

AMERICAN SENTINEL

LIBERTY

TRUTH

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

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WHEN Cæsar enters the domain of religion, he does not lay aside his sword.

soul and God. In politics, the party and the boss come between the individual and his vote. Religion in politics is therefore religion controlled by man.

THE "things that are God's" are not to be rendered to him through Cæsar.

TO DECK Cæsar in the garments of religion, only dishonors those garments and makes Cæsar ridiculous.

STATE religion can be no more than a garment worn on the outside. The sword of compulsion lurks beneath the garb of piety, and the "dogs of war" lose nothing of their character by appearing in the guise of sheep.

IT amounts to the same thing in the end whether the church becomes political or the state religious.

"GOVERNMENT of the people, by the people, and for the people," can become Christian only when the people become Christians.

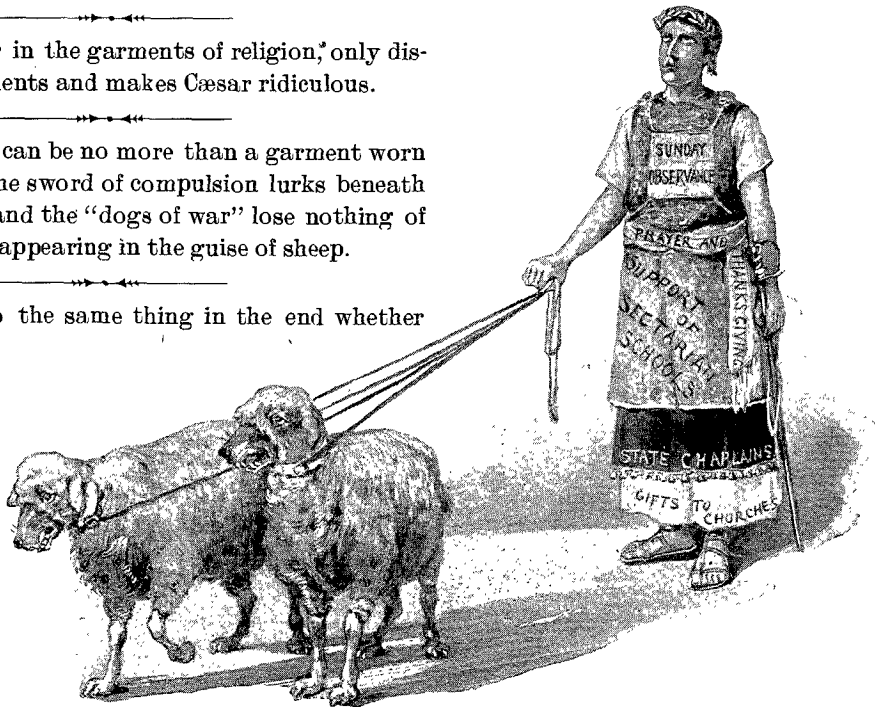
THE church will look a long time into the turbid pool of politics before she beholds a reflection of divinity.

WHEN the early church was about to be endued with

marvelous power, she repaired not to Cæsar's throne, but to an "upper room" and the throne of God.

WHEN Christianity ascends the throne of earthly power, she invariably lays aside her robe of pure white and puts on one of scarlet.

THE strife in the church as to which should be the greatest, which began in the days of the apostles, was settled only by sinking the church to the

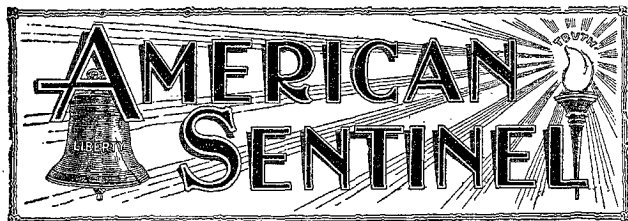


STATE RELIGION: CÆSAR—THE STATE—IN THE GARB OF PIETY.

CÆSAR, robed in the vestments of religion, makes an incongruous picture. Such garments were never designed to cover the embodiment of civil authority and power. The sword by which his word is always enforced belies the pretense of the love which draws and persuades men; the fangs of the wolf belie the appearance of the harmless sheep. The hypocrisy of the display is evident. Yet in this country of professed separation of church and state, the state has not wholly laid aside the garb of religion but maintains the appearance of piety in its laws for Sunday observance, its appointment of days of thanksgiving and prayer, its maintenance of chaplains and sectarian institutions, and its gifts of public money and state property to the churches.

lowest level of degradation.

IN religion, nothing can rightfully come between the worship that is offered to God through Cæsar, will need purifying to make it presentable at the throne.



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Bishop Potter on Imperialism.

A WARNING voice against the peril of imperialism was raised by Bishop Potter, of the Protestant Episcopal Church, at the annual convention of the diocese of New York, held in this city September 28. His words may be profitably read and pondered by thinking Americans:—

“The nation has had too much during the past few months to blind and intoxicate it. It has won an easy victory over an effete and decrepit adversary, in which no splendors of individual heroism nor triumphs of naval skill—and in these we may indulge a just pride—ought to blind our eyes to the fact that we have had a very easy task against a very feeble foe. And now, with unexpected fruits of victory in our hands, what, men are asking, are we going to do with them?”

“Nay, rather, the solemn question is, What are they going to do with us? Upon what wild course of so-called imperialism are they going to launch a people, many of whom are dizzy already with the dream of colonial gains and who expect to repeat in distant islands some such history as our conquered enemy wrote long ago in blood and plunder in her colonies here and in South America. We have, indeed, our Congress to direct this race for empire, and our gaunt and physically wrecked sons and brothers by tens of thousands at home to show us how they will do it!”

“At such a time, as never before, the Church of God is called upon, in the pulpit and by every agency at her command, to speak the words of truth and soberness and to reason of righteousness, temperance and a judgment to come—a judgment for nations as well as individuals, till impetuosity is sobered and chastened, and until a people in peril of being wrecked upon an untried sea can be made to pause and think. The things that this community and this nation alike supremely need are not more territory, more avenues of trade, more places for place hunters, more pensions for idlers, more subject races to prey upon, but a dawning consciousness of what, in individual and in national life, are a people’s indispensable moral foundations, those great spiritual forces on which alone men or nations are built!”

“Most opportune is it, I think, that in the ear of a nation already dizzy with the dream of what it may achieve by conquests through the force of arms, there

should sound that strong, temperate, and most cogently reasoned message which rings through the ukase of the Emperor of Russia. It is an unanswerable indictment of the enormous folly and essential madness of the international race for increased armaments—ships and forts and men, piled up in ever greatening proportions, until at last, the utmost limit of a nation’s resources in men and money has been reached, the last man has been dragged from his family, the last shekel has been borrowed from reluctant creditors and the empire, or the republic, makes its wild plunge, at length, into irredeemable bankruptcy.

“And this is called ‘statesmanship’ and the ‘wisdom of diplomacy,’ as against the visionary dreams of an imaginative sentimentalism. For myself, it is better described in those very recent words of a singularly clear, hard-headed and acute English statesman, whom nobody will accuse of being visionary or a dreamer. I mean Sir William Vernon Harcourt, who pronounced the present rivalry of the great powers of the world in the matter of ships and men as simply ‘insensate folly!’”

WE should regard liberty, not as a right of which to boast, but as an opportunity of receiving and doing the greatest good.—*Rev. Richard E. Sykes, Universalist, Denver.*

The Christian’s Duty to the State.

