

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

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THE Creator means every man to be a monarch—over himself.



To OBEY Cæsar in any matter of religion is to rob God of his rightful worship.



IF the kingdom of heaven could be set up by vote, it would be liable to political overthrow.



WHEN religion gets into politics, it is only to be expected that politics will get into religion.



THE papacy never asked for anything more than that the State should enforce "the revealed will of God."



THE individual who is determined to attain popularity must expect to part company with all unpopular truth.



THE business of the Christian Church in this world is not to drive the world to God, but to reflect the glory of God to the world.



To CLOTHE the State with the attributes of divinity does not elevate the State, but in principle degrades God to the level of a man.

THE man who claims to be a successor of the prophets, is pretty likely to be a descendant of the Pharisees.



You cannot legislate or vote good fruit out of a bad tree—good government out of a corrupt people.



THE man who needs a revolution in his own heart to set things right, generally imagines things can only be straightened out by a revolution in society.

### The Issue in Pennsylvania.

WE mentioned last week a very significant feature of the work now being done to promote Sunday enforcement in Pennsylvania; namely, that of a body of workers five thousand strong covering the large cities of Pittsburg and Allegheny with reform literature in a single day. This is evidence of the earnestness and resources that accompany this movement; and there were other evidences which could only be appreciated by listening to the speeches and witnessing the spirit which controlled the meeting.

Much was made of the fact by prominent speakers, and not without reason, that on this occasion the church and the workingmen had at last come together. Here, for the first time in the history of the Sunday movement, the long sought alliance of the Sunday and labor-protecting movements became an accomplished fact; and here, also for the first time, an army of workers gave the movement their vigorous support.

This is the beginning of what has been long expected by those who have watched this movement and understood its import,—the beginning of an impetus which is to sweep all before it and accomplish in full the union of religion with the State. It is the beginning of the end.

The Amalgamated Association of Iron and Steel Workers is one of the strongest labor organizations in

the land; and this organization, which is now the ally of the church forces in the cause of Sunday enforcement, has resolved to prosecute every mill and factory operator and railway official who violates the Sunday law of Pennsylvania. This is the first time that a great labor organization has taken up the work of enforcing the Sunday laws.

At the mass meetings held in the Bijou Theater, Pittsburg, one speaker said: "This country is being formed into one vast amalgamated association. Don't be alarmed, for we are all going to join it, and have one vast confederacy and federation; but woe to him who stands up against it! Woe to him who desecrates the Sabbath [Sunday]!"

Woe to him who stands up against the coming combine of religious and secular forces, armed with the power of legislatures and the courts, to dictate to every person the day which he shall observe as the Sabbath! That is the ultimatum that is coming; and what reply will you, reader, make to it? Are you ready for it, and are your friends and neighbors ready for it? Have you done all that you care to do to enlighten the people upon the principles of truth involved in this coming crisis?

### The World's New and Most Chivalrous Knight.

THE Rev. Dr. John Henry Barrows was one of the leading spirits in the calling and conducting of the World's Congress of Religions in Chicago, the year of the World's Fair. He was chosen to give the first series of lectures on oriental religions, which is conducted by the Chicago University in India. From there he continued his tour around the world, speaking upon the world's religions, in behalf of a world's religion. Since returning to America, he has traveled extensively throughout the United States, continuing the same work. About the first of the year 1899, he was called to the presidency of Oberlin College. March 20 a reception in his honor was given by the Congregational Club of Toledo, Ohio, at which he delivered a speech upon "Greater America." Because of the position that he occupied in the World's Congress of Religions, and the position he occupies now, and what he has done all around the world in behalf of a world's religion, the views which he expressed, of greater America and of its mission now in the world, are worth noting. As reported in the *Tribune* of this city, he said:—

"We have forsaken the policy of selfish isolation, and come to realize our world-mission in these days when God has made us a world-power. We have not abandoned the Monroe Doctrine, as European countries will discover if they attempt to disregard it. We are drawing into closer fellowship with the people of the Western Hemisphere. There must ever be peace and good understanding with Canada and Mexico and the South American republics. These are great areas for our commerce

and for our ideas. But America has widened westward across the Pacific, which is to be the chief highway of the world's future commerce. In Hawaii and the Ladronez and the Philippines we have stepping-stones for American ideas clear over to the greatest and most populous side of the world. My own observations in the Orient have deepened the conviction that the greatest event of the twentieth century is to be the uplifting of Asia and thus the unitizing of the globe.

"Heaven forbid that we should go to the Philippines in the spirit with which Spain went to Cuba or Holland to the South-eastern Asiatic Archipelago. If we hold them, and I do not see how we can get rid of them, let us hold them as a 'trust for civilization.' Let us show that America does not mean selfishness and spoliation, but means enfranchisement, uplifting, enlightenment, peace, and toleration."

"We need great men, great leaders, to shape and direct. And God is giving them to us. The Greater America must have greater statesmen. We, of course, shall need a larger army and a larger navy. We could hardly have better ones. We must have a better diplomatic service, national schools, for training the representatives of the republic.

"We shall have a new national expansion in the days to come. We shall see our commerce and our ideas penetrating and controlling the West Indies and the East Indies. Our scholars, our missionaries, our preachers, our books, and our business, will have a deep entrance into the world of Asia. We are now the chief branch of what men call the Anglo-Saxon race, and whatever greatness we have already achieved is hardly to be mentioned by the side of the grandeur that awaits us before the close of the next century.

"The expansion has already come. America is no longer a babe in the wood, but the foremost of western nationalities, and the sight to-day of our people for the first time thoroughly united, contemplating expectantly and in no shallow and trifling temper, the greater destinies to which God is calling is a hopeful and inspiring spectacle.

"I wish to express my confidence, reborn out of what I have seen in the Orient, and out of what I have seen in more than thirty thousand miles of travel in nearly all parts of our country, wherein during the last fifteen months I have been able to touch the vital centers of American thought and character—my confidence that this land 'to human nature dear,' this land which is not unbeloved of God; that this Republic, filled with God-fearing and man-loving people; that this Nation, proud and grateful for a history reaching from Plymouth Harbor to Manila Bay, is no longer to be treated as a foundling, but is the *strongest and most chivalrous knight, equipped for valiant service in the kingdom of God, to be seen on the face of the earth.*

"I have felt the pulse of National Christian conventions; I have had my Americanism refortified; I have entered the homes of men and women who pray to God for our country, the home of many a Christian pastor, East and West; and the home of the Christian President at Washington; I have talked with scholars, statesmen, far-sighted editors, university professors, devoted women, whose hearts are aflame with the purest patriotism; I have faced many thousands of college students and Christian ministers and candidates for the ministry.

I have stood by the grave of the mighty American dead, as more than a year ago I stood by the graves of American missionaries in India, beneath the rustle of the palm tree and the light of the Southern Cross; I have seen in the last six months a puissant nation rousing herself from sleep and shaking once more her invincible locks, and those timid and pessimistic teachers who are warning us to beware of our destiny and shrink back from it misconceive and underrate the mighty and noble spirit of the American people."

