



"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

VOLUME 9.

NEW YORK, SEPTEMBER 20, 1894.

NUMBER 37.

American Sentinel.

PUBLISHED WEEKLY BY THE
PACIFIC PRESS PUBLISHING COMPANY,
No. 43 BOND STREET, NEW YORK.
Entered at the New York Post-Office.

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

On the eighth of December the Roman Catholic Church celebrates the "Immaculate Conception" of Mary the mother of Jesus.

THE dogmatic term "immaculate conception," signifies that Mary was not "shapen in iniquity" and conceived in sin like the rest of humanity (Ps. 51:5); and this dogma logically followed the one, previously proclaimed, that Mary never committed a sin; notwithstanding the declaration of God that "all have sinned."

THIS unscriptural doctrine, which was "infallibly" proclaimed by Pope Pius IX. in 1854, is but one of a series of dogmatic decisions, covering many centuries, by which the mother of our Lord has been transformed into a goddess, crowned "Queen of the whole universe"* and "seated on the right hand of Jesus," "to fill the first place after God in heaven and on earth."†

THE papal discussion of the question of "immaculate conception," which was "infallibly" settled by Pope Pius IX. in 1854, was carried on for centuries between two powerful Roman Catholic societies, the Franciscans who violently favored it, and the Dominicans who violently opposed it. So furious and bitter was the contention that Pope Sixtus IV. published a bull in 1483, threatening to send both parties to hell if they did not stop calling one another heretics. At length the Jesuits took sides with the Franciscans and secured the papal decision of 1854.

THE opponents of the doctrine, besides declaring it to be unscriptural, asserted that it was absurd, and said, "On the same principle you would be obliged to

hold that the conception of her ancestors in an ascending line was also a holy one, since otherwise she could not have descended from them worthily."‡ The logic of this objection is apparent, and unless met it would necessitate the "immaculate conception" of Mary's whole pedigree, which would include David, who, speaking for the race as well as for himself, says: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Ps. 51:5.

IN order to head off this fatal logic, some one who was born in sin, must later rise above this condition, be freed from human sinful flesh, after which, from these superhuman bodies, could be born "immaculate," or sinless flesh.

ROMAN CATHOLIC tradition, which, according to the teaching of the church, is declared to be "more clear and safe"§ than the Bible, says that Joachim and Anne were the parents of Mary the mother of Jesus.¶ And it is by them, we are told, that the great feat of lifting the ancestry of Mary from sinful flesh to sinless flesh was accomplished.

OF these traditional parents of Mary it is stated that "they showed themselves always so perfect in their whole conduct, that one need not marvel that from such perfection should come forth the one whose luster is as the mirror of all goodness in ages past and to come."*

BUT "St. Anne" and "St. Joachim" were not born sinless; how then was this perfection attained? Let the cardinal-indorsed work ask the same question and answer it: "By what gradation of virtues and perfection did she [St. Anne] raise herself to make this thing possible? Let us remember what Mary was from the first instant of her creation, and we shall then be able to form an idea of what must have been her mother. Must not the stem be worthy of the flower, and the vase worthy of the perfume it contains? On leaving the hands of God, still under the

action of his creating breath, the soul of Mary was joined to a most pure body, forever virginal and immaculate like itself."† "However holy Joachim and Anne were at the time of their marriage, they were not yet sufficiently so to give such a daughter as Mary to the world. By multiplying their fasts, their alms, through so many long years in order to obtain this grace from God's goodness, they made rapid progress in perfection and in the love of God, and at length arrived at that degree of purity and holiness desired by the Holy Ghost."‡ "Thus mortification and sacrifice had done their work in St. Anne and St. Joachim, purifying, refining, and not leaving in them even the shadow of defilement. God could take of that presanctified earth to create his well-beloved daughter,"§ "who, after God, sees none superior or equal to herself, either in holiness, in glory, or in power,"|| "purer than the angels, holier than the archangels."*

BUT why all these theological disputes, and furious contentions, and papal bulls of anathema, and infallible decisions in the Roman Catholic Church, concerning the "immaculate conception" of Mary and immaculate purity of St. Anne and St. Joachim? It was to "sanctify the royal blood whence our Saviour was to be born."† Mary was declared sinless because the blood transmitted "to Mary, was to form the Divine Flesh."‡ "St. Anne and St. Joachim" are represented as making themselves immaculate because "the blood of Joachim and Anne, passing through the most pure heart of Mary, was to become the blood of Jesus."§

AFTER the storm of contention is over and the Franciscans and Jesuits have won, and the thunder of the Vatican finished the creation of a saviour, what do we behold? We see a saviour whose blood was "purified" by "mortification and sacrifice" of his grandparents, and whose "divine flesh" was "formed" by blood "made" "purer than the angels, holier than the archangels" through his "grandmother" and grandfather's "mul-

* "Manual of Devotion to Good St. Anne, by a Redemptorist Father." General Printing Office, A. Côté & Co., 1891. Imprimatur E. A. Cardinal Taschereau, Archbishop of Quebec. Page 283.

† *Id.* p. 372.

‡ "Encyclopædia Britannica," art. "Immaculate Conception."

§ "Catholic Belief," p. 45.

|| "Manual of Devotion to Good St. Anne," p. 5.

* *Id.* p. 110.

† *Id.* p. 119.

‡ *Id.* p. 153.

§ *Id.* p. 102.

|| *Id.* p. 71.

* *Id.* p. 72.

† *Id.* p. 150.

‡ *Id.* p. 153.

§ *Id.* p. 153.

tipling their fasts, their alms," and "good works."

OH how this frustrates the grace of God! "For by grace are ye saved through *faith*; and that *not of yourselves*: it is the gift of God. *Not of works*, lest any man should boast. For we are *his workmanship, created in Christ Jesus* unto good works."¶ Instead of creating Christ Jesus by mortification and sacrifice, by multiplying fasts, and good works the Christian is created *in Christ Jesus* unto good works. Instead of *saving* our Saviour by our works we are *saved* by our Saviour from our works. Instead of his being the workmanship of our work, "we are his workmanship, created in Christ Jesus, unto good works."

AGAIN this antichristian saviour is represented as clothed, not with the sinful flesh of Abraham, but with "divine flesh," "purer than the angels and holier than the archangels." The papal saviour is therefore so high above man, who is "shapen in iniquity" and clothed with sinful flesh that it takes a ladder, reaching from earth to heaven, to touch him. He is so far removed from fallen men that it requires a bridge to span the abyss which separates him from his saviour. This is not only the logical deduction from the doctrine of the "immaculate conception" of Mary and the "immaculate" lives of St. Anne and St. Joachim, but it is the admitted doctrine and daily practice of the Roman Catholic Church. Here it is:—

She [Anne] is the Mother of her who is purer than the Angels, holier than the Archangels, higher than the Thrones, more powerful than the Dominations, more enlightened than the Cherubims, more inflamed with divine love than the Seraphims. She is the Mother of her who is called and who is the eldest Daughter of the Father, the true Mother of the Son, the Spouse of the Holy Ghost. She is the Mother of her who is "full of grace," of her who has bestowed, and still bestows, ransom on the captive, strength to the weak, sight to the blind, consolation to the afflicted, hope to the desponding, an overflow of joy to the Angels, human flesh to the Divine Word, a Worshiper worthy of His greatness to the Eternal Father, a temple worthy of His holiness to the Holy Ghost. Anne is the Mother of her who is the ladder to heaven, the anchor of the shipwrecked, the star of the mariner, the bridge whereby God crossed the abyss which separated us from him.*