Rev. Alex. Sutherland, Toronto, Ont.

IN the days of primitive Christianity the rule was to render to Cæsar all honor and obedience that did not conflict with fidelity to Christ and his law, but now the rule seems to be to render to Christ all honor and obedience that does not interfere with loyalty to party, and this is justified under the plea of patriotism, and by some is even called Christian patriotism.

The term is a misnomer. Christian patriotism seeks first the kingdom of God and his righteousness; mere patriotism seeks first the kingdom of this world and its advancement.

We teach our children to love their country and hate all others. Christ taught his followers to love the whole world and to hate no one. We teach the political brotherhood of a common nationality. Christ taught the true brotherhood of man.

The Christian’s duty to the state is to uphold the authority of rulers in all lawful and just things; to obey every law that can be obeyed with a good conscience toward God, but to oppose steadily and resolutely whatever conflicts with the principle of the kingdom of God, and to this end he must keep himself free from party domination and from all entangling alliances.

That the kingdom of God, as such, should form no alliance with the kingdoms of the world is an affirmation having all the force of an axiom. The sphere and positions of the two kingdoms are so entirely distinct that they cannot be merged or even allied without irreparable damage to the heavenly kingdom.

Union of Church and State Condemned by the Parental Relation.

By E. W. Noel, M. A.

[MUCH is made by the advocates of union of the state with religion, of an assumed analogy between the position and duties of the state and those of a parent. This argument is well disposed of in the following, which was written by an English clergyman in review of one of Mr. Gladstone's early works defending the establishment of religion in England. The principles of state support of religion apply of course as well in this country as in England.]

MR. GLADSTONE, as well as other advocates of the union, has much insisted on the analogy between the nation and the family—between the functions of the state and those of the parent. Hence, he adds, "I argue that the state when rightly constituted is eminently competent, by intrinsic as well as extrinsic attributes, to lead and to solicit the mind of the people, to exercise the function, modified indeed, but yet real, of an instructor, and even of a parent." Bishop Wilson adds, "Though an Establishment is not essential to Christianity itself, it is essential to every Christian government which desires to discharge its highest obligations toward the people committed to its care. A connection between Christianity and the rulers of a Christian country is imperiously required to fulfil the duty of the *Parent of the State* to his vast family." The doctrine grounded on this analogy is that, as a parent must provide Christian instruction for his family, so the state must provide Christian instruction for the nation. Both the analogy and the doctrine founded upon it are false.

The state being composed of queen, lords, and commons, among which three estates the House of Commons having now so much influence that its decided and permanent judgment determines ultimately every public question, we must consider that House as being especially the depository of the state's parental authority. But if the House of Commons is the parent of the nation, the difference between the father of the nation and the father of the family is so considerable as to make their respective duties exceedingly distinct.

1. Children being placed under the authority of their parents through their weakness and ignorance, without any choice of their own, the control of them by their father is natural and unavoidable; but the House of Commons is chosen by the electors of the empire, and is therefore, an elective father, an adopted parent, raised to that dignity by his adopting children, to whom alone he owes his position and his power.

2. The father of a family has a permanent, and, within certain limits, an irresponsible control, so that he can determine the education of his children from infancy to manhood. But the national father is elected by his children, on certain terms and for certain ends, can claim no more power than they are pleased to concede, is re-

sponsible to them for the execution of his office, is forced by them to resign it at the end of seven years, because they are afraid that he would assume too much authority, and all his decisions may be revoked by the next elected national father, whose views may be totally opposed to his own.

Since, then, the circumstances of the parent are so different from those of the state, it is obviously unsafe to argue from the duties of the one to the functions of the other; but just so far as there is an analogy between them, that analogy condemns the control of the church by the state as absurd; for when the children of any family grow to manhood, they are invariably emancipated from parental control in matters of religion. What parent would think of dictating to his son at the age of thirty, the creed which he should profess, or the minister whom he should attend? What son at that age would submit to such dictation? At that epoch the authority of the father in religious matters has expired, since every man is responsible to God for his religious conduct, and can permit no one to interpose between his Maker and him. The son is then become religiously independent; and all attempts to impose on him a creed or a religious teacher would be usurpation. The obligation of the parent to teach the children arising solely from their need of divine truth, from their incapacity to judge for themselves, the reason of this dictation ceases as soon as their faculties are mature, and from that time it would be criminal in them to permit its exercise. Not less imbecile and culpable is it in a nation to allow the state to dictate its creed: for the nation is fullgrown. There have been times when a government might with some plausibility assume toward a nation the tone of a parent to a child; but why should this nation be treated as a child now? Myriads of men in this country can think for themselves on religion as well as the six hundred and fifty-eight members of the House of Commons can think for them. In every free nation the press and the platform are coördinate powers with the legislature itself: and in this country every day makes it more manifest, that the members of the House of Commons are not pedagogues, but representatives of men; among whom are many who are as able as themselves to investigate every question both of politics and morals: and if the nation is composed of men, parliament should cease to treat them as children. Indeed, in no other question are they treated as children. The state does not determine for us our lawyer, physician or tradesman; why should it appoint our pastor? Why select for its dictation precisely the matter in which it is the least competent to dictate, and in which its blunders are the most injurious? When the parent chooses the pastor for his children, he chooses also their physician and their tradesman; if the state will play the parent with men, let it nominate our physicians and our tradesmen no less than our ministers. Either treat us wholly as children, or wholly as men.

When a parent relinquishes all control over the reli-

gion of his children, because they have attained to manhood, he may yet be wiser than they, and is certainly more experienced. But what religious wisdom and experience has this elected national father, who retains the control over the churches of Christ? Here, in truth, the analogy between the relation of the state to the churches and the relation of the parent to his children is wholly reversed. In the churches of Christ is collected all the religious wisdom of the country: in the House of Commons there is little religious wisdom. If in political knowledge Parliament may resemble the parent and the nation be like the child, in spiritual knowledge Parliament is like the child while the churches have the wisdom of the parent: and to intrust parliament with the creed, laws, and discipline of the churches, is to intrust the control of the parent to the child.

But this is not the whole of the absurdity involved in the state episcopate. As no one can teach what he does not know, or will inculcate what he does not believe, an ungodly father cannot educate his children in religion. On the contrary, some ungodly parents have been known so systematically to vitiate the minds of their children, that the Court of Chancery has on this ground taken from them the custody of their own sons. The state is under the same incapacity. If the House of Commons be the national father, it is a father so irreligious, that the children should be withdrawn from his control. Six hundred members of parliament, with no more religion than six hundred men taken at hazard from any city or town of Great Britain, whose theological opinions, including Romanism, High-Churchism, Socinianism, and a thousand other varieties, make up a perfect chaos of irreconcilable contradictions, are not entitled to control the creed and discipline of twelve thousand Christian churches.

To complete this view of the absurdity of the union, we must add that, while the father of a family controls the education of his children, because he pays for it, the members of the two houses of parliament, instead of paying themselves for the spiritual instruction of the nation, force the nation to pay for it, distraining on the property of all who refuse to pay: just as if an ignorant and ungodly parent should force his children, when grown up to manhood, to receive a bad tutor from him, and should beat and force them if they would not build a lecture-room, and pay the tutor's salaries themselves.

Lord McCaulay an Advocate of Religious Liberty.

