of the company. They pursued such a course wherever practicable; but often they resorted to diplomacy. At last he turned toward the interior, having heard of the war between the two brothers, and probably hoping to be the gainer thereby. The rightful heir to the throne was at that time confined in prison by the brother at Atahualpa. Atahualpa, with all his army, was encamped in the valley of Caxamalca, among the heights of the Corderillas.

Toward the valley Pizarro marched, feeding his troops from the magazines of the one he intended to subdue. This was really through the natural courtesy of Atahualpa; for he was aware of the whole march of Pizarro, and yet made no attempt to withhold provision or store from him. Pizarro sent him a message, saying he was coming as a friend from a brother king as great as he, thus deceiving him.

At last the valley was reached. Looking down from a mountain height, they viewed the encampment of the Incas, covering miles of the valley. So large an army would have wrought dismay to any heart but Pizarro's. With less than two hundred men to meet that host he was undaunted. He formed his men in three parts, and advanced down the slope to an Indian village, which he found deserted. Entering, they proceeded to make themselves at home. He sent an embassy at once to the Inca. With great show and parade they obtained an audience, in which they informed him they had come hither to offer their services to him, of whose great victories they had heard, and to impart to him the doctrines of a true faith, and asked that he would visit them in their present quarters. Obtaining his promise to do so, they returned; but first giving a display of horsemanship, which, as the natives had no horses, doubtless had an effect.

When night was come, Pizarro summoned a council

"It is said that Admiral Dewey spent part of the night before the battle of Manilla in prayer and Bible reading," says the *Christian Endeavor World*. The idea seems to be growing that prayer and other religious exercises are a fitting preparation on the part of a military commander for a coming battle. That is the

of officers, to propose a great plan. This was to lay an ambuscade for the Inca, and take him prisoner in the face of the whole army. Says the historian, "The arrangement of the halls of the city seemed to be contrived on purpose for such a plan." "The plaza was defended on its three sides by ranges of buildings, with spacious halls and wide doors opening into the square. In this hall he stationed his cavalry in two divisions, the infantry in another, and reserving twenty men to act with himself as occasion might demand, he waited the arrival of the Inca." At a given signal they were to utter their war cries, and rush out, putting the Peruvians to flight, and bear off the Inca.

Having made their plans, mass was performed by the priests who accompanied them in the interests of the church. His final piously treacherous act was to send another message to the Inca, saying he had made preparations to entertain him. The Inca certainly entered the place in great confidence. Though on foot, and dispensing with a great part of his armed soldiery, there were thousands behind him, and hundreds passed before him to clear the way for his coming.

As the leading file entered the plaza, not a Spaniard could be seen. When some five or six thousand had entered the place, they halted, and Atahualpa demanded, "Where are the strangers?" "At this moment," says Prescott, "a Dominican friar came forward with his breviary in one hand and a crucifix in the other, and approaching him, told him he came by order of his commander, to expound to him the doctrines of the true faith. He then entered into the mysterious doctrine of the trinity, and beginning with the creation of man, passed to his fall, redemption, the crucifixion, and the ascension, when the Saviour left the apostle Peter as vice regent on earth. This power transmitted to successors, or popes, one of the last of these had commissioned the Spanish monarch to conquer and convert the natives in this western land." The friar concluded "by asking him to renounce his own faith, embrace that they offered, and acknowledge himself tributary to the emperor, Charles the Fifth."

The eyes of the Inca flashed fire as he replied, "I will be no man's tributary. I am greater than any prince on earth. As for the pope, he must be crazy to talk of giving away countries which do not belong to him. My faith I will not change. Your god was put to death, but (pointing to the sun) my god lives in the heavens, and looks down on his children." On asking for the friar's authority, he was shown the Bible. He took it, looked at it a moment, then as the insult he had received flashed on him, he threw it down, and exclaimed, "Tell your comrades they shall give an account of their doings in my land. I will not go from here till they have made me full satisfaction for all the wrongs they have committed."

Pizarro saw that the hour had come, the signal was given, and with the Spanish war-cry they sprung to the

fray. Every Spaniard rushed from the halls, horse and foot, and threw themselves into the midst of the Indians. They, taken by surprise, stunned by the report of guns, blinded by the smoke, were panic-stricken. Nobles and common people were all trampled by the cavalry, who dealt fierce blows in every direction. Every avenue of escape was closed. The entrance to the square was soon filled with dead bodies, while round the Inca the massacre was hot. The Indians without weapons offered their bare bosoms to protect their king; they held onto the horses with dying grasp, in vain endeavor to protect him. Not till ten thousand had fallen, was the Inca taken. He was then closely imprisoned, while the Spanish sought for wealth and studied how they might make new acquisitions.

