



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

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Any one receiving the American Sentinel without having ordered it may know that it is sent by some friend. Therefore those who have not ordered the Sentinel need have no fears that they will be asked to pay for it.

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RIGHT is mightier than might.



IT is ideas, not armies, that rule the world.



NO POWER but that of love can rightfully compel the conscience.



WHEN religion becomes a religion of law, it ceases to be a religion of love.



IF human law could benefit religion, the religion of the ancient Pharisees would have been the best on earth.



WHEN religion is incorporated into civil enactments, it is lowered from the plane of the divine law to that of the human.



PROTESTANTISM is a protest against the acceptance of human authority and human wisdom as a source of religious obligation.



EVERY word of God is an opening into the mind of Omniscience—a pathway of light and knowledge reaching to infinity. Therefore no man can ever tell all that he ought to know, or set bounds to all he ought to believe.

EVERY man is the creator of his own destiny, and no man ever attained a happy destiny without a strong will and earnest effort to that end.



THE state cannot conform to Christian ethics, because "the moment it becomes generous, it ceases to be just." It cannot donate to Peter without robbing Paul.



NO CAPTAIN of an Atlantic liner ever entrusts the helm of his ship to the hand of "manifest destiny;" and no more can the ship of state be steered by "manifest destiny" to any safe harbor.



IT is just as possible to fence in sunlight as it is to protect the sanctity of the Sabbath by civil enactments. Sanctity is a matter not merely of the outward deportment, but of the heart.

Rome Prying the Government Over the Philippines.

THAT papal leaders in this country and at Rome know how to turn to account the situation in the Philippines, has been several times pointed out in these columns, and current events continue to call attention to the fact. And it is evident that Rome expects to profit much from the position in which the United States has placed itself, by errors committed both there and here.

Rome is now pressing upon the Government the alleged fact that she has been grossly mistreated by the American forces in and around Manila. Her church buildings have actually been occupied by American soldiers, and in some cases the altars have even been found convenient for use in establishing telegraphic communi-

cation between Manila and the American front. Added to this are tales of desecration of "sacred" garments and instruments committed by sacrilegious soldiers. It is admitted that much of this alleged desecration is not yet substantiated by proof.

An illustration of this attitude by American Catholics was given at the Silver Jubilee of the Catholic Young Men's National Union, at Newark, N. J. Bishop Wigger there said:—

"It seems to me that this is the proper time to investigate the rumors of the desecration of Catholic churches and monasteries by American soldiers in the vicinity of Manila. If the reports are true, the perpetrators should be punished.

"The Catholic Church in Manila stands for the same thing as the Catholic Church here. In one of our New York illustrated magazines there appeared recently a picture of the interior of a Catholic church near Manila, used as a telegraph station by soldiers of the United States Army. The very altar on which Catholics witnessed the offering of the sacrifice of the mass is desecrated and the tabernacle used as a place for wires.

"These altars are as sacred to us as are our own, and it is our duty to protest to the Government if all this be true. It is our sacred duty as Catholics to demand the punishment of those who are responsible. I would express a wish that your convention pass a resolution asking for an investigation."

To diverge momentarily from the subject, it is a pity that since "the Catholic church in Manila stands for the same thing as the Catholic church here," those Americans who think that Rome stands for enlightenment and progress in this country cannot go to Manila and there see for themselves what Rome has stood for there and elsewhere throughout the islands. It is true enough that Rome stands for the same thing in one land as in another, and for what she stands in the most Catholic lands, she stands for in those least under her control.

But the church has not stopped with a mere protest and call for investigation made at Catholic gatherings. Cardinal Gibbons has had an interview with the President. What was said at that interview of course is not divulged, but it is admitted that it related to affairs in the Philippines; and also that the President has given assurance to the cardinal that strict care will be exercised for the protection of Catholic property in Luzon from desecration.

That there is considerable "desecration" of church property in the Philippines, incident to the war, is no doubt true. Appropriation of church property or of any other property to military uses is incident to war everywhere. It is expected that every other consideration will be made secondary to that of making a successful campaign. In no other way could war be successfully conducted. For this "desecration" in itself, however, Rome cares little. What she has in view are the claims to be presented to the Government for damages, and—more important still—the opening of negoti-

ations between the Government and the Vatican. The United States seized these church buildings in hostile territory. They were the property of an enemy. But no matter; a precedent has been established on that point, which makes it liable for church property, in all cases, even when confiscated from an enemy. It recently paid \$288,000 as damages for having occupied one building in Nashville, the property of the M. E. Church South, during a campaign of the Civil War. Will it not now pay to the Catholic Church \$288,000, or more for having occupied a number of her fine edifices in the island of Luzon? or compensate for the same in some other way?

That the papacy is making use of the situation to establish official relations with the Government, is widely recognized as a fact. Referring to Cardinal Gibbons' interview with the President, a dispatch from Washington says:—

"The great significance of this meeting between the President and the official head of the Catholic Church of this country attaches to the belief that Cardinal Gibbons called at the direct instance of the Vatican, and in pursuance to the pontiff's recent declaration to the chaplain of the 'Olympia' that he would soon open communication with this Government."

And all this comes from the error of the Government in departing from the principles of justice on which it was first established. It should not have recognized the claim made on religious grounds in behalf of the property of the M. E. Church South; then it would not have established a precedent for paying out untold amounts that will be demanded from the public treasury in time to come. And secondly, it should not have undertaken the conquest of the Philippines. Then it would have had no "desecration" of Catholic property to answer for, and Rome would have no excuse for an attempt to set up negotiations with it.

So long as the United States adhered to the established American principles of government by consent of the governed, and separation of religion from the state, Rome could gain but little in a political way. But Rome has stood ready to take advantage of every departure of the nation from these principles, and on every such occasion she has advanced and occupied the ground surrendered by the failing champions of free government; until she stands to-day where she sees but little remaining to debar her onward march to complete victory.

Nevertheless the principles of eternal truth and right remain; and some there are who stand fast with them, and will so stand against the utmost advance of Rome, proclaiming to the end the gospel message of the right, of every man to physical, mental, and moral freedom.

THE Chinese government has lodged at Washington a dignified but very earnest protest against General Otis's order extending the Chinese Exclusion Act to the

Philippines. This is a mere suggestion of the international entanglements into which the policy of benevolent assimilation by bullets and military orders is likely to bring this hitherto untroubled country of ours.—*N. Y. World.*

The Origin of Selfishness.

WITH the Hon. William J. Bryan's politics or statesmanship, we have nothing at all to do. But when a gentleman of Mr. Bryan's vast influence makes a false stroke in ethics, with all respect to him his statements may in the interests of sound thinking be examined.

In his great speech to the nation, at the Chicago conference on trusts, Mr. Bryan said that "God made man selfish." We are sorry to see such a statement from such a source.