For my part I long ago espoused the cause of religious liberty, not because that cause was popular, but because it was just; and I am not disposed to abandon the principles to which I have been true through my whole life in deference to a passing clamor. The day may come, and may come soon, when those who are now loudest in raising that clamor may again be, as they have formerly been, suppliants for justice. When that

day arrives, I will try to prevent others from oppressing them, as I now try to prevent them from oppressing others. In the meantime I shall contend against their intolerance with the same spirit with which I may hereafter have to contend for their rights.

What the Churches Teach Officially, Regarding the Observance of Sunday.—1.

BY CHARLES E. BUELL.

THERE are two distinct classes of religionists that seek for the distinction of being considered the exponents of the teachings of Jesus, the Messiah. These will be spoken of as State churches,—those which are joined to civil governments; and Evangelical churches,—those which are not united to the civil power.

The State churches comprise the Roman Catholic Church, the Imperial Russian Orthodox Church, the Church of England, the State Church of Prussia, the Greek Orthodox Church, and the Government churches of Switzerland.

The teaching of the Roman Catholic Church regarding the observance of Sunday instead of the Sabbath day, is given in the recently published catechism, entitled "A Catechism of Christian Doctrine, prepared and enjoined by the Third Plenary Council of Baltimore," 1890. On page 62 it is stated:—

"Q. Why does the church command us to keep holy the Sunday instead of the Sabbath?

"A. The church commands us to keep holy the Sunday instead of the Sabbath, because on Sunday Christ rose from the dead, and on Sunday he sent the Holy Ghost upon the apostles."

The Catechism of the Church of England, as used by the Protestant Episcopal Church in the United States, reads very similar to that of the Roman Catholic Church:—

"Q. Why was Sunday made the great day for Christian rest and worship?

"A. Because the resurrection of Christ took place on the first day of the week."

Then follows the reference to the day of Pentecost.

The Pentecost was regarded as a supplement to the Passover, and followed the Paschal Sabbath in seven weeks and one day thereafter. In the opinion of leading scholars among the Protestants the Roman Catholic catechism is at fault in its statement that "on the Sunday Christ sent the Holy Ghost upon the apostles."

The late Horatio B. Hackett, D. D., Professor of Biblical literature at Newton Theological Institute, etc., a scholar that was well and favorably known, remarks: "It is generally supposed that this Pentecost, signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday."—*Commentary on the original Text of Acts, pp. 50, 51.*

In the work by Hobbs, entitled "The Day of Pentecost," it is stated: "Saturday the 27th of May, A. D. 30, was the fiftieth day after the Paschal Sabbath."

This means that the resurrection and the Pentecost cannot have both occurred on Sunday.

The Roman Catholic Church makes no attempt to justify the change to Sunday upon anything that is taught in the Scriptures, the brief teaching in this catechism to the contrary notwithstanding.

In a publication entitled, "A Doctrinal Catechism," by Stephen Kenan, approved by the late Cardinal McClosky, New York, 1875, p. 174, he says:—

"Had she [the church] not such power she could not have done that in which all modern religionists agree with her, she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day of the week, a change for which there is no Scriptural authority."

Cardinal Gibbons, in his work, "The faith of Our Fathers," p. 111, says:—

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday."

In the first place, if it is true that the Roman Catholic Church originated the observance of Sunday, as claimed, then it was not the custom to observe the day prior to the organization of that church. And, if it is true, as stated by these eminent prelates, that there is no Scriptural authority for observing this day, then its observance does not revert to the resurrection of Jesus, or to anything Scriptural.

In the *Catholic Mirror*, the organ of Cardinal Gibbons, there appeared a series of articles beginning Sept. 2, 1893, in which Sunday is given the title of "The Christian Sabbath," and there follows in heavy lines, "The Genuine Offspring of the Union of the Holy Ghost and the Catholic Church, His Spouse."

In this interesting series of articles this paper jeers the Protestant pulpits which ring with loud and impassioned invectives against violating Sunday sacredness, and declares that "the claims of Protestants to any part in the Christian Sabbath are proved to be groundless, self-contradictory, and suicidal."

If there was a sacredness clinging to Sunday that was due to Scriptural teaching, there would be no ground for insisting that the Protestant world have no claim to a part therein; but if however, the institution of Sunday observance is a man-made one, there might be a foundation for the assertion that the claims of the Protestants to a part therein are groundless.

The fact also that the decrees of monarchs, centuries ago, commanding the observance of the first day of the week instead of the Sabbath designated in the fourth commandment of the Decalogue, did not make any mention of the resurrection, or refer to the Christian belief, and that these decrees were met by petitions from the members of the early Christian congregations asking ex-

emptions from the decrees and the restoring to them of the Bible Sabbath, refutes the idea that the observance of Sunday is on a Scriptural foundation.

God's Wages Vs. Man's Penalties.

BY ALBERT WRIGHT.

"THE wages of sin is death." That is the only penalty that the all-wise and merciful Ruler of the heaven and earth knows how to meet sin with. And if any government legislates against *sin*, its use of any less penalty than death is sheer folly.

But all the individuals of which any human government is composed are sinners. And sins being worthy of death, the only thing that can logically come of an attempt of human government to cope with sin, is self-destruction.

The only legitimate province of human law is protection from crime—not recompense for sin. "*Vengeance is mine; I will repay, saith the Lord.*" And any human power whatsoever, that undertakes this work, is but a manifestation of "that man of sin, . . . who opposeth and exalteth himself above all that is called God or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

God's vengeance is as different from man's as love is from hatred. When one has earned wages he usually receives them willingly. And the hardened sinner, who has rendered himself incapable of repentance, will welcome destruction to escape the presence of that glorious character against whom his mind is enmity and his life rebellion. The quietude of oblivion will be as much better for him than an eternity of his own devices, as the happy estate of the righteous is better than their perilous yet peaceful pilgrimage of earth.

But why should Satan deceive us, that we should walk the hard way of the transgressor to his dreadful goal, when the price has been paid to make us sons of God? Why not accept now the peaceful life of Christ, which even amid the fiercest persecutions is as much better than our own, as eternal life is better than destruction.

If religion cannot support its own agencies and teach its own doctrines without the aid of the state, let it be cut down, for it alone cumbereth the ground. Faith without works is a stinking carcass; let it, for God's sake and man's, be buried.

It is because I value the Holy Scriptures so highly, because I regard religious instruction as such an important and sacred duty, it is because I love the state, and Christianity more, that I plead that the church make herself responsible for all religious ministrations, and that the state mind its own business, which is certainly not that of universal provider of religion for the community. *Rev. J. W. Roberts (Presbyterian, Australia).*

Spain and Her Methods.—No. 6.

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

Pizarro now continued his course toward Cuzco, burning at the stake any whom his vindictive spirit might deem sufficiently culpable. The amount of gold he and his followers obtained was so great that on division each horseman received 6,000 pesas. Gold was the incentive and the reward. His courage was attended by cruelty from avarice and religious fanaticism. Religion covered a multitude of sins; the burning of an infidel made a sacrifice acceptable to heaven. A strange spirit this, to spring from a religion, whose first precepts were "peace on earth, good will to men!"

With the Spanish invaders were always a goodly number of priests, some to be sure too much like the Bishop of Cuzco, with hearts so seared as to be closed against sympathy for the poor Indian; all avaricious, I am afraid. After entering Cuzco, Pizarro thought to delude the people by installing a new king of the Inca succession. He chose a younger brother, Manco by name, and with much show crowned him Inca of the Incas. But this was only a pretense of kingship, for he was subject to Pizarro. He next selected a new site for a capital, where the present city of Lima now is.

