

AMERICAN SENTINEL

LIBERTY

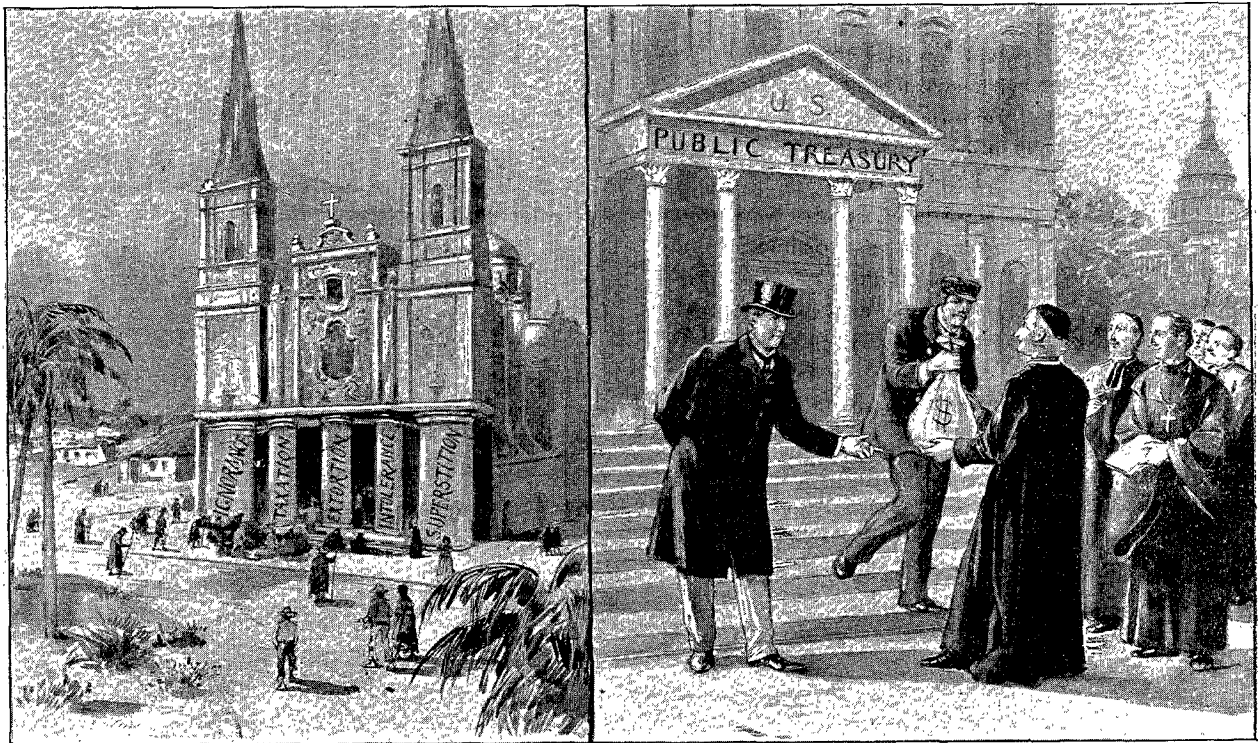
TRUTH

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

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THE CATHOLIC CHURCH IN CUBA, TO MAINTAIN WHICH THE U. S. GOVERNMENT MAKES A "TEMPORARY" LOAN.

The United States Government proposes to see that the Catholic churches in Cuba are kept open as they have been under the rule of Spain, and to this end will appropriate whatever funds may be necessary for the maintenance of priests and other essentials of Roman Catholic worship. This will be a "temporary loan" for such a time as may be necessary before the church in Cuba shall be able to support herself,—so say the Catholic prelates which the Government has consulted in the matter. It is a support which may be kept up indefinitely, without any compensation in return, besides being in flagrant violation of the fundamental principles of free government. What do the American people think, and what will they do, about it? See articles on next page.

SIN never suffers much from the rebukes of sinners.

God would rather an individual should do wrong, than be forced to do right

IMPERIALISM for the peoples of foreign lands to-day means imperialism at home to-morrow.

THE size of an act makes no difference in the size of the principle which it involves.

THE Government cannot support both the Catholic Church in Cuba and the principles of republican government in the United States at the same time.

THE principles of despotism are wont to masquerade in the garb of philanthropy or of piety.



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

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The Government Supporting the Church in Cuba.

It is proposed by the United States Government—after due consultation with several distinguished Catholic prelates—to make a “temporary loan” of the people’s money for the maintenance of the Catholic Church in Cuba. It would be too bad for this church to be obliged to suspend operations in the island, or to be seriously crippled in her work, even temporarily, for lack of funds. So, as this Government has undertaken to supervise affairs in Cuba, and there is no appearance of funds forthcoming from any other source, they will be supplied from the United States treasury. Such is evidently the conception upon which this remarkable proposal rests.

This proceeding is of course a gross violation of the trust reposed in the officials responsible therefor, as the representatives and servants of the people, sworn to uphold the Constitution and the fundamental principles of republican government. But aside from this, the query naturally arises, What is the Catholic Church in Cuba, that it should be essential to maintain her even at the sacrifice of American principles? What great benefits for the Cuban people depend upon the continuance of her rule? What dire calamities would follow from the lessening, even temporarily, of her efficiency?

Happily the moment is opportune for finding a satisfactory answer. The evidences in the case are plain to every Protestant mind, but we do not need to apply to any Protestant source of information. A notable and trustworthy Catholic authority has spoken on the point, —even no less a person than the Spanish general, Weyler. Elsewhere in this issue we print some references to a letter written by General Weyler to the Queen Regent of Spain on the subject of what the Catholic Church has done for Spain. In this letter he states that she has done nothing at all, but on the contrary has stood in the way of all reform and progress, and has been the robber of both the government and the people. The letter is, in short, “the most frightful arraignment ever made of a religious denomination.” And coming from General Weyler, it must be accepted as a reliable state-

ment on the subject of which it speaks. That leading citizen of Spain has had abundant opportunity to know whereof he speaks, both with reference to the Spanish government and country, and the Roman Catholic Church.

This is a statement of what the Catholic Church has done for Spain. And what is true of Spain in this respect, is true of Cuba to an equal and even greater degree. For in Cuba the Catholic Church has had full sway, without serious opposition from any source, for centuries.

And now, when General Weyler, himself an eminent Spaniard and a Catholic, denounces the Catholic Church in almost unmeasured terms as the robber of the people and an incubus upon the country,—behold! professed Protestants who stand at the head of this American Government propose to give money from the public treasury to the Catholic Church in Cuba, in violation of fundamental American law, because it is so essential that this church in Cuba shall continue on in her career unchecked!

To a true Protestant, it should be evident that the very reason why Spanish dominion in the island has been broken, is that, the bars of intolerance being let down, the people, so long robbed in purse and bound in superstition and ignorance, may have a favorable opportunity to free themselves from the yoke of a religious despotism.

And what business has the Government to make a “temporary loan” of the people’s money to any church, or for any purpose not authorized by the Constitution? That is setting a very bad example, to say the least. The principle of that proceeding has been sufficiently tested in numerous cases of “temporary loans” made to themselves by trusted employees of banks and other institutions. It is a principle which the courts and all experience have pronounced to be bad in the extreme.

What Will the People Say?

THE remaining portion of that remarkable letter of the Washington correspondent of the *Baltimore Daily American*—October 15, 1898, is as follows:—

“The administration fully realizes the objections that will arise in this country, from certain sources, against even a temporary sustenance of the Catholic Church in Cuba. But it has been given ample assurance by the Catholic authorities that the church shall be placed on a self-supporting basis as soon as it is possible to establish the new order that has been brought about by the Spanish evacuation.