Away with your Mary "ladder" and immaculate "bridge!" Jesus Christ is the ladder and its lowermost round reaches as low as the lowest sinner. In order that he might reach sinful men, "verily he took not on him the nature of angels; but he took on him the seed of Abraham."† "Forasmuch as the children are partakers of flesh and blood, *he also himself likewise took part of the same.*"‡ What! part of man's sinful flesh? Yea, verily. "For what the law could not do, in that it was weak through the flesh, God sending his own Son, *in the likeness of sinful flesh*, and for sin, condemned sin *in the flesh.*"§ "For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in *all* points tempted *like* as we are, yet *without* sin. Let us therefore come boldly to the throne of grace [without the papal ladder] that we may obtain mercy and find grace to help in time of need."||

AND now Pope Leo XIII. has the hardi-

hood to invite us away from this Saviour who is so close to us that he dwells in us and condemns sin in our sinful flesh as he condemned sin in the sinful flesh which he inherited from his mother Mary,—he calls us away from this Saviour to a saviour who was born from "immaculate" flesh, "purer than the angels, holier than the archangels," and who, therefore, cannot be touched with the feelings of our infirmities, and must be touched with a "ladder." He calls us to a saviour so widely separated from us that there must be a "bridge" constructed to span the chasm. And he asks us to trust our eternal life to this human structure, whose spans are made of "fasts," and "mortifications," and "good works." And besides inviting us to trust our salvation to this phantom "bridge," he demands toll for the passage of our soul at every span of its almost limitless length; while our Saviour, "without money and without price," "freely," reaches over the battlements of heaven and, while holding fast to the throne of the Infinite with the arm of omnipotence, encircles us with his long human arm, that arm that is "not shortened that it cannot save," and presses us lovingly to that bosom that is "touched with the feeling of our infirmities."

And now instead of accepting the invitation of Pope Leo XIII. we, on the contrary, invite, with the words of our Saviour, him and all his deluded followers who are trusting for salvation to human ladders and bridges, and all others who know not our Lord: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."* "And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22:17.

"St. Anne" vs. the Saviour.

MORE quotations are printed below from the Roman Catholic work, "Manual of Devotion to Good St. Anne." Fearing that the reader may doubt the genuineness of the quotations we repeat that the book contains the indorsement of "E. A. Card. Taschereau, Archbishop of Quebec," and is published by "General Printing Office, A. Coté & Co., Quebec," and can be secured by addressing the publishers. Price 50 cents. The quotations are followed, as in last week's article, by scriptural comments. We have italicized some of the most prominent features in the couplets, but were all the points emphasized the larger portion of the matter would appear in italics.

To our Roman Catholic readers we say that the matter is not published for the purpose of ridiculing Catholics nor Catholic doctrines, but from love for the souls of Roman Catholics for whom Christ died; and with the hope of exalting in their minds the Lord Jesus Christ to the place he occupies by the will and word of God, which place, by the teaching of this book, is given to "St. Anne."

"O Good Jesus, be compassionate to the faithful servants of *thy grandmother* St. Anne, show them thy mercy, and for love of her extend to them a helping hand in

all their necessities. O Mary, Mother of God, vouchsafe always to protect those who pay homage to thy blessed mother and serve her with a devout heart." P. 362.

"Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak to thee. But he answered and said unto him that told him, *Who is my mother?* and who are my brethren? And he stretched forth his hand toward his disciples, and said, *Behold my mother* and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, my sister, and my mother." Matt. 12:47-50

"O WISE and potent Mother, who hast so much power and merit before God and who reignest in glory with the Queen of Paradise, thy blessed Daughter Mary, never let thy heart forget my needs. I am indeed thy unworthy servant, but I treasure in my soul the thought that my devotedness to serve thee will be the pledge of my salvation." Pp. 364, 365.

"Can a woman forget her sucking child, that she should not have compassion on the fruit of her womb? Yea they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands." Isa. 49:15, 16. "Then said Jesus unto him, Get thee behind me Satan: for it is written, Thou shalt worship the Lord thy God and *him only shalt thou serve.*" Matt. 4:10. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ," not through St. Anne.

"O SWEET advocate, present thyself for me before the throne of divine Majesty that by thy mediation I may obtain pardon of the evil I have done, strength henceforth to overcome my passions, and grace to spend all my days in good works." P. 365.

"No man cometh to the Father, but by me." John 14:6. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24. "For there is one God, and one Mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.

"BLESSED was the womb that bore thee, O Mary! Blessed was she who had the happiness of carrying thee in her arms and watching over thy slumbers! P. 65.

"And it came to pass as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, *blessed are they that hear the word of God, and keep it.*" Luke 11:27, 28.

"HAIL, blessed Root, whence sprang the beautiful flower and delicious fruit which have consoled and rejoiced both heaven and earth. Even the most hardened souls obtain grace and pardon when they invoke thee with confidence, the saddest hearts are consoled by thee, if they have recourse to thee in their sorrow." P. 369.

"Come now let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. "And I will give them, one heart, and I will put a new spirit within you; and I [not "St. Anne"] will take the stony heart out of their flesh, and will give them a heart of flesh." Ezek.

|| Eph. 2: 8, 9, 10.

* "Good St. Anne," pp. 72, 73.

† Heb. 2: 16.

‡ Heb. 2: 14.

§ Rom. 8: 3.

|| Heb. 4: 15, 16.

* Matt. 11: 28, 29, 30.

11:19. "Surely he [not "St. Anne"] hath borne our griefs and carried our sorrows." Isa. 53:4. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, [not to "St. Anne"], that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

"HOLY Mother St. Anne, by that great power which God hath given unto thee, show thyself my mother, my consoler and my advocate, *reconcile* me to God whom I have so deeply offended." P. 370.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son [not by "Mother St. Anne"], much more, being reconciled, we shall be saved by his life." Rom. 5:8-10.

"HOLY Mother St. Anne, by that great power which God has given unto thee, . . . console me in my trials." P. 370.

"For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 1 Cor. 1:5. "Now our Lord Jesus Christ himself [not "St. Anne"], and God, even our Father, which hath loved us, and given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work." 2 Thess. 2:16, 17.

"STRENGTHEN me in all my combats; aid me in my day of need." P. 370.

"I can do all things through Christ which strengtheneth me." Phil. 4:13. "Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146:3.

"AID me in my day of need." P. 370.

"Let us therefore come boldly unto the throne of grace [not to "Mother Anne"], that we may obtain mercy, and find help in time of need." Heb. 4:16.

"DELIVER me from all danger." P. 370.

"Call upon me [not on "St. Anne"] in the day of trouble: *I will deliver* thee and thou shalt glorify me" [not "Grandmother Anne"]. Ps. 50:15.

"HELP me at the hour of death and open to me the doors of Paradise. Amen." P. 370.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou [not "St. Anne"] art with me; thy rod and thy staff they comfort me." Ps. 23:4. "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved." John 10:7-9.

"HOLY Mother Anne, make peace for me with my Lord and my God whom I have offended." P. 376.

"Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." Isa. 27:5. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," not through "St. Anne." Rom. 5:1.

"My heart, alas, my inclinations and my will are attached to vanity, to the world and to sensuality. This great love which God bears toward me, the many benefits he has bestowed upon me, neither touch, nor rouse me from my guilty sloth. [God's infinite power and love being too weak(?) the Romanist has recourse to "St. Anne."] Good St. Anne, change these unholy dispositions." Pp. 379, 380.

"Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. 2:4. "I, if I be lifted up from the earth, I will draw all men unto me." John 12:32.