But the Peruvians were not forgetful of their wrongs. They had seen one king butchered, another placed on a vacant throne, their temple sacked, their country appropriated by the Spaniards, its people slaves to the conquerors while their homes were seized by violent hands. Religious houses turned into stables, and thousands of women who had been living in chaste seclusion as virgins of the Sun, were become the prey to the licentious soldiery. A favorite wife of the young Inca was debauched by the Spanish officers, and the young Inca himself, finding himself only a tool in the hands of the invaders, brooded over his wrongs, and laid plans for vengeance.

Quarrels among the Spaniards themselves soon gave the opportunity. It was in one of these efforts for the regaining of his kingdom that Juan Pizarro received an injury from which he died. But the Peruvians with their poor methods of warfare, were only driven to desperate deeds. The Inca himself, wrapping his war cloak around him, sprang from the battlements and fell to the bottom of the steep precipice, preferring death to dishonor.

Hernando Pizarro now took his brother's place, and made some very successful raids through the country. One of the most ardent of Pizarro's helpers was a man named Almagro; without him Pizarro could never have been so successful.

On one of his crusades into the interior, the wretched Indians were forced to accompany them to heights, where from the cold and their scanty clothing, they perished by the way. Often the quiet hamlets were burned, while the people were taken to act as beasts of burden. They were chained together in gangs of ten or twelve and compelled

to march till they dropped dead in their chains. But all these chief conquerors came to a tragic end. Almagro was sentenced to death by strangulation by Pizarro himself. And Almagro's son avenged his father by assassinating Pizarro.

The ruling motive of all, so far as human judgment can discern, was avarice and ambition. The lust for gold was the incentive to toil and the price of perfidy. The object of every act was gold or revenge.

The contrast between the ferocity of the Spaniards and the mild inoffensiveness of the South American Indian awakened sympathy for the latter.

The Spaniards were in the country and the church claimed the people. But this took time. However, by the middle of the sixteenth century, the power of the church was established.

The poor Indian was kept in complete subjection to the monarchy of Spain. This was not without repeated efforts to throw off the yoke; but in all these they were unsuccessful. Numerous were the victims at the stake, or the strangled martyrs to the cause of liberty and love of home, as the centuries rolled by; until at last, in 1819, Bolivar arose to liberate his country.

Since then, these countries have been free from the dominance of Spain. Yet the years are few since that freedom came; and the country is yet under the ban of the licentiousness and ignorance which existed so many centuries under the rule of Spain and the church. Still that power, the church, holds the rein over the people in their ignorance, while her priests revel in all the licentiousness of the earlier centuries, and keeping the masses in dumb ignorance lead them on in lives of shame and misery. All this is permitted, aye, encouraged, in the name of the Christian religion. Is it not time that some one arise to protest against this iniquity of iniquities?

Can we not send our true Christians to undo, if may be, the work of this false teacher in South America?

For what is true of the countries which once comprised the great Peru, is true of all the countries of South America, where the priest has held rule so many years.

Let Christian people awake to the iniquity that now exists. The same spirit is there which predominated under Pizarro's adventurous career. It only waits time and opportunity to spring up again in overt acts. The same persecutions await the true Christian that were visited on the poor Inca and his people. The same licentiousness still spreads itself over the fair land, making loathsome its beauty and natural strength.

Come to the rescue, Christian; Come.

FREEDOM is worth what its attainment has cost and is costing, chiefly as it affords advantages of a larger life, which we industriously improve. We should seek it as an invigorating atmosphere in which to grow rather than a balmy air in which to sleep. We should seek freedom of thought in order that our minds, unfettered, may think great and worthy thoughts and hold unmolested

the conclusions of honest investigation; that in its search for truth the mind may not be terrified by threats, weakened by flattery, or narrowed by bigotry.—*Rev. Richard E. Sykes.*

The Holy Spirit and Sunday.—No. 6.

BY C. H. KESLAKE.

IN our last article we raised the question, "The Reformation: Whence was it?"

The reformers were afterwards called Protestants; so that Protestantism and the Reformation meant, and still mean, one and the same thing.

The question repeated above might therefore have been just as appropriately, "Protestantism: whence was it?"

Last week we found that the power which wrought in the Reformation, through the reformers, was the power of God—that the Spirit which led in that mighty work was the Holy Spirit.

As "the power of God manifested through the Holy Spirit" is the answer to the question, "The Reformation; whence was it?" so we say "the power of God through the Holy Spirit" is the answer to the question, "Protestantism: whence was it?"

But the Protestantism of that time, by the power of God through the Spirit, was a protest against the papacy. And Protestantism, by the power of God through the Holy Spirit, is a protest against the papacy, and everything like it, now.

What shall be said, therefore, of that Protestantism which not only ceases to protest against the papacy, but actually courts its aid. Who cannot see that such a course is a repudiation of the Reformation, and, therefore, of true Protestantism.

Nor is this all. It amounts to a sweeping denial that such a work was the work of the Holy Spirit.

But the work of the Reformation in Luther's time was only a beginning. Luther himself did not understand the full import of the work which the Holy Spirit led him to undertake. That work which had such a small beginning must not, cannot stop until every *error*, as well as all corruption, shall have been uprooted, and the truth of God take its place.

Unfortunately for the Reformation and Protestantism, a position was taken which could not fail to be disastrous to Protestantism—which was, in fact, the very millstone, as it were, by which it was to be drowned, leaving nothing but its name. The position in question was that Sunday was solely an appointment of "the [Catholic] church."

This was done in the memorable confession of faith which was read at the Council of Augsburg in 1530.

How thoroughly the Reformers stultified themselves may be gathered from their protest the year before at the Diet of Spires, and the part that Sunday had in the great Catholic Council of Trent.

In the protest at Spires, among other things, the Protestants said: "Now seeing . . . 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; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this holy Book is, in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness; we are resolved, with the grace of God, to maintain the *pure and exclusive preaching of the only Word, such as it is contained in the biblical books of the Old and New Testament, without adding anything thereto, that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God.*" (Italics mine.)

Notwithstanding this, in less than a year they accepted an institution as part of their necessary faith which they frankly acknowledged as solely an appointment of "the church."

The force of this will be more fully appreciated by observing what part Sunday played in the great Council of Trent (1545-1563).

The council began in December, 1545, with the great question as to whether it should begin "*with the reform of the papacy*," or with definitions of dogma.

What was meant by the "reform of the papacy" was whether or not the church should abandon tradition and adopt the Scriptures as the only standard of authority in faith and morals.

This was a serious question, and one that meant much to the Catholic Church. Should they abandon tradition and adopt the Scriptures as the standard of faith and morals, they would thereby condemn the previous teachings of the church, and at the same time admit the very principle contended for by the Protestants.

This, indeed, would have been a triumph for the latter.

As between tradition on the one hand, and the Scriptures on the other, what was the turning-point—the pivot upon which all hinged? The answer is, *Sunday*.

It came about in this way. The vexed question referred to above began in December, 1545; it was not until January, 1562, that it was settled. At that time the archbishop of Rheggio, in a speech, openly declared that tradition stood higher than the Bible; that the authority of the church could not be bound to the authority of the Scriptures. And why? "Because the former had changed the Sabbath into Sunday—not by the command of Christ, but solely by her own authority."—*Canon and Tradition*, p. 263.