Now, the Scriptures which tell us that God made *man*, also tell us that God made man "in His own image." Therefore since God is essentially character; and since God made man in his own image; to take the position that God made man selfish, is to be at once shut up to the conclusion that God is selfish. But the cross of Christ is the eternal witness to the universe that God is not selfish. He gave *himself* for his enemies.

In explaining such a broad statement, Mr. Bryan said: "I do not mean to say He made a mistake when He did [make man selfish]; because selfishness is merely the outgrowth of an instinct of self-preservation. It is the abnormal development of a man's desire to protect himself." But as man was made there was no possible ground for any thought of protecting himself. He was made upright and was expected forever to remain so. And he ever *would* have remained so, had he only obeyed the simple and plain word of God. And he being upright, righteous, and holy, and all about him being the same, there could never be any possible ground of self-protection, because there could never possibly have been any encroachment from others.

That this only was, and was intended to be, the condition of man, is shown in the fact that the first of all the commandments of God to intelligences is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. And the second is like unto it, Thou shalt love thy neighbor as thyself." These commandments being fulfilled, there could not possibly be any encroachment, any aggression, any invasion, by any one, of the perfect right of any other. Love is the opposite of selfishness. And as only perfect love was intended to characterize man in all possible relations, there could not possibly be any place for self-protection, and consequently no selfishness, which is but the abnormal development of the desire to protect self, and an outgrowth of the instinct of self-preservation.

It is true that the theory that "Self-preservation

is the first law of nature," is universally recognized in nature as nature is. And indeed as nature is, that is the truth. But nature as it is, is not as God made it. Nature is perverted. And though it be true that in nature as nature is, "Self-preservation is the first law of nature," that is *not* true as an *original principle*. It is true only as a consequence: a consequence of the entrance of sin. Sin broke up man's original and true connection with God, banished perfect love, and established selfishness, in all relations of man. This brought in self-exaltation, the disregard of the rights of others. This demanded self-protection against the aggressions of the self-exalted, and from the encroachments of each upon all the others. And this in turn begat the instinct of self-preservation. Every vestige of it is only the consequence of the entrance of sin. Hence the truthful deduction of Augustine: "All selfishness is sin; and all sin is selfishness."

Self-preservation is the first law of *nature*; but self-sacrifice is the first law of *grace*.

Self-protection is the only means of self-preservation; Self-surrender is the only means of self-sacrifice.

Force is the only means of self-protection; *love* is the only means of self-surrender.

Force is of the earth; love is of heaven. Force is of the state; love is of the church—the true church, the church of Christ.

Force is only of evil; love is only of the good. Force is of Satan; love is of God.

God made all things "very good": he made Lucifer good, and Lucifer made himself evil—Satan.

God made man loving; Satan by seduction made him selfish.

If God *had* made man selfish, how then could man have ever been saved? And what could be the use of the cross, and the all-important injunction, "If any man will be my disciple, let him deny himself, and take up his cross daily, and follow me?"

It will never do to allow that God made man selfish. Men are entirely too selfish in spite of all the love and self-sacrifice of God to prevent it. What would they become if they should believe that God made man selfish? Bad as men are when the devil is the author of selfishness, what would they be if God were the author of it? God is Love, not selfishness. Christ gave himself, surrendered himself, "emptied himself," *absolutely*; and neither protected nor preserved himself from attack, nor from crucifixion.

A. T. J.

WHILE it is claimed by many in the United States that "this is a Christian nation," the heathen Japanese are not slow to see that the Christianity of this nation is merely a nominal one, and that true Christian precepts are not exemplified by civil governments anywhere on the earth. A Tokio paper, the *Tetsugaku Zasshi*, says:—

"Neither in Europe nor in America is the religion of

Christ faithfully followed by any government. No amount of twisting of the meaning of texts would suffice to prove that the American worship of the almighty dollar, or that the seizure of territory practised by Europeans, is Christian. It amounts to this, then, that in the West the Christian religion is followed when it does not come into conflict with state interests, but no further. When Christ's commands and the exigencies of modern politics are in direct opposition to each other the former have to give way. With Christianity in Japan the same rule will doubtless be followed."

Militarism Against Christianity.

THE cultivation of military power is certainly a strange thing for people professedly Christian to urge upon a nation. Ever since the time when the greatest enemy of Christianity led King David to number Israel, an object lesson has been before the world teaching that dependence upon military power is wholly contrary to the mind of God.

God would have all people depend upon him. He is the God of battles, and the cause which is allied with him will triumph in spite of all the "heavy battalions" of the enemy.

"Put not your trust in princes," wrote the psalmist, "neither in the Son of man, in whom there is no help." Ps. 146:3. Against the side of right, the alien armies can no more prevail than could the Assyrians against King Hezekiah, when a single angel from God slew a hundred and eighty-five thousand of their number in a night.

David's sin and that of the people with him, when Israel was numbered, was that of trusting in their own power. It was the sin of pride, than which nothing separates the soul further from God. In proportion as a nation develops military strength, national pride is fostered, and the spirit of dependence upon God, which is the essential spirit of Christianity, is cast aside. This of course gives rise to a condition which is highly unfavorable to the spread of the gospel with its doctrine of self-denial and humility before God.

This is not a mere theory. It is a truth exemplified in the world to-day, and so much so in Japan that attention is being called to it by religious journals. The *Christian Intelligencer* says of it:—

"There has been a decline of interest in Christianity in Japan since the successful war in China produced a high degree of national self-confidence among the Japanese. The cry was heard everywhere, 'Japan for the Japanese.' One result was religious, and became manifest in a decline in the number of converts to the Christian faith, and a falling off in the membership of the Christian churches. Not a few abandoned Christianity. At the same time the policy of some of the missions was modified. Self-support was more and more insisted on both in relation to churches and schools. Contemporary with these influences has been perhaps a decline,

under the power of an increasing materialism, in the interest and the prayers of the churches which have established the missions."

The same feeling prevails in Germany, whose ruler only recently declared that the "only hold" of the church against the unbelief of the times, is "the imperial hand and escutcheon of the German empire." In its pride as a great military power, the German state has actually put itself in the place of God. And there is not a great military power on the earth that does not embody this anti-Christian doctrine and spirit.

This spirit and that of militarism go together. The cultivation of the one fosters the development of the other. When the church encourages the one she encourages the other, and erects a stumbling-block in her own pathway, barring the way to the accomplishment of her appointed mission in the earth.

The Liberty of Christ.—No. 2.

BY B. W. MARSH.

LIBERTY is the gift of God; and is dealt to every man according to the measure of faith. Our Saviour's words are, "If the Son shall make you free, ye shall be free indeed." "Also, Ye shall know the truth, and the truth shall make you free." There must be a primary cause for all things, and sin must be the first cause for the absence of liberty.

Satan had the liberty of the universe until he sinned, and then his warfare was confined to the narrow limits of this fallen sphere.