"My dear Mother St. Anne, I have unbounded confidence in thy prayers; I place in thy blessed hands my soul, my body, and all my hopes, both in this world and in the world to come." P. 383.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. 146:3-5. "Should not a people seek unto their God? on behalf of the living should they seek unto the dead?" Isa. 8:19 (R. V.) "Mother Anne," if such a person ever lived, is dead, but the Lord Jesus Christ "ever liveth" to make intercession for us. Heb. 7:25.

"HONOR," "Praise, thanksgiving, glory, and love to my powerful and beloved St. Anne!" "forever." Pp. 104, 325, 392.

"And I beheld, and I heard the voice of many angels round about the throne, and the beasts and elders: and the number of them was ten thousand times ten thousand, and thousands of thousands: saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." Rev. 5:11-13.

"Two Solid Grounds for Sunday Rest."

UNDER the foregoing heading, *Sunday Reform Leaflets*, for September, has the following:—

There are two solid grounds on which Sunday laws rest: one, the right of the prevailing religion of the country (be it Jewish, Christian, or Pagan) to have its day of worship free from disturbance; and the other, the right of every man to an equal share in a rest-day from toil.

As regards the first, if this were a Jewish country, the Jewish worship on Saturday should be peculiarly protected from molestation. If it were a Mohammedan country, Friday should be in a like manner protected. This is simple common sense applied to things as they are, and no action of doctrinaire theory. Where there is a conflict of sacred days, as among Jew, Christian, and Mohammedan, all can not be protected, and hence the majority must determine the question. This certainly distinguishes the sacred day, but does no harm to those who do not count it sacred. It only obliges them to be courteous. The inequality in the matter is only such as in some things must obtain among the freest people.

As regards the second ground: physiologists, physicians, staticians, and sensible observers in general, have agreed that man's body and mind need a complete rest at an interval of about seven days. But man will not take that rest from labor unless he is obliged by law to do so. His greed for gain will make him ruin health in his own case, or (worse still) make him force his employes to ruin theirs by continuous

work. The law, therefore, must make and enforce a rest-day. But what day shall it take? Again common sense says: "Take the day which the majority of the community, from religious reasons, already regard as a rest-day." So the civil law, providing for man's physical well-being, appoints and enforces a rest-day from labor, which is the same day on which all the Christian community worship, and in which the civil law, for other reasons, protects them in worshiping.

That it is not the purpose of Sunday laws, to keep the "day of worship free from disturbance," is evident from such statutes themselves. There is not a Sunday law in any State in the Union which clearly makes this discrimination. Illinois makes the nearest approach to it. But even in that State work is not prohibited alone in public places and near churches, nor are the more noisy kinds of work interdicted and the more quiet kinds permitted, as would necessarily be the case if the design of the law was to prevent disturbance; but even there the line is drawn, as it is almost universally, between "worldly employments" and "works of necessity and charity;" the former are prohibited, the latter are permitted. Moreover, the courts of the various States, in enforcing Sunday statutes, do not inquire whether anybody was disturbed or not, but only was secular work done, the same not being a work of "necessity or charity."

Certainly, the farmer plowing in his own field on Sunday, even if close to a church, could cause no disturbance to any one, other than a mental annoyance. It is true that in other countries such "disturbance" is prohibited; and so in Spain everybody is required to stand with uncovered head while a religious procession is passing; but certainly the founders of this Government contemplated nothing of that sort. Of course it is a great mental annoyance to the Spanish papist to see a Protestant stand with covered head while the Host (the consecrated wafer) is borne along the street; but should the law require the Protestant to remove his hat for that reason?—Certainly not; and no more should it require that the whole community respect Sunday because even a majority in the community are mentally annoyed at any disrespect to the day, in its sacred character.

"As regards the second ground," it is no better than the first. Even granting, for sake of the argument, all that is claimed in regard to the need of stated rest (but it is not granted), the State would not be justified in requiring all to rest at the same time. Probably a very large majority of the people of this country have employment which, in a measure, renders them independent of others in the matter of when they shall work. Thousands do rest on the seventh day, "according to the commandment," and others might do so if they would. But in a number of States even those who have rested on the seventh day are required, under penalty of fine and imprisonment, to rest also on Sunday. Thus Mr. Capps, lying in a Tennessee jail, rested regularly on the Sabbath; this certainly met fully all the supposed requirements of his physical nature. Yet under a "civil" statute, existing, as *Sunday Reform Leaflets* would have us believe, for civil reasons, he is imprisoned for nine months for not resting also on Sunday. The fact is, and it is becoming more and more patent every day, that Sunday laws exist only because of the religious intolerance of a majority of the people, because those having control of legislation demand them in the

interests of religious dogma and unscriptural dogma, at that; they would, however, be no better in principle if the dogma were true, instead of false as it is.

Catholics and Social Action.

HIS EMINENCE CARDINAL RAMPOLLA, Secretary of State to Leo XIII., writing in the name of his holiness to the Abbé Six, director of the *Democratique Chretienne* of Lille, gives stimulating advice to Catholics, both lay and clerical, as to the importance of taking an active part in the work of social organization. Priests as well as the members of their flock should, he says, engage actively and earnestly in this work so that it may be extended and its beneficial effects felt by the people in all directions. . . . As a matter of fact the church has at all times adapted itself to the special characteristics of the age. Just as each period has its particular currents of thought, its problems demanding solution, and its distinct phases of energy, so the church has specific resources for the wants and requirements of the times. It has always been its policy to secure the happiness of the greatest number. . . . Leo XIII., when he ascended the papal throne, perceived that a new era was dawning for humanity, and that the highest service he could render to peoples and nations was to aid them in selecting the path of true progress. Hence we see that he has again and again urged the faithful to take a leading share in directing the movements by which men are struggling for the regeneration of society.

As if by preference, Leo XIII. has himself manifested a particular interest in those countries where the masses have the most direct voice in administration and government. Everybody is aware how strong the monarchical sentiment was among French Catholics some few years ago. . . . But the supreme pontiff recognized that a republican form of government was well suited to the democratic spirit of the French people, and that the majority of them were desirous of maintaining it. He, therefore, cast the weight of his influence in its favor. . . . Recent events have shown that he has secured for France that stability which is essential to national progress, and that he opened up the way for a new spirit of conciliation between Catholics and the leaders in political life. For that other great democratic country, the United States, his sympathy has not been less marked. On various occasions he has given expression to his admiration for the free development of its institutions, for its advancement in material prosperity, and for the activity its hierarchy display in popular movements. The policy of trust in the people, which finds such earnest and eloquent exponents in the persons of prominent ecclesiastics such as Cardinal Gibbons and Archbishop Ireland, may be said to be a direct emanation from his own lucid encyclicals. We perceive, too, from the letter to the bishops of Brazil—a translation of which we gave in our last issue—how keen is the interest his holiness takes in that trouble. He urges the Catholic clergy and laity to do all that is possible to provide that public representative positions shall be filled by men of integrity, and thus to ensure for the State that wise guidance which is peculiarly essential to it under existing condi-

tions. On the continent of Europe likewise Leo XIII. has given to the social zeal of Catholics an impetus the fruit of which is to be seen in many lands. In France the Catholic workmen's clubs and other labor organizations which afford bright promise for the future of French Catholicism find their most earnest patron in his holiness, and only about a month since, in granting an audience to M. Harmel, who is so well known for his successful attempts to improve the lot of the toilers, he spoke with enthusiasm of the good which results from sustained action of this kind. His holiness furthermore gives the most cordial encouragement to Catholic congresses of all kinds, and the benefits, which may in recent years be traced to the resolutions adopted at such gatherings in Germany, Spain, Italy and other countries, may in no small measure be attributed to his initiative and approval.

