

# The Sentinel

## OF CHRISTIAN LIBERTY

VOL. XVIII

NEW YORK, JANUARY 29, 1903

NO. 5



*“The immortal Lincoln’s definition of a republic is the best that can ever be given: ‘A government of the people, by the people, and for the people.’ A republic is a government OF THE PEOPLE—the people compose the government. The people are governed BY THE PEOPLE—by themselves. They are governed by the people FOR THE PEOPLE—they are governed by themselves for themselves. Such a government is but self-government; each citizen governs himself by himself—by his own powers of self-restraint; and he does this for himself, for his own good, for his own best interests. In proportion as this conception is not fulfilled, in proportion as the people lose the power of governing themselves, in the same proportion the true idea of a republic will fail of realization. And whenever in a republic the majority of the people fail to govern themselves the republic is gone in principle, and it remains but a mere matter of time when it will be found to be gone in practise—succeeded by a government not of the people, but of the few, and at last of only one.”*

# A PAGE OF POINTERS

*You are getting out a fine publication.*

J. E. JAYNE.

*THE SENTINEL was never better than it is now,*

L. A. SMITH.

*I want to compliment THE SENTINEL on its good form, and especially on the good solid reading matter it contains.*

T. L. COPELAND.

*I receive more instruction out of THE SENTINEL than I do from any one of the other papers I am receiving, either monthly or weekly.*

L. F. STARR.

*I must say that I am more than pleased with THE SENTINEL. I will renew my subscription at this time and send you one new subscription. Enclosed find \$2 to pay for them.*

B. EDWARDS.

*I wish to express our appreciation of THE SENTINEL. I have read it when I could ever since it started as the "Sabbath Sentinel" fifteen or sixteen years ago. It seems better now than ever, and its message more important.*

WARREN D. CHAPMAN.

*I commenced taking THE SENTINEL a few months since by taking advantage of your short-term subscription. I wish to continue it after my time is up, which will be Jan. 1st. I think very much of THE SENTINEL and hope to make it my life long friend. In fact, I don't know how I ever got along without it so far.*

T. S. WHITEHOUSE.

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True reform starts in the heart and conscience.



True loyalty to one's self is the highest loyalty to the state.



Moral, spiritual changes cannot be wrought by political means.



Despotism is the inevitable sequence of widespread failure of *individual* self-government.



The supremacy of the state means nothing worthy if it does not mean the supremacy of human rights.



It is just as impossible to legislate good deeds out of bad men, as to legislate good fruit out of a bad tree.



"Of all forms of government, the stability of the republican depends most upon the integrity of the individual."



Civil law is not for the purpose of enforcing rights, but for the purpose of protecting them. If a right could be enforced, it would cease to be a right.



The whole principle underlying religious persecution is contained in the assumption that religious observances ought to be "protected" and enforced by the civil law.

Whatever promotes individual integrity is in the interests of free government; and whatever undermines individual integrity is a menace to free government.



If the minority of people who observe the seventh day do not need to be "protected" in their Sabbath observance, why is it necessary to "protect" the majority who observe the first day?



### *Duty, not Rights, the Place and Basis for Compulsion*

We are told by those who advocate Sunday legislation that "laws forbidding labor on the Sabbath are based upon the right of every man to enjoy a day of rest." This is strange reasoning to apply to the doctrine of human rights.

Every man has a right to get married; must we therefore have a law compelling all men to marry?

Every man has a right to acquire property; is it therefore necessary that the acquisition of property should be made compulsory?

Because some one else has the right to do a thing, must I be forced to do the same thing in order that he may enjoy his right?

If so, then individual rights are not equal; for my choice in the matter is made to give place to that of another.

But individual rights are equal. What

another person does in the exercise of a right, I have an equal right to refrain from doing.

An act done under compulsion is not the exercise of a right. The basis of compulsion is duty, and the power which compels prescribes duty in respect to the thing enforced.

When the state, therefore, compels the observance of the Sabbath, it prescribes the duty of every citizen with respect to Sabbath observance. It removes Sabbath observance from the realm of rights and privilege to that of duty.

The duty of Sabbath observance does not grow out of the right to observe the day, but out of the relation of man to the Author of the Sabbath. The question of the duty of Sabbath observance is first settled in the mind of the individual before he considers it as a matter of personal right.

It was in the sphere of man's duty, and not in the sphere of his rights, that Sabbath observance originated. This duty was set forth and commanded by the Creator, the Author of the Sabbath.

In prescribing Sabbath observance as a duty the state sets itself in the place of God. It is not the business of the state to prescribe duty.

The duty does not grow out of the right, but the right out of the duty. The right of Sabbath observance affords no basis for compulsory legislation; it cannot be made the basis of any human law for Sabbath observance. Any such law rests upon another basis, and that basis is nothing else than religious intolerance—the spirit which seeks to compel all men to conform to its own practises in religious matters.