It is not in Christ to force upon his creatures a single desire of his will: He knows no law but love, and can exact no service from his subjects. He grants to all created intelligences the fullest freedom to follow the way of their choice, and permits them always to decide their own destiny. He took upon himself, in the midst of humanity, the life of his choice, and consented to stand with the despised minority, and to suffer with them the raging intolerance of the majority of his own creation. On the tempest-rent waves of Galilee, or amid the jangling tumult of the Pharisees, his life was filled with fragrance of the sweet liberty that the world cannot give or take away; and as he fainted upon the cross, he still was free to tread the winepress of his choice; and when he rested in the sealed and guarded sepulcher, his immortal words were left behind, "I have power to lay down my life, and power to take it up again." And from this we learn, that from the time the angels sang "Peace on earth, good will to men, for unto you is born this day in the city of David, a Saviour, which is Christ the Lord," until they sang again, "Lift up your heads, O ye gates,—that the King of glory may come in," he was free from the power of sin and men, and had liberty to follow the pathway of his choice.

His own announcement of his ministry, was, "The

Spirit of the Lord God is upon me; because the Lord hath anointed me to preach *Liberty* to the captives, and the opening of the prison to them that are bound"; and in all the ages this same gospel has found men in exile and prison who believed the glad tidings of freedom, and rejoiced in liberty that reached beyond prison bars or exile homes.

Earthly laws and decrees cannot affect the liberty of the child of faith; for he has learned in whatever state he is, to be therein content. And the peace that he has, the earth cannot give neither can it take away.

Behind bolted and barred doors Peter was sleeping between two soldiers, while others stood guard; yet this Son of Faith enjoyed such liberty that he slept the sweet innocent sleep of the just, and when it pleased the Lord to lead him forth, bolts and bars and even armed soldiers did not hinder the work of the heavenly messenger. "For where the Spirit of the Lord is, there is liberty;" and no human power can keep that Spirit from us, no civil court can legislate away our right to enjoy his freedom. Therefore wherever we are, be it in jail, in exile, or in the chain gang, the Lord says we are to "Stand fast in the liberty wherewith Christ hath made us free;" but we may know that as the truth shines brighter, the plotting against it will grow more dark, and greater efforts will be made to throw shadows over the liberty we hold so dear. But the word of the Lord is, "Ye shall know the truth, and the truth shall make you free." We may not hope to avert the mighty tide of intolerance that is now sweeping through the land; we may not hope even to check it to any great extent; but we can know that where the Spirit of the Lord is there is freedom, and with a life that knows no fear, because of love, send clear steady streams of liberty upon a foe who knows no power but hate, and no friend but self.

Honesty of opinion will never justify the evil of an unrighteous cause. The combined organization of apostate churches will lead astray and ruin the governments of earth, but it cannot stand before the thunderbolts of God's eternal truth; and while nations are seduced by the harlotry of power-thirsting churches, and rapine, ruin, and murder, sweep in swelling tides throughout the land, the sons of God will rest behind the bulwarks of his truth, and listen for the voice which says, "Fear not them which kill the body, but are not able to kill the soul."

The closing record of this world's history is pitiful to contemplate. Satan's six thousand years of plotting and planning is to culminate in crushing together as mighty millstones the men and nations of earth in a bitter struggle, and as ghastly trophies of her insatiable greed, throw them in ruin at the feet of the Christ forsaken churches, who will be held largely responsible for the darkness in which they wandered to their fate.

We as Christians may expect opposition; we may look for persecution in any form; but we should gird ourselves to love the liberty of truth more than our life,

and be prepared to stand the test of faith when cruel power shall try to usurp the prerogatives of God.

Our battle is not against the state, our work is not to upbraid it for its wrong course. The "beast" and its "image" are God's implacable foes and against these must the world be warned. The state will only become a persecuting power when forced to be such by the woman who sits upon the scarlet colored beast, and who is the mother of harlots, and the abomination of the earth. Therefore the message for to day is, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." This message swelling from the heart of every child of God will hasten the inhabitants of the earth to take their final stand, and will speedily bring the time when the exiled children of the lord can sing with a new meaning, "Alleluia: for the Lord God omnipotent reigneth."

Goldfield, Col.

A W. C. T. U. Leader on Sabbath Reform.

SOME appropriate words on the subject of Sabbath reform were read at a recent session of the American Sabbath Tract Society, by Mrs. M. G. Townsend, of Ohio. Mrs. Townsend is treasurer of the Ohio State W. C. T. U., an organization which is actively engaged in "Sabbath reform" work along the mistaken line of compulsory Sunday observance. To this conception of proper Sabbath reform effort the views of this Ohio official of the W. C. T. U. are in refreshing contrast. She said:—

"Christ's commission, under which we are to preach the gospel, involves the teaching of all truth, as it appears in the law of God, and in the life and teachings of Christ. Nothing less than this can give full development to the kingdom of Christ among men. That this may be accomplished, the gospel fits all classes, and meets the needs of all men, high or low. In the present state of things, Sabbath reform is a practical and important part of Christian truth and duty. My own experience, and my careful study of the failing regard for Sunday during the past years, has helped me to appreciate the importance of the Sabbath truth as I could not have done otherwise.

"The most valuable result in personal experience is, that Sabbath-keeping, as a part of Christian duty and gospel truth, brings the people of God close to the heart of Christ. Our times demand a rising up along all lines of Christian duty—such a demand as has not been known before. The individual lives of those who lead in Christian work must exemplify this rising-up, or they can never lift the masses into higher and broader conceptions of truth and duty. As related to public worship and religious culture, Sabbath reform is a vital

part of the gospel truth at all times. One who has come to the Sabbath, to the rest and the strength which it brings, is able to aid others, as it is not possible to do without such personal experience.

"I have been so strengthened and blessed in my brief experience as a Sabbath-keeper, that I know whereof I speak. I know that the women of the United States, especially those connected with the Christian Temperance Union, need this higher conception of truth and of loyalty to the Word of God, and I know that many are longing for it. The hearts of the women of the United States furnish favorable soil for Sabbath truth, and while many influences may seem to turn them aside from it, I am sure that no richer field for this reform can be found.

"This question is so important that we cannot expect thoughtful people to break away from all their past teachings and associations, under the behest of this higher truth, in a moment; but no one who is acquainted with the loyal and consecrated women connected with the temperance work in the United States, can doubt the earnestness of their purpose, and their honesty in every endeavor to secure temperance, righteousness, and purity, for all classes. To such hearts, Sabbath truth will not always appeal in vain. Neither must we be disheartened because great numbers are not with us. The power of every great reform is proportionate to its accord with God, and not to the numbers that may join in it at the beginning.

