

The Sentinel

OF CHRISTIAN LIBERTY

VOL. XVIII

THURSDAY, JANUARY 1, 1903

NO. 1



TO OUR PATRONS AND FRIENDS:

With this issue the weekly publication of THE SENTINEL is resumed. Although as a monthly THE SENTINEL has received general commendation, it has been the universal testimony of its friends that as a magazine it was by no means as well adapted for free circulation and distribution, and for re-mailing, as when it was published in the lighter and much cheaper (per copy) form in which it appeared as a weekly. The publishers have realized that this was a serious impediment to the fulfillment of the purpose for which THE SENTINEL is published, and therefore have decided to issue it again in a shape that is free from this objection. It was not deemed necessary to change from the magazine form, and since many have grown to like THE SENTINEL in this smaller shape, it has been decided to issue the weekly in the same form. The number of pages is reduced to one-fourth the number contained in the monthly, and this makes a periodical that is free from the "bulkiness" of which some have complained regarding the monthly, and which is of course much cheaper per copy.

And there is another important reason that has led to this return to weekly publication. A great deal is taking place in these days in the special field to which THE SENTINEL is devoted, so much in fact that monthly publication was too infrequent to meet the needs of the situation. It is not expected that the weekly can do that adequately, but of course it will present a report four times as often as the monthly, and each time the matter will have a freshness that could not be the case with much that was presented in the monthly. This is a change that will no doubt be appreciated by all.

We shall try to make THE SENTINEL an attractive and valuable publication, and ask that all our patrons and friends will co-operate with us in giving it as wide a circulation as possible.

THE PUBLISHERS.

The Sentinel

OF CHRISTIAN LIBERTY

Set for the defense of human rights, especially the rights of conscience. The only periodical in the United States devoted to the exposition and defense of the Christian and American principle of complete separation of church and state. The Sentinel is not a periodical of abstractions and speculations; it discusses live issues that deeply concern every individual.

JOHN D. BRADLEY, Editor.

Editorial Contributors:

A. T. JONES, A. G. DANIELLS, M. C. WILCOX,
L. A. SMITH, C. P. BOLLMAN.

Entered as Second-class matter at the New York Post-office.

We believe in the religion taught and lived by Jesus Christ.

We believe in temperance, and regard the liquor traffic as a curse to society.

We believe in supporting civil government and submitting to its authority.

We believe that human rights are sacred, and that they indissolubly inhere in the moral nature of the individual.

We deny the right of any human authority to invade and violate these inalienable rights in any individual.

Therefore we deny the right of any civil government to legislate on matters of religion and conscience.

We believe it is the right, and should be the privilege, of every individual to worship God according to the dictates of his own conscience, free from all dictation, interference, or control on the part of civil government or any other external authority; or not to worship at all if he so chooses.

We also believe it to be our duty, and no less the duty of all others, to oppose religious legislation and all movements tending toward the same, to the end that all the people may freely enjoy the inestimable blessing of liberty, which is theirs by virtue of the unbounded wisdom and beneficence of the Author of their being.

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ATTENTION is called to our combination offers found elsewhere in this issue. These offers will be great money-savers to all whose subscriptions expire at this season of the year. However, these offers are not limited to those whose subscriptions expire soon, but any one may take advantage of them.

THE bound volume of the 1902 SENTINEL OF CHRISTIAN LIBERTY is now ready. This volume contains the first thirteen numbers of THE SENTINEL in magazine form; is bound in black cloth, with gilt stamp on the back. Sent prepaid for \$2.00. The edition will not be large. Orders should be placed at once with our office.

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I have been a reader of THE SENTINEL since its beginning, and never have I appreciated it as highly as I do now. I am hungry all the time for the next time. J. M. ELLIS.

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F. E. GILBERT, Erie, Pa.

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OF CHRISTIAN LIBERTY

VOL. XVIII

NEW YORK, JANUARY 1, 1903

No. 1

Religion is at the basis of all legislation concerning Sunday.

Men can be driven to do wrong, but they must be led into the way of right.

Some of the very worst chapters of history are chapters of the history of the Papacy.

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

The question of Sabbath observance is a religious one, and should be left to the individual conscience.

While the clergymen are seeing "that the laws are enforced," who will see that the gospel is preached?

The burden of the Christian ambassador is not law, but love. His work is not to drive, but to draw men.

When the church gets to swinging the ax of civil legislation a great deal of damage is very likely to be done.

When the church has "cleaned society out" by means of the "enforcement of law," she will be very certain to need considerable cleaning out herself.

Christians can do more to reform society by taking hold of God than they can by taking hold of the legislature.

The church can succeed only in conforming herself to the world when she seeks to compel the world to conform to herself.

Federation and legislation have their place, but in the work of turning people into the way of righteousness it is an exceedingly small place.

Christianity does not do its work for the world through legislation and the state. It has a much better and more direct method than that.

The best way to save men's surroundings is to save them, for their surroundings can never be saved until they are saved; and they can never be saved by the saving of their surroundings.

A labor unionist has as much right to interfere with his neighbor in exercising his right to work as has a "defender" of the "Christian" or "civil" "Sabbath." Neither of them has any right whatever in that direction.