The king discovered, amidst all the show of religious zeal, their appetite for gold. He therefore made an effort to buy his freedom. Pizarro was astonished at the immensity of his offer, but a bargain was made in which it was agreed that the Inca should be free, when he had filled a room twenty-two feet long by seventeen feet broad and nine feet high with gold, and an adjoining room of smaller size with silver. As the gold must be brought from all parts of the territory the time involved in this arrangement was long. In the meanwhile his imprisoned brother was killed by Indians who were loyal to Alahualpa. Pizarro pretended to believe the king accountable for this. Impatient of the long delay in receiving the gold, and fearful of rival adventurers, he determined not to wait for the total fulfillment of the contract, but to melt what they already had, and make a division of the sum. This work took one month working day and night. The weight was found to be about fifteen millions and a half of dollars in gold, and fifty-one thousand six hundred and ten marks in silver. After taking out one fifth for the crown of Spain, the rest was divided according to previous arrangements.

Having finished this, the next question was what to do with this Inca. For they had no intention of freeing him. A form of a trial was at last given him, the charges being that he had usurped the crown, caused his brother's death, squandered the public revenue since the arrival of the Spaniards, that he was guilty of idolatry, and had a plurality of wives, and that he had attempted an insurrection against the Spaniards.

With such charges as these his doom was sealed. He was sentenced to be burned alive. Overcome with emotion he plead piteously for his life. But when he found Pizarro unyielding he submitted to his fate with Indian fortitude. The priest made a last appeal to him, promising that if he would be baptized he need not be burned at the stake, but would be strangled only. He consented to baptism, thus adding *one* more to the names of converted(?) heathen to the Catholic faith.

His conduct from the first had been most friendly to the Spanish. They repaid it with imprisonment, robbery and death. The contrast between the methods the

so-called Christian nation pursued in conquering the barbarians of South America, and the course those same Incas adopted, when conquering the savage tribes around them, is greatly in favor of the barbarians.

A Plea For Peace.

"Present Truth (London, Eng.), Sept. 8.

THE one absorbing topic of interest during the past week has been the Czar's manifesto to the nations of Europe, inviting them to meet in a conference and consider the question of reducing their armaments.

The document points out that such a step would be in conformity "with the most essential interests and legitimate views of all powers;" and credits all the governments with making peace the object of their international policy.

"It is in its name that great States have concluded between themselves powerful alliances; it is the better to guarantee peace that they have developed in proportions hitherto unprecedented their military forces, and still continue to increase them without shrinking from any sacrifice. All these efforts nevertheless have not yet been able to bring about the beneficent results of the desired pacification."

The message goes on to point out the disastrous results of the increasing armaments. "They strike at the public prosperity at its very source." Intellectual and physical strength are unproductively consumed. "Hundreds of millions are devoted to acquiring terrible engines of destruction." "National culture, economic progress, and the production of wealth are either paralyzed or checked in their development."

Nor do these sacrifices give any hope of averting the calamities of war as so many claim. The Czar should know, if any can, whether it be true that the best way of ensuring peace is readiness to fight, and he says:—

"In proportion as the armaments of each power increase, so do they less and less fulfill the object which the governments have set before themselves.

"The economic crises, due in great part to the system of *armaments à outrance* and the continual danger which lies in this massing of war material, are transforming the armed peace of our days into a crushing burden which the peoples have more and more difficulty in bearing. It appears evident, then, that if this state of things were prolonged it would inevitably lead to the very cataclysm which it is desired to avert, and the horrors of which make every thinking being shudder in advance."

When the Czar of Russia speaks on this wise all men listen. It is thought probable that the conference will be held, for no country would care to take the odious initiative of declaring that it did not desire to see the chances of war lessened. But it is not expected that the matter will go beyond a conference.

It seems strange, but the first results of the Czar's

message have been to increase the sense of irritation among the nations. France has been reckoning on Russian assistance to recover her lost provinces, and does not want to talk of peace until this has been done. Almost everywhere the message is regarded with suspicion, and while the idea of increasing the prospects of peace is applauded, and each nation hopes that others will begin soon to disarm, it is felt necessary to make sure that they themselves are not placed at any disadvantage. Some point out that it would be well for Russia to set an example, but no one believes she will do this. A significant fact is that the stock markets have been unfavorably affected in the four principal financial capitals of Europe.

There is but one hope of peace on earth and good will to men, and that is that the peace of God should keep men's hearts and minds. Christ came to bring peace. It is not a natural product of the human heart, for among the works of the flesh are hatred, variance, wrath, strife, murders. The fruit of the Spirit is love and peace. Christ is our peace, and the life that is not yielded to Christ and controlled by him cannot know peace. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked."

It is true that the Bible foretells a movement among men in the last days, which will promise peace to the world, and some of the statements which the prophets say will be made at that time have been much in evidence during the last few days. "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, . . . and he shall judge among the nations . . . and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2. The rest of the chapter shows that in that very time the judgments of God are about to fall upon the world, because men have altogether forsaken him.