Thus it is seen not only that he is still pushing forward his idea of a world's religion, but that he is enlisting in the enterprise this "greater America" which he describes. And she, with her united people, her greater army and navy, her combinations of Christian teachers, and Christian scholars, and Christian professors, and Christian preachers, and Christian president, is already dubbed "the strongest and most chivalrous knight, equipped for valiant service in the kingdom of God, to be seen on the face of the earth." And thus this nation is expected to take the lead in turning this world into the kingdom of God.

There can be no doubt at all that in all this Dr. Barrows has rightly gauged the "Christian" public opinion of the United States, for this is exactly the new phase that the theocratic combinations already formed, might properly be expected to take on; it is strictly in their line of things; and as marking the progress of the National Reform elements of the country, it is a distinct sign of the times.

A. T. J.

## The Constitution of American Imperialism.—No. 1.

BY JOHN D. BRADLEY.

IMPERIALISM is the reign of arbitrary power. American imperialism is the same thing. Arbitrary power is lawless power—power acknowledging no limitation or restraint. It is a substitution of will in the place of law\*—the will of the individual or individuals exercising the power. An eminent statesman and philosopher has well declared that "law and arbitrary power are in eternal enmity." In the very nature of things arbitrary power cannot conform to principles or remain within constitutional restraints. These things can have no part nor parcel with it, because it defies them.

American imperialists know this. They know it, not because they have stopped to reason it out, but because at almost every step they take they find the plain and unmistakable language of the fundamental law of their country ordering them to halt. Some of them have

halted long enough to declare that this is not now a government of law, but a government of will; that constitutional government has been succeeded by arbitrary power. A great many have said this. Here are the words some have used in saying it:—

"A Constitution and national policy adopted by thirteen half consolidated, weak, rescued colonies, glad to be able to call their life their own, cannot be expected to hamper the greatest nation in the world."\* "This nation has become a giant who is no longer content with the nursery rhymes which were sung around his cradle."† "In the right to acquire territory is found the right to govern, and as the right to acquire is sovereign and unlimited, the right to govern is a sovereign right, and I maintain is not limited in the Constitution. I think it must be admitted that the right to govern is sovereign and unlimited. . . . Governments derive their just powers from the consent of some of the governed."‡

"To that great trust [the Philippines, Cuba, and Porto Rico], under the providence of God and in the name of human progress and civilization, we are committed. . . . Did we need their consent to perform a great act of humanity? . . . We did not ask; we were obeying a higher moral obligation which rested on us and which did not require anybody's consent. We were doing our duty by them with the consent of our own consciences and with the approval of civilization. . . . While the war was in progress we could not ask their views. Nor can we now ask their consent. . . . No one can tell to-day what is best for them or for us. I know no one at this hour who is wise enough or sufficiently informed to determine what form of government will best subserve their interests and our interests, theirs and our well-being."§

"The Declaration of Independence was made to suit a particular existing condition of things. . . . The Declaration meant simply that the colonies had become tired of the British domination, deeming it oppressive, and intended to set up a government of their own by the right of revolution. They were not laying down a principle for anybody except themselves, and they had no conception of the 'consent of the governed' as it is proclaimed by Mr. Bryan and the generally hypocritical gang who are sympathizing with him in the hope of cheating us out of our rightful conquests."||

"It is a favorite notion now to quote the words, 'Governments are instituted among men deriving their just powers from the consent of the governed,' as if these embodied a law of application to all inhabitants alike. . . . It was never the intention [of the signers of the Declaration] to assert that the negroes or the savage race must give consent before just government should be established over them. . . . The Declaration of Independence was a formal notice that inhabitants of the colonies consented no longer to British rule."\*\*

\* Franklin MacVeagh.

† President Northrup at Chicago Peace Jubilee banquet.

‡ Senator Platt, of Connecticut, in the United States Senate.

§ President McKinley at Boston. Some one has said: "If it be true that the Philippines were entrusted to our hands by the providence of God, it ends the discussion. However, it is yet novel doctrine that public servants may substitute what they guess to be the will of God for the constitution and laws of the land. In this entire matter there has been too much certainty as to the Divine will, and too little attention to constitutional requirements and difficulties."

|| The New York Sun.

\*\* The New York Tribune.

\* When we say law we mean law. A statute may or may not be law. It may receive all the sanction of government, and yet be only the lawless declaration of arbitrary power. It is law that "all men are created equal," and that "governments derive their just powers from the consent of the governed." Many statutes have affirmed the contrary. They were not law but were rebellion against law.

"We would inform Senator Vest that the idea that all men are created equal is not the fundamental law of this country. The fathers had better sense than to put that phrase in the Constitution. They wrote it in the Declaration which was simply their manifesto to European powers, and is not law."\*

"We shall adhere to the provisions of the Constitution and the instincts of the future."†

"Resist the crazy extension of the doctrine that government derives its just powers from the consent of the governed."‡

"The Constitution must bend."§

"We have outgrown the Constitution. It is not worth while to discuss it."||

What then has been done with the Constitution of American Republicanism? Has it been thrown into the streets, or has it been burned up lest a fragment of it be read?—No, neither of these things has been done. It remains in its accustomed place and speaks with its accustomed language, but *it remains without limitation or restraint upon the men whom it was made to bind*. But this is not all. It remains to "consecrate" and to "stamp legality" upon every act of unlimited and unrestrained power. *As it thus remains it is the Constitution of American imperialism*. We apologize for the abuse of the word "constitution." When the imperialists have revised the dictionaries, this impropriety of diction will doubtless disappear. But remember that when we speak of an instrument of unrestrained and unlimited powers as a constitution we are speaking of the constitution of *imperialism*.

But how is it possible for the Constitution of American republicanism to become the constitution of American imperialism? How is it possible for an instrument of delegated and limited powers to become the instrument of sovereign and unlimited powers? How is it possible that the same words and sentences that have constituted a republican and representative government can become the mainstays of an imperial and arbitrary system? Let Mr. Charles Denby, late United States minister to China and at present a member of the Philippine Commission, answer. We quote from the leading article of the February *Forum* at the point where Mr. Denby is showing how thoroughly constitutional is imperialism:—

"It will not do to say as a congressman said, 'What is the Constitution between friends?' but it may be said that it is the wisest and the most expansive document ever written by the hand of man. It is like the tent that Saladin gave to Richard. When it was folded it rested in a nutshell: when it was expanded whole armies could recline under its shade. The dear, glorious old document, it is always on the side of common sense, always on the side of progress, always ready to strengthen the glowing periods of the judiciary devoted to our country's honor, and to stamp legality on the great statutes of

freedom. Expansive? Why, it is expansive enough to cover the world, if necessary; and it can contract when the time and the occasion demand contraction.

"The Constitution declared that no man shall be tried except by a jury of his peers. A jury is supposed to be twelve men. Bless you! We try Americans every day in China by a consul and two assessors; we try men accused of murder by a consul and four assessors; but the Minister must approve the death sentence. . . .