There can, then, be no doubt that the Catholic social action of which the holy father is so earnest and powerful a promoter is a remedy both for the religious indifference and political and economic errors of the age. Its object is the welfare of the people without distinction, and it is a safeguard to States because it is corrective both of the selfishness of the wealthy and the chimerical projects into which poor and suffering men are sometimes drawn. These are the two great dangers of the day. On the one hand the self-love of the rich induces them to accumulate money, to enjoy luxuries, and to disregard the hard fate of those to whom fortune is unkind. On the other hand misery amongst the working classes begets temptations to enter on the wild schemes put forward by socialists and anarchists. It is the duty of Catholics to endeavor to bridge over the chasm between the two classes, and this they can do effectively by devoting themselves to that energetic social action so frequently recommended by the head of the church.—*Catholic Times, Liverpool, Eng.*

The Act of a True Baptist.

[The following note is from the pen of H. L. Wayland, D.D., a Baptist minister of Philadelphia, and appeared in the *Baptist Examiner*, of this city, Sept. 6th.]

I WROTE to Mr. W. B. Capps, who is confined in the county jail of Weakley County, Tenn., for laboring on Sunday, after having, according to his convictions, observed Saturday as the day of rest and worship, and have received the following from Mr. Capps, who seems a very sincere, unaffected, simple-minded Christian:

Your kind and encouraging letter was received today; yes, my brother, it is true, I am deprived of my liberty for practising my honest convictions; but I am enjoying good health, and am of good courage in the Lord. I am glad we have such a good Saviour, that in trials and persecutions he is with us, and strengthens us to bear these things; if it was not for the hope I have, I could not bear being separated from my dear companion and babies as I am, and in the condition they are. It is true, the Lord will provide for their needs; but you know, my brother, we all had rather be with our family, or be in such a condition that we could go to see them, when we would like to, or when anything happened to them. In this place, it would be with the sheriff whether we could get to go if some of our dear ones were called off. I praise and thank the Lord that I am counted worthy to suffer shame for his name; if it is the Lord's will for me to be imprisoned, it is my will; I can only say, thy will be done. I heard from my wife and babies Monday; they are getting along very well. About the help you spoke of, you can send it to me by money order or registered letter. I will get it all right. Money order will be best, I guess. I appreciate your

kindness in helping us in our suffering. Any words of encouragement you can write will be received with Christian love and respect.

Yours in bonds for Christ's sake,

W. B. CAPPS.

I have sent him \$5 through the International Religious Liberty Association, Battle Creek.

Some Relics of the Dark Ages.

BAPTISTS have so long enjoyed complete religious liberty in this country that they need to be reminded, now and then, of the restrictions under which their brethren still suffer in other lands. It is true that there are now few countries where men and women, acknowledged to be good citizens, are ever fined and imprisoned for the sole offense of being Baptists, and there is no country where they are put to death for that offense. Persecution has lost some of its rigors, but it still continues. Nor is it confined to a country like Russia, where the absolutism of rule on the one hand, and the ignorance of the people on the other, constitute so exceptional a political and social order.

Take Germany, for example. The Baptist Church in Dresden lately petitioned for freedom to worship God, and this is the decision of the court of appeals of Saxony: "The Baptist congregation in Dresden has no recognition from the State, as a religious congregation; it is not a society, for its constitution and rules have not been recognized; it has no legal existence; it is neither an association nor a fellowship; but only a gathering of persons whose acts are null and void in the eyes of the State." As an unauthorized gathering, the Baptist congregation is completely under the regulation of the police, and must comply with such rules as the police see fit to decree. These are, that they can meet only in the homes of members, a special police license being given for the purpose, distinctly specifying the rooms. Nobody but a Baptist can be present. No Sunday-school is permitted. The pastor is not recognized as such, and cannot conduct a funeral service, either in the house or at the grave. Of course, he cannot perform a lawful marriage ceremony. Moreover, even these privileges are enjoyed only at the pleasure of the police, and are liable to be revoked at any time.

Take Austria as another example. A Baptist from this country, temporarily residing in Vienna, was not so greatly surprised to find substantially the same condition of things prevailing there; but she was surprised to find that she herself attended the worship of a Baptist Church at peril of arrest as a disorderly person, unless she obtained a license from the police graciously permitting her attendance. Still more surprising was the discovery that no Baptist could take his own children to any Baptist meeting, until they were fifteen years of age. Whatever religious instruction such children receive before that age must be given them by their parents in the privacy of home. That is perhaps not a bad thing, from one point of view, yet the forbidding of public worship and instruction to children is an intolerable outrage, as well as one of the pettiest, meanest forms of persecution on record.

It is astonishing that priest-ridden Spain should be in advance of Protestant Germany in this matter, though still far from giving religious liberty to Baptists. They

are now permitted to have meeting places, though no outward semblance of churches may be given to them. Few or no restrictions are placed upon attendance at these Baptist chapels. But Baptists are still required to be very quiet and discreet in the use of this moderate measure of liberty, and to abstain from everything in the nature of public demonstration. Of course, a Baptist pastor has no legal recognition, nor has a Baptist church; it is merely the tolerated assemblage of people for a religious purpose.

In Italy about the same liberty exists as in Spain. Norway and Sweden and Denmark, until recently, were more rigorous than Germany. Wherever the Lutheran Church is established by law it seems in bigotry and intolerance to exceed the Roman Catholic Church, and to treat Baptists and other Protestant dissenters with a rigor for which not even a belief in its own infallibility and the wickedness of heresy can be pleaded in justification. If its premises were true, the Roman Catholic Church would do right to persecute, but Lutherans do wrong on their own theory.

There is still need that Baptists witness for the truth they have maintained so stoutly and so long, the truth of soul liberty—that no man has a right to meddle with another man's conscience, or to exercise any compulsion or restraint of another man in matters of religion.—*The Examiner*.

Fostering the Savage in the Young.

I DESIRE to utter a protest against the iniquitous military drill now being carried on in many of our churches and schools throughout the United States.

In order to impress this phase of the question on the minds of our readers, I shall notice one of many similar descriptions of military organizations, under the auspices of the church, which have recently been given in fulsome terms by leading daily papers. The one I am about to notice contains such headings as the following: "Properly Uniformed and Armed; Both Infantry and Artillery Manœuvres; Drills and Public Exhibitions Given." Then follows an article which bestows unstinted praise on a rich New York church for fostering the war spirit in the minds of a number of working boys and seeing that they were supplied with deadly muskets—muskets which had already been used for slaughtering human beings.

It is needless to point out that in this matter the millionaire churches exert an influence over the young very similar to that exercised by the barons over their retainers in the feudal ages. The article to which I refer* describes the formation of a corps of cadets among the working boys of the west side district of New York as a noble and philanthropic move. The cadets are under the protection and support of the Collegiate Reformed Church at Forty-eighth Street and Fifth Avenue, one of the wealthiest churches of New York City. This corps of cadets was started by a member of the Fifth Avenue Church of New York City, who was also a captain in one of the city regiments. The following extracts from the article in question illustrate most impressively how this iniquitous work awakens the war spirit and fosters the savage dream of

slaughter in the minds of the young. The writer says:—

After looking about very thoroughly for proper arms for the corps, and listening to the boys' strong objections to "make believe" wooden guns, very suitable weapons were obtained. They are Burnside carbines, bought from the United States Arsenal at Governor's Island, by special permission from the secretary of war. No small degree of charm for the boys is added by the fact that the very guns they handle were once used in real fighting. They weigh about six pounds, and are, therefore, not too heavy for even the smallest soldiers—for the cadets range from 4 feet 2 inches in height to 5 feet 7 inches.