"Their land also is full of horses, neither is there any end of their chariots," in spite of their talk of disarmament, and not learning war any more. "For when they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:3.

The Czar's manifesto is in itself a most ominous sign of the times. Coming whence it does, it shows that the strain on the nations is unendurable, and that things cannot go on as at present. God would save men from the coming destruction, and he has made use of the Czar to set before all clearly the situation and the prospect.

Let no one be deceived by a false hope of peace and security, looking for it at the hands of men who are strangers to it. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." Isa. 36:3.

The Holy Spirit and Sunday.—No. 5.

BY C. H. KESLAKE.

THE Reformation. Whence was it?

When Martin Luther was led out to denounce the iniquitous practices which he saw prevalent in the Catholic Church; when he was constrained to proclaim at the risk of his life, that the Catholic method of justification was wrong and a fraud, and with it preached the true doctrine of justification by faith—something that the Catholic Church up to that time had never heard of, which was “not to be found in any of the creeds, or in the canons of any General Council” (*Catholic Belief*, page 359); when Luther seceded from the pope and the Catholic Church, and when at Wittenburg, in the College Hall, he stood before the students, and solemnly declared: “If you do not combat with your whole heart the pope’s impious government, you cannot be saved. Whosoever shall please himself with the religion and the worship of popedom will be lost forever in the life to come;” when certain of the princes, believing the principles taught by Luther, united their interest with his, and finally at the Diet of Spires, 1529, read the celebrated protest against the government of the pope, the reading of which won for them the name of Protestants, and from which in part at least, the founders of our government, adopted the idea of a “government of the people, by the people, and for the people;” when all this was being accomplished,—when, to sum it all up in a word, the Reformation against popery was begun, and carried on throughout the whole of Europe,—what was the power that entered into the lives of Luther and his co workers, and which enabled them to accomplish so much? What was the spirit that guided them in their arduous task? Promptly the Catholic will say, the devil; but, in the past at least, Protestants said, God.

Yes, nothing less than the Spirit of God was the ruling influence in that mighty work. And, thank God, there are still Protestants who dare stand upon the same foundation and say the same thing now; and by God’s grace they will continue to say it until the day that Christ comes and puts an end to “that wicked” by the brightness of his coming.

Mightily was the “sword of the Spirit”—the Word of God—wielded through Luther. By the straight testimony of God’s Word was Catholicism confounded. Vainly with impotent rage, did the champions of the Catholic faith, from the pope down to the priest and friar, try to stop the work. Vain effort! for the inspired testimony is that “the Word of God is not bound.” Recognizing no other authority than the Word of God, Protestantism for the time being triumphed.

Inasmuch as it was by the Word of God that Luther prevailed, as any one can see in studying the history of the Reformation, the conclusion is inevitable that the Holy Spirit—as already stated—was the real leader in

that work, the Catholic Church to the contrary notwithstanding.

Through the power of the Spirit, Luther with a holy boldness denounced the papacy as antichrist.

Was the Catholic Church this or not? If it was not, then the Spirit of God was arrayed against the Church of God. And “every kingdom divided against itself is brought to desolation; and every city divided against itself shall not stand.” Thus said the Saviour on one occasion. Those words were true then; they are true now; they were true in Luther’s time.

But it is impossible that the kingdom of God can be divided against itself; it is impossible that the Holy Spirit can be arrayed against himself.

If the work, of which Luther was the human instrument, was the work of the Holy Spirit, then that against which it labored was verily antichrist. If the papacy was not antichrist, then beyond the shadow of a doubt the Spirit of the Reformation was not the Holy Spirit.

If, however, it was the Holy Spirit, *and it was*, then so long as the papacy shall exist, so long must the people of God keep on protesting; there can be no compromise. Antichrist then must be and is antichrist now. That party therefore which acknowledges the papacy as “our beautiful mother” not only acknowledges itself to be an own daughter of the papacy, but in the very nature of things acknowledges itself to be antichrist also.

As the Holy Spirit led the people of God to protest against the papacy in the sixteenth century, so will he lead his people to protest against it now.

While we say this we do not say, we do not even think it, that those who are avowedly papists are worse than other people. We really believe that in heart naturally they are as good as other people. But the papacy is the representative—the embodiment—of a principle which is against the government of God, and is destructive of good government on earth. It was this that led God’s people in the sixteenth century to protest against it then; it is this which will lead the people of God to protest against it now.

And when others who call themselves Protestants, ally themselves to the papacy, whether intentionally or otherwise, it becomes necessary to protest against them. In other words, when that which makes the papacy is embraced by Protestants, then the very likeness of the papacy is produced; and it becomes the bounden duty of God’s people to *protest* against the *image* of the papacy, as well as against the papacy itself.

