

The Sentinel

OF CHRISTIAN LIBERTY

VOL. XVIII

NEW YORK, MARCH 19, 1903

NO. 12



The Papacy remains, not in decay, not in mere antique, but full of life and youthful vigor. . . . During the eighteenth century the influence of the Church of Rome was constantly on the decline. . . . During the nineteenth century this fallen church has been gradually rising from her depressed state, and reconquering her old dominion. . . . The number of her children is greater than in any former age. . . . Her acquisitions in the New World have more than compensated her for what she has lost in the Old. . . . Nor do we see any signs which indicate that the term of her long dominion is approaching. She saw the commencement of all the governments and all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. . . . We often hear it said that the world is constantly becoming more and more enlightened, and that this enlightening must be favorable to Protestantism and unfavorable to Catholicism. We wish we could think so. But we see great reason to doubt whether this be a well-founded expectation. . . . We cannot feel confident that the progress of knowledge will necessarily be fatal to a system which has, to say the least, stood its ground in spite of the immense progress which knowledge has made since the days of Queen Elizabeth.

From Macaulay's essay entitled "Ranke's History of the Popes," published first in October, 1840, in the Edinburgh Review.

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The Sentinel

OF CHRISTIAN LIBERTY

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

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NEW YORK, THURSDAY, MARCH 10, 1903

NO. 12

“A day of great intellectual darkness has been shown to be favorable for the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success.”



“The exercise of force is contrary to the principles of God’s government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened.”



“There cannot possibly be any fair denying that the whole course of the Papacy is the display of sheer selfishness—selfishness supreme, and self-exaltation absolute. But Christianity is the direct and extreme opposite of selfishness. It is the complete emptying of self. It is self-renunciation absolute.”



“The mystery of iniquity is the Papacy; the mystery of God is Christianity. Christianity is self-renunciation; the Papacy is self-exaltation. The spirit of Christianity is the spirit of humility and self-renunciation; the spirit of the Papacy is pride and self-exaltation. Christianity is the incarnation of Christ; the Papacy is the incarnation of Satan.”



Strictly speaking, a Protestant is a *protester* against the Papacy. Strictly speaking, there are not a great many Protestants in these days, and their

number is becoming less all the time. But there are many “Protestants” who are patronizers and admirers of and apologizers for Rome, and their number is becoming greater all the time.



By knowing what the Papacy was in theory and principle in former times, we know what she is in theory and principle to-day; for it is her own boast, in harmony with her claim of infallibility, that she never changes. And by knowing what the Papacy did in former times, we know what she will do to-day and in the future if she has the same opportunity.



While the Papacy has greatly corrupted the doctrines of Christianity, it is not in this that she is most anti-Christian. He who looks at Christianity and then at the Papacy sees in the spirit of the two the great contrast. It is in her passion for power and dominion, her pride and arrogance, that the Papacy has most strikingly shown her utter antagonism to Christianity. Her most palpable and enormous corruption of that religion is that in her hands it became an instrument for dominion and oppression. She has made it an instrument for ruling instead of serving; an instrument for her own exaltation instead of for the elevation of the race.



The basal claim of the Papacy, the keystone of the popedom in all ages, the

foundation upon which Gregory VII. and Innocent III. exalted themselves to the place of supreme power in the earth, and upon which has rested the arrogant pretensions of every temporal and "spiritual" despot who has sat in "the chair of St. Peter," was thus reiterated and affirmed by the Jesuit orator at the "jubilee" celebration in St. Patrick's Cathedral in New York on the 3d instant:

Great, splendid, inspiring as is the figure of Leo, there is a form beside him, radiant with heavenly light, that of Jesus Christ, the Son of God. Our hearts indeed thrill with joy to-day, as we hail the glorious Pontiff, crowned with his triple crown, but with all our joy goes the living, inspiring knowledge, which none better than the illustrious Pontiff comprehends in all its awfulness, that, great, though he be in all that is truly noble, magnificent and splendid in humanity, *he is greatest because he is the Vicar of Jesus Christ*, against whose Church the gates of hell can never prevail.



"It seems impossible that it is twenty-five years since I have been there," is said to have been the exclamation of Leo XIII. as he looked from the window of his apartments into the large oval or square in front of St. Peter's early in the morning of the day of the celebration of the twenty-fifth anniversary of his election as Pope. Although the cathedral of St. Peter's is considered a part of the Vatican, the Piazza in front is not, and "the Pope was referring to his long term of self-imposed imprisonment, during which he has never gone beyond the Vatican's bounds." This babyish course of playing the "prisoner of the Vatican," which has been so strictly and strenuously adhered to by the heads of the Roman Church since she lost her temporal dominions, is a striking evidence of the fact that the exercise of dominion and temporal power is a fundamental and deep-seated principle of the Papacy.