"The work of Sabbath reform, as represented by this society, will not be in vain. Future evangelistic effort should be thoroughly permeated by this truth, as the efforts put forth in the State of Ohio during the past summer have been. Sabbath truth will give strength and richness to evangelism. It brings higher consecration to the evangelist, and enables him to preach a full gospel, enriched by the spirit of love and obedience. As the Sabbath stands in the center of God's divine commands, and as Christ, by repeated teachings and abundant example, taught the larger and better conception of Christian Sabbath-keeping, so Sabbath reform must always be an important part of that true evangelism which leads men to Christ, and to that love of truth which rejoices in full obedience to the law of God, to magnify and honor which Christ gave himself and his life. Evangelism and Sabbath reform are essential parts of the work of uplifting and extending the kingdom of Christ among men."

Sunday Idleness Promoting Sunday Work.

A PROMINENT religious journal of this city, *Christian Work*, calls attention to a "notable phase of the Sunday labor question" which illustrates the difficulty of dealing with the question by law. So long as people will work on the "Sabbath" unless they are actually prohibited from it by law—so long as they will not observe the day from obedience to the dictates of conscience—the problem of securing the desired observance of the day will remain unsolved. And so far as Sunday is concerned, it cannot be hoped that people will be restrained from work by conscience, because an enlightened con-

science points to the seventh day, and not Sunday, as the true Sabbath. The *Christian Work* says:—

"One notable phase of the Sunday labor question, upon which as relating to Massachusetts we comment in other columns, is to be found in the fact that the very reluctance to Sunday labor, and resistance to work on that day, produces the directly opposite effect in promoting Sunday labor in other directions. Thus the action of the working people in resisting Sunday labor is natural and commendable, as it enables them to use the day for visiting neighboring pleasure resorts or making excursions by rail or water. This creates a demand for the service of car conductors and motormen, steamboat hands, waiters, bartenders, and a great variety of employees.

"Again, rapid increase in the population of larger cities—and this is especially true of this City of New York—has brought about a sharp change in social conditions, customs and habits. It has brought in the tenement and the flat with their slender accommodations, and made it necessary that grocery stores, milk depots, butcher shops, bakeries, and other places be kept open for at least a few hours on Sunday in order that tenants may obtain fresh supplies of food. It has caused an increasing number of persons to live in hotels and boarding houses, thus adding to the need for servants, cooks, waiters, steam engineers, and similar employees on the first day of the week.

"Sunday newspapers are now printed in all cities of any importance, and this has added an army of newsboys and newsdealers to the list of Sunday workers. Indeed, not a little of the increase in Sunday employment is due to church-goers, for in the larger cities churches are often situated at such a distance that persons are compelled to use a street car or a cab to reach them.

"All this is occasion for profound regret: especially is it so as relating to those whose circumstances place them above the necessity for seeking recreation on the Sabbath, and who class themselves as church-goers, yet with whom church-going has become the minimum quantity and recreation the maximum.

"One phase of the matter not to be omitted here is the superfluous carriage attendance at the churches. In many instances the distance covered by the carriages does not exceed three blocks: yet my lady must have her carriage out—the driver and the groom must be on hand, and she must roll up to church in state in order to confess that she has 'erred and strayed from thy ways like lost sheep,'—a comparison which is rather hard on the sheep, for they know no better. We add in this relation that on one occasion a well-known fashionable lady of this city, having to leave her church on 'the avenue' early one Sunday morning because of illness, was surprised and indignant, as she opened the church door, to hear the drivers in attendance exchanging ribaldry and indulging in profanity. So grieved was she that from that moment she discontinued the use of her carriage, and even took a pew in a nearer church that she might give effect to her resolution."

Conscience alone can settle the question of Sabbath rest, and to conscience it must be left by the State. Conscience is the one restraining power that can exert its influence in the heart, and thus control the life. But it can control only the one being in whom it resides.

War as the Result of Ignorance.

IGNORANCE of the real nature of war is no doubt responsible in a large degree for the war sentiment which at certain periods springs up so readily among civilized and intelligent people. At the close of the Civil War, when both North and South knew by five years of terrible experience the truth General Sherman expressed in his pithy remark—"War is hell"—the war sentiment in this country was at a low ebb. It would have required something more than the sentiment of glory and conquest then to have revived the war spirit in the hearts of the people. Some far stronger reason would have been necessary in their minds than that some country needed to be "benevolently assimilated." They had seen enough of war, and thought of it only with feelings of the strongest aversion.

That was more than thirty years ago; and meanwhile a new generation has risen and become dominant in the national life. And while in many things educated beyond the attainments of their fathers, they for the most part remain ignorant of that which it cost their fathers so much to learn—the knowledge that a resort to arms is the worst possible way to adjust differences between individuals or nations.

Along this line of thought the following observations are made by the *Christian Register*, of this city:—

"It has been pointed out that since the establishment of our national independence we have become involved in war at intervals of about 30 years; that is to say, about the lifetime of a generation. For a certain period after the close of hostilities, peace is perfectly assured; nothing could then drag the country into war. Gradually, however, the impression of horror and agony and loss fades out of the public mind. Thrilling stories of heroism and adventure remain permanently fixed in the literature of the land, with which children are made familiar in song and story; and thus in a brief term of years the youth of the country have grown to maturity, seeing and knowing almost nothing of the darker side of war. 'The rank and file of an army is necessarily made up of young men, who, when they enter into their first fight, have scarcely the faintest accurate conception what it will be like. In the narratives told by men who pass through the wars this confession is almost invariably made. It is safe to say that no people knowing truly the cost of war and how it looks at close sight, could be dragged into it save as a last and most desperate remedy.'

"While there is much in military discipline that is worthy of the highest praise, yet fighting itself is the most lamentable business to which men can be reduced. To give it its right name, it is murder by wholesale, and dire necessity is its only excuse. He who goes to war is entitled to all the exhilaration he can get from the 'pomp and circumstance' by which it is accompanied, for down in his heart he knows (or soon discovers) that the work cut out for him is no more pleasant to do than that of the butcher or the hangman."

The country has now reached a time when by the

working of the forces which involve a nation in war, according to the precedent here pointed out, another conflict is to be expected. What a pity that civilized people should not in time become able to learn the lesson which war teaches, without the necessity of war's fearful object lesson before their eyes.

THERE is something very strange about the idea of *irresponsibility* (or "manifest destiny") leading the nation to new *responsibilities*. How irresponsibility can fit a man or a nation for responsibility, is something we cannot explain.

Whither We are Drifting.

FOUR DOLLARS FOR WAR TO ONE FOR CIVIL EXPENSES.

Washington Letter to "Buffalo Express."

For the first two months of the new fiscal year our Government has expended \$102,969,090.33, of which \$21,066,489.81 has gone for the support of the civil and miscellaneous establishment, and all the rest for military expenses of one kind or another. The army got \$34,262,080.06; the navy \$9,688,245.40; military pensions, \$26,053,674.80, and interest on the war debt, \$9,153,845.38, a total on the military side of the ledger of \$79,159,845.64 or at the rate of \$474,959,073.84 a year for war-like outgoes, while the total cost of the civil establishment was at the annual rate of \$126,398,938.86.