On the 29th of the present month, a ballot will be taken throughout Canada to determine the will of the people on the question of prohibiting the traffic in intoxicating drinks. The vote will have no political significance so far as political parties are concerned. The text of the ballots is this: “Are you in favor of the passing of an act prohibiting the importation, manufacture, or sale of spirits, wine, ale, beer, cider, and all other alcoholic liquors for use as beverages?”



A CORRESPONDENT who notes what was said recently in the SENTINEL on the subject of Christians mixing in politics, writes us that while he still has use for the SENTINEL, he thinks we are "away off on the voting question." To show us that we are "off" on this point, he asks what would become of the country if all the Christians in it should abstain from voting. Then he answers the question by saying that "our beloved United States would be run by his Satanic majesty's subjects," while "we" (Christians) would "stand by and look on," etc.

WHAT would happen if all Christians in the country should abstain from voting, and exert all their influence as Christians for the uplifting of the standard of morality and truth among those about them? What would become of the country then? That is the real question. If Christians are to be Christians only in name, they might as well vote and identify themselves with politics in every way. If their Christianity is only of a negative kind—that of abstaining from politics—it will be of no benefit to the country, of course.

BUT Christianity is a positive thing, and every true Christian is a positive force for good in the neighborhood where he resides. He is a positive force in the direction of public peace, honesty, good will toward one another, industry, regard for one another's rights, and all those conditions which make a community happy and prosperous. This is the way in which Christianity benefits the country. And if all the people in the country who believe in Christianity—all who profess it and claim to be Christian—would in word and deed practice the virtues of Christianity,—if they would let their light shine before men in good works, as they are Scripturally enjoined to do—the question, Where is the country going to? would never be raised on account of their abstaining from politics. Wherever the country might be going to, it would be toward a brighter goal than would be possible were they to adopt the maxims and principles of the world and vote for the very best candidate that could possibly be put up.

CHRISTIANS are the "salt of the earth." So the Scripture declares. But how? By their votes? No; but "Let your light so shine before men that they may see

your good works and glorify your Father which is in heaven." Some people seem to think that the value of Christians as regards the welfare of the state is measured by their vote. By their vote Christians make themselves valuable to the politicians; but it is yet to be proved that their votes do any more for the good of the state than do those of publicans and sinners.

WITHOUT these votes, he says, the country would be "run by his Satanic majesty's subjects." Well, how is it run *with* these votes? Is the Government of this country run by Christians? At the present time the Republican party is in power in the Government. Is the Republican political party a Christian party? Are all the principles which that party maintains—the principle of "high license" for instance—Christian principles? If this be a Christian party, what need have Christians of any other party, and why do not all Christians vote for it? Not all Christians do vote for it; that is plain. Many good church members denounce it, say that it is very corrupt, and that we need a new party, which will put down the unrighteous traffic in drink, and correct other national evils which are crying for reform. So these people have put other parties in the field; and the number of political parties, sent forth on missions of reform, because the two leading parties are too corrupt to promote reforms, is continually increasing.

A FEW years ago the Democratic party was in power. Is this also a Christian party, and were Christians running the Government then? Are there two antagonistic Christian parties in the nation? The Government back at that time was very much as it is to-day, so far as Christian principles are concerned. It was as much a Christian Government then as it is now. Yet we think no one will seriously ask us to believe that either of these parties are truly Christian, either in their principles or in the people which compose them. The "gateway of politics" is open as well to atheists and agnostics and all classes of world-lovers as to Christians, and must be so long as this remains a "government of the people, by the people, and for the people."

THEN, since the country is not run by Christians now and has not been, by whom is it run? And since it is run by non-Christians, how much difference would there be in the running of it if the Christians should abstain from politics? Evidently, there would be no difference at all. But God's hand would still be in the affairs of men, controlling and shaping them for the good of his people and the glory of his name, as it has ever been since nations arose upon the earth.

THE Russian Minister of Education has issued an

edict permitting the children of Stundists to remain in national schools only on condition of their attending religious instruction regularly and taking part in the religious exercises prescribed for the orthodox scholars.

* * *

WISCONSIN REPUBLICANS have put into their State platform the following:—

“We believe in perfect liberty of conscience, non-sectarianism in public affairs, separation of church and state, in free schools, and the utmost independence of individual thought, speech, and action consistent with law and the rights of others.”

According to this, Republican government in Wisconsin will be very nearly the perfection of human government, provided the party belief is carried into effect. But it is a mistake to think that human liberty should be limited by law in addition to “the rights of others.” Any restrictions upon liberty which are not demanded by regard for human rights, are neither necessary nor just.

“War’s Over: Good Times Now, If.”

NOTWITHSTANDING the sensationalism of the *New York Journal*—“An American paper for American people”—it has some admirable traits.