The right to work is as sacred as the right to rest, and he who rests (on Sunday or at any other time) has no more right to say that others shall not work

while he is resting than they have to say that he shall not rest while they are working.

The fundamental principle, announced by some advocates of Sunday legislation, that a man has the "absolute" and "inalienable right" "to work when, how and where he pleases," is pretty severe on Sunday legislation and enforcement. Would they have said it had they thought in time?

The power of the "clenched fist" is not the power that was represented by the cloven tongues of fire nineteen centuries ago. The power "which came upon the disciples in days of old" did not send them to legislators with bills and petitions in behalf of social salvation, but sent them to the people with a burning and quickening message of individual salvation.

According to a newspaper clipping before us, "there is a curious law that is strictly enforced in Sydney and Melbourne [Australia]. It is an enactment prohibiting the driver of any vehicle from passing any church of any denomination at a faster pace than a walk during the recognized hours for Sunday morning and evening service." This law is no more curious than are the laws in the United States which prohibit labor and amusements on the "Lord's day."

An editorial writer in the *Catholic Columbian* who seems to have about the same feeling toward the Jews as do the Rumanians, says they will never betake themselves to Palestine, but "will stay in Europe and America and become the greatest of human problems." The *American Israelite* well retorts to this: "This writer is a priest of a hierarchy which has always persecuted dissenters whenever it had the power. If ever the Jew becomes a problem in the United

States it will be largely due to the efforts of the body to which he belongs. It is working unceasingly to that end."

Among the books advertised for the holiday season was one on "The Art of the Vatican," in which it was said by a leading periodical "there is an opportunity for studying some of the most valuable masterpieces by Michael Angelo, Raphael, and others." There is an art of the Vatican of another sort that should not be ignored. It far antedates the masterpieces mentioned, and is the real masterpiece of the power for which the Vatican stands. It can be studied both in books and in significant events that are to-day taking place, with some of which the United States is very much concerned.

"The roots of all social order or disorder are in the hearts and consciences of the many individuals who create society simply by coming together," says the *Christian Register*. This is true; and since it is true, what better social service can the Christian church render than to diligently proceed with its high mission of quickening and enlightening the hearts and consciences of individuals? And is it not true that "the foolishness of preaching" is still a better method of reaching the hearts and consciences of individuals than the "civic" methods that are becoming popular with religious leaders at the present time?

In response to an inquiry regarding the matter District Attorney Geo. A. Sanderson, on whose motion the appealed case of Mr. W. T. Gibson was dismissed in the superior court at Cambridge, Mass., on November 13, states that after investigating the case he "was satisfied that it was not one upon which a jury would be justified in convicting under the statutes of Massachusetts." The champions

of Sunday enforcement in Massachusetts should take notice of the fact that even the painting of a barn on Sunday by a seventh-day observer is not an offense under the statutes of that State, and since they are such sticklers for legality and "law and order," they should be careful to walk according to the law in this particular.



Dr. David G. Wylie and Col. A. P. Ketchum, constituting a committee representing the New York Presbytery, are "keeping an eye on the Sunday afternoon concerts" that are being given in the public schools of New York City. They reported at a meeting of the Woman's National Sabbath Alliance, at which the matter was considered recently, that for the present it is best "to maintain merely an attitude of observation." The newspaper report says they declared that "unless the programs should assume a character more distinctly indicative of clerical control, they would hesitate to criticise the concerts." This is very peculiar. Do these gentlemen really mean to convey the idea that they are opposed to "clerical control" in this matter of Sunday concerts, to which they are giving such careful attention? We do not believe they are, whatever may be the idea they wish to convey.



However much others may fail to see it, keen Roman Catholic observers are not blind to the fact that the negotiations now taking place at Manila between a representative of the American Government and an "official" and "duly accredited representative of the Holy See," mark a very significant gain for the Papacy in that line which is her great specialty—the domination of the civil power by "the Church." *The Tablet*, the leading Roman Catholic organ in England, is credited with these words:

A fact of capital importance in the present

position of Monsignor Guidi in the Philippines seems not to have attracted the attention it deserves. In the United States and Canada the apostolic delegates are not recognized in their official capacity by the governments of these countries, but the Philippine government expressly recognizes the official character of Monsignor Guidi, and has pledged itself, over Mr. Taft's signature, to treat with him as a duly accredited representative of the Holy See. It is hardly necessary to comment on the significance of this fact.

This matter should certainly have all the attention given to it that it deserves, and it deserves considerable.



The sad confusion into which religious-political reform work leads earnest religious people is shown by some things that were said at the late meeting of the "Wisconsin Federation of Reforms," which is reported elsewhere. While claiming to be relying upon the power of the "great Arm," they are found extolling the power of the "clenched fist"; and while claiming to be relying upon the power of the Holy Spirit they are found advocating the power of federation and reaching out for the power of legislation. But as no man can serve two masters, neither can any man or company of people rely upon two utterly different sorts of power for the accomplishment of a given work. They will necessarily have to hold to the one and despise the other. If the great Arm of divine strength is regarded as insufficient without the "clenched fist" of human federation, then trust is really placed entirely in the "clenched fist," however much may be said of the power of the great Arm. And if the power of the Holy Spirit is regarded as insufficient without the power of legislation in turning men into ways of righteousness, then trust is really placed entirely in legislation, however much may be said of the power of the Holy Spirit.