"The Supreme Court has passed on all these questions.\* When a man was confined for life in a penitentiary in New York for a murder committed off Japan in a ship that flew the American flag, a writ of *habeas corpus* was refused to him by the Supreme Court. It held that his conviction was legal, although he was not tried by a jury. The Constitution had contracted to suit the case! . . .

"The Constitution is a great document. Interpreted by men supremely great, as it has been and is, it will consecrate just and wise laws made by Congress to take from the army the burden of maintaining law and order; and again, as often before in our history, *cedant arma togæ*. . . .

"Elastic as the Constitution has been shown to be, it will stand forever as the bible of freedom."

Take with the above the following statement made by Senator Platt of Connecticut, in the United States Senate, Dec. 19, 1898:—

"These are indeed great principles [the principles of the Declaration and the Constitution]; they underlie our free institutions, *but they are not capable of literal application*."

In these quotations two of the most prominent and outspoken imperialists lay before us coolly and in very plain English the constitution of American imperialism, which they declare is the constitution under which the American Government is now being administered. These declarations should set every American to thinking seriously, for they are declarations which the American people cannot afford to look upon with indifference. We shall have more to say with reference to them next week.

### Impropriety of Sunday Laws.

"Lutheran Witness."

We cannot help seeing, in the first place, that all Sunday laws are prompted by the notion that Sunday is to be hallowed for the Lord's sake. Religious reasons have animated by far the greater number in advocating such laws; religious reasons also prompt the plaintiffs, and in many judicial decisions spiritual and worldly matters are sadly commingled.

The common designation of the day, as it may be heard also in court, the "Christian Sabbath," is an abomination according to Scripture. Christ is Lord also of the Sabbath, and we will let no man judge us in re-

\* The Chicago *Times-Herald*.

† Gen. Stewart L. Woodford [italics ours].

‡ Whitelaw Reid. § President Capen.

|| General Merritt.

\* At another place Mr. Denby refers to the Supreme Court as "the tribunal which governs the United States by its judgments."

spect of an holy day, or of the Sabbath days, just as little as in meat, or in drink. We are safe, according to Scripture in esteeming every day alike. Matt. 12:8; Col. 2:16, 17; Rom. 14:5, 6.

But even though all the citizens of a State were to regard Sunday as a divine institution, in other words, if all were first-day Sabbatarians, the State would still have no right to concern itself with the matter. For how can the State demand the performance of religious duties?

As far as the Sabbath as a civil institution is concerned, much might also be said and has, indeed, been said by two judges of the Supreme Court of California in a noteworthy decision. It was pointed out that the State has no right to concern itself unnecessarily with the affairs of individuals, and that where the protection of common interests comes into consideration, the rights of individuals might be restricted to acquisition and possessions. Experience teaches that a community is endangered not so much by excessive labor on the part of the citizens, as rather by laziness. Then again one man requires more rest than another. If the legislature fixes a day of rest, it may also fix two, then it may also determine how much each citizen must work.

### Ex-Commissioner Morgan on the Catholic Church in Politics.

HON. THOMAS J. MORGAN, Commissioner of Indian Affairs under President Harrison, gives in a San Francisco journal, by request, a "brief statement of the recent attitude of the Roman Catholic Church regarding the education of the Indians, especially with a view of recording its position in reference to the appropriation of public money for sectarian uses." Being in a position to know fully the facts relating to this subject, Mr. Morgan's statements are entitled to full credence, and should be of interest to every American citizen. They show that the AMERICAN SENTINEL and all those engaged in calling public attention to ecclesiastical encroachments upon the domain of the civil government, are not raising a false alarm or fighting a man of straw; but that the enemy alleged to be combatting the principles of free government in these United States is very tangible, and the danger which threatens is very real.

The ex commissioner speaks of the establishment in Washington of a "Bureau of Catholic Indian Missions," which "stood as the representative of the Roman Catholic Church in American politics." In connection with this statement let it be remembered that this is not the only ecclesiastical bureau established at the seat of the national Government to influence legislation; that there is a Protestant "Reform Bureau" there under the management of Rev. W. F. Crafts, which is doing even more to undermine American principles separating church and state than is the Catholic bureau, and has the support

of the largest religious organizations in the land. What Mr. Morgan says with reference to the Catholic establishment applies equally in principle to this establishment run by Mr. Crafts and the religious combines calling themselves Protestant.

We have space only for the most pithy of the statements of Ex Commissioner Morgan upon the subject in question. These are as follows:—

"There had long been established in the City of Washington an institution known as the 'Bureau of Catholic Indian Missions,' having a president, director, secretary, and other officers and clerks, which had for its specific work the supervision of the education of Indian children in Roman Catholic institutions; for a broader mission the securing of appointments of the largest possible number of Roman Catholics in the Government Indian Schools, for a still larger mission the securing of the appointment of agents, clerks, and other appointees in any branch of the Indian service; and for a still wider object the securing of such legislation as would be helpful to the Roman Catholic Church, and the preventing of any legislative or administrative action that could in anywise interfere with its widest possible sphere of activity among the Indians. This bureau, as organized, stood as the representative of the Roman Catholic Church in American politics. It had apparently the confidence and the support of the Roman hierarchy; was in touch with the representative men of the church everywhere; had its agents and representatives on the Indian reservations; was ceaseless in its vigilance and activity in the lobby and the committee rooms of Congress, and did not hesitate to urge its claims for sympathy, support and advancement not only upon cabinet officers but even upon the President of the United States. It was a compact, well-constructed, aggressive, efficient machine, organized for the promotion of the political interests of Roman Catholicism, and ready to use any and all means essential for the accomplishment of its purposes. It seemed utterly unscrupulous.

"The chief of the Educational Division in the Indian Office, who had the practical oversight of the entire system of education, whose duty it was to recommend to the commissioner the appointments and removals of teachers and other subordinate officers, was a Roman Catholic. He had few, if any, qualifications for the position he occupied, but was a zealous churchman and used his power to the utmost for the promotion of the interests of his church. Several government schools were placed entirely in the control of the Roman Catholics; a cross was erected over one of the buildings; another government building, costing \$40,000, was turned over to a bevy of nuns imported from Canada; a Roman Catholic Church was built in its immediate vicinity, and the whole establishment, church and school, was as much a convent as though it stood on the banks of the Tiber. The Roman Catholic catechism was introduced as a part of the daily curriculum in government schools, and the pupils were zealously taught to believe that the Roman Catholic Church was the only true church. Wherever it could be done Roman Catholics were appointed either as superintendents, matrons, principals and teachers, or, if these places were not available, then to such subordinate positions as were within reach. Every effort appar-

ently was made to monopolize the Indian service and to make it tributary to the papacy.

"The director of the Catholic Bureau, or his representative, was in almost daily communication with the chief of the Educational Division of the Indian Office and practically directed his action in everything pertaining to the Roman Catholic interests. It is not too much to say that the Bureau of Catholic Missions had usurped to a large extent the functions of the Government Bureau of Indian Affairs.

"The existence at the capital of the nation of an organized lobby, established in the interest of the Roman Catholic Church and prosecuting its work zealously and tirelessly, was at once an impertinence and a menace to Republican institutions. It sought covertly to secure, so far as its influence went, all the practical results that would have flowed from the recognition of the Roman Catholic Church as the established national church. The Protestants had no such central organization and made no concerted effort either to secure ecclesiastical advantages for themselves or to in anywise prevent the unconstitutional aggressions of the Romanist hierarchy.