“Archbishop Chappelle will be entrusted with liberal powers to institute such of the reforms as demand immediate introduction. It is likely that the responsibility of supporting the church in Cuba will eventually be assumed by the Catholics in this country.

“In determining to support the Catholic priests in Cuba until their church can take care of them, President

McKinley has acted wisely from other points of view than mere humanity. The Cuban priests, as in all countries whose population is densely ignorant, exercise complete control over their parishioners. Apart from the cruelty of withdrawing all aid from these priests, it is easy to believe that the new American government in Cuba would have at its very inception built up a dangerous set of enemies if the priesthood of Cuba were given reason to regret the presence of the American flag on the island. The Spanish government at Madrid could easily give the American government some dearly-bought information as to the malign influence that is in the power of a hostile clergy to exercise. Ever since the first Carlist uprising in 1833, every movement directed against the government of Spain has found its principal support in the clergy of Spain, who almost to a man are Carlists."

Is it true that objection will arise only "from certain sources" against governmental "sustenance of the Catholic Church" and "the vast number of priests and high church dignitaries" in Cuba? Is it true that the *whole people* of the United States have so far forgotten the fundamental principles of the nation, or else have so far fallen under the influence of the Catholic Church, that against the Government undertaking "the entire responsibility" for the support of the Catholic Church in Cuba, objection will arise only "from certain sources"? Why will not objection arise from the whole people everywhere?

All money given by the United States Government for keeping open the Catholic churches, and providing for public worship in those churches in Cuba; all money paid by the United States Government to "the vast number of Catholic priests and high church dignitaries" in Cuba; must be obtained by taxation, must be raised in revenue, laid upon all the people. Of the money now being paid by all the people for revenue—stamps on drafts, deeds, mortgages, and what not, a portion must go to the "support of the Catholic Church," and "the vast number of priests and high church dignitaries" in Cuba. For is it not published by this Washington correspondent that "it is the determination of President McKinley," coached by Cardinal Gibbons and Archbishop Ireland, that "sufficient money shall be advanced by this Government to support the Catholic Church" in Cuba? Will all the people of the United States allow this thing to be carried on at their expense without protest? Our fathers who made this nation, said that "to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical." They therefore abolished the practice and repudiated the principle. Will the people *now* sanction the revival of the practice and the reestablishment of the principle?

The second time in this letter we are told that assurance is given "by the Catholic authorities that the church shall be placed on a self-supporting basis as soon as it is possible to establish the new order." And again we inquire, What confidence can be placed in any such assur-

ance in presence of the fact that this governmental support is of the same identical priests and high church dignitaries, and the same identical system, that, though having had "complete control over their parishioners" for four hundred years, yet, have never taught them to support their church and clergy, but have kept them "densely ignorant" as this correspondent declares them to be to-day? When this is the record for four hundred years of governmental support, what is the value of "ample assurance by the Catholic authorities that the church shall be placed on a self-supporting basis" *while governmental support is continued*? In view of such a record, no assurance, by the Catholic authorities nor by anybody else, can be ample, that the church shall be placed on a self-supporting basis, while governmental support is continued.

Another, and the final consideration, which shows that no such thing as the self-support of the Catholic Church in Cuba can ever be expected, is, that while it is *promised* by the Catholic authorities that "when law and order are fully re-established on the distracted island the Catholic Church will be expected to support itself," yet, at the same time, there is presented the abominable *fact*, which amounts in effect to a threat, that "the Cuban priests exercise complete control over their parishioners," who are "densely ignorant," and would prove "a dangerous set of enemies if the priesthood of Cuba were given reason to regret the presence of the American flag on the island"!!

That is to say: The government of Spain has always supported the Catholic clergy and the Catholic churches in Cuba. And *now*, the United States having supplanted the government of Spain in Cuba, if *this* Government does not "undertake the entire responsibility for their support" "the priesthood of Cuba" will be "given reason to regret the presence of the American flag on the island." *Then*, having *such* "reason to regret the presence of the American flag on the island;" and having "complete control" of their "densely ignorant" parishioners, "the new American Government in Cuba would have at its very inception built up a dangerous set of enemies." Therefore, to placate this "dangerous set of enemies" the Government of the United States must "undertake the entire responsibility for their support." And accordingly "President McKinley has acted wisely" in determining that "sufficient money" shall "be advanced by this Government to support the Catholic Church!" And if anybody does not believe that it *is* wise thus to placate these "dangerous enemies" then "the Spanish government at Madrid could easily give" him pointers in "some dearly-bought information as the malign influence that is in the power of a hostile clergy to exercise"!!!

Then with "the vast number of priests and high church dignitaries" composing a clergy of such a "dangerous" and "malign" disposition as that, having "complete control" of their "densely ignorant" parishioners, and, upon such considerations as this, demanding gov-

ernmental support *until* "law and order are *fully* re-established," what prospect can there be that governmental support would ever cease? because what prospect can there be that law and order would ever be *fully* re-established while the cessation of the governmental support of such a priesthood must be the sure consequence of the full re-establishment of law and order, and the prevention of the full re-establishment of law and order rests completely with the "dangerous" and "malign" priesthood who receive the governmental support which is to continue only until law and order are fully re-established?

Again we must remark that this argument in behalf of governmental support of the Catholic priesthood of Cuba, based upon the "dangerous" and "malign" disposition of that same priesthood, is, for cool and essential iniquity, surely entitled to the palm.

But are the people of the United States ready for all this? Will they all bear it all without protest?

A. T. J.

Thanksgiving in Colonial Days.

AMONG the papers of the late ex-State Senator Guy C. Stoddard, of Massachusetts, an old newspaper clipping was found containing a quaint account of an old colonial Thanksgiving church service and dinner. It was written in the year 1714 by the Rev. Lawrence Conant, of the old South Parish in Danvers, Mass. It contains an illusion to the religious sentiments of the people of those days, and believing it will be read with interest by SENTINEL readers, it is given herewith:—

"Ye Governor was in ye house and Her Majesty's commissioners of ye customs, and they sat together in a high seat of ye pulpit stairs. Ye Governor appears very devout and attentive, although he favors Episcopacy and tolerates ye Quakers and Baptists.

"He was dressed in a black velvet coat, bordered with gold lace and buff breeches with gold buckles at ye knees, and white silk stockings.

"There was a disturbance in ye galleries, where it was filled with divers negroes, mulattoes, and Indians, and a negro called Pomp Shorter, belonging to Mr. Gardiner, was called forth and put in ye broad isle, where he was reprov'd with great carefulness and solemnity.

"He was then put in ye deacons' seat between two deacons, in view of ye whole congregation, but ye sexton was ordered by Mr. Prescott to take him out, because of his levity and strange contortion of countenance (giving grave scandal to ye grave deacons), and put him in ye lobby under ye staire; some children and a mulatto woman were reprimanded for laughing at Pomp Shorter.

"When ye services at ye meeting house were ended, ye council and other dignitaries were entertained at ye house of Mr. Epes, on yehill near by, and we had a bountiful Thanksgiving dinner with bear's meat and venison, the last of which was a fine buck, shot in ye woods near by. Ye bear was killed in Lynn woods near Reading.

"After ye blessing was craved by Mr. Garrich of Wrentham, word came that ye buck was shot on ye

Lord's day by Pequot, an Indian, who came to Mr. Epes with a lye in his mouth like Ananias of old.

"Ye council therefore refused to eat ye venison, but it was afterward decided that Pequot should receive forty stripes save one for lying and profaning ye Lord's day, restore Mr. Epes ye cost of ye deer, and considering this a just and righteous sentence on ye sinful heathen, and that a blessing had been craved on ye meat, ye council all partook of it but Mr. Shepard, whose conscience was tender on ye point of ye venison."