If a report that was sent out some

weeks ago is correct, the notorious Pobiedonostseff, Procurator-General of the "Holy" Synod in Russia, retires from office with the beginning of this year. Pobiedonostseff has occupied what *The Independent* styles "the most important office in the Russian Empire" since 1881, and is noted as "the strongest enemy of liberal ideas in Russia." He has been always "the champion of autocracy in government and of orthodoxy in the church." He has "more than once prevented the carrying out of plans which would have made the government of the Czar less of a despotism than it is," and "has successfully resisted every movement in the direction of constitutional reform." As Procurator-General of the "Holy" Synod he not only had entire control of ecclesiastical affairs in the Russian Empire, but was at the head of one of the four great executive boards or councils of the Russian government. He has been described as "a thin, dry, bloodless, emotionless ascetic," clerical in dress, methodical in habits, and destitute of humor. Pobiedonostseff was really a genuine "National Reformer," and his career is an example of what a person possessed with "National Reform" ideas will do when he has sufficient power and opportunity.



About a month ago a dispatch from Rome announced that the Pope had been afforded "lively satisfaction" by "the account of the first meeting at Manila between Governor Taft and Archbishop Guidi." He "was gratified at Governor Taft's endorsement of the appointment," and "said the Archbishop did right to appeal to Governor Taft for perfect frankness." He "expressed pleasure at his selection of Archbishop Guidi for apostolic delegate in the Philippines, saying he was sure he was the right man for the place." We wonder if it was in the truly papal utterance given below that

the "apostolic delegate" appealed to Governor Taft for "perfect frankness," and demonstrated that "he was the right man for the place." We quote from the first public address of the "apostolic delegate" to Governor Taft:

It will be my first and principal thought to see that your authority is upheld and respected everywhere in the islands by those dependent on me, and I need hardly say that *I expect your excellency to do the same for mine and for all the authorities of the church in general.*

It is gratifying to note that Governor Taft gave no countenance in his reply to this virtual bid for church and state union. He gave it to be understood that the property and rights of "the Church" under the law would be observed and protected by the government, but he gave no intimation that the government was desirous of enlisting the services of Roman Catholic ecclesiastics in upholding its authority, or that it had any intention of having anything to do with upholding the authority of "the Church."



THE SENTINEL is not opposed to any good cause, nor to any good work that is being done by any who may be pushing what seems to it to be an evil cause. But it is opposed to some things that are bad that are often found in such close relationship with things that are good that to oppose them seems to be opposing the good. We do not oppose the union of Christians and churches for the purpose of doing better the work that they should do. But when this union takes the form of combinations for looking after the enactment and enforcement of legislation it seems to us that, however commendable may be the ends sought in themselves, it promises more of evil than of good. It is not good for society for a church combination to be using its legal machinery for its own ends, never mind how good those ends may be; and it is exceedingly bad for the church to get into the habit of doing her work by means of legislation

and the "enforcement of law," because her work is of such a character that it really cannot be done in that way. When she adopts this method of working she is in extreme danger of ceasing entirely to do what is her own proper work. This is why THE SENTINEL is not in sympathy with such organizations as the Wisconsin "Federation of Reforms," the late annual meeting of which is reported elsewhere. But we can say that so far as we know, with the exception of Sunday enforcement, all its reforms are in themselves to be heartily commended. In giving attention to the liquor traffic and its associated evils, and to the agencies that are corrupting the young, this organization is addressing itself to real, genuine evils, and while we may question the propriety and efficacy of some of its methods, we are glad to say that in aiming to lessen and abolish these evils it is aiming at something that is most excellent and praiseworthy.



Some weeks ago there appeared in the newspapers reports concerning the case of Mr. Wm. L. Quackenbush, who, after more than twenty-five years' service as clerk in the office of the Appraiser of the port of New York, was, on November 1, dismissed from the service because he would not report for duty on the seventh day of the week, he having become a seventh-day observer. About the same time reports came from Washington of persons employed in departments there being transferred or dismissed for the same reason, and more recently it was reported that the wages of a number of employees in the Treasury Department had been reduced, and that it was very likely that they would be dismissed, for the same cause. This, of course, brings quite a hardship upon these seventh-day observers on account of their religion, but it does not appear to us that there is

necessarily anything like persecution in such cases. The appraiser in New York said with reference to the dismissal of Mr. Quackenbush that "he was not dismissed because he was a believer in Seventh-day Adventism, but because he refused to work, and we had to have some one who would work." Where this is the sincere attitude of those having charge of the work, we suppose it is only proper that the seventh-day observer should be replaced by some one who will work on the seventh day. Where his observance of the seventh day prevents his services from being satisfactory to those to whom they are rendered, the seventh-day observer cannot, of course, insist that he shall be retained. This seems to be one of the unavoidable hardships that he must suffer on account of his peculiar (as compared with the world in general) custom of Sabbath observance. But in the case of Mr. Quackenbush the dismissal appears to have been hardly necessary, for although he had been accustomed to remaining away from his desk on the seventh day for some time preceding his dismissal, his work was kept up in good shape, and the appraiser in speaking of his services said: "His work is clerical, and for years he has done it well and attended strictly to business, losing very little time from the office." Mr. Quackenbush is about sixty years old, so that the loss of his position is especially unfortunate. The fact that there is no escape for seventh-day observers from more or less hardship in business and in securing employment because of their different practise from the world in general in the matter of Sabbath observance, emphasizes the utter injustice and iniquity of legislation whereby they are restricted in, and even prohibited from, laboring on the first day of the week, which is to them one of the six days that they have for earning a livelihood.