"In 1877 the United States Government entered upon the work of providing for the Indian youth a system of public education, supported by appropriations out of the public treasury. It had for many years made special appropriations for Indian education and in fulfillment of treaty obligations or in return for land or other concessions made by the Indians, had provided schools and teachers for them; but in 1877 it appropriated the sum of \$20,000 out of the public treasury, money which did not belong to the Indians, but which was in all respects public funds. This appropriation increased from year to year until in 1886 it reached the sum of \$600,000; when I entered upon my duties as commissioner, in 1889, it had swollen to \$1,300,000 and four years later, when I left the office, the total appropriations of public money, exclusive of amounts paid out of Indian funds, was a little more than \$2,300,000.

"When the Roman Catholics saw the growth of these appropriations for Indian education, they eagerly seized upon the opportunity thus presented to profit to the utmost possible extent by securing as large a share of this money as could be obtained.

"Some other denominations who were carrying on work among the Indians had also been receiving Government assistance, and the schools thus maintained by the churches, partly at their own expense, but largely at the expense of the Government, were practically mission schools.

"The Roman Catholics baptized into their fellowship not only the children, but as many as possible of the adults, asserted their right to claim them as communicants in their church, resented as an affront to them every effort on the part of other churches, and even on the part of the Government itself, to secure for their schools any children who at any time had been enrolled in any Roman Catholic institution.

"The Roman Catholic schools are mission schools, parochial schools, church schools, whose chief and almost only aim is to make converts to Catholicism, and to train their pupils to be good Catholics. The basis of all their work is the Roman Catholic Catechism. Many of the teachers know little of American life, and apparently care less, speaking very imperfect English. Many others

are inexperienced nuns, and few, if any of them, are trained teachers. Catholic education of Indians has never been successful, and they can point to no leading Indians as a result of their efforts. An eminent Roman Catholic said to me that there never had been an Indian Roman Catholic priest. The subtle influence of their schools has been to awaken in the Indians suspicion and distrust, and they have bred disloyalty and incited resistance to the Government. . . .

"Soon after I had entered upon my duties, July 1, 1889, I was waited upon by Archbishop Ireland, representing the hierarchy, and Father Willard, an officer of the Catholic Bureau, and was asked by them if I would renew the contracts for the Catholic schools for the year to come. I answered that I would.

"They stated that they wished a contract for some new schools, and that they would like a much larger appropriation for their work among the Indians than they had ever received before, and intimated that when other buildings which they had in contemplation had been erected they should ask for still larger sums.

"I replied that I did not believe in the policy of appropriating public money for sectarian uses; that I believed in the separation of church and state, and that if churches did missionary work they should do so at their own expense. It was the duty of the *Government* to provide for the education of the Indians and it should do this in a system of schools, similar to the public schools of the country, which should be neither partisan nor sectarian. I said distinctly, however, that I did not propose, inasmuch as the contract system had been long in existence, to introduce any radical, abrupt change in the policy of the Government; that I would not interfere with any vested rights that they might have, or do anything that could be justly regarded as unfair or unjust; that I would treat the Roman Catholics precisely as I treated any other church or body of Christian people. I said that I would renew their contracts, for the year to come, for the schools already in existence which belonged to them, but that I would not extend the contract system; would enter into no contracts for new schools; that I proposed to take charge of the buildings which had been erected by the Government and to maintain in them Government schools, and that I should make it a part of my business to improve and extend the system of public education for the Indians. . . .

"Soon after this I had occasion to dismiss from the Indian Office, for incompetency, insubordination, and other sufficient reasons, the chief of the Educational Division, already alluded to, thus committing a third offense against the Roman Catholic Church: Roman Catholics had been dismissed from the public service; the demands of the church for an indefinite extension of the policy of subsidizing its mission schools at Government expense had been denied, and a trusted tool of the Catholic Bureau, who had prostituted his position to ecclesiastical ends, had been dismissed from the public service. . . .

"This was the beginning of a contest which is without a parallel in our political annals. A strong delegation of representative men was appointed by the Catholic Congress at Baltimore to wait upon President Harrison and state their grievances, requesting the removal of the commissioner from office. The President received the delegation respectfully, listened attentively to their



charge, satisfied himself by personal inquiry that the accusations of unfairness and discrimination against the Catholics were false and unfounded, and politely but firmly declined to remove the commissioner.

"An attempt was then made to influence public sentiment. Long inflammatory articles, full of misstatements and libelous in their character, were printed in obscure Washington newspapers, boldly charging upon the Superintendent of Indian Schools and the Commissioner of Indian Affairs a definite purpose to make a clean sweep of all Catholics from the service, to destroy, if possible, the Roman Catholic Indian schools, to uproot Catholicism, if it might be, among the Indians, and in short to conduct the Indian Bureau as an anti-Catholic machine. A more gross, false, malicious, utterly unjustifiable charge, was never made against any public official, and the authors of the falsehoods well knew it. These accusations, however, were caught up and reproduced in a large number of Roman Catholic newspapers, creating a very widespread conviction in the Roman Catholic mind that the Indian Office was a nest of bigotry, and that its policy of intolerance was upheld by President Harrison.

"A very persistent, carefully-planned effort was made to defeat the confirmation by the Senate of both the commissioner and the superintendent of schools; the falsehoods and calumnies just referred to were printed in two formidable pamphlets and presented, together with a formal protest by the Roman Catholic Bureau, asking the Senate to reject the nominations of the officers named, alleging that they were unfit persons to fill the positions to which they had been appointed. Apparently the entire hierarchy, from the cardinal down, including I should say, without exception, all the most prominent and representative prelates, joined in this extraordinary effort of one church seeking solidly to prevent the confirmation by the United States Senate of the appointment of officers of high rank in the public service, simply because they were not acceptable to that church. It is needless to go into a detailed account of the methods adopted to accomplish their end. Let it suffice to say that the Jesuit priest, who planned the campaign and wrote a history of it afterwards, said in substance that nearly up to the day of the vote in the Senate it seemed almost certain that his plan would succeed, and he was very greatly chagrined and mortified when it failed. . . .

"Prominent Roman Catholic prelates attempted to defeat the renomination of President Harrison because of his attitude on the question of Indian education [charging him with being a bigot]. . . . He was in no sense a 'bigot,' and the charge preferred against him by the Romanists was not only false, but it was intolerant and introduced a religious test of the worst kind into our politics. . . .

"It never will be known how large a factor in the contest was this effort of the Roman Catholic Church to overturn an administration and bring about an economic revolution, with all the attendant evils that have followed. A great variety of causes combined to effect the result, and one of them was undoubtedly the attitude of the Romanist hierarchy. Indeed, prominent Roman Catholic journals boast that this was the determining factor, and that it was the Roman Catholic vote that defeated President Harrison.