It is the prerogative of God alone to prescribe duty. His law prescribes duty for mankind, but he leaves men free to choose whether they will walk in that pathway or not. But what the state

prescribes by law it takes out of the realm of man's free choice.

And when Sabbath observance is removed from the realm of man's free choice, by that very act it is denied that Sabbath observance belongs within the sphere of individual rights. The law which claims to be based upon the right of every man to enjoy a day of rest each week in reality denies that any such right exists.

L. A. S.



### *Going the Way of Rome*

IN several very timely and important articles which have appeared in THE SENTINEL during the past year, and which we trust were not only read but seriously pondered by every one into whose hands they came, the point was impressed that there are now widely and persistently at work in the United States tendencies which are leading on to "the total overthrow, in the individual and in the nation, of the principle of self-government," to "the exercise of governmental power in a way that will be the total abandonment of every principle of a republic, of every principle of government of the people *by the people*." It was declared that the people of the United States, by which was meant a large and increasing proportion of the people, were ceasing more and more to govern themselves individually, were "persistently throwing away individual self-government," and that if it continued this must certainly and inevitably result in the destruction of free, republican government in the United States, in the development of despotism in government; for "whenever in a republic a majority of the people lose, or fail to exercise, the faculty of governing themselves, the republic is gone in principle, and it remains but a mere matter of time when it will be found to be gone in practise—succeeded by a government not of

the people." It was pointed out how already, in the combinations of capital, of labor, and of politicians, the tendency away from republicanism was already strikingly manifest, and the way had been prepared for "such displays of one-man power as are matched only in the life and times of the great Cæsar," for "a triumvirate as able as was that of Crassus, Pompey, and Cæsar to decide and declare that nothing should be done in the government of the republic without their consent." And in this connection it was said:

This is as plainly and as certainly the tendency and the logic in every way of affairs in the republic of the United States to-day as it ever was in the republic of Rome. History is to-day in this republic repeating itself to the letter. So precisely is this true that all that is needed to know the future history of the republic of the United States is to read the history of the republic of Rome.

No doubt to some all this seemed, if not entirely fanciful, far-fetched and overdrawn. Yet it should not seem so, for the truth of it becomes more evident and inescapable all the time. While it is possible to ignore and disbelieve the fact that affairs in the United States are, in the large and fundamental sense, going just the way they did in the Roman republic, it is not possible for any one who observes at all to ignore the things which show this to be so. And many careful observers whose viewpoint in some respects is very different from that of *THE SENTINEL* and the writer to whose articles we have referred, not only clearly see these things, but see whence they are tending, and are raising their voices in warning. Professor Felix Adler, in his Sunday morning addresses at Carnegie Hall in New York, has several times during the present winter clearly and forcibly called attention to the dangerous tendencies and conditions now to be seen. In one address he called for

"a new reverence for the supremacy of the state above all the powers that are included within it," and "a new respect for individual liberty," saying that "now we see growing up on two sides combinations of wealth and combinations of men; and both of these great new powers that have developed within the state are menacing the supremacy of the state." With reference to the coal strike he declared that "of all the evils which have been disclosed by the recent strike, the greatest, I believe, is the menace to the American state, to the American commonwealth—the danger that threatens the sovereignty of the state." And in the same address he said: "The ship of state is steering into troubled waters; the social tempests which have shipwrecked the republics of old, will not entirely be spared us; the future is full of difficulty."

On January 18 Professor Adler spoke directly on "Anti-Democratic Tendencies in American Life," and some of his statements, and he is careful in what he says, were these:

Aristocratic and oligarchical tendencies are in our midst, and are increasing at an alarming rate.

Already under the forms of democracy we have oligarchy established in the United States.

The power to choose our rulers and to make our laws has slipped from our hands, and is in the hands of political and industrial oligarchs.

Our Government is now an oligarchy tempered by popular uprising.

By "popular uprising" Professor Adler meant the fitful awakenings and uprisings of public sentiment against the "political and industrial oligarchs," by which some of the former are sometimes removed from public office and some of the plans and purposes of the latter are retarded and frustrated. He said that such instances were often cited as proving that the American people could always assert their power when they wanted to,

but he said that those who were turned out of office usually had power to get back again when the popular uprising had subsided, and then things were no better than before.

Professor Adler also called attention to the appearance of imperialism, which had "sprung up in a night," and which had insinuated itself into the national life and become established as the authoritative policy of the nation, although the people of the nation had never rendered a verdict on the question. The people had not expressed themselves, but the few who were at the head of affairs had in the name of the people adopted the policy of imperialism as the national policy. He gave special attention to the latest proposition of imperialism—the introduction of coolie labor into the Philippines—and said that this, too, would be carried through and established as the policy of the nation before the people knew anything about it, if they did not bestir themselves. "What is this proposition for the introduction of coolie labor in the Philippines," he declared, "but a proposal to establish under American authority a modified form of human slavery forty years after we decided at terrible cost to banish this evil from our nation forever?" And he said that if this system of labor, which was modified slavery only in that it was for a specified period and not for life, were introduced into the Philippines, no one could say that it would not before long be introduced into the United States. We hope to be able to present to the readers of THE SENTINEL portions of this address at another time.