To Our Readers and Friends

As will be seen from the announcement on the cover this number of THE SENTINEL marks another change with reference to its publication. But it is not a very serious change, and is one that we are certain will be welcomed by all, even by those who have been most pleased with THE SENTINEL during the past year. It is an advance rather than a change, for it is quite certain that weekly publication will enable THE SENTINEL to do better work than it could do as a monthly, notwithstanding the magazine had some very desirable features peculiar to itself.

While the work of THE SENTINEL is indeed to hold forth and to inculcate certain great truths or principles that are ever the same, its work is not to deal with those principles abstractly, but to apply them to things that are taking place all the time. In order to be a sentinel indeed it must discuss and interpret in the light of those principles the current events and tendencies which relate to those principles. Such events are increasing and such tendencies are growing all the time, and hence there is a greater call all the time for more discussion and interpretation. Because of this the change from monthly to weekly publication is a very good one. We trust that such it will appear to every one.

Since the space in an issue of THE SENTINEL now is only about one-fourth what it was in the monthly, it is of course impossible to present as many articles at one time. But this will not interfere with the publication of the contributions that have been announced for the year. The different series of contributions will have to follow successively, as only one can run at a time, but with weekly publication each will be finished in a short time. There are some excellent contributed articles to appear during the year, and no one should miss them.

While he does not feel that he is equal

to the responsibility resting upon him, the editor of THE SENTINEL will endeavor to his utmost during the year that is now here to make this little periodical the true and wide-awake sentinel that it should be and must be. Will not each friend of THE SENTINEL assist him by promptly reporting everything from his particular locality that should be noted in its columns?

The work of THE SENTINEL was never more necessary and important than it is to-day. Its mission is by no means at an end. There have been developments of great significance during the past year with respect to the relation of the Papacy to this country, and there are likely to be still more significant developments in the near future. The Sunday-enforcement cause is not dead by any means, but on the contrary it is taking on a phase that renders it more dangerous than ever. The past year has seen it taken up to a remarkable degree by non-religious forces—unions and associations of various sorts. Here is where the great battle on this question is to come. And the past year has seen startling developments in the way of the growing influence and power of federations and combinations, which means ultimately one-man power in the country. As in the past, THE SENTINEL will bring the light of history and prophecy to bear on this most significant trend of the times, and will of course constantly uphold the principle of individual liberty which is being more and more denied by the federations and combinations of the times.

We sincerely wish every reader of THE SENTINEL a happy New Year, and trust that during the present year this periodical will be of great value to each and all of them.



Human legislation in the domain of religion can serve only as a barrier between man and God.

Enforced Observance of Thanksgiving Day

A RATHER peculiar piece of news that recently came from Hawaii indicates that the enforcement of the observance of Thanksgiving Day may not have to wait until the champions of Sunday enforcement get around to the matter, as they are logically bound to sooner or later. A correspondent of the New York *Evening Post* writes from Honolulu that "Judge Gilbert, of Hilo, spent a considerable part of Thanksgiving Day in going about the town stopping men whom he found at work." "Taking Police Captain Lake with him, Judge Little made the rounds of the streets, ordering all men he found at work to knock off and take a holiday. When he came to where the steam roller was at work he ordered all the men employed on that job to cease work. The presence of the police officer had a coercive effect, and the men quit work."

Engineer Gere, of the Public Works Department, under whose supervision the contract for the work on the streets was being carried out, protested to Judge Little, telling him that "the contractor was behind with his contract, that the men were being paid for overtime, and were in consequence anxious to work." He received this reply from Judge Little:

It don't make any difference. There are only two American holidays. One of them is the Fourth of July and the other is Thanksgiving Day. President McKinley and President Roosevelt have both spoken to me personally about doing all I can to Americanize the islands, and it is my duty to do what I am doing. They cannot work on this American holiday. If they want to catch up with the work or run the steam roller when there is no traffic to interfere, let them apply to the sheriff for permit to work on Sunday. But I cannot let men work on an American holiday. These islands must be Americanized.

And so the work of "Americanizing"

the people of the dependencies means for one thing compelling them to observe a religious holiday! The people who are "Americanized" in this way will know vastly less about true Americanism when the process is finished than they did when it began. How shocking that this ardent champion of "American" holidays should be so indifferent to that great (so-called) American holiday, the "American Christian Sabbath"!