W. E. C.

Imperialism Against the Declaration of Independence.

NOW THAT the United States Government has started in on a policy of imperialism, the upholders of this policy are conscious of the necessity of justifying it in the face of the fundamental principles of republican government to which such a policy is squarely opposed. And this, accordingly, they are attempting by various means to do. And naturally, the arguments which they put forward for the purpose are both novel and startling. Here, for example, is one by the Hon. Hosea Knowlton, Attorney-General of Massachusetts, which is quoted approvingly by the *New York Sun*. The *Sun* boldly declares that there is no natural right of suffrage; that the idea that government without the consent of the governed is un-American, is wholly erroneous; and then quotes this statement by the Hon. Mr. Knowlton of Massachusetts as very "neatly" showing this fact:—

"The Declaration of Independence has nothing to do with political rights. It has always been true that a majority of our people have not had anything to say about the Government. The people of the territories have no right to vote. Until recently no colored man was allowed to vote in the South. You may say this last fact was settled by the war, but that was not what the war settled.

"The war decided that the negro should be free, and nothing more. No descendant of the Chinese nation can vote. No Indian can vote. And the largest and best-behaved portion of our population has never had the right to suffrage in any considerable part of the country.

"In other words, the great principle on which this Government was founded did not concede the natural right of suffrage. The Declaration of Independence declares for 'life, liberty, and the pursuit of happiness,' which, being freely translated, means the right to acquire property.

"When any one, therefore, says that there is danger that the whole body of the inhabitants of Hawaii will be precipitated upon us as voters, or that the Malays of Luzon will soon be running Congress, he does not know what he is talking about. Forty-five States manage the Government of this country, and no one else can exercise the right of suffrage until they give him permission."

We confess that we never knew before that our patriotic forefathers of Washington's time wrote and signed the Declaration of Independence and fought through the Revolutionary war to vindicate their "right

to acquire property"! No American history that we have yet seen intimates that they were not at the time freely acquiring property in proportion to their business ability to do so, or that Great Britain ever attempted to interfere with them in this pursuit. What history does affirm in this matter is that Great Britain proposed to tax the American colonies without allowing them political representation in parliament; which meant that she proposed to govern her American colonies without their consent. The colonies stood for the principle of government by the consent of the governed; and to affirm this principle before the world they put forth the Declaration of Independence, declaring in it, as self-evident truths, that all men are created equal, endowed by creation with certain inalienable rights, and that to preserve these rights is the only legitimate purpose of civil government. To say that all this, and the long struggle which followed, were for the purpose of vindicating their "right to acquire property," is not only to set aside plain historical facts, but to cast contempt upon the Declaration of Independence and its signers, and to rob that document of all the meaning which has made it glorious in American history, and marvelous in the estimation of the world.

If the Declaration of Independence does not affirm the consent of the governed to be a primary requisite of just government, it does not affirm anything, and might as well be cast aside as a hypocritical play upon words.

This bulwark of American rights and liberties is now boldly attacked by the champions of imperialism for the sake of new possessions abroad; and in doing this, they of necessity sweep away the safeguards of liberty and justice at home.

"God Not for the Catholics."

BY JOHN MCCARTHY.

AN article with the above heading appeared in a very important Spanish journal, *El Diluvio*, published in the great Iberian educational center, Barcelona. It reads:—

"It is a great truth, manifested hundreds of times over, that God is not for the Catholics. If anyone should doubt this, the reverses which Spain is suffering in war with the great Protestant American Republic, prove in the most eloquent manner that God has abandoned us to our own fortune; which is the fortune of a dog.

"It happens then, that in the war with the United States, we have come off defeated, because God has so ordained; and in good orthodoxy there is no need to point to this one or that as being responsible for the catastrophe. God has so wished it; and he has his reasons for subjecting us to this new trial.

"Nevertheless we are forced to recognize that the Catholic nations are very unfortunate, and carry upon their shoulders the worst shadow of the world. During

the past 100 years all has been lamentations and heart-breaks, sorrow and bitterness for the Roman Catholic nations; while on the contrary prosperity, good fortune, and well-being has followed the Protestants and heretics.

"Spain fights against Protestant England, and Spain comes out of the conflict defeated. She fights against Catholic France with an allied army, composed of nearly all Protestants, and Napoleon is conquered upon the fields of Waterloo. A war is declared between Catholic Mexico and the Protestant United States, and but little lacked for preventing the entire disappearance from the map of the world of that new and growing Mexican nation.

"War is again decreed, this time between Catholic France and Protestant Prussia, and the Protestant army besieges Paris. Again the war hounds are let loose, this time between heretical Turkey and the Catholic schismatic Greece, and the Turks come triumphant even unto the historic pass of Thermopylæ. And ultimately the very Catholic Spain essays to fight the Protestant American Republic, and already the reader knows what she has done to us.

"It is in vain that our archbishops and bishops have blessed the Spanish flags and armies; it is in vain that they have offered public devotion to the virgin. God has not heard us; all, all has been for the enemy; fatal doom! doleful gate!

"It is, I repeat the evil shadow that follows the Catholic nations. For the Protestants everything is felicity and prosperity; and notice that even the rebellion against ancient ideals is a cause of success.

"To the religious Reformation of the 16th century England owes the growth of its power and its progress in the days of modern civilization. The same causes produced analogous effects in Germany, Switzerland, Holland, and other northern countries.

"Italy realized its national unity, thanks to the anti-Catholic spirit of its cities; delivered as they had been for so long to the foreign yoke, because of the selfish interests of the "popes;" and if Catholic Austria has saved itself up till the present, she owes it to the great effort by which she broke the concordat which bound her to Rome, and gave in time religious liberty to the Austrians, recovering at the same time for the state attributes, until then hidden away beneath the cloak of the papish ecclesiastical court. And France is the second nation of the world since it has turned heretic.

"In exchange, the very Catholic Spain is almost at the point of passing the pantheon of extinguished nations: The Catholic Stuarts lost their crowns in England and Scotland. Ireland and Poland lost their independence; while the Bourbons have lost nearly all their thrones:—viz., that of France, and of Naples, of Parma, and of Módena. Only that of Spain remains to them.

"I have said, the evil shadow is girthed about the Catholic nations. It is like the shadow of the manchineil; which permits not to enjoy the sun's ray, but kills instead.

"We have to die, that pleases me; still, nevertheless, it is not good to precipitate events. It is better to die of apoplexy than to die of Anæmia.

"So as not to die of anæmia, one has to give much iron to the body; and thus debilitate the enemy, inasmuch as the weaker the enemy is, the less influence is he-

able to exercise upon us the evil shadow which follows us. "Then since God is not with us, let us remain with God!"

The above is a sad yet true picture expressed by a heart full of bitterness, almost on the verge of desperation, a soul tired of being imprisoned in the trammels of Rome. His keen eye has penetrated the superficiality of the papish system; he sees the mercenary motives which impel the many blasphemous ceremonies of Catholicism; and he sees also the judgment of God being poured out upon Spain because of her having left the true and living God, by turning her face to the altars of Baal.

It is a fact that almost every expedition in times past that has received the papal benediction, has met with defeat and disaster. Thus the people are beginning to open their eyes to the emptiness of both Romish blessings and cursings.

Oh, that poor Spain would open her doors to receive the message of salvation; open her heart to admit of the rays of the Sun of righteousness. This is the only balm for the afflicted soul of Spain. This is the only way by which Spain or any other land can be elevated from the low and immoral plain of this degenerate world.