To help bring about good times it is doing its best to bring employers and laborers together. One method it is following is to advertise, without charge, “Helps and Situations Wanted.”

This is commendable. It is certainly right that one should do all in his power to make things better. “Live and let live” should be the motto of all. But for all that, are the good times of which the *Journal* speaks so glowingly and confidently, before us? Granting that “war is over,” there is a big little word which the *Journal* is compelled to use. That word is “If.”

Doubtless the *Journal* knows a great deal; but unquestionably Providence knows a great deal more.

Instead of the good times which the *Journal* anticipates over and beyond its big “If” at the heading of its columns, the “sure word” of God has shown otherwise. If that Word is any criterion, instead of employers and laborers coming together, the breach between them will widen more and more. For thus “saith the Lord:” “Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped have entered into the ears of the Lord of Sabaoth. Ye have lived in pleas-

ure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter.” James 5:1-5.

We are not pessimistic from choice in this matter, and would not appear to throw cold water on the *Journal’s* efforts to better the condition of things. But over and beyond its big “If,” the *Journal*, from its general tone in the past as well as the present, expects a future for the United States more glorious than anything they have ever experienced. And herein lies the danger.

And because of this we write. The *Journal* may not believe it, but it is true nevertheless, that the present financial situation—the great “gulf”—as impassable as that which separated Dives and Lazarus—between the capitalist and the laborer will not, cannot, be crossed.

And the only good times for which one can consistently look, are those which are to be ushered in at the coming of the Lord. He who looks for anything else will be grievously, irretrievably disappointed.

C. H. K.

Diet as a Cause of Suicide.

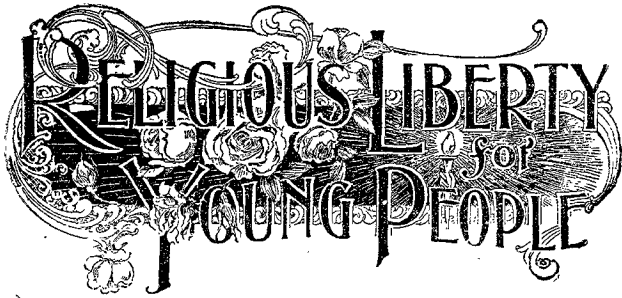
“Literary Digest.”

WHILE the moralists have been discussing the question whether a man has a right to commit suicide, the scientists have been considering the question, Why do men commit suicide? A Dr. Haig, who has been looking into the subject, and telling a Scotch audience his conclusions, finds the cause of suicide to be uric acid in the blood, and the reason for this is found in a bad diet, and especially meats, beer, tea, and tobacco. *The Hospital* speaks as follows of Dr. Haig’s researches:—

“Dr. Haig is of opinion that suicide may be traced to error in diet, the error being the eating of meat, the drinking of beer and of tea, and the smoking of tobacco. His facts all fall comfortably into their places in support of his hypothesis. Are there not more suicides among men than among women, and do not men consume more meat, more beer, and more tobacco than the women? Again, suicide is more common in England than in Scotland, not apparently because the Scotch are a more canny race, but because the English eat more meat and drink more beer, while the Scotch eat less meat and drink whiskey instead of beer. After maintaining that suicide was less common among the Scotch, it was perhaps hardly polite, when addressing a Scotch audience, to go on to say that suicide increased with civilization. But the fact was explained on the ground of the more injurious diet, that of civilized man being more productive of uric acid and thus of suicide, than that which prevails where civilization is less advanced. Uric acid is, in fact, at the bottom of all this, and, according to Dr. Haig, the incidence of suicide tallies with the daily, annual, and life fluctuations of uric acid in the blood, being commonest when uric acid is most abundant, namely, in the mornings, in spring and summer, and in childhood and the full prime of life.

“We have no doubt that errors of diet are responsible for much, and, among other things, for a certain number of suicides; nay, we would go farther and admit

that unsuitable diet, derangement of the proper relation between nutrition and waste, and the consequent loading of the tissues and the blood with abnormal products of metabolism, have much to do with that ill-temper and discontent which leads men to lay their hands violently often upon their neighbors, and sometimes on themselves."



The War of Principle.—No. 1.

"PEOPLE say that there is nothing new under the sun," said Aleck Morrow to his friend Cecil Hart; "but it seems to me that there is always something new in the development of the forces that move men. Think what revolutions have been wrought by the announcement of gospel liberty."

"But who wants everlasting revolution? Revolution means the disturbing of one's peace, the overturning of things cherished, the uprooting of revered traditions. All I want is to be let alone. This everlasting revolution seems unnatural, like the running of a pin into a person who is comfortably drowsy," said Cecil.

"But Cecil, the revolutions caused by the gospel were revolutions that saved the world from stagnation and destruction."