At the present time not quite eighty per cent. of the expenses of carrying on this peaceful country are on account of wars, past, present and anticipated, but the ratio is nearer to eighty per cent. than to any other round figure. Is there any other country, free or despotic, which spends a larger proportion of its income on war? I do not know, because I have not had the opportunity to look up the statistics, but I should be surprised, indeed, to find that any country of high civilization, or pretending to high civilization, spends four times as much on war and war-like preparation as on all its civil expenses put together. It is difficult to comprehend that, with hardly a realization of it by the people, we are becoming the most warlike of nations, so far, at least, as outlay on military matters goes.

Moreover, the taxes are largely taking on a new form. They are coming home to men's business and bosoms more closely than heretofore. The indirect taxes of the tariff, which have from the beginning of the republic been the mainstay of the federal government, are so no longer. For the first two months of the new fiscal year the receipts from the tariff were \$37,518,151.53, while the receipts from the indirect taxes of the internal revenue were \$52,559,613.96.



A CONVICTION under the anti-polygamy law of Utah is reported from Salt Lake City. Heber J. Grant was fined \$100 for practising polygamy. The fine was paid.

* * *

A PECULIAR method, it is reported, has been chosen by women of Parkersburg, W. Va., for purifying the moral atmosphere in that place. They have armed themselves with half-gallon squirt-guns, with which to throw ice water on every man who appears on the streets intoxicated. Probably the innovation will not be extensively copied elsewhere.

* * *

THE Rev. Phillips Verner, a Presbyterian minister now in Washington, calls for the legalizing of lynching, on the ground that such a step would lessen crime in the South. This is amazing even in this day of starting theories, and reminds us of the father who commanded his unruly son to do as he liked, in order to maintain obedience. A legalization of lynching would be a legalization of anarchy; it would be government ordering its own dissolution. The theory that "like cures like," whatever may be its value in the practice of medicine, does not hold in maintaining peace and order in society.

* * *

IN Dr. H. K. Carroll's summary of religious statistics for 1898 in the New York *Christian Advocate* he shows that in the United States there were in 1890 111,036 ministers, 159,946 churches, and 20,618,307 communicants. In 1898 there were 143,320 ministers, 187,100 churches, and 26,657,969 communicants. In Dr. Carroll's compilation 148 denominations are represented. But he says: "There are only 29 which have 100,000 or more communicants each, while 26 have less than 1,000 each. Not a few are in progress of decay, and will soon disappear."

* * *

THE New England Sabbath Protective League, at a meeting held in Boston, September 19, organized a crusade to be carried on in Rhode Island against Sunday games and amusements. A committee is to be sent to the various resorts in that State to note how Sunday is being kept and enforce the law where it is disregarded.

THAT the civil government cannot be a morally responsible entity, as is a member of the human family, but is bound by limitations that confine it strictly to the domain of simple justice between man and man, is a truth well expressed in the following spoken by the Hon. Bourke Cochran before the Chicago Conference on trusts:—

"Government cannot create anything. If it cannot create anything, it has nothing of its own to bestow. If it undertakes to enrich one individual, the thing that it gives to him it must take from another. A government cannot be just and generous at the same time, for if it be generous to one it must be oppressive to another. If it does a favor it must have a victim. And that government only is just and beneficent which has neither favorites nor victims."

* * *

REGARDING the alleged desecration to Catholic churches in the Philippines, as evidenced by photographs showing American soldiers inside such churches, the Catholic *Western Watchman* drops the sensible remark that "if the only desecration those churches receive is sheltering our poor soldiers from the killing Philippine sun, a very few drops of holy water will reconcile them."

* * *

HEREAFTER any saloonkeeper in Camden, N. J., convicted of Sunday selling must pay a fine of \$100 instead of \$50 as heretofore. This was decided on by the excise board when a new excise ordinance was passed to second reading to take the place of the ordinance recently declared illegal by the Supreme Court.

Set-back for Sunday Closing.

THE Sunday-closing crusade in Paterson, N. J., of which we have before made mention, has received an unexpected set-back in the courts. The judge before whom several cases were brought under the Sunday-closing law, threw them out of court, on the ground that they were not within his jurisdiction. This of course will rouse the crusaders to renewed activity to secure the triumph of Sunday closing, and probably the present set-back to the movement will be of only temporary duration. From a press report of the matter we take the following:—

"The Sunday-closing movement in Paterson took a turn yesterday that surprised those working in furtherance of the project. Justice Vandervate decided that he had no jurisdiction to accept complaints for violations of the law requiring the closing of stores on Sunday. Two weeks ago he took a charge against Henry Bosehaus, a butcher. The complaint was made by the Riverside Butchers' and Grocers' Association.

"The defendant did not take the stand and was found guilty. A fine of \$1 and costs was imposed. Notice of appeal to the Court of Common Pleas was immediately

given. Bosehaus, acting on the advise of his counsel, kept open the following Sunday, and his sons, Harry, jr., and Charles, were again arrested. Both were found guilty and fined, but the second case against Bosehaus, senior, was dismissed for lack of evidence.

"The Justice thought the fines and costs should be paid, and when they were not forthcoming, issued an attachment on Bosehau's goods. This was served, but no sale was made. The constable backed out, fearing he might go too far.

"The Magistrate announced yesterday that he had decided that he had no authority. He accordingly threw out all the complaints and convictions.

"Antonio Marino, a barber, called upon Mr. Randall yesterday and told him he was induced to plead guilty to opening his place of business and paid a fine of \$2, under a threat that if he refused he would be sent to jail. Suit will be brought to recover, and the facts will be laid before the Grand Jury.

THE Sunday-closing fight in Paterson has been taken up by the Paterson Grocers' Association, and there is prospect of a lively contest over the question of the validity of the old "bluelaws." *The World* gives this statement of the situation:—

"The Paterson Grocers' Association has decided to take up the Sunday-closing fight on behalf of the Riverside Butchers' and Grocers' Association, whose efforts to have fines imposed on Henry Bosehaus for keeping his butcher store open on Sunday failed.

"The grocers have engaged a lawyer and new complaints will be made against Bosehaus if he opens his store for business next Sunday.

"If this is carried out Richard Randall, counsel for Bosehaus, intends to push the blue laws to the limit. He has found that some members of the Grocers' Association were on a pleasure drive last Sunday, others went wheeling and others played ball. These acts are contrary to a strict observance of the old Sunday law. The same law would stop the running of trolley cars and stop the light works.

"Mr. Bosehaus was willing to close his place of business Sundays after the end of this month, but now he declares he will keep open every Sunday."

It should be remembered that the Sunday-closing question is always one of principle rather than of policy.

Changing the Sabbath in the Cook Islands.