"However this may be, the fact is patent and it is that for which this article has been written, and which I wish to make most emphatic, namely, that the Roman Catholic Church in America, numbering from 6,000,000 to 8,000,000 of adherents, with a voting population of possibly a million and a half, constituting thus a tremendous factor which in almost any political contest holds 'the balance of power,' stands ready to use this vast power for the promotion of its own ecclesiastical interests at whatever expense to the general public. It thus ceases to be merely a church, a body of individual Christians seeking to worship God according to the dictates of their own consciences, and becomes a vast political machine, dominated by men who are not in sympathy with American institutions, who have been trained in the political philosophy and methods of the Old World, who believe sincerely that the pope is God's viceroy on earth, that he is the head of a sovereign state, justly entitled to rule absolutely; that the state ought to be subordinate to the church, and that the Roman Catholic Church should at all times and under all circumstances seek to gain for itself every possible advantage in American politics.

"The Roman Catholics have assumed an attitude on the Indian School question that is un-American, unpatriotic, and a menace to our liberties. I challenge the course they are pursuing, as that of a corrupt ecclesiastico-political machine masquerading as a church, a course that has been without precedent, and without justification. Its spirit has been that of the Inquisition, its methods those of the disreputable politician, and its agencies, intrigue, secrecy, conspiracy, falsehood, and slander. These are very grave charges, but they are justified by the facts.

"The apologists for the Roman Catholic Church, who insist that in America it is becoming liberalized, will find food for reflection in the significant fact that one of the most aggressive and influential leaders of this Roman Catholic attack upon the Governmental Indian policy, was the archbishop who now poses as the representative of the so-called liberal, or American party of that church."

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### The Sentinel Appreciated.

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THE president of a bank in a western city writes us the following:—

"Some unknown friend to me has kindly caused a SENTINEL to be sent to me for some time back, and I find so many good things in the paper that I want to become a regular subscriber, and to that end enclose New York draft for \$1.

"I feel under obligations to the friend who caused the paper to be sent to me, and if I knew who he was would willingly reimburse him and tender him my thanks for the kindness."

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THE Republican party came into existence in an attempt to apply the Declaration of Independence to the black man; it seems likely to go out of existence for its refusal to apply the same principles to a brown man—only half black.—*W. J. Bryan.*



"If the czar's plan for disarmament should be adopted," says a Chicago paper, "how could the natives of the sea islands be fitted for self government?" A pertinent inquiry.

A CABLE dispatch from Rome to the *Chicago Record*, under date of April 4, gives what purports to be the reason why the pope was not asked to be represented at the czar's peace congress. The Russian minister to the Vatican, it states, "to day expressed to Cardinal Secretary Rampolla the czar's regret that he found himself unable to invite the pope to be represented in the peace conference at the Hague, in consequence of his holiness not possessing an army." As a matter of fact the pope does possess an army, though it is so small as to be no factor in the problem of European disarmament. But that is no fault of the pope; he would like to have an army equal to the best in Europe.

THIS is an age of delusions and strange doctrines, and fortunate is the individual who does not fall in some way under the influence of these things. No person need consider himself safe in this respect. They fasten alike upon the individual in public life, and upon the humblest dweller in obscurity. From the evil passions of men have developed abnormal conditions in society, and out of these have grown perplexing problems, social and political, in the attempted solution of which men's minds have been forced out of the channels of sober, sensible thought. Remedies are proposed which can only intensify the evils sought to be cured, and the very evils themselves are mistaken for omens of good. The light that is in men is being turned to darkness, and the world is filled with theorists and speculators who are ever wandering further from the truth.

FOR example, consider the following which is put forth in the name of education, by the president of a college of national reputation. According to the *Chicago Times-Herald*, of April 4, a "school of psychology," is being conducted in that city as part of the Chicago Kindergarten College course, at the opening of which an address was delivered by president Hall, of Clark University, Worcester, Mass. In the *Times-Herald's* report appears the following:—

"Dr. Hall said any child that did not suffer pain became sour and selfish. He thought blood-curdling stories were good for children. He told of a little girl who thought the story of 'Jack the Giant Killer' wading in blood was 'the beautifullest story' she had ever heard. He thought it was a good thing for boys to fight, as it developed their physical and moral courage. Punishment, he thought, was necessary, and a good scolding vocabulary was desirable. Teasing and bullying were commendable, but should be moderated by parents. It was a great mistake for a child to grow up too tender-hearted. Some children were so negative and inanimate that the badness in them needed to be stimulated."

ANOTHER college authority, Professor Herron, of Iowa, in a recent lecture in Chicago, under the auspices of the Christian Citizenship League, said, speaking of the growing discontent in society:—

"This discontent, which grows more universal in its demand; this discontent, which cannot be hushed; . . . this discontent, which God grant may increase until it has sway in a reconstructed and liberated world; this discontent is what the ages have waited for; it is what the great heart of the Father has waited for; it is the direct outcome of the ideals planted in the world by Jesus, by Plato, by Buddha, by the Hebrew prophets, by all the men who have come into this world with ideas for liberation of the human soul."

THE more children there are raised according to the principles advocated by president Hall, the more will the world be filled with restless and discontented people. The more the fighting and hating instincts, and the selfish propensities in general, are trained in the children, the more people will there be who are ready to oppress their fellowmen, and the more readily will the oppressed resist their oppressors in the same selfish spirit. The discontent which is viewed as a hopeful sign, will not, when "it has sway," result in a "reconstructed and liberated world;" for it is but the discontent of one class in society against another, and represents but a contest for supremacy between them; and there is nothing gained for peace and prosperity by a change in the ascendancy from one class to the other. It is selfishness that leads men to oppress their fellows; it is selfishness that prompts the formation of the Trusts and other combines by which capital is bringing distress upon the ranks of labor; and in the methods employed by the latter to combat their oppressors, selfishness is no less a controlling motive. There is the same tyranny on both sides, the same hatred, the same selfish passions, because the representatives of both sides are essentially the same in character. The difference between them is only a difference of circumstances. But there must be a difference in character, not in circumstances merely, before peace and prosperity can spring up from scenes of discontent and strife. Revolutions in society do not always bring the results anticipated. The French Revolution ended



the tyranny of the ruling class, only to let loose the worse tyranny of the mob and the commune.

\* \* \*

No ONE class in society ought to oppress or seek to dominate over another class; and it is the dream of visionary reformers that by legislation or by the ballot or by revolution society can be so reconstructed that oppression will disappear and the long sought reign of righteousness be ushered in. This can never be so long as selfishness is harbored in human minds; for so long as it is there, men will seek their own advancement at the expense of others, or at least regardless of others' welfare, and will never stop short of the same oppressive conditions which exist to-day. Selfishness, indeed, never knows when to stop, but is continually urging men on to greater lengths of departure from the path of peace and safety.