A very noteworthy confirmation of the fact that the people of the United States are failing to govern themselves as individuals and are pursuing a course which means in the end the loss of their liberties, is afforded by *McClure's Magazine* for January. It happens that three of the

leading articles, although on widely different topics, and without any purpose to that end by the writers or the editor, go to show and to emphasize one thing, and that thing is the lawlessness, or rather the lack of individual self-government, that prevails to-day among the people of the United States. The editor was moved to call special attention to the matter as "a coincidence that may set us thinking," and we cannot forbear presenting this special editorial here and giving emphasis by means of italics and capitals to some portions of it:

How many of those who have read through this number of the magazine noticed that it contains three articles on one subject? We did not plan it so; it is a coincidence that the January *McClure's* is such an arraignment of American character as should make every one of us stop and think. How many noticed that?

The leading article, "The Shame of Minneapolis," might have been called "The American Contempt of Law." That title could well have served for the current chapter of Miss Tarbell's History of Standard Oil. And it would have fitted perfectly Mr. Baker's "The Right to Work." All together, these articles come pretty near showing how universal is this dangerous trait of ours. Miss Tarbell has our capitalists conspiring among themselves, deliberately, shrewdly, upon legal advice, to break the law so far as it restrained them, and to misuse it to restrain others who were in their way. Mr. Baker shows labor, the ancient enemy of capital and the chief complainant of the trust's unlawful acts, itself committing and excusing crimes. And in "The Shame of Minneapolis" we see the administration of a city employing criminals to commit crimes for the profit of the elected officials, while the citizens—Americans of good stock, and more than average culture, and honest, healthy Scandinavians—stood by complacent and not alarmed.

Capitalists, workingmen, politicians, citizens—all breaking the law, or letting it be broken. Who is left to uphold it? The lawyers? Some of the best lawyers in this country are hired, not to go into court to defend cases, but to advise corporations and business firms how they can get around the law without too great a risk of punishment. The judges? Too many of them so respect the laws that for

some error or quibble they restore to office and liberty men convicted on evidence overwhelmingly convincing to common sense. The churches? We know of one, an ancient and wealthy establishment, which had to be compelled by a Tammany hold-over health officer to put its tenements in sanitary condition. The colleges? They do not understand.

*There is no one left; none but all of us.* Capital is learning (with indignation at labor's unlawful acts) that its rival's contempt of law is a menace to property. Labor has shrieked the belief that the illegal power of capital is a menace to the worker. *These two are drawing together.* Last November when a strike was threatened by the yard men on all the railroads centering in Chicago, the men got together and settled by raising wages, and raising freight rates, too. They made the public pay. *We all are doing our worst, and making the public pay. The public is the people.* We forget that we all are the people; that while each of us in his group can shove off on the rest the bill of to-day, the debt is only postponed; the rest are pressing it back on us. *We have to pay in the end, every one of us.* AND IN THE END THE SUM TOTAL OF THE DEBT WILL BE OUR LIBERTY.

This is certainly something that should set people to thinking, and not only to thinking but to doing. And let it never be forgotten, as emphasized in the articles to which we referred at the beginning of this article, that individual self-government is the only remedy, and that the power of individual self-government is the power revealed in the gospel of Christianity. "That gospel, preached to the individual, persuading the individual, accepted by the individual, converting the individual, restoring the integrity of the individual, planting in the individual the divine principle and power by which he can completely govern himself—that gospel, thus preached in the divine integrity of the very power of God, is even now the only hope of the individual, and through that the only preservative of the state, as pertains to the original, fundamental, and characteristic American and Christian principle, but now only the abiding Christian principle, of self-gov-

ernment." Professor Adler said "many reformers are trying to mend matters by tinkering with the machinery of the state," and he well declared: "This will not do. There must be a change in the spirit of the people, an inner, spiritual change."



### *As to the Origin of Civil Government*

A WRITER in the *Lutheran Witness*, in setting forth the "distinctive doctrines of the Evangelical Lutheran Church," says that "our church rejects the teachings of those who deny that the civil government is God's institution and claim that it was arbitrarily introduced by Nimrod." He says that "together with the holy estate of wedlock God at the same time instituted government," holding that the circumstances of the creation of the first human pair and the divinely established relation of the one to the other "show that the man was intended to be the head and governor of the family," and that therefore "this order that some govern and others obey was made at the creation, and some kind of civil government would have been in the world even if sin had not entered."

This writer fails to distinguish between the principle or genius of order and government and the institution which that principle in human beings, because of certain conditions, has produced. The fact that the principle of order and of government was exhibited in and at the creation of the first human pair, and that it was designed to control them in their sinless state, is no evidence that "some kind of civil government would have been in the world even if sin had not entered," nor that civil government was not introduced by Nimrod. The principle of order and of government is divine, for God is a God of order and of law; but civil government is human; it was not divinely

instituted "together with the holy estate of wedlock."