FROM information received from Raratonga, an island of the Cook group, it seems that the interesting experiment is to be made by the authorities there, of changing the day observed as the Sabbath in those islands. Up to this time the seventh day of the week has been observed there, this having become fixed under the impression that it was the first day—Sunday. The excuse given for the change now proposed is that it is a commercial necessity. A paper published in the islands, says:—

"As Raratonga, or rather the Cook Group, advances

there are many old laws that are being found not now applicable, and many customs of the past that have to be put aside to meet the necessities of the present. Among the latter is the observance of Sunday. As every one knows, owing to an error of the early missionaries, no allowance was made for difference of time when coming here; hence we have been keeping Saturday as Sunday. This is proving very confusing, and to vessels annoying and expensive. We prohibit them from working on the proper Sunday, and force them to work on their Sunday. To the Union Steamship Company this is extra expense, apart from delay, as by the Seaman's Union the company are forced to pay additional to their crews when working on Sunday. However, we are glad to hear that this is likely to be altered, as a bill is to be brought before parliament next session to have the correct day kept as Sunday, and we learn that the British Resident here favors this step."

The following additional information is sent us by a friend in Raratonga:—

"About a fortnight since, the *Arikies*, or chiefs of the island, held their council meeting, and prepared their address for parliament. Among other things they propose, is a change of the rest day to Sunday, with heavy penalties for any violations thereof. Parliament will be opened for business next Monday, I hear. It remains to be seen what they will do."

The Corporate Billionaire.

"New York Journal."

MILLIONAIRES are an old story—for some time the question has been when the billionaire would come.

The billionaire is here—not yet as a single individual, although it will soon come to that, but as a capitalistic combination.

The Vanderbilt-Rockefeller alliance, proclaimed by the entrance of William Rockefeller into the directorate of the New York Central, means the amalgamation of a thousand million dollars of capital into one mass, to be wielded as the minds that control it determine. The Crockers have been regarded on the Pacific Coast as financial powers of the first order, but the purchase of the entire Crocker interests in the Central and Southern Pacific Railroads is reported as a mere minor incident of the gigantic plans of the Cæsars who dominate the overshadowing Eastern Railroad Trust.

The Vanderbilt railroads extend at present from Massachusetts to the Dakotas, and from Canada to Virginia. They include over 26,000 miles of road—more than one-eighth of the total mileage of the United States. If the Southern Pacific system is added, the Vanderbilt-Rockefeller roads will reach every frontier of the Union, North, South, East and West, and will comprise over 33,000 miles of road, or between one-fifth and one-sixth of the entire American mileage.

No country in the world outside of the United States has as many miles of railroads as these few men will con-

trol then. Germany, which has more than any other country, had 29,422 miles at last accounts. France, which comes next, had 25,585. Russia, the third, had 24,012. Great Britain, the fourth, had 21,265. The Vanderbilts alone control more than any European country except Germany now, and if they get the Southern Pacific system they will control more than any country beyond the borders of the United States, without exception.

But that is only part of the story. The Rockefellers will not come into the combination empty-handed. They are already interested in many railroads outside of the Vanderbilt system. They do not operate with megaphones, but when they are ready to show their hands it will not be surprising if they raise the total mileage ruled by the syndicate to *FIFTY THOUSAND*.

If this were merely the monopolization of over a quarter of the transportation business of the country it would be portentous enough. But it is more than that. The Rockefeller are in every sort of industry, and their possession of the routes of commerce will give them an advantage over all competitors that will be simply crushing. What chance will a poor beggar with five or ten million dollars invested in iron mines or oil refineries have against rivals that can send their iron ore and their oil to market by the hundred trainloads over their own railroads?

Crush the trusts? Yes, but it can't be done when there are no more common carriers and the trusts turn the national railroad system into a guaranty of their monopoly.

What Events Have Shown.

The "Buffalo Express."

EVENTS have been dealing harshly with the imperial contentions during the last nine months. It was said that if we did not take the Philippines, Europe would get into war over them. And so to save Europe from such a calamity we got ourselves into war. It was said that we could not give any recognition to or enter into any negotiations with the Filipino leaders to attach them to our interests until the treaty of peace was confirmed. Yet we negotiated with and secured the friendship of the Cuban and Porto Rican revolutionists at the very outset. It was said that if we left the Filipinos to themselves they would be given over to tribal wars. Yet we have found no tribal differences of enough consequence to give us any important native allies. It was said they would become subject to one man rule instead of maintaining a real republic. Yet we have just confirmed one-man rule in the Sulu islands without establishing even the pretense of a republic. We overlooked, until recently, the fact that we must either ignore the clause of our Constitution which forbids slavery in any territory under the jurisdiction of the United States, or

fight a war to abolish it in the distant East Indies. We have found that we must raise an army of 10,000 men to conquer an archipelago, which we foolishly fancied we had won already. And, finally, instead of creating for ourselves new markets, we are beginning to realize that imperialism deprives us of the right to protect our home markets from the cheapest competition in the world.

Civilization Tending to Barbarism.

THAT civilization—so-called—is to-day represented by an armed camp, by nations actively preparing for war and filled with the war spirit, is a fact too evident to be denied. That war is barbarous and tends always to barbarism, is equally a fact, whether equally evident or not. And therefore it is also true that civilization is not, as so generally understood, the opposite of barbarism; that carried to a certain extent, it is productive of harm rather than good. The truth of the matter is pointed out in the following from the *Springfield Republican*:—

"We appear to be suffering from what Prof. Goldwin Smith has described as a satiety of civilization.

"On both sides of the Anglo-Saxon world there is a manifested eagerness to go to war, regardless of causes or purposes or ends. No call to national self-defense or to rescue an oppressed people comes to England at the moment, but only one to champion a mighty and overbearing power in a contest to divest a weak state of its independence. And yet over this miserable cause there arises excessive patriotic emotion and a rush about the British home recruiting stations to get into the ranks of the army destined for South Africa. A battalion of troops was started from London for Natal Saturday amid scenes of the greatest enthusiasm, the crowds wildly cheering and the soldiers expressing the strongest eagerness to get at the foe—any foe would do. It is only 'some among us,' writes Herbert Spencer, who 'think that national honor is not being enhanced by putting down the weak.'

"Here in the other half of the Anglo Saxon world enlistments proceed easily for the great army of distant conquest and subjugation. Within two months 15,000 men have been raised for this purpose, and another body of 15,000 men is being recruited at the rate of from 400 to 500 a day, under the severest physical requirements. And here, as in England, there is no deep industrial depression and idleness and want and enforced unemployment to drive men into the army for a livelihood, but, on the contrary, a notable industrial revival. And here, as in England, only 'some among us' apparently think that the national honor is not being enhanced by putting down the weak.