\* \* \*

THE Apostle Paul represented a class of men who had learned to be contented and happy in this life without any revolution in society; and what he says on the subject is entitled to as much weight as are any utterances that come from platform and press to-day. The apostle had learned to be content with such food, raiment, and other temporal comforts as he had in this life; but his contentment was not that of indolence, for he was one of the most active, energetic characters known to history,—a man who most powerfully influenced human thought and life in his own day, and through all the centuries following. He had experienced a revolution, but it was in his own person and not in society. And here is the vital point of difference between the Apostle Paul as a reformer and the reformers of to-day. The man who has had a revolution in his own heart, his own personal life, by the power of God, is not discontented with his lot and does not want to see a revolution anywhere else; but the man who needs a revolution in his own heart, to drive out of it the discontent and the various elements of selfishness that are making him unhappy, wants to have a revolution in society. But if he could have such a revolution, he would not be any nearer to happiness than he was before.

\* \* \*

AMERICAN and British sailors have been fighting and falling side by side in Samoa, and this alliance for offense and defense in that country has done much to strengthen the sentiment at home for an alliance between the great nations represented.

\* \* \*

"ONE of the most important results of Dewey's victory," says a New York paper, "will be a Bible printed in Tagalog," for distribution among the Filipinos by the missionaries who will follow the American flag in the islands. Perhaps if the Bible had gone before the flag

instead of behind it, there would have been a great many more converts and a great many less dead people in the islands now.

\* \* \*

WHILE the subject of the czar's peace conference is before the public, the pope deems it an opportune time to call attention to the great things accomplished by the papacy in past times in preserving the peace. 'Every time the church has intervened directly in the serious affairs of the world,' he says, "it has assured public welfare; and the popes have often stopped oppression and secured truces and peace treaties. Civilization would have perished without papal authority to vindicate the supremacy of right over might."

But somehow, upon all this history is strangely silent.

\* \* \*

IN New Rochelle, Conn., Catholics and Protestants are arrayed in controversy over the question whether the Bible shall be read in the public schools.

The charter of the newly-made city contains a provision for such use of the Bible in the schools, and recently the Board of Education passed a resolution calling for its enforcement; whereupon many Catholic parents petitioned that their children be excused from the opening exercises. The Board at a special meeting decided to accede to these requests, and now it is provided that such children shall retire to a room set apart for them while the Bible is being read, after which they will go back to their various rooms to participate in singing and other exercises.

The necessity of such an arrangement to carry out the plan of Bible reading in the schools, demonstrates in itself the impolitic and impracticable nature of the undertaking.

### A Spanish Editor Against Church and State Union.

A SPANISH paper published in Madrid—*Las Dominicales del Libre Pensamiento* (The Dominicals of Free-thought)—in a recent issue boldly attacks Spain's union of church and State as being the real cause of Spain's downfall. Under the heading, "The True Enemy," the editor refers to "clericalism" as being contrary both to Christianity and to sound national policy, and points to absolute separation of the state from the church as the only remedy for the evil into which Spain has fallen. An English exchange gives the following extracts:—

"Everywhere, in every language, and in every tone, the press is repeating that Spain's ruination is due to clericalism; it is due to the friars, the Jesuits, and their motley horde of hypocrites, ignoramuses, and fanatics, hysterical women, self-seeking men, and beggars; and now what do we find? Programs of regeneration by the hundreds, but in not one of them is any allusion made

to the unanimous opinion of the civilized world, which says to us this: 'If you want to reform you must spend your money in useful things of this world instead of spending it in religious mummery, bishops, canons, friars, monks, Jesuits, and other people, who are worthless for the realities of life. If you want to be free and independent, you must be educated, and thus escape hypocrisy and fanaticism; you must learn political economy; you must govern yourselves morally; you must take liberty, justice, and science for your idols. If you will not do this we will divide up your territory among ourselves, for in this world those who are not free, just, and educated cannot be independent.'

"The Spanish press is continually citing the opinions of European politicians. Here is what an eminent writer of Bolivia says in an article that has been widely copied by the American newspapers:—

"No, it is not the brutal cannon of the Yankee that is to kill Spain—it is the friar, it is that sword whose hilt is in Rome and whose point is everywhere; and the one to give the friar his *coup de grace* is the spirit of the New Age, the sword of democracy. The refulgent ray of liberty is now passing over Spain. Rise to the emergency, ye American nations who are fettered to clericalism!"

"Why are England, Germany, and the United States strong? Why is Russia progressing and enlarging its domains at a fabulous rate? Because they are nations emancipated from clericalism. Why is France rolling and pitching in the tempestuous sea of politics? Because she carries clerical ballast.

"And clericalism need not be confounded with religion. That is the trick of the clergy, and the unthinking Catholic herd are easily duped by it. Germany, Russia, and England are religious nations, but what has religion to do with clericalism?"

"Religion, so far as it represents ideas, traditions, beliefs, philosophy, sentiment, is respectable and attractive. When it is converted into power and theocracy—into an absorbent and despotic power which seeks to govern, guide, and exploit a man's whole life in public and private, in little things and great, which throttles thought in an iron band and presumptuously arrogates the civil power to itself, under the pretense of having authority thereto from God—then this so-called religion is a hateful and devilish thing; it brutalizes communities, degrades men, and drags nations down to poverty, ruin and disgrace.

"Here is what the Founder of the Christian religion himself said, and heretics indeed must those people be who oppose his words while claiming to be religious: 'Render unto Cæsar what is of Cæsar and unto God what is of God.' It is no business of God to dominate and subjugate; it is no business of God to use powder and lead against any one; nor is it a God-like business to take possession of the riches of the earth, to wear purple, gold, and precious stones, to keep the people in ignorance, to make a system of double-dealing, to set up hierarchies with despotism on top and craven servility underneath. For all this simply corresponds to the legendary spirit of evil, personified in the devil.

"Will our nation open its eyes to reason and common sense?"

"Let it not be said that Spain is poor, and for that reason a rapid regeneration is out of the question.

Spain is rich, but it uses its riches to be on good terms with God while it is on very bad terms with itself and with the other nations of the earth. It is like the fanatic *hidalgo* who gives his gold to the priest to save his soul and meanwhile starves himself bodily and mentally and lives without the comforts and sanitary surroundings that befit his rank. Hopelessly crack-brained, the poor fellow does not see that while he is sacrificing himself to be all right with God, the man who claims to represent God on this earth is waxing fat amid unwonted luxury, enjoying the pleasures of the flesh to satiety, and laying up treasures for his own. The spiritual part of the mass satisfies the *hidalgo*; the material part fattens the priest.

"The regeneration of Spain must rest on these immovable bases: the absolute independence of the state; the limitation of the church to its Christian mission; the appropriation for governmental purposes of those immense resources on which the clergy, the monastic orders, and the Jesuits now depend; absolute liberty of conscience.

"Without applying these principles, all the rest would be simply taking the body of a miserable consumptive and covering it with bright-colored ribbons and fancy trappings so it would look fair to the eye.

"The plague-spot is inside. The microbe is well known. All the doctors in the world are pointing it out to us, and they agree unanimously."

### Christianity and Federation.

"We believe," says the *Christian Citizen* (Chicago) "the day is not distant when there will be a federation of Christian people of all creeds and denominations under some such name as Christian Citizenship League, or Christian League, with some such motto as the organization has with which we are working."