How long, oh, Spain, will you close your eyes to the glorious truth hidden in God's Word? How long will you remain in your priest-ridden servitude, when God wants you to step into the light and liberty of the gospel?

Turn your eyes Zionward, leave all superstition, and human tradition; then shall you receive the blessing—not from the Vatican—but from the divine Creator,—a blessing that will bring victory here in the present life, and a crown of life hereafter.

Republica Argentina.

The Holy Spirit and Sunday.—No. 14.

BY C. H. KESLAKE.

JESUS CHRIST is the author of religious liberty for all men. In him originates this principle, eternal in its nature, and broad as the universe.

Christ's mission to earth was for the purpose of setting men free. At the beginning of his ministry he exclaimed, "The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance [to proclaim liberty] to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord." Isa. 61:1, 2; Luke 4:18, 19.

This proclamation strikes at the bondage of sin. This will be seen from the language of Christ in John 8:31-36: "Then said Jesus to those Jews which believed on him, If ye continue in my words, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free. . . . Whosoever committeth sin

is the servant [lit. bondsman] of sin. And the servant abideth not in the house forever. If the Son therefore shall make you free, ye shall be free indeed."

Why was this liberty proclaimed to every captive son and daughter of Adam? The answer is: "That we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke 1:74, 75.

This is liberty indeed—liberty so complete that all who choose to do so, may serve the Lord, and serve him in *holiness* and *righteousness* all their life long. It is liberty to do right—to do righteousness. Without this liberty it would be utterly impossible to render acceptable service to the Author of our being. Service pleasing to him is that where the heart is yielded up unreservedly to God—service which alone is prompted by love and wrought in faith. Rom. 6:13; Gal. 5:6.

So sacred is this principle of liberty, so important is it that it shall be left untrammelled, that even God will let a man go wrong—will even let him commit sin rather than compel him by brute force to do right. Nay, such a thing as forcing a man to do *right* is an absolute impossibility—even with Deity. Could this have been done, there would have been no necessity for Christ to have given himself for sinners. The only force that God can possibly use to lead a soul to serve him is *love*, and love does not coerce; it does not make a man do a thing against his will; it simply makes him willing, and being willing, the service then rendered is a delightful one.

It follows, therefore, that no one can of right interpose himself between the individual and his God, and by force *compel* him to render one single duty to God. The man or body of men who would do this—whether in legislative halls, or in church capacity, even though it is done professedly in the name of Christ—any or all such, in that thing, would thereby declare themselves the enemies of both God and man.

The logic therefore is that no man can justly judge another because of his religious belief, or even of his unbelief.

Nor do we need to depend upon mere human deductions, plain though they be. We have the highest authority and example possible in this matter, even that of Christ himself. This is what he says: "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47.

All that Jesus Christ taught was the truth, for he is "the Truth." In not a single instance did he speak of himself. Thus he testified: "But the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak, therefore, even as the Father said unto me, so I speak." John 12:49, 50. And all this was in order that souls might be saved, and *only* that souls might be saved. Even Christ could not judge and save at the same time. And if it is true of Christ, it is equally true of his representatives.

Now as Jesus taught that souls might be saved, there was salvation in all that he taught for all those who would believe it. Yet how few, comparatively, accepted his teachings. But notwithstanding there was salvation in every word he uttered, Christ did not even so much, as it were, turn his hand over to *compel* people to accept them. He made no appeal to any earthly power. And the reason for all this is plain enough. The Word of God needs no human props. It itself is "living and powerful." Heb. 4:12, R. V. It can best do its work when untrammelled by the devices of men. But the truth is, the Word of God cannot be bound (2 Tim. 2:9); and whenever any attempt is made to enforce any doctrine professedly based upon the Word of God, such attempt is in itself good evidence that it is not the truth, and is therefore to be rejected.

No one can sit in judgment upon another on account of his religious belief without claiming to be infallible. He must be able to judge to a hair's breadth the truth or falsity of a doctrine. Christ could have done this, and been infallibly correct; for, as stated above, he is the Truth. John 14:6. But as before stated, he could not have done this, and been the Saviour of mankind. The most therefore that the followers of Christ can be while in this world is to be laborers for the salvation of men. This is possible (Acts 13:46, 47), while the other is not.

This, the founders of our Government recognized, and they determined that, so far as lay in their power to do, the principle should prevail in this country which Jesus taught—"If any man hear my words, and believe not, I judge him not." Hence, religious liberty in the fullest sense was provided for in the Constitution. This was Christlike; this was lamblike. And we repeat again, that no other nation ever did it, and therefore no other nation but the United States can be the one symbolized by the beast with the two horns like a lamb, of Rev. 13:11.

Opposing Principles in the Office of Army Chaplain.

THE action of members of the Seventy-first New York Regiment taken in their armory recently, expressive of their opinion of the regimental chaplain, as mentioned in the SENTINEL of last week, has occasioned much discussion. The affair seems to be generally regarded as one of sufficient importance to call for investigation, to ascertain whether or not it was based on justifying grounds. Among many utterances that have been published on the subject, the following editorial from the New York Sun is worthy of note, because it points out the real root of the difficulty as arising from the nature of the office itself—from the difficulty of trying to harmonize the duties of two positions so opposite in nature as are those of military official and Christian servant. The Sun says:—

"It must be remembered, however, that the place of

the chaplain in the military system is peculiarly difficult. In the community of the parish all must be equal in the eye of the pastor, except in moral and spiritual excellence. In the military system the line of division between the enlisted man and the commissioned officer is broad and impassable. The chaplain is a commissioned officer; he ranks with a captain, and the army regulations prescribe that 'an appropriate set of quarters, equal to those of a captain, be set apart permanently for the chaplain' at a military post, and 'he shall not be displaced, except by a reduction when the quarters are insufficient for the garrison, and he will not then be entirely displaced nor allowed to choose others.' Chaplains are 'not required to turn out with troops on occasions of ceremony, but will be inspected at post chapels, schoolrooms, or libraries, as may be designated by post commanders.'

"The chaplain, consequently, being a commissioned officer, mingles with the officers, and is separated from the enlisted men by the broad gulf of distinction to which we have referred. He lives in a different atmosphere, and militia troops like those of the Seventy-first may resent the separation, made compulsory by the regulations, and attribute to the chaplain motives and indulgences because of it, with which he is not chargeable justly. He goes to them both as a commissioned officer and a spiritual guide, counsellor, and consoler. The functions are distinct radically. He must preserve the dignity and prerogatives of his military rank, yet he must minister to them as a servant of the Lord, as the servant of servants.

"The chaplain's duties too, are largely undefinable except by his own sense of obligation, and they impose on him in their exercise a delicacy of conduct which may render him peculiarly liable to misunderstanding and unjust criticism. He cannot throw down the barriers set up by his commission, yet as a minister of the Lord he must bear to the men an affectionate and confidential relation. It is a very trying place. Abstract Christianity and concrete war run counter to each other; and this opposition goes far to explain the accusations against Chaplain Vandewater as they are made by our correspondents. They seem to have expected impossibilities of him and to have misconceived conduct made compulsory on him because of his position as a commissioned officer."

The simple truth is, as this statement of the facts makes clear, that the chaplain can be a success from a spiritual standpoint only by making himself a failure as a government official. No man can carry out principles which "run counter to each other" at one and the same time. And as he is bound to carry out the principles of Christianity, it is plain enough that he should refuse to be bound by the opposing principles of "concrete war," made "compulsory on him because of his position as a commissioned officer;" and that any effort to make such conduct compulsory on him is both unjust and foolish. It is plain, in short, that the office of army chaplain is a logical absurdity and a practical failure, and ought to be abolished.