"The ultimate tendency of civilization, wrote a pessimistic philosopher many years ago, is toward barbarism. We seem, indeed, to have fallen upon a time when men have become surfeited with the peace and order and security attained by civilized progress, when its restraints bear heavily upon the natural man, when for

one social class the apparently settled inequalities of fortune call loudly for a new 'deal,' and for the other social class a demonstration in force to fasten the fetters all the tighter, and when in consequence there is a temporary reversion toward the original state of society. But meantime may it not well be asked whether the civilization we have been fostering has been rooting up or smothering the chivalrous instincts of men? How otherwise account for the enthusiasm of the strong and powerful in the crushing of the unoffending poor and weak?"

And this only points to the world's need of Christianity as the one uplifting power in the world, the true opposite of barbarism and the one thing which can put down the fighting tendency in the human heart.

Europe Would Support a South American Alliance.

A PROMINENT New England journal, noting that there are "evidences of uneasiness in Latin America because of the 'forward policy' of the United States, and that in view of this feeling in Latin America there is much "fidgeting" in official or semi-official circles in the United States, says:—

"The most solemn assurances to Central and South America are being uttered. It is 'very far from the truth,' say the imperialistic editors, that the great republic has aggressive designs. 'We do not covet territory;' no, indeed. Meanwhile, the whole of Latin America has been listening to the argument of our imperialists in favor of 'expansion.' Now, if the argument for 'expansion' holds good in Asia, it must be tenfold stronger when applied in our own hemisphere, as the imperialist editors and orators cannot withdraw all their fine reasoning about the vital national necessity for constant territorial growth and new 'responsibilities.'

"Latin America will very likely put two and two together—that is, the expansion argument and McKinley's deeds—and form its own conclusions. That this is being done needs no further proof. Attention, however, should be called to the following extract from the personal newspaper organ of the president of Brazil, which is taken from an editorial article on 'South American Alliances':—

"Either we must suffer the effect of the ambitions of American expansion, or we must turn to Europe and beg aid against them. As a rule, we are not optimists, but in the present case we do not feel ourselves in the least embarrassed by the above dilemma. Without denying that the United States will attempt, with all the energy and tenacity peculiar to them, to assume in America, not alone the hegemony which they undoubtedly already possess and no one denies, but also political and commercial predominance, we firmly believe that in order to thwart them in such designs it is sufficient for the American nations to have a reasonable sentiment of their own rights and independence, and for their statesmen to be able to give expression in a systematic way to such a feeling."

"What was the occasion of that article?—Advices

from Europe, received in Brazil, that Germany, France, Italy and Austria would welcome and morally support a South American alliance against the United States."

Catholic Training Destructive of Manhood.

MR. F. C. CONYBEARE, an English Protestant, has published a book on "The Dreyfus Case," in which he traces to its source one great cause of the evil which that case represents. "The Dreyfus case has been possible," he says, "because of the general want of backbone and private judgment" among the citizens of France, and he proceeds to account for this lack as follows:—

"This want of initiative and of moral courage is the result of Roman Catholic training, more especially of the confessional, which in Latin countries is so worked by the priests as to extinguish all faculty of private judgment, and even of independent moral criticism. Thousands of Frenchmen emancipate themselves on reaching manhood from the dogmas of their church, but not from the mental and moral habits which its discipline has impressed upon them. French Freemasonry, the religion of the anti-clericals, is in itself a symptom of these habits. Why need a *secret* society in order to combat the usurpations of the priests? Why not fight them in the open, as we would in England? The French Protestants and the Jews seem to be the only people in France who have a moral courage of their own, and the reason is that they have escaped Catholic methods of training. Indeed, to remain a professing Protestant at all in a country where the dominant religious traditions run the other way, demands considerable strength of character. These considerations explain why the Huguenots have almost to a man come forward from the first to protest against the iniquities of the War Office. To them belong such names as Réville and De Préssensé, and, I might almost add, M. Loyson."

Mr. Conybeare goes on to say that the conspiracy against Dreyfus has not provoked a single protest in "the great and dignified Gallican Church," and that an appeal made by Madame Dreyfus to the pope some time ago "was ignored and treated with contempt," while the entire weight of the Vatican was cast against her. The old Royalist families "have captured the French army," and these families "are entirely swayed by the Jesuits."

WE have reached the point where we are discovering that wild-beast ethics are not enough upon which to base a permanent and enduring republic. The ethics of the wild beast—the survival of the strongest, shrewdest and the meanest—have been the inspiration of our materialistic lives during the last quarter of a century.

This has brought us to-day face to face with the inevitable result. We have a nation in which a few are wealthy, a few are in what may be called comfortable circumstances, vast numbers are propertyless and millions are in pauperism and crime.

Certainly no reasonable person will contend that this is the goal that we have been struggling for—that the inequalities that characterize our rich and poor represent the ideas that the founders of this Republic saw when they wrote that “all men are created equal.”—*Mayor Jones, of Toledo.*

The Labor Trust.

New York "Sun."

It is not surprising that the representatives of the labor unions were very shy of attacking trusts at the recent Chicago Conference, as reported thus by a correspondent of the *Evening Post*:—

“The organized labor people criticised the legislation adopted in restraint of Trusts, which, they said, had been applied to labor organization by the courts. They claimed that there was a vital difference between a combination of labor and one of capital, in that the labor combination was inclusive and invited all men belonging to the craft to join it, whereas the capitalistic corporation was essentially a monopoly, excluding all except its members from its benefits.”

Actually the exclusion of “all except its members from its benefits” is the first principle of the labor union “trust” itself. Not only are they excluded from its benefits, but its whole power is extended positively to injure them. They are treated as “scabs” and the union uses every means within its power to prevent their obtaining employment. Members of the union refuse to work with them, resort to a strike if they are introduced into a business, and seek to ruin the business by deserting it at a critical moment and by introducing a boycott of it. The unions say practically to workmen: “Unless you join our trusts we will do everything possible to prevent your working at all and reduce you to starvation.” They undertake to hound every workman who is not in the union, to subject him to social ostracism, and to terrorize employers so that they shall not dare to employ such a workman.

Of course the union “invites all men belonging to the craft to enter it,” for it seeks to build up a labor monopoly, but the penalties for refusal to accept the invitation are the unrelenting hostility of the union. They do not respect the liberty of choice of a workman, but deny to him entirely the exercise of freedom by subjecting him to duress. “You are free to come into the union,” they say, “but if you stay out you do so at your peril and at the peril of any one who employs you.

Professor Laughlin on “Expansion.”

THE expansion policy is but another and immoral expression of the spoils system. It provides a district so far away, that as Secretary Gage said, in substance, of Alaska, it is too remote to be able to apply civil service rules there. It provides new positions for politicians and their retainers. So many more lieutenants, so many more commissions to dangle before the workers on the eve of another election. I object to expansion, because it appeals to the lowest motives of conquest and commercial gain, as against our duty to liberty and free government; I object to it because it assumes that our people have no principles as against the base gains of trade and office, and that Americans are really cruel, despotic, and indifferent to a race fighting for liberty.