But what have Christian people to do with "federation"? Federation is not Christian union. Christian union is unity, established and maintained by the agency of the Holy Spirit. It is plainly declared in that Word which is authority to all Christians, to be even such unity and oneness as exists between the divine Father and his Son. It is a most important feature of the Christian system. Where it is lacking, there can be only a semblance of Christianity, and not Christianity itself.

Federation, therefore, does not serve the purpose of Christianity. Yet it is to hold together a "league" which claims to be Christian. But when an organization professedly Christian is held together by an earthly bond of union rather than the heavenly bond expressly provided by the Lord and set forth in his Word as indispensable for all Christians, we may be certain there is something wrong. We may be sure such a "league" is going to do something not in the line of Christian work.

We believe with the *Christian Citizen* that this league is coming. But when it does come, will it mark an advanced, or a retrograde, position for the churches en-

rolled in it? And what will be its attitude toward those Christians and others who dissent from its principles and aims? The history of such combines in the past is not very reassuring to friends of the Christian cause.

### A Proclamation of Conquest.

*"Chicago Record."*

THE proclamation of President McKinley's commission to the subjugated inhabitants of the Philippines is a proclamation of conquest. As such it must grate upon the sensitive ears of those American citizens who still regard as eternal and of universal application the foundation principles upon which their own institutions are based. The document professes kind intentions, to be sure, and contains promises of liberal treatment to such as recognize and bow to the supreme and sovereign authority of the American republic. But the spirit of kindness which the proclamation breathes is the kindness which the conqueror has ever promised to his not too willing subjects. The proclamation recognizes no rights of the Filipinos, nor does it deem the consent of the governed a matter of any importance. The conquered are simply promised kind treatment and beneficent government as a condition of submission to an outside authority. What conqueror ever promised less? And where is it written in American institutions that the rule of a conqueror contrary to the willing consent of the ruled is not tyranny simply because beneficent?

Consider these two "regulative principles" for the guidance of the United States in its relations with the Philippines, laid down by the commission as principles of "cardinal importance":—

"1. The supremacy of the United States must and will be enforced throughout every part of the archipelago, and those who resist it can accomplish no end other than their own ruin.

"2. To the Philippine people will be granted the most ample liberty and self-government reconcilable with the maintenance of a wise, just, stable, effective, and economical administration of public affairs and compatible with the sovereign and international rights and the obligations of the United States."

If the Filipinos submit to American rule and recognize our sovereign rights they will be well treated. If not, they but accomplish their "own ruin." Truly a sentiment worthy of a Napoleon!

The assumption underlying the proclamation of the President's commission—that the Philippine islands are permanently ours by right of purchase, or conquest, or both—ought not to be satisfactory to the American people. . . . The recognition of our authority may have been necessary to any proper solution of the Philippine problem; but, having done so much and having established our authority, it is now incumbent upon the United States to recognize to the full the right of the

inhabitants of those islands to a voice in their ultimate disposition. If the Filipinos wish independence, like the Cubans, it is the duty of the United States, according to the principles upon which our own Government is founded, to recognize that wish and to prepare for its execution so soon as conditions make that course safe for all interests dependent upon us for protection.

### Infallibility and the Philippine Question.

*Edward Everett Hale, in "Christian Register."*

ATTENTION has once or twice been called to the curious tenure by which Spain held the Philippines, and to the fact that, in the view of history, she had no more right to dispose of them than the king of Ashantee.

But attention, though called, has never responded. Nobody in authority, whether at Madrid or at Lisbon or Rome, has chosen to give any definition as to the Spanish or the Portuguese title.

Spain has held the islands under the treaty of Tordesilla, in which the rival kings of Spain and Portugal agreed to be bound by the papal bull of 1493.

That bull established a meridian of longitude one hundred leagues west of the Canary Islands, as the boundary between the newly-discovered countries visited by Spain and Portugal. Spain was to have all west of this meridian, and Portugal all east of it.

When, not long after, Brazil was discovered, it proved that Brazil ran out into the Atlantic so far as to cut this meridian, and Portugal held all east of the line even to this day.

When, a few years after, Magellan, sailing under the Spanish flag, crossed the Pacific, sailing northward, he stumbled on the Philippines. He thought, or said he thought, that they were within the Spanish half of the world, counting from the original meridian established as the line of the division by a pope whom he and the king of Spain and the king of Portugal all called "Infallible."

But the sun and the stars and astronomy and the truth were against Magellan's calculations. His longitudes were wrong. Anson proved them to be wrong in the middle of the last century.

Since that time it has been known that, under the pope's grant, Spain never owned the Philippines an hour.

Under that grant they belong to Portugal, and have belonged to Portugal since Magellan discovered them.

Suppose that the king of Portugal had sent an embassy to the treaty commissioners at Paris last summer, who had said: "Gentlemen, you need not trouble yourselves about what should be paid for the Philippines to Spain. My august master owns them. If anybody wants them, he must come to us." What would have happened? This will never be known. The king did not

send the envoy, and this curious question was never asked.

But one is tempted to ask why the court of Rome does not ask a question of the courts of Spain and Portugal. All three of these courts hold steadily to the doctrine that the pope is infallible. This means that no appeal can be made from his decision. He decided in 1493 that the Philippines, when discovered, should belong to Portugal. By the merest blunder in calculation, Spain held them for two hundred and fifty years, supposing all the time that she was complying with his decree, Portugal supposing the same, and the popes acquiescing.

But, in truth, since Anson's voyage, on the theory of both Spain and Portugal, the islands have belonged to Portugal. To this theory an infallible court must assent. The pope did not make the mistake in longitude. Indeed it may be doubted whether there ever was a pope who could calculate the longitude at all, let alone calculate it correctly.

If Portugal should to day put in a claim to the revenues of the Philippines for four centuries, and for the \$20,000,000 now paid for them by the United States, what possible reply could be made, either in international law or in the law of the Catholic Church?

We shall be seriously indebted to any of our contemporaries of the Catholic journals who will reply seriously to this question.

It is not the old question whether Galileo was right or not.

It is the question why—if Spain held for the centuries between Magellan and Anson to a grant made in 1493—she should not hold to it in the centuries between Anson and Cervera.

The answer to this question should be easier to persons who believe that the pope's decision reflects for this world the Divine Omniscience. Such persons do not say that the pope cannot make a mistake. But they do say that no appeal lies from a decision made by the pope in council, like the bull of 1493.

### An Ambiguous Decision.

*New York "Christian Advocate."*

THE Supreme Court of Michigan has decided that reading without comment in the public schools from a book entitled, "Readings from the Bible," which is made up entirely of selections from the Bible, is clearly constitutional, especially where the pupils are not required to listen.

Such is a dispatch sent out from Lansing, the capital of Michigan, on the date on which the opinion was filed.

If the "especially" is a part of the language of the decision, it is a Bunsby-like utterance. Summaries of decisions are frequently very delusive. No child is re-

quired to listen to anything in a school. He is required to act as if he were listening, as a part of order, and may be punished for not learning what he is expected to recite. And no small child can listen unless what is said commands his attention. Comparatively few adults are disciplined to a point where they can listen to a wholly uninteresting reading from a person that they care nothing about.