From this the reader can see not only how completely the reformers stultified themselves, but that the very continuance of the papacy as such, *depended upon the Sunday institution*.



SOMEONE has made an estimate of the religious vote in the United States, based on the election returns for 1896. It gives these figures:—

Protestant vote, 2,877,816; Roman Catholic vote, 1,245,892; leaving a secular vote of 12,816,703. This—which is at least approximately correct—shows that the United States is preëminently a secular nation; yet there are some people who think that terrible differences would appear—that, in short, the country would go to rack and ruin—if it were not for the Christian vote!

* * *

THE Dominican Order in the Philippine Islands is getting a taste of the irony of fate. It is obliged to look for protection to the United States Government. If the people of the islands, who are Catholics, are left in possession of the country, they will confiscate every peso of Dominican property, and hence this Catholic order is obliged to look for protection to a nation predominantly Protestant. That speaks well for Protestantism, but ill for Catholicism.

* * *

SPEAKING of the custom of “christening” ships of war,” which is to be observed at the launching of a new United States battleship, the *Independent* says:—

“We think the ceremony with either [wine or water] to be a blasphemous travesty on a holy sacrament. Baptism is for human beings. As well baptize a pen-knife or an inkstand or a bell or a shop or a church as a ship, and last of all a ship of war.”

And this is very true; but there is as much sense in the idea that a ship of war ought to be baptized as in the idea that such a ship is an instrument of Christianity. When a ship of war has been duly baptized, if she was not launched on Sunday or in any part constructed on that day, she is by many regarded as a sort of Christian institution, whose work of death and destruction is not in violation of the moral code.

* * *

THE Republican candidate for governor of the State of New York, Mr. Theodore Roosevelt, is a man distinguished among men for a sturdy independence of character, and seemingly was as likely an individual as could be found to administer the duties of political office without being subservient to the “machine” or any political boss. It was predicted that he would be a genuine “rough rider” for the machine, which was what the good

people of the State desired to see; but it is found that the Republican boss of the State puts up Mr. Roosevelt as his candidate, controlling the political machinery of the State the same as he has done in times past. The “machine” runs as smoothly with Mr. Roosevelt on it as it ever did. Mr. Crocker, on the other hand, has the Democratic machine as thoroughly under his control, and set up his candidate with only a nominal show of opposition. And this is politics as it is to-day—simply a huge circus in which two leading bosses run their respective machines against each other for political supremacy, with a few side-shows accompanying in the shape of “independent” tickets.

* * *

UNQUESTIONABLY much of the sickness in the camps of the soldiers, which has caused such a controversy in government circles, was due to lax discipline which allowed the soldiers to indulge their appetites freely for both food and drink, in the cities and towns near which the camps were located. The greater part of the sickness in this world is caused by violation of natural laws in eating and drinking.

* * *

THE Turkish authorities do not look favorably upon the “Zionist” movement, which aims at peopling the land of Palestine with a sufficient number of Jews to convert the country into a Jewish state. The Sultan does not believe in having a Jewish state established in his dominions. Jewish authorities in the United States are nearly unanimous in opposition to the scheme.

* * *

IF the nations of Europe and the United States should accept the czar’s proposition for disarmament, and retain only one soldier for each 1,000 citizens, which is the proportion advised by General Miles, the armies of the respective countries would be: Russia, 125,000 men; Germany, 50,000; France and Austria, each, 40,000; and the United States, 70,000.

* * *

RECENTLY a Polish priest of Chicago, Father Kozlowski, was excommunicated by the Archbishop of Chicago, the excommunication being no mild affair, but one which consigned the “father” to eternal damnation and forbade “the faithful under grave penalty,” “to have any intercourse or communion with him.” This of course established a boycott against the victim of papal wrath, and thus it became a matter within the jurisdiction of the civil courts. Father Kozlowski accordingly has brought a suit for damages against the archbishop, and has precedent established in a similar case in Massachusetts for expecting a verdict in his favor. As the *Independent* says, “A penalty which forbids a man to be spoken to, or any business done with him, and whose

purpose is to make him an outlaw and starve him, is in tolerable in this generation."

Hearsay Evidence.

A LOWELL, Mass., journal of recent date, mentions the arrest of four citizens of that place for playing cards "on the Lord's day." The complaint drawn up against them specified as follows:—

"That on the Lord's day you did severally take part in a certain game, to wit, a game of cards, the name of said game being to your complainant unknown, then and there played on the said Lord's day, the same not being then and there a concert of sacred music or an entertainment given by a religious or charitable society, the proceeds of which, if any, are to be devoted exclusively to a charitable or religious purpose."

Does the court in this case know that the day on which the offense was committed—Sunday—is the Lord's day? Is it a judge itself of religious questions? No; it does not claim to be, but on this point it takes the word of the church. But what right has it to take the word of the church? By its own rules of evidence, it is bound to investigate the alleged fact itself, and take cognizance of it as a fact, if it exists; and not take the word of some other party for it. That is only "hearsay evidence." The court might just as well take the statement of some person that the accused parties are guilty, as being a fact, without investigating the charge itself, as to accept as a fact the church's assertion that a certain day is the "Lord's day," without which the case against the accused persons would have fallen to the ground.

We would not defend card-playing; but prosecutions for gambling should rest upon some other ground than that of "profaning the Lord's day."

An Ominous Proposition.

THE doctrine of American imperialism does not need a season's growth to begin bearing fruit. The idea is now suggested that as we will have need for a large army of trained soldiers, the public schools should be utilized to give military instruction and drill to the young boys of the land, which would fit them to become trained soldiers in a short time when a large army might be needed. On this point a New York daily prints the following, under the heading, "Schools as Nurseries of Soldiers":—

"Our experience in the late war has shown the need for military training in this country in time of peace—not for a vast standing army on the European scale, but for such instruction as shall create a foundation on which, in case of need, an effective force may be built.

"What better agency can we find for this work than the public schools? The millions of pupils now under instruction there are already subject to discipline. They are at an impressionable age. It would be a simple mat-

ter to give them a military training that would enable the Government, in case of need, to call upon any number of effective soldiers, as useful on their first day of active service as raw volunteers would be after three months' licking into shape.

"Those pupils who displayed a special aptitude for military life could enter West Point, which could be made a great university for the higher instruction of the martial elite of the nation. It would furnish all the skilled officers we should need in time of war, while at other times those graduates not needed in the peace establishment would be well fitted to succeed in civil life.

"The military training now given in a number of colleges and universities is a good beginning, but we need something more. Let us rest our system of defense on the hard foundation of the public schools."

When the nation starts out on the road which has been traveled by the nations of Europe, it can only be expected that it will ere long experience the conditions under which those nations are sinking to day.

"Interpreting" Scripture.

A READER of the *Outlook*, edited by Dr. Lyman Abbott, having applied to the latter for an explanation of the statement in Num. 22:28, that Balaam's ass spoke certain words to Balaam, received this answer:—

"The story on its face relates the strange experience of a heathen soothsayer, and may be wholly legendary. Or it may have a basis of fact, since dumb animals often speak to us in their dumb way, and we understand them as well as if they had uttered human speech. If the ass spoke at all, she certainly spoke ass fashion. St. Peter's authority used to be invoked for the belief that she used human speech (2 Pet. 2:16). But scholars generally agree that that epistle is an anonymous work of the post-apostolic age."