All of the other boys of the club not enrolled in the corps are drilled without uniforms, so that as soon as a vacancy occurs a well-trained boy can be put in it.

He continues thus:—

The company is put through all the military evolutions, in accordance with the regular army tactics; is taught to march and countermarch, to execute many different formations, and to do the whole manual of arms and the bayonet exercise. This last is a particularly pretty drill, not much in use now, but calculated to give the soldier a free use of his weapon and an easy, strong wrist. In a recent entertainment and exhibition given by the corps at the parent church on Fifth Avenue, this part of their work elicited a great deal of applause.

In addition to the infantry exercises an artillery drill has been established, and a "dummy" or wooden cannon having been built in exact reproduction of a genuine field piece, a squad of nine picked boys from the company have been taught to handle it. They go through the full drill, loading and firing, going into action in every direction, changing the wheels and dismounting the piece by taking the cannon from its carriage and the wheels from the axle, so that it is entirely dismembered, and setting it up again, all with precision, and each cannonier doing his part of the work exactly as regular soldiers are taught to do it. Ambulance and signal corps have also been organized, and during the mock action the former carries off the wounded while the latter signals for assistance.

Here is a further extract taken from the account of a drill given in the rich Fifth Avenue church to raise funds to improve the equipment of this corps of boys, whose minds are being turned by the church from the beauty and happiness of peace and civilization to the dream of human slaughter:—

One little boy, the smallest of the lot, and not over four feet two inches tall, went through all the elaborate movements of infantry drill, bayonet exercise and artillery drill without an error, and was the avowed favorite of the ladies. Round after round of applause was showered upon the corps on this occasion, and greatly appreciated by the little soldiers. At this drill a sham battle was given, the artillery firing on an imaginary army until the enemy was supposed to bring up its cavalry to capture the gun. Then the artillerymen signalled to the infantry to come to their support. The cannoniers dismounted their piece, and all lay down until the supposed enemy was driven off by the infantry fire, then mounted their piece again to give them a few farewell shots. During this action the instructor called out the numbers of the boys at intervals, and as each was designated he fell over as though shot, and was carried off by the ambulance corps, while the remaining boys manned the cannon. This feature proved especially interesting to the spectators.

Many pages might be filled with accounts of similar work being carried on by the rich and fashionable churches of the Prince of Peace in the Republic, but this illustration will suffice, as it is typical.

In a recent issue of the *Corner Stone*, edited by one of the most intelligent, patriotic and conscientious women of Michigan, I find the following:—

Detroit has twenty-seven church military organizations, containing 651 men and forty-three officers. The largest is the Baptist cadets, with sixty-six men and three officers. Then comes the Maybury cadets, an Episcopal organization, with sixty men, the First Congregational cadets with fifty-three, the first and last being armed with rifles. The Episcopalians have six companies, the Catholics eight, the Presbyterians seven, Baptists three, Congregationalists two, and Lutherans one. Thirteen of the companies are armed with rifles and one with swords. These, it must be remembered, are all church military companies, and have no connection with the civil societies of the State militia.

Probably nothing so well indicates the

substitution of a hollow and, in the strictest sense of the word, a materialistic theology for a religion of life—a loving faith expressed in deeds—as the diligent and systematic fostering by Church and State of the war spirit—which is the murder spirit—in the rising generation. The position of the Church on this question is at once astounding and incomprehensible, if we admit that the spirit of her Founder still vivifies her being; for even the most superficial thinker knows that the drilling of youth in the manual of arms must necessarily fill the brain with ideals which are the exact antipodes of the teaching of the Prince of Peace. The ultimate which a course of practice leads to, or the ideal which it inspires, gives color to the thought world of those who come under its influence, and this is especially true when the plastic brain of childhood is dominated by an alluring ideal.

Comparatively few people are aware of the military activity within the city churches of America to-day.

The religious leaders who introduced military instruction and drill in the churches and those who later favored it, whatever may have been their motives, committed an error so grave, that it even now threatens to turn civilization back toward savagery and destroy the opening blossom of universal peace through arbitration. I do not wish to impugn the motives of those who advocated the formation of military companies in the churches. I believe that for the most part they only sought a way of drawing the young into the church by means which would naturally be attractive. The error they committed lay in departing from the fundamental teachings of their own accredited Leader, whom they believe to be a God, and who, in life, spirit, and word, emphasized in the most solemn and impressive manner the importance of driving from the brain every dream of war, every ideal that looked toward physical violence, every thought which comprehended the taking of human life.

One evil effect of this mistake was soon manifest. The old fires of religious hate, which have so darkly stained the history of Christianity, were at once awakened. There is nothing which should be more carefully guarded against than stimulating religious hatred.

"Blessed are the peacemakers, for they shall be called the children of God." The sign manual of divine Sonship was peace making, exactly as fostering the spirit of slaughter is the unmistakable sign of the atheism of greed, the materialism of animality. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies." "Put up thy sword;" "whoso taketh the sword shall perish by the sword."

The example of Jesus' life, no less than his solemn precepts, was an unflinching protest against war, hate, savagery, and whatever could arouse or strengthen the the animal side of man's nature. Instead of military drill, Jesus would burn into the souls of the youth this thought expressed by Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace."

The work of fostering the savage spirit in the minds of the very young has not been confined to the Church; indeed we might say that the Church, instead of

* New York Recorder.

holding steadfastly to the high ideal of Jesus, allowed herself to hearken to the words of short-sighted thinkers and drift with the current of a settled policy, which has of late become more and more apparent with each successive administration. The introduction of military training into the common schools of America marked the triumph of the military spirit of despotic Europe over the long-cherished traditions of the Republic. Not satisfied with teaching the manual of arms in colleges, which should be dedicated to peace and true civilization, the high schools have come under the curse of this blunting, soul-shrivelling influence of war, and so cunningly has this spirit of savagery been fostered that the lower schools are now threatened with its infection.

The mothers, wives and sisters in this great Republic, and all who love, peace, justice and enlightenment, have a great responsibility resting upon them. If the savage is to be beaten back to his lair and the man again enthroned, there is not an hour to be lost.—*B. O. Flower, in Arena for August.*

Influenced by Dogma.

MAYOR SCHIEREN, of Brooklyn, has refused a permit to the German societies of that city to parade on Sunday, October 21, on the occasion of the laying of the corner stone of the new German hospital. The mayor says:—

Neither Germans, Irish, nor Bohemians should ask for special privileges. I am not the mayor of the Germans alone. I believe in churches and am a churchman. I cannot license something that the law prohibits.

The law to which the mayor refers is Section 276 of the Penal Code of New York, which is as follows:—

Sec. 276. All processions and parades on Sunday in any city, excepting only funeral processions for the actual burial of the dead, and processions to and from a place of worship in connection with a religious service there celebrated, are forbidden; and in such excepted cases there shall be no music, fireworks, discharge of canon or firearms, or other disturbing noise. At a military funeral, and at the burial of a national guardsman, or of a deceased member of an association of veteran soldiers, or of a disbanded militia regiment, music may be played while escorting the body, but not within one block of a place of worship where service is then celebrated. A person willfully violating any provisions of this section is punishable by a fine not exceeding \$20, or imprisonment not exceeding ten days, or both.