"I'm not so sure of that," replied Cecil. "At the birth of Christ the temple of Janus was closed for the third time. War had ceased, and the world had settled down to have a good time. Now if Christ had come to keep the peace then existing, the benefits would have been unquestioned. All men would have accepted him as king. He could have ruled the world on a temporal throne, and given the earth a double millennium; but by refusing the opportunity, he brought death on himself, and endless revolutions on men," responded Cecil.

"What!" exclaimed Aleck, "Do you not believe in the war for distinctive principles? Why, it is this war that has shown men's metal, and, by inspiring souls with the glory of right, it has given to us heroes and martyrs, and made for us the very romance of history."

"The only way that Christ could have kept the peace then existing would have been by acknowledging the supremacy of him who showed him all the kingdoms of the world in a moment of time, saying, 'If thou wilt worship me, all shall be thine.'"

"Well, supposing he had, what harm would it have done?"

"Cecil Hart, is it possible that you do not know that

the earth and every soul thereon is the subject of a controversy between Christ and Satan? Christ would have yielded the whole earth and all souls to his enemy, if he had bowed down at this temptation. In fact there is no telling what would have been the end of the matter. Christ would have had to yield the heavenly principle of government, and in establishing a temporal throne, would have had to employ force. The very beginning of the feud between Christ and Satan originated in the accusation that God's laws could not be obeyed, and that he would set up on earth a government superior to Heaven's. How glad he would have been to have secured the Son of God as his vicegerent on earth. But Christ struck the true key-note of every relation, when he said, 'Thou shalt worship the Lord thy God, and him only shalt thou serve.'"

"But, Aleck, what would have hindered men from serving God, from finding a common basis for religion, and from forming all mankind into a common brotherhood, if Christ had taken the throne of the world. It seems to me, it would have been easily accomplished."

"If Christ had taken a temporal throne, the arch fiend would have been his god, and the only religion possible would have been that of the synagogue of Satan, the only brotherhood, the brotherhood of devils; for we change into the image of our gods. The government he would have established would have been a false theocracy—a supposed government of God with a demon for its head. The devil is forever seeking to bring the world under such a government."

"And practically, Aleck, what would be its results, should he succeed?"

"We have already had examples, or more properly, samples of it, in the Inquisition and the horrors of the Dark Ages; but the thing full-fledged would be a world wholly given over to demonology."

"Well, Aleck, you have studied this matter more than I have. But it seems a pity that the gates of war, closed at the birth of Christ, should ever have had to be reopened. Peace prevailed then, and it seems it might have continued."

"No, Cecil; it was not peace. It was war under a mask. It was not the peace of principle but of compulsion. It was a deception. The warring passions of men were under rein for a time. Even this outside peace was doubtless the overruling of Divine Providence; for though Satan is the god of this world, God 'hath his way in the storm.'"

"Aleck, why did not Divine Providence have his way always? Why is there a controversy, anyhow? Isn't God strong enough to master his enemy?"

"Certainly, Cecil. But his method is the method of love. He is testing souls nowadays. It is probationary time, and he holds the forces of evil in check sufficiently to give every one a chance to choose who shall be his king. When every soul has made his choice, the strength of right will be found to be Almighty, and the unequal contest will end for ever."

"How I wish it had ended at the time the gates of Janus were closed."

"There'll come a day, Cecil, when they will be closed for ever. Then we shall have the peace you crave, and find love's brotherhood in deed and in truth."

F. B.

Studies in French History.—40.

THE next Tuesday afternoon when Professor Carman called his little troop of young historians together, it did not take them long to see that there was a light in his eyes, which told them as plainly as words could have done, that he had some unusual treat for them.

"Well, girls and boys," he began, "what do you imagine I have for you to-day?"

"I just believe you have a letter from Charlie and Rob," cried Maggie Palmeter, excitedly.

"I had begun to think they were forgetting their promise," smiled Max Smith, "but I guess I'd better change my opinion."

"Yes, you are right; I have a letter to read you, but first I want to say that the period of time which was covered in the last lessons, comprising the history of about fifty years, was called the Renaissance, or the new birth of cultivation, and during the most of this period up to 1547, Francis I., King of the Gentlemen, reigned in France. Francis then died, and his son Henry II. succeeded him.

"Now we will hear the letter. I received it this afternoon just in time to bring it into the class:—

"PARIS, AUGUST 30, 18—

"Our Dear Teacher: Here we are, at last, in this big city; and we are two as busy fellows as you ever saw—busy just seeing the sights. We are so glad we learned a little about France before we came, and we wish we had learned more.

"We had a pretty middling quiet voyage "over the deep," as Milly Brown would say, but once we had a storm that made our teeth chatter some, and our stomachs forgot to attend to business for a few days, which gave us no end of trouble.