This is the lesson which ought to be learned from such events by the American people.

"No man can serve two masters."



A CRUSADE for legislation to enforce the observance of Sunday has been started in California. A public meeting was called in Oakland for the purpose of organizing a permanent association, whose purpose shall be to besiege the legislature until such legislation as they demand in support of Sunday as a religious day shall be granted. It is by the clergy and church people, of course, that the movement is being pushed.

* * *

MAYOR Hoos, of Jersey City, who recently declared in favor of open theaters on Sunday, thereby brought upon himself such a storm of clerical indignation that his political friends have thought it necessary to come to his relief,—one of them, a Democratic leader, giving out a statement in which he defends Sunday ball playing and sacred concerts. The mayor had previously explained to the irate clergymen that his utterance in behalf of Sunday theatres was only meant to refer to Sunday "sacred" concerts.

* * *

SEVERAL members of the Reformed Presbyterian Church were put on trial before the Presbytery of New York, at Newburg, for voting at a political election. The Reformed Presbyterians advocate that the national Constitution should be amended so as to "recognize God," and that moral obligations should be made compulsory upon all citizens by the law of the land. Until this shall be done they refuse to vote, on the ground that this would be an act of participation in a "godless" government; but they urge that other people ought to vote these changes into existence, and after the Government shall have been thus modeled upon their ideas the Reformed Presbyterians will be willing to take hold and run it. The trial resulted in the acquittal of the accused parties, owing to the absence of any positive proof that they had committed the offense charged against them.

* * *

WHILE in Jerusalem on his recent tour, Emperor William delivered a discourse in the Church of the Nativity, at the conclusion of which he took occasion to sharply reprove the assembled clergy of the various sects, for conduct which was at variance with the principles of the religion they professed. The Kaiser said:—

"During my visit to the holy places and to the Protestant and Catholic institutions of Palestine I meet with

one disappointment after another. Here, in the Church of the Nativity, which ought to serve as an example of pious charity and pure Christian life, I meet the very reverse of charity and Christianity.

"I am not surprised that Christianity remains unpopular in the Orient, and that Mohammedanism, with its fallacious teachings, still holds sway. How can it be otherwise when you clergymen are everlastingly quarrelling over dogmatic questions, neglecting to teach true Christian charity and a pure life in emulation of Jesus Christ?"

While such reproof may have come with poor grace from the lips of the German autocrat, no one familiar with the facts to which the emperor alluded can doubt that it was well deserved.

* * *

MR. KEELY, of motor fame, is dead. He was the inventor of the "Keely motor," which purported to be operated by a new and mysterious force, the nature of which for some reason could not be disclosed. He discovered this mysterious force about thirty years ago, and has been busy in utilizing it in a very practical way so far as his own interests were concerned, ever since. He found plenty of men with money who were waiting for the advent of a new motor which would revolutionize everything in the motor line previously made, and had little difficulty in getting the tidy sum of \$100,000 subscribed with which to prosecute experiments. Mr. Keely constructed a model of his motor, which was exhibited on various occasions, but which he carefully guarded from the inspection of mechanical experts. On these occasions he would take pains to enlighten his audience concerning the nature of his discovery, by talking about "triune currents of a polar flow of force," the "reflex action of gravity," "chords of mass," and "sympathetic outreaches of distance," in a way which implied that he was on familiar terms with these things. The charm worked, and many persons including even some of repute for scientific attainments, became convinced that Mr. Keely really had hold of some wonderful occult force which could be dragged forth from its hiding-place and put in harness for the benefit of mankind, if only sufficient funds were put at the inventor's disposal for that purpose.

* * *

A STOCK company was formed, in which a credulous public subscribed liberally, paying at times several hundred dollars a share. And when shares of stock were low, individuals whose confidence remained unshaken kept up the supply of funds; so that in all the sum of \$500,000 was put into the inventor's hands between the date of his great discovery and that of his death. With this supply of cash at his disposal he managed to secure a fairly comfortable living. Meanwhile, as an evidence of good faith and of progress toward practical results, Mr. Keely occupied himself in manufacturing models of his motor; none of which however seemed exactly adapted

to the mysterious force which it was designed to display. Of these he constructed and discarded in all one hundred and twenty-nine; and yet the mysterious force refused to yield itself up as the revolutionizer of motive power. But those who have fallen heir to Mr. Keely's wonderful discovery announce that it will not be lost to the world by his death, but that the work will be continued the same as before. A discovery which has proved itself so potent as a magnet for drawing cash from the pockets of credulous people, is too good a thing to be let drop simply because the original beneficiary under it no longer lives to reap its harvests.

* * *

On the whole, it must be said that Mr. Keely's wonderful discovery, hovering for thirty years on the border line between the realm of occult mysteries and that of tangible and practicable things, and all this time drawing funds from the pockets of apparently intelligent and sensible people, to the amount in all of \$500,000, throws the late Mr. Jernegan and his gold-from-sea-water scheme quite into the shade. Whether it will survive its ingenious originator or collapse with his demise remains to be seen.

General Weyler Tells What the Catholic Church Has Done for Spain.

WHATEVER doubts may be entertained regarding the late Spanish general Weyler as a worthy character, there can be no question of his competency to tell the truth on the subject of Spain's union with the Catholic Church, and its resulting effects upon that country; and this, according to press dispatches, he has recently done in a letter to the Queen Regent. We have not seen the letter, but find the following reference made to it by the *Christian Advocate*, St. Louis, Mo.:—

"With a force of logic impossible to answer, he [Weyler] tells the queen that Spain's lamentable condition at present is due to the clericals, and in support of his proposition he cites facts hitherto almost unknown outside of Spain, but familiar to Spaniards acquainted with their own social and political condition.

"Weyler declares that while Spain is poor, the church in Spain is richer than in any other country in Europe; not even in priest-ridden Italy does the church possess so much. 'Many of the richest corporations in the kingdom belong to the church, notably the Transatlantic Española, the leading steamship company. The clerics also have large landed estates, both in the peninsula and in the colonies. Nearly all the land of any value in the Philippines belongs to the religious orders and is rented to the islanders by them.'

"In return for the benefits conferred upon it by the state and people, Weyler asks what the church has done for the country, and answers his own question by the statement that not only has it done nothing, but that in crises like the present its influence has always been against the court and government, and while the bishops

have ostensibly favored the priests, whose power among the common people is unlimited, have invariably opposed the few measures of reform that the government has had the courage to suggest. This is the way the church has returned thanks for the benefits conferred upon it, for the privileges enjoyed by its clergy, for the immense wealth it has wheedled and cajoled from the government and people of Spain. The letter is the most frightful arraignment ever made of a religious denomination, and is all the more remarkable coming from the man it does.

"Weyler states plainly that the cordial support of himself and his followers depends upon a change of attitude by the government toward the church."

Such words from one in the position of this leading Spaniard, far outweigh all that can be said by shortsighted and weak-kneed Protestants on the subject of the danger which threatens civil government in any land from the machinations of the papal church.

The "Flag Salute" in Oregon.

As a result of the introduction of the "flag salute" in the public schools of Ashland, Oregon, seven children who refused to give the salute have been expelled from the schools. The "salute," as we have before stated, requires the children to say that they give their hearts to God, which of course is requiring them to profess conversion,—a profession which on the part of some at least must be a downright lie. Some people—even some children—object to being compelled to utter a lie, and others object to being required to profess conversion; and these—naturally the most conscientious of the lot—are cast out of the schools. To be patriotic, after this standard of patriotism, conscience is only in the way and should be dispensed with. Some perhaps are of such a peculiar turn of mind as to think that the object of the public schools is to teach the young the rudiments of scientific knowledge, and not to teach the ideas of patriotism entertained by the "Woman's Relief Corps;" but evidently the school board of Ashland do not belong to this class.