This is "interpreting" Scripture; that is, it is making the Scripture mean something different from what it says. It is only upon the theory that the Scripture does not mean what it says that the idea rests that it needs to be interpreted. And this idea having been handed down by tradition to the religious world of to-day, the people think it necessary to seek to some one in a position of "authority" to find out what the Scripture means. This is one of the greatest and most dangerous delusions of the times.

The Scripture is the Word of God to man. And whoever will allow that God had the ability to say what he meant to say, and the honesty to mean what he said, and then will observe the common-sense rule of going to the author of a statement to inquire its meaning if any doubt exists, instead of to some one else, will have no trouble about an understanding of the Word of God.

It is almost needless to add that such treatment of the Word of God as is given it in this instance, by one who claims to be a Christian teacher, only strengthens the hands of those who rail at Christianity and make sport of its adherents. Any person who believes that

the Bible is a compilation of legends, or of "anonymous works," or in any other way is not what it claims to be, or that it does not mean what it says, can be consistent and honest only by openly joining the ranks of those who repudiate it altogether. There is no middle ground between faith and unbelief.

Vitality of Superstition.

It is a fact of which there is abundant proof that the "light of the nineteenth century" has had little or no effect in destroying the germ—so to speak—of popular superstitions. Superstition in its various forms flourishes to-day to a greater extent, probably, than at any time since the Dark Ages. In an article by Daniel G. Brinton, in the *September Century*, on "Popular Superstitions in Europe," the author says:—

"From some strange reason, there has been a wonderful revival within the last decade of nearly every medieval superstition, under various guises, in the most enlightened centers of the world. Palmistry, astrology, sympathetic magic, the doctrine of signatures, hierotherapeutics, and all the farrago of fifteenth-century thaumaturgy, flourish to day in Boston and New York, in Paris and Chicago, to a degree surpassing anything known three centuries ago."

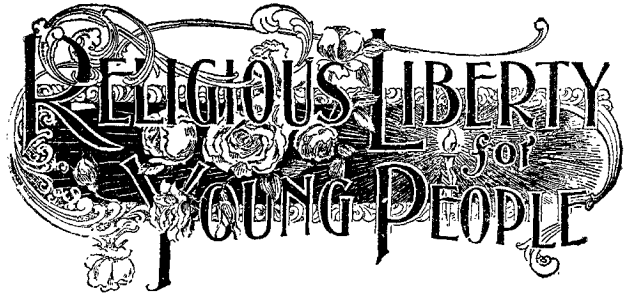
But the reason for this revival is not so strange as the writer assumes. For superstition is essentially a religious manifestation, and wanes only where religious light increases. And religious light is not increasing, because Christian truth is shunned by the carnal mind.

A CATHOLIC priest of Buffalo recently distinguished himself creditably by writing a book attacking the practice of some Dominican monks in Pennsylvania who were running a brewery in connection with their monastery; the book being entitled, "Monks and Their Decline." Now the papal authorities have placed his work upon the "Index" of prescribed books.

THE president of the newly-elected Japanese Diet is a member of the Presbyterian Church, and other representatives of Christianity are now in high political positions in that country.

THE casualties of the war with Spain, from the official records of the War Department, as far as completed, were 264 killed in battle. Of these 33 were officers and 231 enlisted men. The figures apply to the losses in the Philippines, Cuba, and Porto Rico. The percentage of officers killed is said to be unprecedented in the battles of the world.

CHRISTIANITY repairs, but war only tears down. Christianity tears nothing down without erecting something better in its place.



The War of Principle.—No. 2.

"If I mistake not," said Aleck, "the god of this world is Mars. His name and his nature is war. The children of disobedience are his children, and unless they are regenerated they are the children of the devil, and the lusts of their father they will do. He was a murderer from the beginning, said Christ. This proves the god of this world a god of war. Christ came to make men peace-makers by imparting to them the peace nature."

"Then how is it, Aleck," said Cecil, "that he says, 'I came not to send peace on the earth but a sword.' Does he not then make himself responsible for war?"

"His sword is his Word. The weapons of our warfare are not carnal. His Word brings on the war, not because there is war in his Word, but because it carries with it the divine nature, and those who are born of this incorruptible seed are the objects of Satan's hate and of the world's. The war comes not from the peace-making side. It is as if a lamb suddenly fell into a den of wolves. You know where the attack comes from?"

"No, no, Aleck; Christianity did not simply walk about as a blameless lamb in the midst of wolves; but it was aggressive. History gives us proof of a positive character. Not speaking of the crusades, remember how the early disciples entered homes, and broke up the unity of the family, went into communities, and disturbed the social equilibrium. Why did not the Christians let the wolves alone in their happy dens?"

"Happy! Do you call the world happy at the time when the gates of Janus were closed? Slavery, poverty, crime, infamy, misery, and ignorance were everywhere. It was pity for man's lost condition that led Christ and his followers to the aggression you deplore. They went not with carnal weapons. Their armory was love. Wherever they went blessing and light followed. The despairing began to hope, the faithless rejoiced, and though they were cast out, persecuted, and ostracized, they counted their afflictions light."

"After all I can't see why this aggression had to be brought in when the temple of Janus was closed. If your reformers had given the world time, given them education, and such arts as come with peace, this separation among men need not have been."

"Ah, Cecil, these men were not reformers. They came offering a new life to men, a new lineage, a new country. Paul was once of your opinion, and consented to the

death of Stephen. He went everywhere haling men and women to prison. He was enraged at the aggression of the Christians, whose doctrines did break up families and disturb society; but when he himself saw the heavenly vision, when he looked on the Lamb of God, he became more aggressive than any of them. He no longer held the traditions of the fathers in such reverence; but counted everything loss save Jesus Christ.

"Athens was then in the enjoyment of peace. The culture, the arts, the polity that this world gives in its most favorable times, was there. Surely if there was a spot on earth to be left in quietness it was Athens. But underneath all the quiet, æsthetic exterior, throbbed the unsatisfied heart of humanity. Paul felt it. Looking round the Pantheon crowded with the images of their gods, he sees their dumb anguish. Vainly they have striven to portray the true God. Suddenly he comes to an altar reared to 'The unknown God.' Here was a challenge. Could he go away filled with their longing, having a knowledge of that unknown God, and be just—to himself, to them, or his God? O, no, Cecil, you can see that this called for an avowal of the truth, and he said to them, 'Whom ye ignorantly worship, him declare I unto you.'

"Had you left the world to its Janus-closed gates, you would have left it to a mere mask of peace, while beneath, the heart of humanity would have groaned for God. It is this pathetic pleading of the heart that so moves all the resources of infinite love. There are thousands to-day who are ignorantly worshiping the unknown God. Shall those who know him refuse to declare him, because it will make a division in some family whose Janus-gates seem closed? Ah, Cecil, the peace that exists there is as superficial as it was at Rome."

"At any rate it is smothered and covered. But when persons are converted, they seem all out of joint with other folks."

"Yes. 'Ye are not of the world, even as I am not of the world,' said Christ. Certainly they join themselves to a spiritual kingdom, and are no longer citizens of this world."

"That is just what I object to," said Cecil. "Whenever you begin to preach what you call 'distinctive principles,' you break into the peace of society, and I can not help looking upon you as disturbers. I sympathize with the men who said, 'These men who turn the world upside down are come hither also.'"

"Well, Cecil, I hope you may also realize that these men who have turned the world upside down, seeming out of joint with its ways, have also been the salt of the earth, the preservers of society, the salvation of the faithful."