But where the enforcement of the observance of Thanksgiving Day is regarded as essential to the "Americanizing" of a people, it is very certain that there will not long be indifference to the enforcement of Sunday observance as a means to the same end. The enforcement of one is identical in principle with the enforcement of the other, and the enforcement of either is about as utterly un-American a thing as anything can possibly be. According to the fundamental principles of Americanism civil officials have absolutely nothing to do with regulating the observance of religious holy days or holidays. The act of a civil official in enforcing the observance of Thanksgiving Day is in perfect harmony with the act of a civil official in proclaiming and appointing such a day; the first is but the natural and logical following out of the principle established by the second.



The news comes from the Philippines that "preparatory to an aggressive campaign against the ladrones" there have been established in the Rizal Province "zones of concentration." But of course complete peace prevails!



Sunday laws do not compel people to go to church in these days, but they make it very difficult for them to do anything else.

The Supremacy of the Papacy

By Alonzo T. Jones

V

THE PAPACY—THE VERY SAME PAPACY THAT THE WORLD KNEW IN THE TENTH CENTURY—IS TO-DAY AIMING TO SECURE TO HERSELF A RECOGNIZED SUPREMACY IN WORLD AFFAIRS. SHE HAD THIS ONCE. THE ARTICLES THAT ARE APPEARING UNDER THE ABOVE HEADING ARE A STUDY OF HOW SHE USED IT. SINCE IT IS HER OWN BOAST THAT "ROME NEVER CHANGES," TO KNOW WHAT SHE DID WITH SUCH SUPREMACY WHEN SHE HAD IT IS TO KNOW WHAT SHE WILL DO WITH IT WHEN SHE SECURES IT AGAIN.

HAVING obtained a general view of the miseries of Europe under the horrible anarchy of the supremacy of the Papacy, it will not be necessary, nor indeed have we space, to follow the history in any further detail than is presented in the course of the individual popes, who, on their respective sides, not only kept up but increased this anarchy for a period of forty years.

THE BRUTAL MADNESS OF URBAN VI.

Pope Urban VI. discovered that some of his cardinals had spoken of appointing guardians for him, because of his extreme and desperate conduct. The six who seemed to have thought of it were arrested by him, and, loaded with chains, were "cast into a close and fetid dungeon, an old tank or cistern." The inquisitors whom he sent to question them were so affected by their sufferings that when they returned to report to the pope "two of them burst into tears. Urban sternly taunted their womanly weakness. Theodoric on his own account ventured to urge the pope to mercy. Urban became only more furious; his face reddened like a lamp, his voice was choked with passion."

After having kept the cardinals some time in the dungeon, causing them to "suffer from hunger, thirst, cold and reptiles," Urban next caused them to be

horribly tortured. This occurred in Nocera. Urban was besieged in Nocera; but, by a sally, he escaped. "He dragged with him the wretched cardinals. During the flight to the galleys, the bishop of Aquila, enfeebled by torture, could not keep his sorry horse to his speed. Urban, suspecting that he sought to escape, in his fury ordered him to be killed; his body was left unburied on the road. With the rest he started across to Sicily; thence to Genoa. The cardinals, if they reached Genoa alive, survived not long. By some accounts they were tied in sacks and cast into the sea, or secretly dispatched in their prisons." Only one of the six was spared. Pope Urban's madness was simply the intoxication of absolute power, and jealousy of rivalry in that power, precisely as was that of Caligula, Tiberius, or Nero.

In April, 1389, Urban VI., the more to fill his coffers, resorted to the scheme of reducing yet further the term at which the papal jubilee should recur. He made it each thirty-third year, beginning with a jubilee the following year. "Christendom was summoned to avail itself of the incalculable blessings of a pilgrimage to Rome, with all the benefits of indulgences. The treasury of the Holy See was prepared to receive the tribute of the world."—*Milman*. However, Urban

did not live to reap the coming harvest of gold.

THE PAPACY ONE GREAT SYSTEM OF
SIMONY

At the death of Urban VI. (Oct. 15, 1389) the remaining cardinals, seventeen in number, whom he had appointed, proceeded to the election of a successor, meeting in conclave at Rome, or near by; and chose Peter Tomacelli, who took the name of Boniface IX. (Nov. 2, 1389, to Oct. 1, 1404). He immediately created four new cardinals. When the jubilee expired he sent his collectors into all the countries that were partisans of this side of the schism, "with full power to grant the indulgences of the jubilee to such as had been prevented by sickness or any other lawful impediment from going to Rome. Thus were immense sums collected." Further to gather money, he reduced to a thorough system the sale of church offices, from cardinalates to the lowest that was within his reach. "To indulge, palliate, and establish this simony," he established "as a permanent tax the annates, or first fruits, of every bishopric and rich abbey, calculated on a new scale, triple that in which they stood before in the papal books. This was to be paid in advance by the candidates for promotion, some of whom never got possession of the benefice. That was a matter of supreme indifference to Boniface, as he could sell it again. But as these candidates rarely came to court with money equal to the demand, usurers, with whom the pope was in unholy league, advanced the sum on exorbitant interest. The debt was sometimes sued for in the pope's court."—*Milman*.