The affair has caused some stir in the town, and some at least who are not religiously identified with the parents of the expelled children, are outspoken in denunciation of such violation of American fundamental principles. We give, in part, what one of these writes for publication to an Ashland paper, the *Valley Record*:—

"Now, Mr. Editor, if for conscience' sake these children were debarred from receiving a free education, then may God pity the one that debarred them. Jesus came to 'redeem us from all iniquity;' but how long will it take if those who claim to be his followers commit such iniquitous acts. The few who try to defend the other side, say that the object was to teach patriotism. Well, if patriotism can be forced into the rising generation at the point of a birch rod, this might be some color of an excuse, but how long will it be before such people will be justifying the forcing of patriotism into our people at the point of a bayonet? Not long, Mr. Editor; not long!

"I have lately been told that one of the pastors of this town said from the pulpit that he hoped 'that Christianity would be forced on the heathen nations at the mouth of the cannon!' This is not Christianity; it is Mohammedanism. I have thought that education would rid the world of bigotry and persecution, but from the acts of our educators I am forced to say education may do so, but book learning will not.

"Mr. Editor, I had hoped that the days of Roger Williams and William Penn were past and that we, as a people, were at that place where we did not demand adoration or worship of anything, but that a man's or child's conscience was respected at all times and places. We think it a great wrong or injustice that the Quakers were driven out of England because they would not salute the lords and nobles of that country by raising their hat when they passed by. We build monuments to the dead martyrs and persecute their children, when for conscience' sake they decline to salute our national emblem (or image) by expelling them from the public school. Jesus would say of such as he did of the leading men of his day: 'Woe unto ye scribes and pharisees, hypocrites, for ye are like unto whited sepulchres, which indeed appear beautiful outward but within are full of dead men's bones and of all uncleanness.' 'Even so, ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.' Matt. 23:27, 28.

"We have always had a great respect for the public schools of this nation, and much pride for our local schools, but when men use their position to do an injustice to innocent, God-fearing children, whose only crime consisted in refusing to do that which their conscience tells them is wrong, no words of ours can convey even a little bit of our pity coupled with contempt for them; and we cannot help but believe that it was a mistake on their part and that those who occupy the high places on our school board will 'cease to do evil and learn to do well' by reinstating those children to their places where justice says they should occupy, giving them equal chances to learn with others, teaching all children that liberty of conscience is as necessary to a free country as patriotism.

"From one who wishes well to even those who differ from him. D. M. B.

"Ashland, Oreg., Nov. 7, 1898."

Dr. Parkhurst on Imperialism.

NEW YORK'S noted reform clergyman, Dr. Parkhurst, in a Thanksgiving day sermon, discussed the policy of imperialism in the light of American history and principles of government, and said some things on the subject that will bear repeating. We quote the following:—

"The proposition is that we turn our backs on traditions of the past and sing out the anthem of our national future in a key distinct from that which has been sounding for a century or more. I am no stickler for tradition, but I am concerned that the rank and file of our population should in all soberness of thought realize what abandonment of such traditions means and what weight of import the adoption of the new suggested lines involves.

"No one can recognize more confidently than myself the mission which it belongs to us as a nation to render

to the world at large. The principles, civil and religious, which we nationally embody are given to us for our use in order that they may be extended to the world for its use. It is what our nation is, in the first instance, that is going to determine its power to make the world great along civil and religious lines. Hence the pertinence of the expression recently used by James Bryce when he said: 'The United States will render a far greater service to humanity by developing a high type of industrial civilization on her own continent than by foreign conquests.' And the words of Bryce are peculiarly significant from the fact that, as shown in his masterly work, 'The American Commonwealth,' he grasps with so firm a hand the strength, the weakness and the opportunities of the great American people."

"There is not to-day respect enough for the authority of the general Government to secure to the negro the rights that belong to him as a citizen, although such rights were nominally conferred upon him a third of a century ago. Aside from the question of the negro, heterogeneous populations are pouring in upon us from all parts of the globe, and we cannot keep up with them, great, undigested masses of foreign stuff here that are no more American in their appreciations and sympathies than the day they were born in Italy, Ireland, Poland, Russia, or out in the great East.

"What are our labor people thinking about that they are not rising up in protest from one end of the land to the other against swinging wide open the flood gates of cheap immigration? These things are not understood yet by the masses of our population, and the masses of our population have a right to understand them. You shut out the Chinese because you don't want cheap labor and bad morals, but send cards of invitation to the Malays. Are you going to treat them as captives, shoot them down if they undertake to leave the islands on a visit to the home government? Then what becomes of the vaunted spirit of American institutions and of such principles so dear for one hundred years to the American heart as that all men are created free and equal, or that little apothegm of ours that governments shall derive their just powers from the consent of the governed; or did Dewey's guns that knocked the Spanish flag to pieces blow up also the Declaration of Independence?"

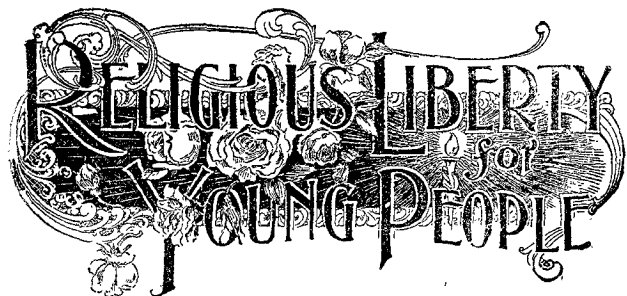
"When a nation takes what is not its own, we call it enlarging the sphere of its influence. When an individual does that we call him a thief. Perhaps the two are essentially different, but there is an unwholesome impression left upon the public mind, as in the instance of the Franco-Prussian war. The world felt that Germany took Alsace and Lorraine because knowing that France was so utterly undone she could not help herself, and having knocked France prostrate, took advantage of her helplessness to seize her jewels and rife her pocket."

"It is simply a question whether the Government is going to keep its word to its own people and to the world, or whether it is not. It is simply a question whether we have become so intoxicated by our military success, as to have unlearned the simple principles of transparent honesty that we started out with."

"I do not wonder that those islanders do not want to be governed from America, and they will probably want it less after they have had it awhile. Our policy

of dealing with semi-civilized folk and with savages is not just what you would call reassuring. I would rather be a Malay, subject to Spain, than be an American Indian, subject to the Indian Bureau.

"So long as it is an understood thing that office is spoils, we may well pray to be delivered from the responsibility of governing dependencies."



The War of Principle.—No. 9.

"At any rate, Aleck, the death of Christ had the appearance of defeat. In the first place, Peter, one of his most zealous followers, denied him. In the second, Judas betrayed him; and in the third, all his disciples forsook him and fled. When his own disciples left him, it was little wonder that the priests and pharisees taunted him on the cross."

"Yes. I grant you it did look like defeat. It had that appearance; but Satan and men both knew that it was victory. 'Himself he cannot save,' said the Pharisees; but they felt in their hearts that he would save others, and that the Father into whose care he committed his Spirit, would save him."

"The appearance of defeat was a delusion; yet it did have the look of reality," said Cecil.

"Indeed it did," replied Aleck. "So much so that his own disciples were thrown into consternation and despair."

"How terribly they must have felt! What a disappointment when they confidently looked for his temporal sovereignty!"

"There was one who saw through the delusion, Cecil."

"Who was that, Aleck?"

"The thief on the cross. In that awful hour of utter humiliation, and, as it looked, loss and despair, his eyes saw Christ's future triumph and kingdom, and he cried, 'Lord, remember me when thou comest into thy kingdom.'"