"Very well, Aleck, I hope I shall see the truth."

F. B.

Studies in French History.—41.

THE study of the history of any country is apt to consist quite largely of the study of the lives of its leading men. This is especially true of French history, for the people having been so long ruled by a king, the principles of loyalty were a part of their very nature, so that as the lives of the people were so closely blended with that of their king, the life story of the latter would be almost the history of the former.

"Of what king were we speaking last?" asked Professor Carman, adjusting his glasses with a kindly smile, and glancing over his little group to see that there were none absent.

"Of Henry II., said Max Smith, promptly, "I remembered, 'cause I have an uncle Henry."

"What was his father's name?"

"Francis I., King of the Gentlemen," said Julia March, with a hasty glance at her note book.

"Yes; and Henry would have done much better if he had heeded his dying father's advice. He begged his young son to do all in his power to make it easier for the poor people by lessening the taxes. Then there was a man in banishment, named Montmorenci, and the king being fearful of his influence in the kingdom asked his son that he be not recalled to the country. He also regarded the family of Guise as a continual menace to the kingdom, and he advised Henry to look out for him."

"I should really think he would pay a little attention to his dying father's requests," said Milly Brown.

"Well, but he did not; as soon as he became king, he hastened to do the very things which his father begged him not to do. At this time, the heavy tax on salt, the *gabelle* tax—Philip of Valois first imposed this—was so severe a burden to the poor that they rebelled against it. So the banished Montmorenci was recalled to France, and given the task of quelling the uprising, which he at once proceeded to do in a cruel manner. Then, also, the Guise family, already claiming too much power, were encouraged and favored in every way."

"Was the Duke of Guise a good man?" asked Julia March.

"I think he was quite too fond of power, Julia, to have been a good man, but he was certainly at this time a very popular man in France. Directly after he was made lieutenant-general, he took the strongly fortified city of Calais, which had been in English possession for two centuries, in only eight days."

"This must have provoked the English a trifle," commented practical Jack.

"It did; and the English Queen Mary felt so badly at the French victory that she said that the word 'Calais' would be found written on her heart when she died."

"Of course the duke must have been a great favorite after such a victory," said Max Smith.

"Certainly; and then his niece, Mary, Queen of Scots, married King Henry's son—the young dauphin, about

THE selfish child is the father of a tyrant.

the same time, which added still more to the duke's fame.

"By this time, Charles V., Emperor of Germany and King of Spain, was dead, and his son Philip II., took his place. Philip's wife was the Queen of England, and as the English were so sore over the loss of Calais, he knew that he would get no help from them against his old enemy, the King of France; so, like silly children, quarrelling one minute and kissing the next, the two kings of France and Spain decided to cement a compact of peace which they had entered into, by a wedding. By this time Philip's English queen-wife had died, and he proposed to marry Henry's daughter, Elizabeth."

"Well, I declare!" exclaimed Milly Brown. "His old enemy is his new father-in-law! I hope they had peace in the family after that."

"The fact is, Milly, the father-in-law didn't live long enough to quarrel with his son-in-law after the wedding. He was killed by a splinter entering his eye as he was riding in a grand tournament."

"Poor fellow! I wonder how many true mourners he had," said Julia March.

"Not many, Julia, not many," sighed her teacher. He had added his name to the obnoxious list of French kings whose chief object seems to have been to increase the misery of this poor people by unjust taxes and cruel oppression. He died in the year 1559.

"At the time of his death there were two great parties in France—the Protestant Reformers, who now began to be called Huguenots, and the Catholics. The leader of the former was the King of Navarre, named Antony de Bourbon, and of the latter, the Duke of Guise. We have not mentioned much lately about the progress of the Reformation, but you see it was not dying out, although persecutions and horrors had continually blocked its onward march. The most dreadful tortures were in vogue in the reign of Henry's father, and things were in no better shape now. The poor Protestants were suspended in the air and slow fires built under them, and they were left to slowly roast to death. You see when Spain and France made their treaty of peace, an article was added—the work of two cardinals—which was kept a secret from the people, to the effect that France and Spain were to work unitedly in the work of exterminating the hated Protestants. These poor hunted people at last rose in their anger and became a political as well as a religious people. Of course this led to a horrible civil war."

"I don't think the country could have been in a very nice condition when the next king took the throne," commented Harry Ray.

"No, indeed; when poor Francis II., son of Henry II., took the reins, he was indeed to be pitied. It must not be expected that a feeble youth of sixteen would do better than his predecessors. He was simply king in name; for he did exactly what his advisers asked him to do—persecute the Huguenots to their death."

"Do you think it exactly right for the Protestants to

have added politics to their religion, and to have gone to war?" asked practical Jack.

"What do you think about it, Joseph?" asked his teacher. Joe Palmeter's eyes grew very bright, and his cheek flushed, as he answered earnestly:—

"Christ said, 'I say unto you that ye resist not evil.'"

"But I tell you, Joe Palmeter," said Bert Mathews, "it isn't so easy to be tortured and burned and hunted—and everything—I guess you'd want to pay them back; I would."

"But," replied the teacher, "the Master says, '*Vengeance is mine, I will repay.*'"

"At last," continued Professor Carman, "the weak king passed a law that the churches belonging to the opposite faith should be destroyed. Then they formed a committee whose special business it was to condemn heretics to be burned, and the place where they met was called 'The burning chamber.'"

"It hardly seems possible that this took place only a little more than 300 years ago," said Julia March, shuddering.

"True, Julia, but it was only the same spirit which in our own day rejoices in the imprisonment of honest men, simply on account of religious differences,—and it is the spirit of the enemy of all righteousness," replied the teacher.

MRS. L. D. AVERY-STUTTLE.

God's Care for his Children.

[The following incident which is narrated in the *Youth's Companion*, ought to be very instructive to people who think that Christian missionaries are dependent for protection upon the power of the state.]

THE incident of St. Paul and the viper, and the stories of Zinzendorf and Brainerd and their serpent visitors, are read by every one with a thrill of interest always felt where a human life is at stake. We can imagine the effect upon those who were eyewitnesses of the facts, and saw these men escape without a wound.

Near the middle of the last century David Brainerd left his mission among the Indians at Stockbridge, Mass., and travelled southward to the "forks of the Delaware." He had heard of a savage tribe in the heart of the New Jersey forests, and yearned to bring them under Christian influences.

With his pocket-Bible, his tent cloth and a few simple utensils for preparing his food strapped in a bundle on his back, he pushed on through the wilderness till he found himself in the neighborhood of the Indian village. He was tired, and mounting his shelter-tent on sticks, he camped under the trees to rest and fortify himself for the new undertaking that lay before him. What peril was near him from savage hands he could not know, and like his Master in "a solitary place apart," he talked with Heaven until he felt refreshed and strong.

When he finally reached their wigwams, he was an astonished man. His faith and hope had made him bold, but he little expected when he faced the enemies of his race that a "whole village" would come out to meet him as if he had been a long-looked-for friend. Led by their chief, the Indians welcomed him as their guest, and seemed almost to reverence him as a prophet. He stayed among them and preached, winning the hearts and the faith of the untutored natives, until he gathered a church of between seventy and eighty Christian Indians.

Brainerd never knew, until they told him, the secret of his welcome. The savages had discovered the white stranger in the woods, and a party of them had waited to steal upon him and kill him as soon as he entered his tent. Peering between the folds of the canvas, they saw him on his knees, praying.