If man had not become subject to sin there would have been divine government, but no human, or civil, government; for without *evildoers* there would have been no possible place for "a revenger to execute wrath upon him that *doeth evil*." (Rom. 13:4.) If men had never gotten into the way of wronging one another there would have been no need of an institution which should restrain them by the use of the sword—by force—from such wrongdoing. But because men did fall into the way of wronging one another, which came as the result of sin, they were obliged to institute some sort of civil government for protection from one another.

And whatever sort of government may have existed previously, there is reason to believe that with Nimrod there came a most significant and important change. "The authority of former rulers rested upon the feeling of kindred; and the ascendancy of the chief was an image of parental control. Nimrod, on the contrary, was a *sovereign of territory*, and of men *just so far as they were its inhabitants and irrespective of personal ties*. Hitherto there had been tribes—enlarged families—society: *now* there was a nation, a political community—the state." So it is perfectly true in a sense, and in a very full sense, that Nimrod introduced civil government. And not only was it arbitrarily introduced by him, but under him it was exceedingly arbitrary and despotic.

And this suggests another thing that must not be forgotten. While it is true that civil government among men has its source in the divinely-implanted principle of order and justice in men, that principle does not always control it by any means, for it is often subjected to and made the instrument of altogether other things. Throughout history men have

found in the institution of government the great means of gratifying the ambition for dominion, the passion for power, and it has often been made the instrument of injustice and oppression and the agent of disorder and anarchy. It is possible, therefore, for civil government to divest itself of even the indirect divine authority which it may claim, for when it becomes the instrument of injustice and oppression it is at war with the principle in human nature which gives it its right to be, and which alone gives it any sort of connection with God. Yet history shows us that it has been at just such times that the administrators of government have been most positive as to its divine character and authority.

He who is most alive to the divine principles of law and order will be the last to assert that civil government was instituted directly by God, and is directly His agent in the world. It is of divine origin only in the sense that God has placed in man such a love of justice and order that even in his sinful condition he cannot accept anarchy as the normal state for himself and his fellows, but is impelled to maintain some degree of order and justice, and for that purposes establishes and maintains civil government.



### "The Catholic Indian Problem"

A RECENT issue of the *Catholic Standard and Times* (Philadelphia) contains a long article on "The Catholic Indian Problem," called forth by the late annual report of the director of the Bureau of (Roman) Catholic Indian Missions, Washington, D. C. The fact is emphasized that "the burden of aiding the Catholic Indian mission schools, amounting in round numbers to \$140,000 per annum, which up to June 30, 1900, was borne by the Government, has been borne by the Bureau since that date." The whole article evidences the fact that the



transfer of this burden from the Government to Roman Catholic organizations was an eminently proper step, for it appears very clearly that this work of the Catholics among the Indians is not only religious, but is thoroughly sectarian in object and purpose. Its object is the education of "Catholic Indian children" in "the principles of the faith." "Catholic Indians are a heritage to the Church from the labors of the great missionaries from the time of Marquette," and the education of the Indian children in Government schools will not do, notwithstanding "it is true the Government has allowed religious instruction at certain hours in the Government schools," because in that way "it is not possible to obtain *the desired result* of giving to all Catholic Indian children *adequate instruction in the principles of their faith.*"

And, instead of being looked upon as so much in their favor, the religious exercises or services that sometimes take place in the Government schools are pointed to as a great objection to those schools so far as the purpose of the Catholic educational work among the Indians is concerned. It is pointed out that those exercises or services are "undenominational"; and "undenominational religious services are . . . non-Catholic," and "it requires no argument to show how the faith which should be instilled by constant teaching is weakened by attendance at these services." It is further pointed out that the "intelligent and fair" rule of the Carlisle school, that "pupils must attend the respective churches to which they belong, or for which their parents or guardians express a preference," has "unhappily not been adopted anywhere else [in any other Government school] than in that school," the Commissioner of Indian affairs having declared: "This Government has no right to compel the attendance of any person upon religious instruction or

church; this office has invariably refused to compel Indian children in the schools to attend any church other than the simple undenominational religious services in these schools." So "there appears to be only one legitimate conclusion, namely: the Catholic Indian mission school is an absolute necessity."

The organization which has been formed to raise the money, which the Government very properly refuses any longer to furnish, for the support of these schools, is very appropriately called the "Society for the Preservation of the Faith Among Indian Children." And since "it is obvious that no change in the policy of the Government can now be expected, and unless the whole body of the Indian people are to be given up to other religious influences, it is essential that Catholics throughout the United States look upon it as a matter of obligation to aid the Society for the Propagation of the Faith." In making an appeal for funds in conclusion the writer inadvertently shows that from one standpoint at least there is absolutely no excuse for the demand of the Roman Catholics that the Government shall support their mission work among the Indians. He says:

To any one who looks back over the marvelous growth of the Catholic faith in the United States since the days of Archbishop Carroll and compares the wealth and power of its ten millions of adherents with the small and feeble remnant at the beginning of the century, this sum of \$140,000, which to the devoted director and his associates of the Indian Bureau seems such an enormous sum, becomes a mere bagatelle. There are many more than one hundred and forty parishes in the United States that could pay from one collection \$1000 each, and if the whole body of the Catholic people are once enlightened as to the necessity of supporting these schools, the money will be forthcoming promptly.