The mayor certainly has the law on his side; but why should he lug in the fact that he believes in churches, etc.? If he is influenced in his action by his loyalty to the law and his determination to administer it impartially, why introduce his views on religion? Is it after all not apparent that Mr. Schieren is influenced in this matter more by his regard for Sunday than by fidelity to civil law?

Persecuting Sabbath-Keepers.

THE *Examiner*, July 12th, speaking through Dr. Wayland, late editor of the *National Baptist*, utters the following genuinely "Baptist doctrine." We are waiting to hear the chorus of Baptist voices lifted in defense of that sort of religious liberty, which means something on questions like that considered in the following:—

"I apprehend that all of the Pennsylvania readers of the *Examiner* will echo the sentiments expressed in the article

headed, "Shame on Maryland," for her violation of religious liberty in punishing an unoffending farmer who observed the seventh day, for husking corn on Sunday, while allowing thousands of saloons and brothels and gambling houses to be open every Sunday. We in Philadelphia may have our faults—I neither affirm nor deny—but we do believe in religious liberty; and we do not believe in Church and State. The other day a highly respected and very Reformed and United Presbyterian brother brought to the conference a petition in favor of the Christian amendment to the Constitution. As a matter of courtesy, he was allowed to read his petition, and to lay it on the table for signatures. But, if I were to say that his appeal provoked a bewildering amount of enthusiasm, I might lay myself open to the charge of exaggeration. As he was leaving the room after the adjournment he inquired of a brother, 'Is this such a reception as this cause may expect in the Baptist meetings?' And the reply was, 'Just about.'"—*Evangel and Sabbath Outlook.*

Significant Paragraphs.

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

Absence of Faith in Protestantism.

HER Majesty, Queen Victoria, is *Head of the Church of England, as by law established.* Successor of the amiable Henry VIII. in the temporal order, she is in the spiritual order, as he declared himself and as he was accepted by the trembling clergy and laity of England and by its subservient Parliament, "Supreme Head on earth of the Church of England." She is the guardian of faith and the custodian of truth in the realm of England; her oath at her coronation gives her spiritual as well as temporal jurisdiction. This power she may not exercise herself; she may delegate it to the Court of Arches or to Parliament, which created the Church of England, yet she remains, in theory and in logic, by the institution of the royal supremacy and the institution of the church, the supreme judge in matters of faith and morals. She does not exercise that power herself, and curiously enough she is careful not to delegate it to the convocations of the clergy or to the decisions of the bishops and archbishops of England; but she is careful to have her spiritual authority exercised by Parliament, and especially by the courts composed of lay judges, who at any moment may be Presbyterians, Baptists, Catholics or even Jews, and who at the best have never made theological studies, to prepare them to judge questions of faith and morals, of doctrine and discipline, of the rubrics and other matters of purely ecclesiastical import. This is of course an unnatural arrangement and illogical, but everything about the Church of England and indeed about Protestantism, is unnatural. With them all, faith and doctrine vary with the times; what their fathers received as truth, they reject or modify according to the tendency of the opinion, or rather whim of the day. Exactness of doctrine has no meaning in their eyes; truth has no stability; faith, pure faith, the acceptance of revelation, does not exist in their minds; everything is a mat-

ter of opinion, and like all opinions subject to change, to be accepted or rejected, in whole or in part, according as the current of popular ideas sways back and forth. In their eyes doctrine is a matter of circumstances and faith is modified thereby.

Queen Victoria is a true specimen of this absence in Protestantism of doctrinal belief and faith. In England she is head of the Church, as by law established, and she attends regularly the Anglican Church. When she goes up to her beloved Scotland she is often a devout attendant at the Presbyterian services, and towards all other sects she shows an interest which would lead one to believe that she considered they all possess the truth. Only towards one church is she inexorable; towards it all sects are also inexorable in their opposition as all errors are opposed to truth. It is the Catholic Church which is thus everywhere and at all times opposed by the sects, all of which, except one at the most, must logically be in error as they all contradict each other in matters of doctrine, as they are all constantly changing in their beliefs.

In another way Queen Victoria affords another instance of the absence of full faith even in sincere Protestants. She is head of the Church of England, the Protestant Episcopal Church; yet her daughters, when they marry out of England, adopt the religion of their husbands. Her eldest daughter, when she became the wife of the Crown Prince, adopted the Lutheran religion, that of her country of adoption, and her children, the present Emperor of Germany and his brother, are Lutherans. Princess Alice, who married the Grand Duke of Hesse, also adopted the forms of the Lutheran Church and her children were baptized into that church. She, herself, however, was of too logical a mind to be satisfied with the variations of Protestantism, and she frankly accepted the theories of free-thought. She read the proofs of the books published by Strauss against Christianity, and scandalized her mother and family, and even her libertine husband, by the audacity and recklessness of her opinions. It was only when the shadow of death came into her family and that her beloved children were in its awful presence, that she turned back to God and sought in prayer the strength and consolation which all her philosophy could never supply.

Her daughter is now engaged to be married, and like her mother, she too has to give up the faith of her childhood and bow before new altars. She has found favor in the eyes of the Czar of Russia, and her hand is to be bestowed on his son, the Czarowitch. She must, according to Russian law, belong to the national church, and therefore she is to embrace the faith of the Greek Church. All this seems quite natural to Protestantism, and yet is it not making a mockery of faith, trifling with the truth, making alliances with error and heresy?—*The Monitor, May 26, 1894.*

Father Cronin Warns Republican Leaders.

BUFFALO, Sept. 6.—The *Catholic Union and Times* in its issue of to-day contains an open letter from the Rev. Patrick Cronin addressed to the leaders of the Republican party in Buffalo and in the State of New York on the subject of the A. P. A. Father Cronin warns the Republican leaders that disaster threatens the party if it continues to foster members

of the A. P. A. organization, who, like devil fish, the writer declares, have fastened their deadly clutch upon the party. He charges that not only have the leaders and the party failed to denounce the schemes of this organization, which has declared war against the fundamental principle of the American Constitution, but have in a complicated manner coquetted with it, and asks how long self-respecting Catholics will tolerate this thing.

In closing he expresses the belief, and emphasizes the hope, that unless something be done—and done quickly—by the Republican leaders to guarantee Catholics against a continuance of the insults, injustice, and wrong instigated by intolerable bigots, it will be the duty of every Catholic in Buffalo—American, Pole, German, Irish, and Italian—and all through the State and nation, to labor and unite to effect Republican defeat.—*Sun of Sept. 7, 1894.*

Flogging on Sunday in Russia.

In the government of Kursk a peasant lately presented a petition to the Holy Orthodox Consistory asking the reverend and right reverend members of that august body to use their influence to prevent his being flogged on a Sunday. The memorial set forth that he had been arrested a fortnight before and flogged for no reason whatever. On inquiring why he had been so badly treated he was informed that the punishment had been inflicted by mistake, but that the "right fellow" would now get it "all the hotter."

He then complained to the authorities and was flogged again for daring to do so, and once more on a Sunday. He would now humbly request the consistory to take measures to prevent flogging on Sundays, "inasmuch as our holy religion prohibits work on the Lord's day." The reply of the consistory has not yet transpired. "Some griefs are med'cinable," but it is a somewhat difficult task to find an appropriate remedy for a man who has been first flogged by mistake, then flogged for objecting to it, and each time on a Sunday, when he ought to have been attired in his best clothes, escorting wife and children to church.—*Mail and Express, Sept. 8.*

Leo XIII. and the King.