Ignorant wonder held them back, and their wonder turned to awe when they saw a rattlesnake crawl over the stranger's feet and pause beside him, with its head raised as if to strike; but it only gazed at him a moment, flickered its red tongue, and glided out of the tent on the opposite side. The Indians hurried back and reported that the white man was under the protection of the Great Spirit.

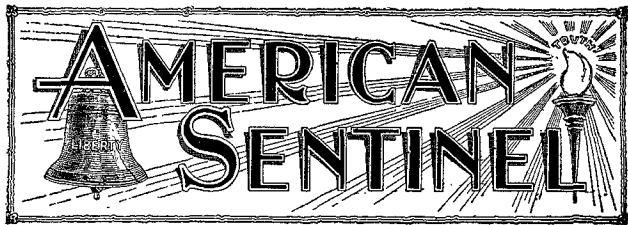
However much the superstition of these "children of nature" influenced their thought, they told a Christian truth in pagan version. It is certain that

"Man is immortal till his work is done,"

and God had work for Brainerd to do.

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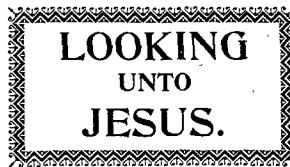
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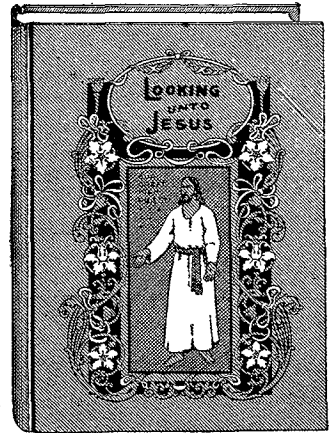
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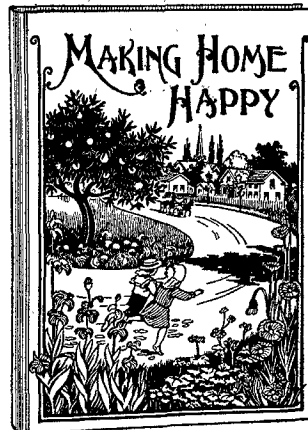
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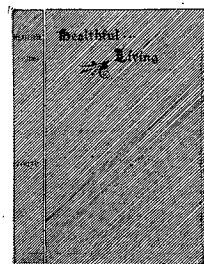
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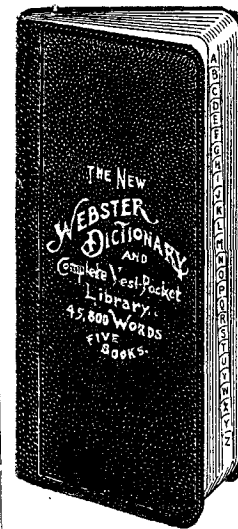
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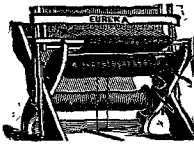
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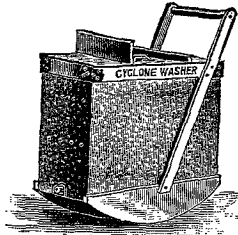
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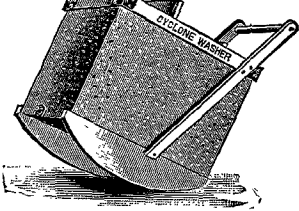
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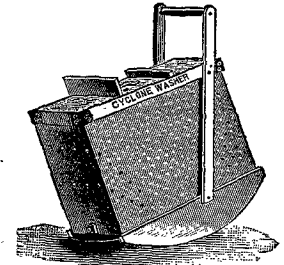


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American Sentinel.

NEW YORK, OCTOBER 6, 1898.

AN effort is being made to secure Sunday closing of all business places in Ashtabula, Ohio. Two arrests have been made, the victims being the proprietor of a candy store and the owner of a news stand. It is expected that the cases will be carried higher than the local courts.

ARMOR is of no advantage to an individual when it is so heavy that he cannot move beneath it; and this is the situation that is fast being reached by the nations of Europe. Their heavy armaments are simply crushing the life out of them, yet they feel bound to go on adding to their weight.

IN Georgia, recently, says the *Pittsburg Catholic*, a lower court decided that marriages contracted on Sunday were illegal and void, Sunday being in that State a *dies non*. The case was appealed, and the Supreme Court reversed the verdict, on the ground that Sunday laws regulate only "ordinary employment," and hence did not apply to a marriage ceremony.

TAKING advantage of the permission given to erect church buildings on the Government grounds at West Point, the Roman Catholics have applied for and received their permit from the Secretary of War, and will begin work at once toward the erection of a substantial church; and now the Campbellite and Methodist churches are preparing to follow suit. In time, if the Secretary of War is as fair with one denomination as with another, the traveler coming in sight of this military reservation may think he is coming into a collection of churches.

IN Philadelphia preparations are being made to celebrate this month a "Peace Jubilee," in commemoration of the cessation of hostilities with Spain. President McKinley has

promised to be present. We trust the expectations which underlie this celebration will not be disappointed. It would be well if the people would realize, however, that internal peace—peace between the classes of society—means far more to the country than international peace. The conflict at Pana, Ill., is of more serious import to this country than was any battle of the war with Spain.

DR. PARKHURST, the reformer, is much disappointed in Colonel Roosevelt, because the latter has gone over to "boss" Platt. Mr. Platt's career, he says, has been one of deliberate treason to the best interests of this city, of the State, and of the country; and now that his trusted friend in reform has joined with the "boss," he will not support him for governor and has no more use for him. Dr. Parkhurst's dream about purifying politics is rudely dissipated; but what else had he a right to expect? The sooner Dr. Parkhurst and the other preacher politicians find out that they are not "in it" with the "boss" and the political machine, and cease to try to promote morality by manipulating politics, the fewer disappointments they will meet and the better it will be for society.

THERE is not much prospect, it seems, of a speedy understanding between the Spanish and American commissioners who have met in Paris to arrange terms of peace. Spain wants the United States to retain only a coaling station in the Philippines, allowing Spain to dispose of the islands as she sees fit, and to assent that Cuba shall bear the Cuban debt. These propositions are regarded in this country as being preposterous, and it is asserted that the United States will insist on retaining the island of Luzon, in the Philippines, and will forbid the sale of other islands of the group to any European power. Also that this Government will refuse to be responsible in any way for a single penny of the Cuban debt, or to allow the debt to be put upon the Cubans.

THERE is a momentary lull in the great national scandal of France, but fresh disclosures are promised shortly. The *Sun*, of this city, says:—

"The next exposures will be such as might tempt any ambitious foreign power to take advantage of the weakness and infamy of those upon whom France relies for her defense. But, fortunately, there is little reason to fear an attack from the quarter whence the French themselves believe it is most likely to come.

"The story, when told, will be an appalling object lesson on the moral effect upon those most concerned of the modern system of keeping great nations constantly on a war footing. I put it in this form because it is impossible to believe that the men who control and direct the national defense are natural scoundrels, conspirators, and criminals. Evidence is not wanting, in fact, that similar perversions of moral sense are not absent from other military cabinets on the continent."

And it is to be hoped that this "appalling object lesson" will be heeded by the United States, before this nation proceeds so far upon the road of militarism as to fall a victim to similar evils.

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