But, notwithstanding this, the support of the Government is relinquished very slowly. "A source of great regret and of loss to the Catholic mission schools of

not less than \$25,000 a year has been the withdrawal of rations and clothing heretofore furnished the Indian mission schools located in what are known as 'ration agencies.'" This is due to "a hurtful ruling" of the Attorney General that such issuance of rations "would certainly offend the spirit of the acts of Congress, . . . for in saving the necessary expense of maintenance, it would have the beneficial effect of a direct appropriation." In this matter there now "remains no recourse but to apply to Congress for redress."

From the Roman Catholic standpoint it is no doubt true that "the Catholic Indian mission school is an absolute necessity," but the very reasons by which this necessity is demonstrated show conclusively that the Government should have nothing to do with supporting these schools, but that they should be left entirely to Roman Catholic support.



The terrible burden of the European military establishments and the fact that they are dangerous to the liberty of the people in general is a matter of common remark. It is not so commonly known that the conscription system which is employed in maintaining these establishments is continually forcing honest, upright, conscientious individuals to suffer for conscience sake. They must either set aside their conscientious convictions or else suffer imprisonment. We find these two instances reported in a recent issue of the *Christian Work and Evangelist*:

A young Swiss conscript, a tinsmith of the Canton of Zurich, recently refused to take part in military drill on Saturday, being a Seventh-day Adventist. He was condemned to six nights in the guard house, at the end of which time, still refusing, and asserting that in time of war he would not pull trigger on the seventh day, he has been condemned to ten weeks of prison. Whereupon the *Semaine Religieuse*, of Geneva, remarks that there is a lack of nec-

essary pliability in a law which cannot maintain military discipline without depriving the country of the service of a class who in other respects are model citizens.

Another instance is interesting. A young Spanish soldier of Protestant convictions declared on joining the regiment that his conscience forbade him to kneel at the elevation of the host. He was condemned to six months of arrest. However, he was spared this penalty by reason of the amnesty proclaimed by the young king on his accession.

Last summer the Paris correspondent of the London *Daily Chronicle* described the cases of four young Frenchmen who were then in prison for refusing, as a matter of conscience, to carry arms. One of them was sentenced to two years' imprisonment, another to three years', and another, after serving a sentence of two years' imprisonment, was sentenced again to the same punishment because he still refused to bear arms. All were "perfectly docile till the question of bearing arms was raised." At this point one of them "meekly replied": "I cannot. Jesus Christ has said, 'Thou shalt not kill,' and, 'Love one another.' I am bound, as a Christian, to obey Him." When one of them was sentenced by the court martial "he calmly remarked that he was condemned because he declined to be a murderer." These young men were not together, but took this stand alone, and it seems made no effort to pose as martyrs, but showed that they were willing to suffer in silence for conscience sake. It is indeed refreshing and encouraging, as remarked by the *Present Truth*, of London, to know that there are such men in the world. The Paris correspondent to whom we have referred called attention to an interesting fact. He said that during the French Revolution "the Committee of Public Safety exempted the Anabaptists from carrying arms, out of regard for their humanitarian scruples," and that the document, which is in possession of the French Government to-day,

"is signed by Robespierre, Couthon, Saint Just, and Lazare Carnot." Notwithstanding the seemingly conclusive argument, that is of course made, that armies must be maintained and military discipline upheld in them, it is still true that all these cases mentioned, and others that are continually coming up, are so many instances of injustice and denial of religious freedom that should not occur and for which there can be no defense.



In *The Independent* of December 18 appeared an excellent article, headed "A Russian View of American Imperialism," by Professor F. de Martens, the eminent Russian authority on international law, who presided at the late session of The Hague Tribunal. In giving the reasons for what he terms "the spiritual progress of the American people," by which he means their attainment to great moral influence and power throughout the world, Professor Martens presents as one of these reasons "their unrestricted tolerance in all matters of religion and creed." "There is no restrictive or compulsory law in the United States in respect of matters of religion," he says, and "nowhere throughout the country do we find any trace of clericalism, or of a struggle with pretensions of the Roman Catholic Church, or of any limitations of civil and political rights by way of penalty for the profession of any particular faith." In the main this is of course true, and it would be wholly true if the principle of religious liberty, which Professor Martens knows to be a fundamental principle of the American Republic, were strictly adhered to. But unfortunately Professor Martens could hardly have said some things that he does had he made a thorough inspection of the actual state of affairs. However free it may be from a struggle with those pretensions, the United States is by no means free from the church-and-state