"Charlie gets me to write this, for he says I'm better at it than he; though he sits by and tells me what to say next.

"Mr. White and father were in a hurry to get their business done up, and get home before the bad weather in the fall, and so we came almost direct to Paris.

"We are trying to pick up a few French phrases, and I wouldn't wonder if we astonished the natives when we come home. Mr. White found an old French fellow when we first arrived, to show us boys around, but he makes a funny mess of the English language. He laughs at our French, and we shake our sides till they ache over his "Yankee talk," as he calls it, though we manage to understand each other pretty well.

"I must tell you a little about the Tuileries. There is a fine garden, or park, which our guide tells us contains fifty acres, here. It is lovely. We boys don't wonder that Francis II. bought the place and gave it to his mother; we wish we could buy it for our mothers. The funny old Frenchman says the palace was spoiled by the Commune, in 1871.

"It seems strange to think that this fine city was ever a little village, and that it was called "Mudtown." I guess I would have forgotten that, only I brought my note book with me.

"Charlie and I love to walk down a lovely avenue, which they call Champs Elysées; it is a perfect bower of beauty. At the foot of it, there is a kind of open space—beside the palace—called the Place de la Concorde. Of course you know, professor, that a good many important things have happened hereabout.

"Please tell Practical Jack the reason why the place was named the Tuileries is because there used to be several tile works near by,—but then it was not included in the city.

"I don't think King Clovis ever dreamed what a great city he had really chosen as his capital. Wouldn't he be "took back" as Grandma Palmeter says, if he could visit Paris now after these thirteen centuries and more?

"I wouldn't wonder if Edna Phillips will remember how much Philip Augustus II. did for Paris in the twelfth century. He was quite ambitious to be like Charlemagne; and Charlie and I thought, when we visited the magnificent palace of Louvre, which Philip fixed up and enlarged, that his ambition ought to be quite satisfied, even if that was all he did. This building is quite filled with magnificent pictures, sculptures, etc., which it almost makes our eyes ache to see, because there is so much of it.

"This old man,—who tells us to call him Miguel,—is going to take us to-morrow to the Cathedral of Notre Dame, which we must also thank Philip Augustus for, because he finished building it. It is built on an island in the river. Miguel says it is one of the finest buildings in the world.

"We have seen much that is very grand, but I can tell you there are some poor people, very poor, too, in this magnificent city. We both think we would enjoy it better to see fewer palaces, and know that more money was given to help the poor. But Miguel says he can remember when there were a great many more nice buildings than there are now; but since the war with Germany and since those awful Commune fellows have burned and spoiled so many nice buildings, he says he don't believe Paris will ever be quite what it was before. You see we have got quite used to him, so we can understand his queer English pretty fairly.

"Now I must quit writing, for my arm aches, and my fingers feel like cramping. I guess I'll make Charlie write next time.

"Don't forget us, and don't let the girls and boys,

either, will you? Of course you'll all write to us.

"Your affectionate boys,
"ROB, and CHARLIE."

"That's a pretty entertaining letter for as busy boys as they to write, don't you think so?" asked Professor Carman.

"Yes; and what a nice time they are having! I only wish I could be with them," sighed Max Smith.

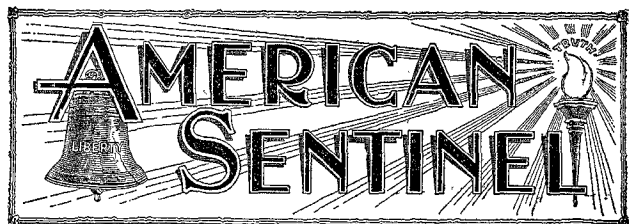
"We can't go to Paris, of course," said practical Jack, "but there's one thing we can do,—we can stay at home and be contented, and learn French history, and write the boys letters."

"I hope you will do so. Next week we will begin our study with the year 1547."

MRS. L. D. AVERY-STUTTLE.

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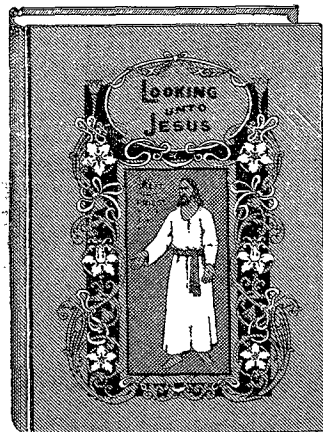
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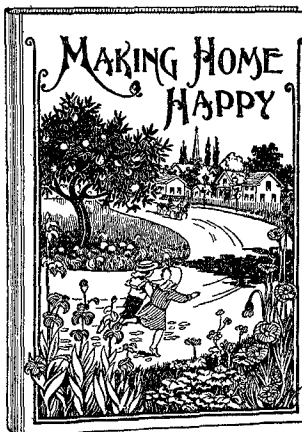
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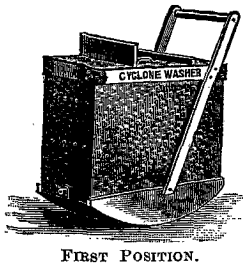
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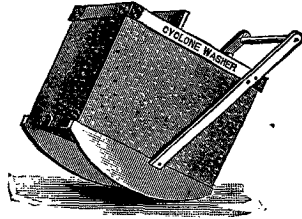
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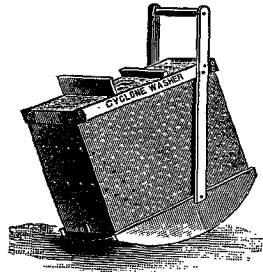
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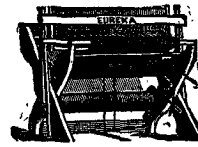