"The smaller benefices were sold from the day of his appointment with shameless and scandalous notoriety. Men wandered about Lombardy, and other parts of Italy, searching out the age of hoary incumbents, and watching their diseases

and infirmities. For this service they were paid by the greedy aspirants at Rome. On their report the tariff rose or fell. Benefices were sold over and over again. Graces were granted to the last purchaser, with the magic word 'Preference' which cost twenty-five florins. That was superseded by a more authoritative phrase (at fifty florins), a prerogative of precedence. Petitions already granted were sometimes cancelled in favor of a higher bidder; the pope treated the lower offer as an attempt to defraud him.

"In the same year the secretary Theodoric à Niem had known the same benefice sold in the course of one week to several successive claimants. The benefices were so openly sold that if money was not at hand the pope would receive the price in kine, in swine, sheep, oxen, horses, or grain. The officers were as skillful in these arts as himself. His auditors would hold twenty expectatives, and receive the first fruits. The argus-eyed pope, however, watched the death-bed of all his officers. Their books, robes, furniture, money, escheated to the pope. No grace of any kind, even to the poorest, was signed without its florin fee. The pope, even during mass, was seen to be consulting with his secretaries on these worldly affairs. The accumulation of pluralities on unworthy men was scandalous even in those times."—*Id.*

Of course, "on his side, Clement, in point of exaction, was not behind his competitor. He ruined the clergy of France and Spain by enormous impositions, and extorted incredible sums from the faithful. . . . Whilst Italy was thus squeezed by an avaricious pontiff, France was groaning beneath the weight of imposts, which had accumulated in that country, to support the prodigalities of the pope at Avignon, his thirty-six cardinals, mistresses, and minions. At last the prelates of the kingdom, tired of pay-

ing to Clement now a tenth, now a twentieth part of their revenues, assembled at the university [of Paris] and appointed fifty-four doctors to decide upon steps to be taken to re-establish union in the Church, and in order, as they said ‘to have but one pope to fatten.’”—*De Cormenin.*

THE UNIVERSITY OF PARIS ARRAIGNS THE PAPACY

The doctors of the university, after faithfully considering the situation, issued the following letter:

The Church has fallen into contempt, servitude, and poverty. Two popes elevate to prelacies only unworthy and corrupt ministers, who have no sentiments of equity or shame, and who think only of satiating their passions. They rob the property of the widow and the orphan at the same time that they are despoiling churches and monasteries. Sacred or profane, nothing comes amiss to them, provided they can extract money from it. Religion is for them a mine of gold, which they work to the last vein. They sell everything from baptism to burial. They traffic in pyxes, crosses, chalices, sacred vases, and the shrines of the saints. One can obtain no grace, no favor, without paying for it. It is not the worthiest, but the richest who obtain ecclesiastical dignities. He who gives money to the pope can sleep in safety, though he may have murdered his own father; for he is assured of the protection of the Church. Simony is publicly exercised, and they sell with effrontery to the highest and last bidder dioceses, prebends, or benefices. Thus do the princes of the Church.

What shall we say of the lower clergy, who no longer administer the sacraments but for gold? What shall we say of the monks, whose morals are more corrupt than those of the inhabitants of ancient Sodom? It is time, illustrious prince, that you should put an end to this deplorable schism, proclaim the freedom of the Gallican Church, and limit the power of the pontiffs.—*Id.*

This letter was sent by ambassadors to Pope Clement at Avignon. The ambassadors secured a full conclave of the cardinals, with the pope present, to whom they read the letter in full. After the reading the ambassadors presented the request of the king and the university to Clement, to renounce the pontificate. At this Clement sprang from his seat, grabbed the document, tore it to pieces, and trampled it under his feet. He appealed to the cardinals to know what punishment was fitting for those who had used such language as that in the letter. The cardinals surprised him by saying that the counsel offered by the university was worthy of serious consideration; that all the resources for gathering means had been exhausted, and their supply of money was falling off. This only increased his rage. He reproached them with traitorous cowardice, and, in his rage, left the council and retired to his chamber, where his excessive anger threw him into apoplexy, from which he died the third day afterward.



The Late Annual Gathering of the Wisconsin “Reform” Forces

By H. W. Reed, Oshkosh, Wis.

COMMENCING on Monday evening, November 17, and ending on the following Wednesday evening, two conventions were held in Baraboo, Wis., in the interests of reform by federation and legislation. One of these was the

fifth annual convention of the “Wisconsin Federation of Reforms,” and the other was the twelfth annual convention of the “Wisconsin Sunday Rest Day Association.” The two conventions were virtually one. The programs of both

were printed together as "No. 89" of the "Lord's Day Papers," both had the same place of meeting, the Methodist Episcopal Church, and though each of course represented a different organization and was presided over by different officers, those who were active participants in the proceedings of one were also active participants in the proceedings of the other. The separate organization for the Sunday "reform," and the fact that that association is more than twice as old as the "Federation of Reforms," is typical of what, in the estimation of many of the friends of "reform," is the relative importance of the Sunday "reform" to other reforms.

The writer was present at the sessions of both these conventions, and took notes of nearly all that was said. This report will have to consist chiefly of selections from those notes of such things as it is thought will be of special interest to SENTINEL readers. While in most of the quotations the words are given just as they were uttered, it is possible that there may be slight inaccuracies here and there, but not such as to misrepresent the speaker's thought.