pretensions of the Roman Catholic Church, and the prospect is that it will be less and less free from them in the future. And as long as there is Sunday enforcement in this country it can hardly be true that there is "unrestricted tolerance [freedom] in all matters of religion and creed." The thoroughness of his knowledge of the actual state of things will be questioned by none quicker than by the clerical champions of Sunday enforcement when they read Professor Martens' statement that "the custom of attending church services on Sunday and the observance of Sunday as a day of rest are all but universal throughout the country." This statement was made in bringing to view the important point that "unrestricted religious tolerance and complete liberty of conscience" in America has not been to the detriment of religion, for "the Americans are, in general, a very religious nation." This is the right idea. Religious liberty—no compulsion, but perfect freedom, in matters of religion—is good for religion, for the religious welfare of a people. This is something that the champions of Sunday enforcement do not believe, for by their course they deny and disown it.



Until the legislature passes an enactment prohibiting it the practise of reading the Bible in the public schools of the State will be continued. So says the Superintendent of Public Instruction of the State of New York in his late annual report to the legislature. He says that the legislature has refused to enact a law prohibiting such reading, that it has provided that there shall be such reading in the schools in Greater New York, and that such reading is the practise in all the States of the Union save seven; and that, therefore, he is "very loath to adhere to the ruling adopted by my predecessors in regard to this question." He says that "where the Scriptures are read,

as the statute provides they shall be in the city of New York, without note or comment, by a public school teacher in a public school of this State, in the presence of the pupils thereof, as part of the opening exercises, I shall deem it my duty to rule that such practise is not in violation of the constitution or statutes of the State." He says that during the seventeen years that he has been connected with the Department of Public Instruction he has "never known of an appeal or protest from an inhabitant of the city of New York with reference to the reading of the Bible in the schools of that city, although it has been daily read in every one therein during all that period." The *New York Sun* says complaints against the practise, especially the reading of the New Testament, are being made in the Jewish press, and that with the increasing Jewish population such complaints are likely to become louder and will have to be heeded. The provision of the charter of the city of New York to which Superintendent Skinner refers in justification of his policy to permit Bible reading in the public schools of the State, reads as follows:

But nothing herein contained shall authorize the Board of Education or the school board of any borough to exclude the Holy Scriptures, without note and comment, or any selections therefrom, from any of the schools provided for by this chapter; but it shall not be competent for the said Board of Education to decide what version, if any, of the Holy Scriptures, without note or comment, shall be used in any of the schools; provided that nothing herein contained shall be so construed as to violate the rights of conscience, as secured by the Constitution of this State and of the United States.

It appears from the report of the late Superintendent of Education in the Philippines, Dr. F. W. Atkinson, that "Holy Thursday" and "Good Friday" are among the school holidays which "have been established by act of the Philip-

pine Commission." And in addition to the holidays which have been thus established, "the schools may observe church fiestas on Epiphany, or Three Kings' day, Purification of the Blessed Virgin, Ascension day, Corpus Christi day, Assumption day, All Saints' day, Conception of the Blessed Virgin Mary." It is evident that in the establishment of the new educational system in the Philippines a complete break has not been made with "the Church."



According to a report an Episcopalian minister of Geneva, N. Y., "who a year ago was candidate for mayor on the Prohibition ticket, is preparing a campaign in favor of Sunday baseball, and has issued an exhaustive argument in favor of it." He "pleads in favor of the sport on moral grounds, saying that amusements are public safeguards." The advocates of Sunday enforcement are likely to find that some of their arguments work both ways, and that in some things they work better the other way.



On January 22 it was reported from Lincoln, Neb., that the State supreme court, in an opinion by Chief Justice Sullivan, had "declared the reading of the Bible in the public schools of Nebraska permissible so long as it does not take the form of sectarian instruction," and thus had "practically reversed the decision rendered a few months ago."



Leading Jews of Mount Vernon, N. Y., have protested to the superintendent of schools against "the practise of more or less directly teaching Christianity in the public schools" of that place. They object to songs and hymns which "teach the divinity of Christ."



The true foundation and safety of a government is not its laws, but the character of the people who are its citizens.

# The Supremacy of the Papacy

By Alonzo T. Jones

## IX

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.

### Pope John XXIII

POPE JOHN XXIII. is the last of the Johns of the Papacy, and also the worst. "John XXIII. is another of those popes, the record of whose life, by its contradictions, moral anomalies, almost impossibilities, perplexes and baffles the just and candid historian. That such, even in those times, should be the life even of an Italian churchman, and that after such a life he should ascend to the papacy, shocks belief. Yet the record of that life rests not merely on the concurrent testimony of all the historians of the time, two of them secretaries to the Roman court, but is avouched by the deliberate sanction of the Council of Constance."—*Milman*. While only a plain cleric, Balthasar Cossa had been a pirate; and his piratical disposition as well as "the pirate's habit of sleeping by day and waking by night," remained with him after he had ceased the actual practise of a professional pirate and had become successively archdeacon, pope's chamberlain, pope's cardinal-legate, and pope.