Some tell us that we can do what we please with the Philippines, because sovereignty over them belongs to us by treaty. So, also, when slavery was permitted to the United States by law, we were able to do what we pleased with the slaves we owned. Right and freedom are above all technical legal enactments, whether national or international; in the progress of mankind laws must conform to right.

We are told that the subjugation of the Filipinos differs in no whit from the reduction of the seceding States in the Civil War, whom we forced to accept a government against their will. There is a great difference. Did the Filipinos ever, through their representatives in a constitutional convention, join in forming our Government, which they afterward voted to accept, as did our States? Did the Filipinos ever create a part of a union by the voluntary consent of the governed, as did Georgia or Virginia?

In plain English we are in the Philippines on the highwayman’s plea that “might makes right.” If it is wrong to subdue them with 30,000 men, it is quite as wrong to do it with 100,000 men. In 1854 the Ostend manifesto of our ministers (Buchanan, Mason, and Soule) in Europe advised that Cuba be bought; if the price was refused, then take it by force. Whereupon the Republican national platform in 1856 resolved that the highwayman’s plea that “might makes right,” embodied in the Ostend circular, was in every respect unworthy of American diplomacy, and would bring shame and dishonor upon any government or people that gave it their sanction.

If the war were stopped, because we are in error, would it affect the political prospects of certain persons? Let each one draw his own conclusions as to why the war is continued. If the policy in the Philippines is being settled largely by its influences on the political fortunes of any set of politicians, then they should have no mercy.

If the war were stopped, would it in any way weaken the force of the great principles of Washington and Lin-

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coln? Of course not. We are here to strive for great principles, not for any personal fortune; to protect the free institutions of our beloved country, irrespective of the effect of our words on the future of any politicians, or of any aspirant for office. It is in this spirit we demand "unconditional surrender" to the forces of liberty and justice.—*H. Laurence Laughlin, of Chicago University.*

THE *Washington Post* is authority for the following, which illustrates a point upon which the late "Colonel" Ingersoll held views undoubtedly correct. One day on the cars, says the *Post*, Mr. Ingersoll met the Rev. Talmage, and the following dialogue ensued:—

"Then you would like to live in a place, Brother Talmage, where everyone had to be good by law?"

"Certainly," said Talmage.

"You would like to live where everyone had to go to church regularly every Sunday?"

"Yes, that would suit me."

"Where no man could get a drink and swearing was not permitted?"

"Yes, that's the place for me."

"And where every man would keep regular hours?"

"That would be heaven on earth," said Talmage, smiling and striking his knee with his open palm.

"Well," said Bob, looking over his glasses, "you'd better go up to Sing Sing. That's the way they do there."—*From K. C. Star.*

THE mayor and bishop of Havana have protested against an order of the Cuban Secretary of Finance, directing that all title deeds of real property must be submitted for inspection by the central authorities. The protest represents the voice of the Catholic church, which, naturally enough, wants to retain all property now claimed by her in the island. But it is a confession that her claim will not in all cases bear investigation. A Cuban paper, *Lucha*, says:—

"Investigations that are now in progress seem to show millions of dollars worth of property which ought to revert to the State. In many cases the convents and other religious institutions to which the property was originally given no longer exist, and the income is being collected by the Church instead of reverting to the State, as it should have done. In one instance the ecclesiastical authorities have burned their books in order to avoid investigation."

A Card.

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NEW YORK, SEPTEMBER 28, 1899.

It is expected now that the case of Mr. A. J. Waters, of Rome, Ga., on trial for Sunday work, will not come up in the Supreme Court of that State before October.

THE French government has declared the "Dreyfus incident" closed. In this world, however, "incidents" have a habit of remaining unsettled until they are settled right; and whether the case is really closed or not rests upon the decision of a Judge who is not French.

WE are informed that the case of Mr. J. T. Eaton, of Rome, Ga., who was tried and convicted last spring for hoeing in his garden on Sunday, and which was to have come before the higher court on appeal at about this date, has been postponed to the December term.

At a political convention held in Omaha last week, a sentiment expressed by the chairman and approved by the audience was this: "Though war be frightful, through its channels has come the progress of the world. Though the islands in the Far East be red with blood, the result will be civilization where savagery exists; Christianity where paganism abides; progress where fetters decay."

Then why not have war everywhere, in order that there may be general progress and that Christianity may supplant heathenism throughout the earth!

THE Lord himself does not assume the right to govern another intelligence in the universe without that other's consent; and when such a

right is assumed by finite man, it is only made manifest that "fools rush in where angels fear to tread."

THE chaplain of a Nebraska regiment, Rev. Mr. Mailley, said recently in a speech before a political convention that, while he was for the right in time of peace, "after the old flag has been fired upon by an enemy whom we are trying to save and civilize, then I am for the Administration, right or wrong."

And that is about what army chaplains are for, all the time.

NOTICE.—Every one of our readers is requested to notice our offer on page 607, and then send us either their renewal or a new subscription, or both, before the end of the week.

NOW THAT the pope has become the confidential adviser of the President regarding affairs in the Philippines, Cuba, etc., not indeed as a member of the Cabinet or through an accredited ambassador to the Government, but as a "distinguished foreigner," the question may be asked how much advice this "distinguished foreigner" has to give in the matter. When will he be through giving his advice? *Will he ever be through?* If we know anything about papal principles and precedents, this question is decidedly pertinent.

MUCH attention is now being paid in this country to the discussion of the trusts. At Chicago and elsewhere leading orators have been speaking their minds on the subject to large audiences, and various plans have been proposed for eliminating or controlling this baleful new power in commercial life; so far, however, without arriving at definite results.

Is it possible to subdue the trusts—to overcome the power of these great business combines? It is pro-

posed to overcome them by legislation; but can the people legislate more effectively than the trusts? Legislation must be reached through politics, and the trusts have become pretty well established in politics. Here in New York City, for example, there is a power trust which is purely political. The political trust is one of the oldest and most notorious of trusts. It is composed of the "boss" and his political machine.

The people have the votes, the trusts have the money; which side is best equipped for the contest? At this point we must remember that money can buy votes. And this is a fact which is always turned to big account in a political campaign. Money runs the political "machine," and the political machine has become the dominant power in politics.

Nobody appears to favor the trusts; they have been often fiercely denounced, and in some States legislated against; yet they continue to flourish and multiply without apparent check. Unless they contain the germ of their own destruction, they are likely to continue their rule in the commercial world.

CLERGYMEN who see things as they are, and are not afraid to state them as they see them, are not any too common these days, but one such is the Rev. Dr. Mackennal, an Englishman, who said before the International Congregational Council in Boston: "There will be no end to the liability of war until nations are Christian in the sense that men and women are so; and in this sense there is not and never has been a Christian nation."

THAT the pope is a good politician need not be thought at all strange in view of the fact that the whole papal system is the outcome of politics in the church. No one not a good church politician can ever become pope, and a good church politician is a good politician all around.