According to the program the first meeting of the "Federation of Reforms" was to have been addressed by a Baptist clergyman of Oshkosh on "The Holy Spirit's Help Essential in such Federation," and by a Congregationalist clergyman of Madison on "Co-operation of Churches in Reform Work." But both speakers failed to appear. This threw somewhat of a damper upon the meeting, but others filled up the time. The president of the organization, Rev. Henry Faville, pastor of the First Congregational Church of La Crosse, occupied most of the time. Here are some things that he said:

I suppose your pastors have explained what this Federation of Reforms is. It is simply a means of getting together to do what many

are trying to do separately. There are fifteen organizations represented here. What is the object of these fifteen organizations?—Better men and better women in the State of Wisconsin. This is what we are desirous of cultivating. Who is responsible for a high grade of public morality in Wisconsin? Are we not responsible for the morality of Wisconsin?

There are more pastors in this Federation than any other class of men. I find that on the program there are sixteen ministers. It is not our mission to see that laws are enforced, *but it is some one else's*. I am afraid that sometimes this Federation tries to do too much. But, you know, the common lack of humanity is not to do enough. The old negro minister divided his sermon into three parts, as we always do: First, the world is upside down; second, it must be turned right side up; third, *we are the chaps to do it*.

Federation is the joining of the churches for the cleansing of society, for making it a fit place for boys and girls to grow up in. *The church shall clean society out, and that is the work of reform. This Federation is to make legislation effective.* The law will not do anything unless some one puts it in force. It is just like an axe; it does not do any work until some one takes it and swings it. I know there is not one town in the State but where there are enough good men and women to drive out the evils that are now to be found in it.

But that majority must take hold of the work in earnest, trusting in the Holy Spirit. We must all work together. *There is power in the clenched fist*, so we must stick together. But it is useless for us to come here unless the great Arm is to help us. I believe in the power that came upon the disciples in days of old. If we ignore that power we shall be ignored. If we have that power, victory is sure. *We have that power.* We will go forward in the glory of it.

Considerable comment could be made upon the above, but it will be necessary to let the reader do his own commenting on all the quotations. Statements of special significance and importance are placed in italics.

Mr. Faville, in common with most of the other speakers before the convention, evidently regarded the liquor traffic and its associated evils as the principal things against which the power and energies of

the "Federation of Reforms" should be directed. He declared that "it is the duty of the church to put the saloon out of America." He also called attention to the agencies, which he said abounded in every town and village, frequently with the full knowledge of policemen, whereby boys "from Christian homes" are led into vices of various sorts, such as smoking, gambling, reading vile literature, etc. This phase of the matter was dwelt upon more fully later in an address by Miss Lucy Page Gaston, of the National Anti-Cigarette League. In her address Miss Gaston declared that "the average boy of twelve years to-day is a ruined boy." She advocated stricter legislation against the sale of cigarettes to boys, saying she had found by experience that "our laws can be enforced." Another cause closely related to these, and represented before the convention by Mrs. Albion Smith, of the Northwestern Purity Association, was that of social purity. Mrs. Smith's address was on "Safeguarding the Children," and she made a most commendable appeal for such instruction of boys and girls in the home and at school as will save them from the terrible pitfalls into which so many are falling today.

At the second session the secretary presented his report, and following that different ones expressed themselves concerning the work of the Federation. The secretary stated that it had now been four years since the "Federation of Reforms" was organized at Stevens Point; that "Milwaukee and Green Bay have been helped through this agency"; that the work of the Federation was such that there was "no difference of opinion in the minds of the churches" regarding it, all being "agreed in putting down these evil things," and in believing that "if there is not an organized effort the thing will not be accomplished." Dr. Cutler, of Milwaukee, thought that such "unity of Christians means the triumph of the king-

dom of God," that "the great advantage of this federation is the advancement of the kingdom of God." He wanted "the spirit of liberty to rule all churches" so that all would heartily co-operate in this work. Rev. L. H. Keller, of Milwaukee, declared that "if we could have the ministers united we could have power." Rev. J. B. Davidson thought there had been too much of a feeling that the work of the Federation was "something outside of church work." He declared:

It is as much the work of the church to save men's surroundings as to save their souls. We are to take hold of this work as the work of saving souls and the upbuilding of the kingdom of God.

Among the addresses at the third session was one by "Father" H. J. Ward, of Beloit. The burden of his talk was against the liquor traffic, although he gave some attention to other things, arraigning especially the system of public education now in vogue. He declared that the boys and girls now growing up, because of the training they were receiving, would "make this a frivolous nation," and that "we, as Catholics, are enemies of the public school."

During the discussions at this third session Rev. J. B. Davidson made this significant declaration:

If the churches will only combine *they can have any legislation they want*. All they have to do is to put their souls into the matter.

In the prayer at the opening of the next session occurred these words:

We are jealous for thy holy Sabbath day. We pray that this day which has been set apart for holy use may not be taken from us.