ROME, Sept. 11.—In addition to what has already been reported, Premier Crispi, in his speech at Naples, yesterday, said:—

"Society is passing at the present moment through a grievous crisis. Never more than to-day did we feel the want of seeing the two authorities, civil and religious, marching with one accord to lead the people in the way of justice and charity. From the darkest abysses have arisen an infamous sect which writes on its flag, 'No God, no master.' United to-day in common recognition of a memorable period, let us form in closely serried ranks to combat this monster, inscribing upon our flag the motto, 'Our God, our King, and our country.' Yes, let us raise aloft our flag adorned with this sacred device, displaying it to the people as a sign of salvation, 'In hoc signo vinces.'"

LONDON, Sept. 11.—Under the caption, "Pons Pontificis," the *Pall Mall Gazette* prints an article with the object of showing that Premier Crispi is rapidly approaching a reconciliation between the king and the pope. On last Thursday, the article says, Signor Crispi's private secretary had a long interview with Cardinal

Rampolla, the former being the first Italian official who has visited the Vatican since 1870. This visit, the *Gazette* asserts, began a series of negotiations, the result of which are shown in the pope's prompt establishment of an apostolic prefecture in Massowah, immediately following which King Humbert gave his assent to the appointment of Cardinal Sarto, the pope's nominee, to the office of Patriarch of Venice, concerning which appointment there has been a prolonged disagreement between the Vatican and the Quirinal.

The most significant incident of all, however, is the act of Signor Crispi going out of his way in his speech at Naples yesterday, to compliment Cardinal Sanfelice, the Archbishop of Naples, and to summon the Church and the State to join their forces against the common enemy. The presence of Cardinal Sanfelice on the platform, says the *Gazette*, betokened the willingness of the pope to come to terms.—*New York Sun, Sept. 12.*

Satolli's Authority Absolute.

ROME, Italy, Sept. 6.—The pope is preparing an encyclical letter to the bishops and people of the United States. It has been under consideration since the visit of Archbishop Ireland. It will announce the absolute supremacy of the apostolic delegate in church matters in the United States, with the simple right of appeal to the pope.

The apostolic delegation will take the place of the *propaganda fide* in directing religious affairs in the United States. The encyclical will not deal with scholastic questions.—*Mail and Express, Sept. 6, 1894.*

Archbishop Hennessey's Vision.

I CAN see in a vision the future of America and the Catholic Church, wherein she will be again called the Great Ireland of the West. I can see bishops, priests, monasteries, schools and colleges, all yielding their wisdom for the benefit of their host of students, who are coming to this New Ireland as immigrants to Christ.

I can see the nations of Europe and Africa all bowing in reverence before the Church of God. I would fain hope for this condition, and love to think of it.—*The American.*

Satolli's Possible Successor.

ST. LOUIS, Sept. 12.—In a private letter from Rome to a prominent ecclesiastic of this city, the statement is made on apparently good authority, that if Mgr. Satolli, who has been called to the Vatican, is made a cardinal, he will be succeeded as papal ablegate for the United States by Mgr. Tomnasi, at present sub-secretary of State at Rome. Mgr. Tomnasi was formerly delegate to Germany, and is 53 years old.—*New York Sun, Sept. 13.*

How a Southern Court Views It.

THE supreme court of Alabama has decided that the soul is not a legal entity. A resident of Mobile bequeathed \$2,000 to be used to obtain masses for the repose of his soul. The heirs objected. The court decreed that the bequest was void because there was no living beneficiary of the trust to execute it and enforce the performance of it, and the soul of the departed was not an entity in the contemplation of the law. Moral: Either give while you live or in your will mention some priest or bishop to take charge of the bequest and see that the masses are said.—*Pittsburg Catholic, Aug. 30, 1894.*

BIBLE STUDENTS' LIBRARY.

(Order by Number.)

No. 1. BIBLE SANCTIFICATION. By Mrs. E. G. White. This is a pamphlet of eighty-four pages, with eleven chapters. It sets forth the Bible doctrine on this subject in contrast with the false theories which are so prevalent, and should be read and circulated everywhere. Price, 10 cents.

No. 2. THE ABIDING SABBATH AND THE LORD'S DAY. A pamphlet of 174 pages, by A. T. Jones. Price, 20 cents.

No. 3. VIEWS OF NATIONAL REFORM. This is a pamphlet containing the first thirteen numbers of the *Sentinel Library*. It contains first principles on the subject of Church and State. Price, 15 cents.

No. 4. THE SAINTS' INHERITANCE. A pamphlet of eighty-two pages, by J. N. Loughborough. It presents the precious promises of God's Word to his people in regard to the future home of the saved, and God's purpose concerning our work. This is an excellent work. It inspires hope and courage in the hearts of Christian pilgrims. Price, 10 cents.

No. 10. SCRIPTURE REFERENCES. This valuable tract has been thoroughly revised. Many Scripture references are given upon all the great leading subjects of the Bible. It is indeed a valuable aid to the study of the Scriptures by church and State. Price, 4 cents.

No. 14. THE SUFFERINGS OF CHRIST. By Mrs. E. G. White. This tract portrays with great vividness the scenes in Gethsemane and at Calvary during the last hours of the earth life of the world's Redeemer. This is an excellent tract for the prejudiced and the unconverted. Price, 4 cents.

No. 16. CHRIST IN THE OLD TESTAMENT. By James White. This tract shows the relation which Christ sustained to the work and people of God prior to his first advent, and that men were saved by Christ and the gospel in Old Testament times as well as now. Price, 2 cents.

No. 24. IS SUNDAY THE SABBATH? By M. C. Wilcox. This tract candidly considers all the texts in the New Testament which mention the first day of the week, and enables the reader to study the question in the light of the Scriptures. Price, 1 cent.

No. 25. THE SANCTUARY AND THE JUDGMENT. By J. N. Andrews. This gives a brief but clear and candid exposition of the subject of the sanctuary and its relation to the Judgment. Price, 2 cents.

No. 26. THE SABBATH IN THE NEW TESTAMENT. By James White. This tract presents in a clear and forcible manner the teaching of the New Testament concerning the day to be observed as the Sabbath, and the example of Christ and his apostles concerning the subject. Price, 2 cents.

No. 27. THE BIBLE: ITS INSPIRATION AND IMPORTANCE. By M. C. Wilcox. This is a good tract to place in the hands of the weak and doubting. It shows the purity of Bible teaching, its unity, its impartiality, and its comprehensive nature. Price, 2 cents.

No. 31. THE SECOND ADVENT. By James White. This tract shows the manner, object, and nearness of Christ's coming. Price, 4 cents.

No. 34. GOD'S MEMORIAL. By James White. In this tract are shown the nature and object of a memorial. It presents the Sabbath as God's great memorial of creation, to be observed throughout "all generations." A memorial of Christ's resurrection is also considered. Price, 2 cents.

No. 36. THE SIGNS OF THE TIMES. This excellent tract has been revised up to date, so that the thrilling events of recent years are noted as evidence that the end of all things is at hand. Price, 2 cents.

No. 42. ELIHU ON THE SABBATH. This is a brief but clear and forcible setting forth of the Bible argument on the Sabbath question. Price, 2 cents.

No. 43. THE TEN COMMANDMENTS NOT REVISED. By James White. This tract shows the utter fallacy and gross absurdity of the position that the old moral code of ten commandments has been revised. Price, 2 cents.

No. 46. WITHOUT EXCUSE. This is a most excellent tract and deserves a very wide circulation. Price, 1 cent.