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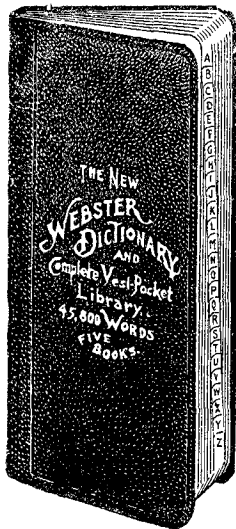
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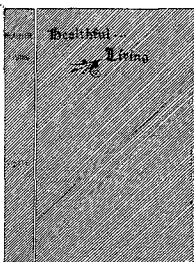
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American Sentinel.

NEW YORK, SEPTEMBER 29, 1898.

THE glorification of war tends to make the people of the country love war; and the more people there are who love war, the less prospect is there in that country for the continuance of peace.

OUT of the turmoil of affairs in France, there has developed a well-defined struggle for supremacy between the civil and the military authorities. Shall the civil power in the nation be overthrown, or shall it continue? No graver question could confront the people. There is a Vesuvius rumbling under the French republic.

THE seventeenth day of this month was the beginning of the Jewish New Year. Quite a difference this from our calendar; but the week is precisely the same with the Jews as with other people. Yet there are some people seemingly intelligent on other matters who think that because the calendar was changed by Julius Cæsar and Pope Gregory, there must have been a change of the week which made people lose track of the seventh-day Sabbath.

A PRIZE-FIGHT which was advertised to take place near Buffalo, recently, was stopped by the opposition of clergymen, who are everywhere agreed that prize-fighting is a thing that ought not to be tolerated in this country. But why glorify fighting with guns, as even clergymen do, and denounce fighting with fists? Both are examples of carnal warfare, and clergymen ought to be opposed to carnal warfare in every form.

A SPECIAL force of seven hundred election deputies, disconnected wholly from the established forces of the city government, vested with almost autocratic powers and armed with clubs and self-acting revolvers, are to be in charge at the polls on election day in this city, November 8. The regu-

lar police force of the city being adequate to prevent all disturbances—if it is not it should be made so—it is evident that this high-handed proceeding is a political measure devised by the party in power to intimidate people of the opposing parties. If there is not trouble and bloodshed at the polls on that day, it will be no fault of the arrangements that have been made. And this is politics, in the latest and most advanced stage of its development.

A RECENT balloon ascent made near London, Eng., demonstrated that an altitude of 25,000 feet above sea level marks the limit of atmospheric conditions which allow of breathing by a human being. The aeronauts reached a height of 27,500 feet, sustaining themselves at this altitude by breathing from reservoirs of compressed oxygen. Instruments for obtaining accurate measurements and records of scientific interest were employed, and very valuable results were obtained. At the highest altitude, which was still 1,500 feet below the summit of Mount Everest, in the Himalayas, the temperature was 29° below zero. The setting sun was intensely bright, and the sky intensely blue. The temperature at the surface of the earth was 90° above zero in the shade.

THE London *Observer* published in a recent issue a confession made by Count Esterhazy, the notorious French army officer, to a correspondent of that paper, in which the officer admits being the author of the "bordereau" upon the testimony of which Dreyfus was convicted of treason. He is quoted as justifying his course by saying:—

"I knew I was committing a forgery, but I also knew that all intelligence departments in all countries in the world were run on precisely the same lines as our own, and that it was impossible to achieve practical results in any other way.

"In the Von Tausch case which made so great a sensation a while ago in Germany, Von Tausch confessed, as Henry did, to having committed forgeries, but added that his

crime was nothing compared to the infamies which the Berlin general staff had forced him to commit in connection with other matters, and therefore the court attempted to silence him. He ultimately received the minimum punishment and has since been released, long before his time was up.

"It is nearly always necessary to manufacture material evidence against spies, because otherwise they would never be punished. They never or very rarely leave written evidence of their nefarious work."

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