"Why, Aleck, what sublime faith and superhuman intuition!"

"So it was. But it is still the kind of faith and intuition that will bring to us the answer he received, 'Thou shalt be with me in paradise.' The true Christian's cause in every age has always looked in the eyes of the world as a losing cause; but the time of its greatest apparent defeat is the hour of its real triumph. Happy the soul who looks through faith's telescope, and sees, when earth fails, the eternal world, the everlasting kingdom."

"Aleck, there's one thing that puzzles me all through the story of Christ. Why didn't he give the people an indubitable proof of his divinity?"

"Why, Cecil, he did. What greater proof could be than his resurrection?"

"But it was only known to his disciples. The Jews to this day believe that his followers came and stole his body, and spread the report that he had risen."

"Where did that story originate?"

"Well, I believe it originated with the priests and pharisees, who heard the story of the guards, and feared its influence on the people."

"Yes, Cecil. That story itself is a proof of the weakness that comes from trusting in and depending on man. The guards knew Christ had risen, the priests knew it; but rather than sacrifice themselves, they sacrificed truth, because they feared the people. How much better to fear God! What upright manliness, what heroism, comes from utter reliance upon infinite power!"

"Yes, Aleck! I begin to see the force of your principle; but I also see that it means the utter casting away of self and self's interests. I see a new meaning in the words of Jesus, 'If any man will come after, let him deny himself, take up his cross, and follow me.'"

"Yes, Cecil, it means the casting away of self, surely; but it means more,—it means the reception of divine power."

"Why was it, Aleck, that Christ's disciples then did manifest the weakness they manifested? They had taken up their cross, and followed him, they had believed that he came forth from God."

"Yes, they had been illuminated with the divine Spirit. When Peter said, 'Thou art the Son of God,' Christ had said, 'Flesh and blood hath not revealed it unto you; but my Father which is in heaven;' and yet this conviction that Christ was the Son of God, was not sufficient then, and is not to-day sufficient, to keep us true to the true principle."

"Then what is, Aleck?"

"Nothing short of the indwelling Spirit of God. The very strength of Christ's own manliness, must be in us,—'Strengthened with all might by this Spirit in the inner man.' But come, Cecil, let us follow the history of the disciples after Christ's resurrection. When he meets the two on their way to Emmaus; how did he find them?"

"Very sorrowful, unbelieving, and hopeless."

"What did Christ do to revive their hope that he was the one who would redeem Israel?"

"Let's see. He quoted from Moses and the prophets, showing that the experience Christ had passed through had been pretold, and proved his claim to the Messiahship."

"True, Cecil. Then their hearts burned within them, and they became prepared for the after revelation of Christ at their table. Their unbelief in his resurrection was swept away. Finally the eleven believed he had risen. Then he showed himself alive, and proved his resurrection by many infallible proofs, and at one time ap-

peared to five hundred brethren at once. One would have thought that such evidence would have been sufficient to have equipped them for any future trial."

"I should think so," said Cecil. "What more could have been necessary? It seems to me that could I have witnessed such proofs, no further doubt would have beset me, and that I should have been able to go to prison or death for his sake, so sure would I have been that divine power would have sustained me."

"And yet, Cecil, they had still more to sustain them in this outside way; for where did Christ take them for a last interview?"

"I don't remember, Aleck."

"To the Mount of Olives. You have your Bible, or here is mine. Now read in Acts 1:9-11."

"And when he had spoken these things, while they yet beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.' They had the privilege of seeing Christ ascend in the clouds. They had the assurance of the angels of his return, and yet they were to wait for that which would qualify them to stand true to God in the face of the world's opposition.

"For what were they to wait, Aleck."

"You may read the fourth verse of Acts 1."

"And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me."

"Now, Cecil, what was that promise? Read the next verse."

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

"Now what would this endow them with? Read the 8th verse."

"And ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria and unto the uttermost parts of the earth."

"There you have it, Cecil. The greatest outward manifestation, the convincing of the head, is not sufficient to keep us true to the principle of utter reliance on God. But 'ye shall receive power after that the Holy Ghost is come upon you.' In the history of the apostles we will see the results of this power." F. E. B.

Taking a Drop.

COME in, Patrick, and take a drop of something," said one Irishman to another. "No, Mike; I'm afraid of drops ever since Tim Flaherty died." "Well, what about Tim?" "He was one of the liveliest fellows in these parts. But he began the drop business in Barney

Shannon's saloon. It was a drop of something out of a bottle at first. But in a little while Tim took a few drops too much, and then he dropped into the gutter. He dropped his place, he dropped his coat and hat, he dropped his money; he dropped everything but his thirst for strong drink. Poor Tim! But the worst is to come. He got crazy with drink one day and killed a man. And the last time I saw him he was taking his last drop with a slipping noose around his neck. I have quit the dropping business, Mike. I have seen too many good fellows when whiskey had the drop on them. They took just a drop from the bottle, then they dropped into the gutter, and they dropped into the grave. No rum seller can get a drop in me any more, and if you don't drop him, Mike, he will drop you."—*Selected*.

Studies in French History.—49.

"TO-DAY, we will learn a little about a great man named Colbert, in connection with the reign of Louis XIV., whose minister and adviser he became after the vain Fouquet was banished."

"Excuse me, professor," said Milly Brown, blushing, "but I don't remember that you have told us how King Louis looked. I'd like to know, if you please."

"Well, Milly, I think it is a good plan to form a mental picture of those people whose history we are studying; so I will mention that this king who, by the way, reigned longer than any of the kings of France, was a short man in stature, and because of this fact he always wore a large wig having very stiff curls, which would stand up on his royal head and so make him seem taller; for the same reason he wore boots with heels that were four inches high."

"Why," smiled Milly, "he must have felt as if he were walking on stilts."

"I suppose he was as vain as he was ignorant. History says that he could neither read nor write, and yet on account of the victories which he gained over the surrounding countries, he was called Louis the Great.

"Whatever the king did was the fashion at once; so it soon became the style to wear high heels and pompous-looking wigs. It also became stylish,—not because it was right, but because the king did so,—to be very polite. But the bad part of it was that this smooth way of talking covered up a great deal of deceit and hypocrisy.

"When the great and good man Colbert became minister, or chief adviser of the king, he found that the country was in a most deplorable condition. The working people were paying enormous taxes, while the rich did not pay any at all. This so impoverished the poor people that they were actually forced to eat grass and roots to keep alive."

"I don't see why they didn't raise food in their gardens," said Maggie Palmeter. "Seems to me it would have been just the thing."

"Without doubt it would have, but they were all so weak and starved that they had no strength, and the oxen which they might have used to help them, had all gone for taxes. Well, Colbert changed all this, and that so quickly that it seemed almost magical. He levied a tax upon the rich instead of the poor, so that no one was distressed. Indeed, he did a great deal to better the condition of the country. At last, France having made peace with Spain, and won many victories by the skill and valor of the great warriors, Condi and Turenne, England, Holland, and Sweden bound themselves by a Triple Alliance to stand by each other, in case France threatened either themselves or any other weaker nation."

"Did they keep their promise very long, I wonder?" asked Harry Ray.

"No; at least the king of England did not, for King Louis actually bribed him to break league with Holland and Sweden, if he would pay him a pension yearly; this the shameless king of England did, though I don't see how he could have enjoyed his pension very much. Then Louis proceeded at once to invade Holland."

"O, I wonder if that is the time when the people cut the dykes down, and let the North Sea flood the country?" asked Edna Philips.

"It is the very time when they did it; and so Louis was obliged to go back home to keep out of the water. But not being satisfied with this experience, the exasperated king determined to fight with Germany."