At the following and concluding session of the "Federation of Reforms" a representative of each of the following organizations spoke in behalf of its special line of work: The Wisconsin Sunday Rest Day Association, the North Western Purity Association, the Wisconsin Anti-Saloon League, and the Wisconsin W. C. T. U. The president of the Sunday

Rest Day Association declared in the course of his remarks that he "would rather have to-day the old Puritan Sabbath than the typical Wisconsin Sabbath." He said that "our ideal" is "first of all to create a sentiment for the proper observance of the holy Sabbath—to impress this upon the hearts and consciences of the Christian people," and the next thing was "*the enforcement of the law in this regard.*"

Before the convention adjourned the name of the organization was changed to the "Wisconsin Federation of Churches and Christian Workers," and resolutions were adopted which, to quote from a local paper, "urged upon all churches and other reform agencies the importance of organizing the Christian forces into local federations to co-operate more effectually with the State organization in promoting the passage of bills by the legislature and Congress that are rec-

ommended by the Federation," and also "recommending that anti-cigarette mass-meetings be held, that suitable literature be distributed, and that the existing laws be enforced, and that further legislation be secured that will clear the State of cigarettes and cigarette paper." Rev. W. Mayes Martin, of Sparta, was elected president, and W. A. Miner, of Madison, secretary.

While no doubt doing some good, it is to be feared that those who are pushing this federation work are more and more losing sight of the truth expressed in this petition, which occurred in one of the prayers offered during the convention: "Help us to realize that unless the soul is brought to Christ there can be no reform." Reform by law and reform by grace will not work well together.

[It is necessary to divide this report. The most interesting portion, that concerning the Sunday Rest Day Convention, will appear next week.—ED. SENTINEL.]

SUNDAY ENFORCEMENT

This department is designed to record what is being done throughout the United States and elsewhere in the way of Sunday enforcement. Necessarily the items in most instances must be a bare recital of the facts. The principles involved are discussed in the general articles and the editorial department.

The labor organizations in Beaumont, Texas, have inaugurated "a movement to push the Sunday-closing law."

The clerks' union of Mankato, Minn., is "having the stores of the city all closed on Sunday." The public has been asked to patronize only "union stores."

Marketmen, butchers, and sausage-makers of Milwaukee, Wis., held a meeting on December 7 "to discuss plans to bring about Sunday rest for this class of the city's laborers."

On December 2 it was reported from Chicago that "union milkmen, who now number 900, have agreed to remain at

home wherever possible next Sunday to begin the campaign for a closed Sunday in the milk business."

At the instance of the clergymen of the place "an ordinance designed to prohibit the opening of the theater houses on Sunday" was introduced into the city council of Mitchell, S. Dak., early in December. It was not known what action the council would take.

"That the United States Government violates the spirit of the Sabbath by keeping post-offices open on Sunday mornings was one of many criticisms made on commercial customs of to-day by Rev. J.

Everett Cathell, of Des Moines, in a lecture given Wednesday evening at Christ Episcopal Church," reported the St. Paul (Minn.) *News* of December 4.



William Webber, a coal dealer in West 99th Street, New York, who, "at the urgent request of some customers, two of whom had sickness in their families and needed the coal to keep their houses warm," undertook to deliver on Sunday, December 7, some orders that had been left over from the previous day, was arraigned in the West Side police court charged with "violation of the Sunday law in permitting the delivery of coal." The policeman who had made the arrest testified that he "saw one of the prisoner's wagons delivering a ton of coal in the Boulevard near 100th Street, and a few minutes later he saw another of the prisoner's wagons delivering another ton around the corner." The magistrate dismissed the prisoner, saying he "could see no violation of the law under the circumstances."



The city council of Bismarck, N. Dak., was petitioned in November "to enact into an ordinance the State Sabbath-breaking law." One of the councilmen prepared an ordinance, which "was a copy of the Fargo ordinance, and prohibited servile labor, trade, barter, sports, and other Sabbath desecration." On December 1 the committee to which it had been referred reported it back to the council without any recommendation, and the measure was then discussed. The mayor said that while he favored "a quiet Sabbath" he thought "the ordinance presented was too severe, as it would prevent everything except attending church." He, with several members of the council, thought the matter was sufficiently covered by the State law, and

that the burden of enforcing that law should be left to the State authorities. The member who had prepared the ordinance was strongly of the opinion that "the city officials should have the power to enforce Sabbath observance." The result of the discussion was that the ordinance was withdrawn, its author declaring that he "would prepare and submit another" that would not be a substitute for the State law.



It was announced in the Great Falls (Mont.) *Tribune*, of December 7, that "beginning to-day, petitions will be placed in general circulation throughout the State asking the legislature to enact a law providing that all saloons shall be closed all day every Sunday." The movement had been inaugurated by the State organization of the Women's Christian Temperance Union, the officers of which declare themselves certain of securing the signatures of many more than a majority of the people of the State." "Every one, man or woman, above the age of eighteen years, will be requested to sign the petitions." It is declared that "many members of the legislature have pledged themselves to favor the proposed law," and every member will be requested by letter "to define his position on the question." December 7 was, of course, Sunday, and on that day the petitions were "generally circulated in the churches," and it was expected that "every minister in the State would deliver a sermon in advocacy of the movement." The petitions "do not specify any particular hours for which it is desired that the saloons shall be closed, but simply ask for the enactment of a law prohibiting the operation of a saloon at all on Sunday." This is probably due to the fact that the real object of the petitions is not the regulation of the saloons, but the "protection" of Sunday.

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