No. 47. THOUGHTS FOR THE CANDID. By J. N. Andrews. This tract presents the harmony and beauty of the truth in contrast to the inconsistency of false views based on certain passages of Scripture in regard to man's condition in death, and the fate of the ungodly. Price, 1 cent.

No. 48. WHICH DAY DO YOU KEEP, AND WHY? By G. W. Amadon. This is a clear, pithy tract, good for busy people. It gives God's answers to man's excuses for not keeping the Sabbath. Price, 1 cent.

No. 49. CAN WE KNOW? This shows that just before the second coming of Christ we may know that his coming is near. Price, 1 cent.

No. 50. IS THE END NEAR? This gives evidence showing that the end of all things is at hand. Price, 1 cent.

No. 51. IS MAN IMMORTAL? This tract presents in a brief and concise manner the Bible doctrine of immortality by means of plain questions and Scripture answers. Price, 1 cent.

No. 52. WHY NOT FOUND OUT BEFORE? This tract shows why the Lord's Sabbath, the seventh day of the week, has been so long neglected and disregarded, and why it is now being proclaimed so widely and so many are beginning its observance. Price, 1 cent.

No. 53. THE SABBATH AND THE LAW. By J. N. Andrews. This is a pamphlet of 192 pages, giving an outline of the Biblical and secular history of the Sabbath for 6,000 years. It has ten chapters, and is a work of great importance. Price, 20 cents.

Any of the above may be obtained post free on receipt of price by addressing Pacific Press, Oakland, Cal.; 18 W. Fifth Street, Kansas City, Mo.; 43 Bond Street, New York City. Works on all phases of Bible truth. Send for catalogue.

SNAP A CLIP

on your papers and get a handsome bound volume.



Trial dozen, 75 cents. Agents wanted. Price-list Free.

H. H. BALLARD, 193, Pittsfield, Mass.



NEW YORK, SEPTEMBER 20, 1894.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE article, "Fostering the Savage in the Young," which we reproduce on another page, in greatly abridged form from the *Arena* for August, deserves a careful reading, not alone for the facts which it states, but because it is a protest by a secular journal against the evil course of professed Christians. Nothing marks the decay of primitive Christianity more plainly than do these military organizations in the bosom of the popular but spiritually fallen churches. And our public schools, when military drill shall have been introduced into them, will be a good place for Christians not to send their children. The young should be trained in the arts of peace, not in the art of war; they should be taught how to save life, not how to destroy it.

AMONG the many unscriptural doctrines of the Roman Catholic Church, one of the most pernicious is the dogma of the immaculate conception of the Virgin Mary. What the doctrine is was told in these columns June 7. It is further discussed this week. Let no reader fail to familiarize himself with this subject; for whoever accepts the immaculate conception of Mary, by the same act surrenders the Christ of the New Testament. If Mary was without sinful tendencies then Christ is without human sympathy, not being as the Scriptures declare he is, "touched with the feeling of our infirmities;" nor could he, in that case, have been "tempted like as we are." Surely he who accepts this doctrine must with it adopt the sad lament, "They have taken away my Lord, and I know not where they have laid him."

A ROMAN Catholic paper, the *Pilot*, under date of September 1, writes thus of the death of that student of history, Eugene Lawrence:—

Eugene Lawrence, whose death, a week or two ago, scarcely received a two-line notice in the papers, knew more history that wasn't so than almost any man of his generation. Twenty odd years ago he and Thomas Nast delighted the more bigoted readers of *Harper's Weekly* by their scurrilous insults to Catholics; but *Harper's* did not find it profitable in the long run, and concluded to dispense with the services of both blackguards several years ago.

Yes, Eugene Lawrence is dead, but his book, "Historical Studies," still lives, and contains "more history" than the papacy wishes "wasn't so" than almost any book of his generation. Yes; the *Pilot* is right; it has become unpopular and unprofitable to publish magazines and standard works which tell the truth about

the papacy; but we know of a people who are not in the publishing business for pelf or popularity, but from principle, and they will continue to publish the truth though truth tellers die, and truth telling be unprofitable.

WE did not expect that any Baptist would defend the prosecution of otherwise inoffensive Christians for labor on the first day of the week that disturbs nobody else. The *Baptist and Reflector*, of Nashville, however, undertakes to justify this persecution in the State of Tennessee, which is similar to the cases that have recently occurred in Maryland and Georgia. It would have been easy, by the use of similar arguments, for those who persecuted Baptists in the past, to have justified their conduct and policy. If there is any body of Christians that has solemnly and stoutly protested against such persecution, no matter who were its victims or its authors, it is the Baptists. We have never before seen an attempt at justification of religious persecution in the Baptist Church newspaper. We hope never to see one again.—*The Examiner*, September 13.

THE article on another page, "Catholics and Social Action," is deserving of careful attention, not because of any merit in it, but because of the significance of the facts which it states.

No pope of modern times has labored so untiringly as has Leo XIII. to make the papacy necessary to the governments of the earth. Papal rehabilitation has been the supreme object of his reign; and that the papacy has regained very much of its lost prestige under his leadership, cannot be denied.

It is asserted, and truthfully so, too, that the papacy has designs on this country; that for years it has been the deliberate purpose of Rome to dominate the United States in the interest of "the true church." But this is not all; Rome means that her sway shall be universal, and Leo XIII. has left no act undone, no word unspoken, the tendency of which would be to advance the interests of the papacy.

Personal qualities and political and social conditions have alike been favorable to the designs of the present pope. A born diplomat, he is personally *gratus* to the crowned heads and rulers of the world. Moreover the times have been favorable to the ambition of the pope to become arbitrator of the world. Peoples have been uneasy and rebellious, and rulers have been perplexed and troubled by domestic broils and problems, while for years the nations have been armed to the teeth, ready at a word to rush to battle, each bent on the destruction or subjugation of its neighbors. Of course each nation has been deeply concerned to retain the loyalty of its people, and to make friends wherever it could. Thus the

papacy, which holds in its hands the allegiance of millions in every land, has become, as never before since the Reformation, a supposed necessity to the rulers of the world.

THE article, "Absence of Faith in Protestantism," printed on another page, under "Significant Paragraphs," contains much food for reflection. Is there or is there not a vital principle in Protestantism? Are there or are there not vital reasons in the minds of their votaries, for the existence of the several sects of Protestantism? The denomination that does not hold doctrines, a steadfast belief in which is vital to the Christian life, has no reason for existence. Christian charity means love for God and for souls for whom Christ died, not indifference to the truths of God's Word.

To change one's religion from conviction is noble, and honors God; but to do so as a mere matter of convenience or of wordly profit is ignoble, and dishonors God. Luther said: "I consent. . . . to resign my person and my life to the emperor's disposal; but the Word of God—never!" How different this from the course pursued by so many so-called Protestants of to-day—by the scions of royalty no more than by thousands of others, just as responsible to God as though of royal blood.

But the fault is not attributable, as the *Monitor* supposes, to Protestantism, but to the denial of the fundamental principle of Protestantism, which is that "there is no sure doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine." Inspired by this conviction, many of the German princes of Luther's day, noble father's of a degenerate posterity, said to their royal kindred:—

We PROTEST by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatever to the proposed decree, in anything that is contrary to God, to his holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spires.

But not so the degenerate Protestantism of to-day which makes merchandise of faith and thereby gives to the enemies of the Lord great occasion to blaspheme.

Two well-known Boston clubmen were arrested at Weston, Mass., on the 4th inst. for playing golf on the previous Sunday.

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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

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

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