"I did not know that Germany was having any trouble with France," said practical Jack.

"It was not, and in this war Germany made no resistance. The French troops simply devastated the country and brutally killed the unarmed people. At last after a great deal more trouble and bloodshed, the details of which it is not needful to learn, the Peace of Nimeguen was signed by the conflicting powers, and quiet reigned for a little while."

"France must have been quite a powerful country now, wasn't it?" asked Charlie White.

"Yes, in the days of Louis XIV. it was the most important country in all Europe; and now that peace had come, the improvements brought about by the wise Colbert, in changing the tax system were at once apparent. Industries sprung up everywhere and France began to prosper. A great canal across Southern France was made to facilitate navigation. Superb carpets and magnificent dress goods were woven, and the finest of plate glass made."

"It does me good to hear about peace and prosperity once more," said Julia March.

"It does me good to tell about it, Julia, and the poor war-stricken and tax-tormented people must have enjoyed it immensely. But prosperity did not reign after the death of the wise Colbert. In fact, before his death, Louis did some very foolish and extravagant things, one of which was to build a magnificent palace at Versailles, which cost almost \$200,000,000."

"Why, he already had a splendid one at St. Germain, didn't he?" asked Rob Billings.

"Yes, but he didn't like to live in it at all, because from it he could see the towers of the cathedral where he knew he must one day lie down and sleep the sleep of death."

"But still," said romantic Milly Brown, "it must have been grand to have lived in such a fine palace. Please tell us more about it."

"The paintings and sculpture in and about this fairy land were alone worth fortunes. The grounds surrounding it were sixty miles around them, and water was brought from a river which, at an original distance of ninety miles away, was turned from its natural bed. But when we think that all this came from the pockets of the poor, it does not seem half so beautiful."

"Why didn't Colbert talk to the king about such extravagance?" asked practical Jack.

"He did, Jack; but the king would not heed him, though he wrote and told Louis that these things caused him 'incredible pain'; the king treated him very badly, indeed, though at last just before the good man died, Louis wrote him a very kind letter."

"That must have done Colbert good," remarked Charlie.

"It might have, but he did not open it, thinking the king had only sent it to reproach him still more. But the saddest thing of all is that the very people whom this great man had so served, now turned against him, and cursed him, declaring he had robbed them. So he was buried secretly, for fear of them. But Colbert had not long been dead before the peasants were forced to dig up their lands with their hands, because they could not plough, not having any oxen."

"I suppose the king didn't mind this state of things," remarked Julia March.

"O no; he still strutted about with his high heels and his curly wig, which a servant handed him on the end of a long cane every morning. Next week we will continue our studies till the death of King Louis, for his long, long reign came to an end at length."

MRS. L. D. AVERY-STUTTLE.

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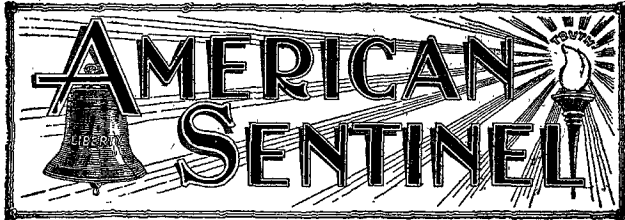
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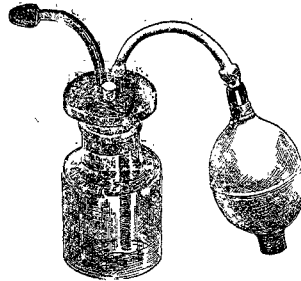
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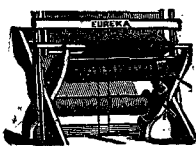
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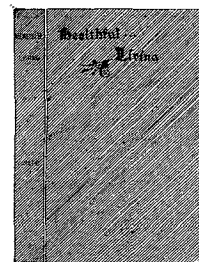
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American Sentinel.

NEW YORK, DECEMBER 1, 1898.

"I WOULD rather be a Malay, subject to Spain," says Dr. Parkhurst, "than an American Indian subject to the Indian Bureau." This states his view of imperialism, and it contains a vast amount of truth on this subject.

THE world's need of Christianity was never more strikingly demonstrated in every place than it is today, at the close of the nineteenth century. Civilization and the triumphs of science have not sufficed to bring prosperity and happiness to the people; they have not solved the problems which confront and perplex statesmen in every civilized land. Christianity alone can solve those problems to the satisfaction of all parties. Christianity breaks down every barrier between a man and his fellowmen; its working is unhindered by differences of race, color, or social or financial conditions. It teaches every person self government and self-support, eliminates covetousness and substitutes in its place brotherly love, and puts the desire to serve in the place of the natural disposition to rule. When men will exemplify these principles in their lives, every problem of good government will be effectually solved.

THE only disarmament which will ever bring universal peace to the world is the disarming of the mind that is filled with the carnal elements of hatred, envy, and strife. And this must be an individual work, performed through the agency of divine grace.

THE Russian Government is negotiating with the Krupp and Vulcan iron works of Germany for the construction of new ship yards in Russia,

and for the employment of German engineers and workmen, in contemplation of a great increase of the Russian navy. The Berlin papers refer to this as being "an interesting satire on the Czar's appeal for international disarmament and universal peace."

It is beginning to be boldly advocated by men of influence in American affairs, that there is in this country no natural right of suffrage,—that no such right is asserted by the Declaration of Independence or the Constitution. This is said in the North to justify imperialism, and in the South to justify the disfranchisement of the negro. It means, when carried

put negroes in public office sooner than vote for the men who stand at the head of the combinations of wealth; and many of the latter, on the other hand, look upon the mass of the poor as being no more than so much cattle, and no more qualified to participate in government than are the negroes in the estimation of the Southern whites. When therefore a person is disfranchised because he is an inferior socially or physiologically, or is looked down upon, or violently disliked by his neighbors, every essential feature of republican government is set aside, and the right of suffrage is asserted only for those who have the power to enforce it. This can result only in the est-

ablishment of class rule, which is as essentially a despotism as is the rule of the autocrat of the Russias.

Any negro, or Malay, or Hawaiian, who is able to govern himself—to control his own conduct so as to show respect for the rights of his neighbors—is qualified to participate in the Government of the United States; and any white man who can not govern himself—who oversteps the rights of his neighbors because

he does not respect them—is not qualified to participate in that Government, no matter what his wealth or influence, or station in society.

It is startling to see these fundamental principles of free government denied as they now are both in word and deed in this country. Such signs portend a revolution in government from republicanism to a monarchy, as surely as though accompanied by the clash of armies on the field of battle.

THE worst people in the world—the farthest removed from God in character—are those in whom selfishness is most fully developed, whether in rags or silks.

A PERSON who does not care about his neighbor's rights, is in a fair way to be defrauded of his own.

SPECIAL OFFER.

The price of the "Sentinel" is \$1 per year, but the publishers have decided to extend to every subscriber now on the list an agency for the paper, and receive new subscriptions from them at the regular agent's rate; namely, 75 cents per year.

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into effect, class rule, which is but one form of despotism. Its meaning cannot be limited to the negro or the inhabitant of Porto Rico, Hawaii, or the Philippines; for if it is admitted that a person has no right to vote or hold office because he is a negro, or a semi-civilized native of new American territory, by the same principle it can be asserted and justified that no objectionable person of whatever race or color has any right of suffrage; that is, that no people for whom other people in the majority or in power have a very strong dislike, or consider beneath themselves, have any right to participation in the Government. There are classes of white people who have quite as strong an aversion for each other as the white people of the South have for the negroes. Many of the poor hate the rich, and would