It was Pope Boniface IX. who had appointed Balthasar Cossa his legate "to wrest the city of Bologna from the domination of the Visconti. The legate fulfilled his mission; the poor student of law, the archdeacon of Bologna, became the lord of that city with as absolute and unlimited dominion as the tyrant of any other of the Lombard or Romagnese

commonwealths. Balthasar Cossa, if hardly surpassed in extortion and cruelty by the famous Ecceline, by his debaucheries might have put to shame the most shameless of the Visconti. Under his iron rule day after day such multitudes of persons of both sexes, strangers as well as Bolognese, were put to death on charges of treason, sedition, or other crimes, that the population of Bologna seemed dwindling down to that of a small city. He used to order the executioners to dispatch their victims with greater celerity.

"Neither person nor possession was exempt from his remorseless taxation. Grain could not be ground, nor bread made, nor wine sold without his license. From all ranks, from the noble to the peasant, he exacted the most laborious services. He laid taxes on prostitutes, gaming-houses, usurers. His licentiousness was even more wide and promiscuous. Two hundred maids, wives, and widows, with many nuns, are set down as victims of his lust. Many were put to death by their jealous and indignant husbands and kindred. The historian wonders that in so rich and populous a city no husband's, or father's, or brother's dagger found its way to the heart of the tyrant.

"So is Balthasar Cossa described by Theodoric à Niem, his secretary. Leonardo Aretino, another secretary, in

pregnant and significant words, represents him as a great man, of consummate ability in worldly affairs, nothing or worse than nothing in spiritual. . . . The conclave refused to remember the enormities of the life of Balthasar Cossa. The pirate, tyrant, adulterer, violator of nuns, became the successor of St. Peter, the vicegerent of Christ upon earth!" —*Id.*

The three-headed monstrosity of the Papacy now stood—

BENEDICT XIII.

GREGORY XII.

JOHN XXIII.

Eight days after his accession to the papacy John XXIII. made his grand entry into the city of Rome, where his rule, while he stayed, was akin to what it had been in Bologna. There was deadly enmity between John and the king of Sicily; and their wars desolated vast regions of Italy. As a consequence of

his wars John was obliged to leave Rome, and he came again to Bologna. There was enmity also between Pope John and the emperor Sigismund. But, to strengthen himself in his contest with the king of Sicily, John sought an alliance with the emperor. But the only terms upon which the emperor would accept John's proposal of an alliance were that the pope should agree to the assembling of a general council to quench the schism in the Church, and to heal the miseries of Christendom. These terms could not well be refused by John on also another ground: The Council of Pisa, whose action was the sole basis of John's position as pope, had decreed that either that council or another general council should be held. An imperial letter and a papal bull were sent throughout Christendom "to summon the general council of Christendom to meet at Constance toward the close of the ensuing year"—1414.

The city authorities of Minneapolis, Minn., had some street paving done on Sunday a short time ago. Although the men employed received double pay for the Sunday work, Secretary Carlin of the Building Trades Council was much wrought up over the matter. He was "surprised that the city authorities, who are familiar with the views of so many voters, should encourage Sunday work," and declared that "the unions are much opposed to any work on Sunday that is not absolutely necessary," and that "when Sunday work isn't necessary, it shouldn't be tolerated." He said the unions were opposed to Sunday work for several reasons, among them being that "a workingman needs his one day of rest in seven," and "ought to be provided not only to rest on Sunday, but to go to church that day." We wonder what is meant by being "provided" "to go to church"? Mr. Carlin wondered "why

the church people, who are quick enough to shut up the saloons on Sunday and to complain that the workingman doesn't come to church, aren't looking into the Sunday work by the city." He said he was a church member himself, but that he was "inclined to think that organized labor is ahead of many churches when it comes to practical Christianity." We will venture that Mr. Carlin will not have to wait long for cooperation from the churches when they learn that he is so anxious to prevent Sunday work. In commenting on this matter a Minneapolis daily declared that "a great deal of other Sunday work equally unnecessary is carried on not only by the city but by private individuals and business corporations," and that "this is in violation of the law and is a species of lawlessness which large property interests cannot afford to indulge in."

## 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.

Mr. J. O. Johnston, a Seventh-day Adventist minister living in Rock Cut, N. C., sends us the following interesting account of a Sunday-enforcement experience that has just been passed through by two seventh-day observers of that place:

On January 3 the sheriff served warrants on two of our brethren here—Messrs. Bishop and Saunders—for Sunday work. They were attending a religious meeting in the parlor of my house at the time. Upon learning that Saturday was their day of rest, the sheriff promptly said that the trial would be postponed until Monday, and that he would simply request them to appear at court on Monday. No bond whatever was required. The brethren appeared for trial on Monday, but feeling that they could not obtain a fair trial at that court, had the case transferred to another. The case came up for trial on the following Wednesday before Justice Allison, who seemed to be a very fair-minded and unprejudiced man. There were about twenty-five persons present at the trial, and four witnesses were sworn against Mr. Bishop. The justice stated that the law was plain, and that he could do nothing less than render the decision "guilty," but he added that he believed the law under which the prosecutions were made to be unconstitutional, and that he hoped the cases would be appealed to a higher court. The costs and fine in each case amounted to \$8.85, and \$1.50 was charged for taking the brethren over to Statesville to jail. The sheriff told the jailor to treat the prisoners well and to give them good rations. It so happened that the jailor was a cousin of Mr. Saunders, and he took the brethren to his house and allowed them to sleep there. The matter became the common talk for a few days, and the idea gained currency that the brethren would either have to pay the fines or else remain in jail for life. This stirred the people somewhat, and some of the friends not of our persuasion went to Statesville and paid the fines and costs, and the brethren were released. The people of Rock Cut are very friendly to us. One man who was deputized to take the brethren to

jail utterly refused to do so. Another man who was called as a witness stated that he knew nothing against the brethren, yet he knew that they had worked on Sunday. Two lawyers here say that the Sunday law is unconstitutional, and another says he will do all he can to have it repealed.



A city ordinance of Topeka, Kan., which prohibited professional exhibitions and entertainments for pay, and the opening of theatres for the giving of such exhibitions and entertainments, on Sunday, was pronounced void by Judge Hazen of that city on January 12. The ordinance was held to be void on the ground that the city had exceeded its powers by going beyond the State law, there being no State law against Sunday theatrical entertainments. The case was one in which some persons had been arrested for allowing a theatre to be used for theatrical purposes on Sunday. It appears from the decision of the judge that the city charter "provides against desecration of the Sabbath," and in it "express authority is given to pass laws governing the desecration of the Sabbath." But he thought it "reasonable that there must be a limit to the desecration of the Sabbath," and that "the limit to which the State has gone should be the limit of the city."



The barbers' union in Quincy, Ill., was reported recently to be "making a hard fight to have all the city barber shops closed on Sundays, and those of its members who refuse to abide by the decision are to be placed on the unfair list." Two barbers have been deprived of their union cards because they "refused to obey the edict." Journeymen

barbers employed in shops that open on Sunday "are to be called out and their salaries will be paid by the union as long as they remain idle on that account," and it was expected that through the co-operation of the trades and labor assembly "all union men in the city will be notified not to patronize barber shops that keep open Sundays." The unions do not have to call upon the law; they are able to make and enforce laws on their own account.

One hundred and forty-six arrests for violation of the Sunday excise law were reported in Greater New York for January 18. This was a considerable increase over the number for the two preceding Sundays of the year. The records show that nearly half of the cases so far have been dismissed by the magistrates. "Strict enforcement of the Sunday concert law" was also reported for January 18. And the Sunday law is being enforced in other directions. On the evening of January 15 about two hundred keepers of small shops on the East side, mostly keepers of small dry-goods stores, held a meeting "to protest against the rigorous enforcement of the Sunday law" against their business.

The city authorities of Glenwood, Wis., and of Shreveport, La., have been vigorously enforcing the Sunday closing of saloons of late. In the latter place, it having been rumored that some members of the city council would endeavor to secure the modification or repeal of the Sunday-closing ordinance, "the ministers of the Protestant churches passed resolutions against this proposed action,

and condemned any disposition to alter the city statutes." The mayor of the city announced that it would make no difference even if the ordinance was repealed, as he would "order the police to enforce the State law just the same as if it were a city statute."

In Toronto on January 6 "a deputation from the Lord's Day Alliance waited on the Attorney-General, protesting against Sunday street-cars on the Scarborough line, running into Toronto, and on the Berlin-Bridgeport line." "The Attorney-General pointed out in reply that a large petition had been presented in favor of the continuation of the Sunday cars on the Scarborough line," and that the other line "had a right to operate on Sunday under its charter." But "the matter will be considered by the government." The deputation also "asked for an amendment to the law regarding the sale and publication of Sunday papers."

A dispatch from Quebec to the Montreal (Canada) *Daily Herald*, under date of January 12, read:

A delegation representing the Sunday Observance Association waited on Hon. Mr. Blair to-day, taking up the question of Sunday work on railways and canals. The delegation comprises Rev. J. G. Shearer, field secretary, Toronto; Rev. Messrs. Milne, Ramsay and Lett, Ottawa; and P. M. Draper and R. J. O'Donoghue, of the Trades and Labor Congress. The delegation met Sir Frederick Borden, Sir Wm. Mulock and Hon. James Sutherland and Hon. Wm. Paterson on Saturday, when they talked over with them matters referring to their departments. They asked that the Minister of Customs keep out parcels of Sunday newspapers entering Canada on the Lord's Day.

Why it is more necessary for the state to interfere with the actions of the people on the weekly holiday than on other holidays—Fourth of July and Saturday afternoons, for example—we have never

been told. Public health and public morals are as greatly injured by recreation on Saturday as on Sunday, if they are injured at all by it.—*The Truth Seeker*.



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