It can hardly be expected that the Supreme Court will allow the children to make visible efforts not to listen. We await the full text of that decision, and it may prove that they meant that the children need not come to the school until after the reading.

### Something to Talk About.

*"New York Journal."*

It is estimated that in 1890 there were 12,500,000 families in the United States, owning, in all, property worth \$65,000,000,000. Of these, 125,000 families, or just 1 per cent. of the whole, owned \$33,000,000,000, or more than all the rest of the people combined. Of the remaining \$32,000,000,000, \$23,000,000,000, or more than two thirds, were held by 1,375,000 families. That left 11,000,000 families, of whom half owned \$8,200,000,000 and the other half only \$800,000,000.

The 125,000 families at the top of the scale owned over forty one times as much property as the 5,500,000 families at the bottom, and nearly four times as much as 11,000,000 families, constituting seven-eighths of the population of the nation.

That was nine years ago. The concentration of wealth has gone on at an enormously accelerated rate since then, and it is going on now faster than ever before.

AN exchange reports the following:—

"There has been a disgraceful increase of prosecutions for Sabbath-breaking in England and Wales during the past twenty years. In 1878, under the law of Charles II., which dates back about two hundred and fifty years, the total number of prosecutions for Sunday trading was 597. In 1888 it was 2,549, and in 1897 it was 3,729. In the twenty years these prosecutions aggregated 45,587. The *Reformer*, which gives the number of prosecutions each year, does not say how many convictions have been found, nor the amount of punishment in fines or imprisonment. No doubt the time spent in jail by Sabbath-breakers would amount to a period much longer than the added terms of persons sentenced for leze-majesty in Germany, to the great horror of pious Britons, who vow that they will never be slaves."

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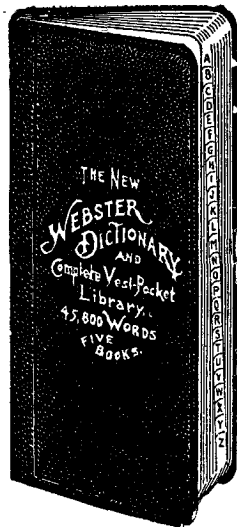
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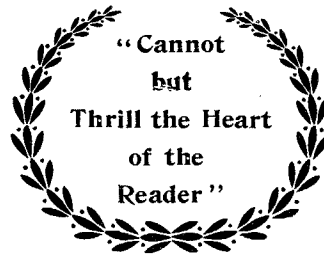
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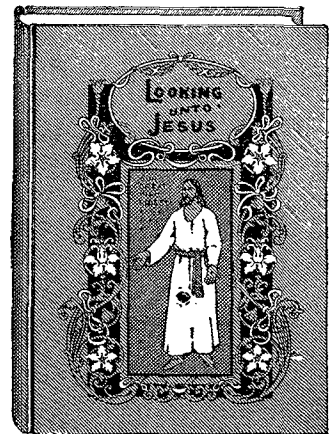
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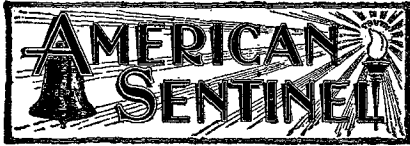
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NEW YORK, APRIL 20, 1899.

Do you know what is going on to-day in this country to secure the compulsory observance of Sunday as the Sabbath—to take away every citizen's liberty of choice in this matter, yours among the rest? If not, do you care to know? And how much do you care?

HEAR this that was said the other day in Pennsylvania, by a speaker representing a great combine of church organizations and labor unions: "We are going to have one vast confederacy and federation, but woe to him who stands up against it! Woe to him who desecrates the Sabbath!"

Does this mean anything to you? And do you feel like doing anything about it?

WE have just received several very good orders for clubs and single copies of the SENTINEL from our good patrons, which lead us to believe that there is an awakening along SENTINEL lines. We are very much pleased to note this; and if there are any of our readers who think the time has not yet come to "awake out of sleep" and get before the people, through the SENTINEL, the principles for which it stands, we would earnestly request them to give the article, "The Issue in Pennsylvania," on the front page of this paper, a careful reading.

READ the statement given in this issue by Hon. T. J. Morgan, Indian Commissioner under President Harrison, with reference to the work of the Catholic Church in politics, as represented by the Catholic Bureau of Indian Missions established at Washington. It is somewhat long,

but every paragraph is to the point. And remember as you read that this Catholic political bureau is still there, and has not in the least abandoned its determination of securing governmental recognition and support for the Catholic Church. And remember also, that a Protestant "reform bureau" is also in full operation at the same place, under the management of Rev. W. F. Crafts, which aims to force national legislation into religious channels and even to exclude from Congress such candidates as will not be controlled by it in the national legislature. And then ask yourself if there is any need in this country of such a paper as the AMERICAN SENTINEL, and if it ought not to have the earnest support of a large number of people, yourself among the rest.

A SUNDAY-CLOSING campaign is being conducted in the upper portion of this city, says a New York paper, by the pastor of St. Mary's Protestant Episcopal Church. His plan of campaign, it is stated, is to "go about quietly appealing to the people who purchase goods on Sunday, and talk with the shopkeepers." He will make a "house to house canvass, appealing to each person." He is confident that he will in time secure complete Sunday-closing.

All this is proper enough, and so long as he confines his crusade to such methods we shall have not the slightest objection against it. We wish other Sunday crusaders could be induced to follow suit.

LAST January two citizens of Sanford, Tenn.,—seventh-day observers—were arrested for not keeping Sunday, and put under bonds for trial. The trials have just been held, and one of the defendants writes us of the result. He says:—

"The Lord gave us the victory. Judge Young, from Sweetwater, Tenn., sat on the bench, and treated us very fairly and kindly, as did also the sheriff and all attorneys present, including the prosecuting attorney,

General Fletcher. The latter told us he prosecuted our Graysville brethren a few years since, greatly against his own wishes. He says our people are among the best citizens in that part of Tennessee."

Surely no State ought to maintain a law under which its judges and prosecuting attorney feel bound, much against their wishes, to prosecute its best citizens. Such prosecutions are not sustained by the best public sentiment and never accomplish anything beyond causing an expense to the State and gratifying the religious prejudices of a few people—always the instigators—who are not willing to tolerate any Sabbath observance out of harmony with their own practice.

THE Church Federation in Pittsburg, Pa., has appointed 6,000 census takers to take a religious census of the city. Every family will be visited, and the religious standing of every resident will be ascertained and put on file for the use of the Federation. The Roman Catholics are in the project equally with the Protestants. It is claimed indeed that there are only 36,000 Protestant Church members in the city, out of a total population of over 400,000.

A PRESS dispatch from Washington, dated April 9, alluding to the seizure of San Mun Bay, in China, by Italy, says: "At the State Department the China or Eastern question is believed to be the next great international question in which the United States will interest itself."

CONSERVATIVE estimates by army authorities now say that 100,000 men are needed to enforce and maintain peace in the Philippines.

WE are in this world to give, not to get; and the one who gives most will get most.

CHURCH federation joins truth with error.