The Independent thinks "the conserv-

atives" in the Roman Catholic Church in this country "are more papal than the Pope." It is gratifying to know from this source that there is something papal *somewhere* in the Papacy, even though it is to be found only among "the conservatives" of the hierarchy in this country. These "conservatives" are not more papal than the Pope; they are simply without, or are not in a situation where they need to exercise, that "skill," that "sagacity," that "tact and diplomacy," that "gentle forbearance," that "sublime acquiescence," that "patient statesmanship," which the papal orators and others have very recently been telling us is the secret of the Pope's wonderful success in regaining for "the Church" influence and power among the nations. And this is the secret of the belief among Protestants that the Pope is not at all papal. If they were willing to see it they could very plainly see in that very thing that he is marvellously papal.



How the papal orators and editors in their eulogies of the Pope have shown forth, unconsciously no doubt, and therefore most significantly, the fact that the spirit of the Papacy is the spirit of rulership, that the idea which above all else possesses her is the idea of dominion, of authority both temporal and "spiritual" over peoples and nations. One of them, whose voice arises from what was once Puritan New England, tells us that "nine European sovereigns and nineteen presidents of republics bow before the spiritual authority of the Pope"; that "there is no crowned head in Europe or any other country to compare with him"; and that "he who occupies the chair of St. Peter may be said without exaggeration to be the greatest man in the world to-day." The Jesuit orator at the "gorgeous ceremonial" at St. Patrick's Cathedral in New York on the 3d instant, in "charac-

terizing the Pope's life work," dwelt chiefly upon *the influence he had exerted over governments*, and made "an eloquent plea for the restoration of the temporal power." The *Catholic Standard and Times* headed its editorial of eulogy "The Disinherited Monarch," and declared with reference to the Pope: "Stripped as he is of all the appanages of his monarchical dignity, he is still the *greatest ruler on this globe.*"



This issue of THE SENTINEL is somewhat of a supplement to the last in the character of its matter, though it does not by any means contain all that should be presented in such a supplement just now. There are many points of current interest, and some of more than current interest, pertinent to the matter of the character, aims, and growing power of the Papacy, that are not mentioned. They will be mentioned in succeeding numbers as we have opportunity, though the matter of Sunday legislation and enforcement will have to be given the preference for a time. But soon one issue will be devoted almost entirely to a matter in which the Papacy in this country is making her most persistent and determined assault on the principle and practise of church-and-state separation, and in which she has, or will soon have, strong outside support—the matter of religion in the public schools, or of public support of religious teaching. And one of the most important lines along which the Papacy is now working will be treated upon in the articles that will now appear from week to week under the heading, "The Supremacy of the Papacy." No one should neglect these articles. What the Papacy has gained, and has tried to gain, for herself in her relationship with the Government over affairs in the Philippines, will be clearly pointed out. We think the readers of THE SENTINEL will have reason to greatly appreciate the

paper for a while now because of these articles. The report of the hearing before a committee of the Massachusetts legislature on March 4, which we had expected to print in this number, will be presented either next week or the week following. It will be good when it does appear.



THE dominant and the significant note in all that has been said and written by both Protestants and Catholics in connection with the celebrations marking the twenty-fifth year of the "reign" of Leo XIII. is *the growth and increase in and over the nations of the "spiritual" power and influence of the Papacy* during his pontificate—the great change which the "tact and diplomacy," the "patient statesmanship," of Leo has brought about in the standing of the Papacy as respects the nations of the world from what it was in the days of Pius IX.; and indeed, as one writer says, from what it has been at any time since the Reformation. The Providence (R. I.) *Journal* of Feb. 26 spoke of "the affectionate reverence in which Leo XIII. is held throughout the world, and not alone by those of his own communion," and declared that "the acclamations which have greeted Leo XIII. on his 'silver jubilee' are testimonies to the overwhelming strength of his spiritual supremacy," and that "his sway in this respect is immeasurably greater than was that of the canonized Gregories." A writer in the *New York Evening Post*, after describing one of the "splendid" and "impressive ceremonies" of the "jubilee," made these significant observations:

One might remember and describe all this as mere pageantry, and still find it worth while. But it has *a far deeper significance*, and *the Church celebrates her own triumph* in honoring the great personality under whose guidance that triumph has become so conspicuously manifest. For it is not too much to say that these twenty-five years have been

the high-water mark of Catholicism since the Reformation. Leo's unfortunate predecessor, Pius IX., as devoid of statesmanship as he was full of benevolence, had died, leaving the Church stripped of her temporal estates, and at feud with almost all Europe, and the outlook for his successor was so gloomy that doubts were openly expressed whether, in fact, he would have any successor at all. So that, when the choice of the Conclave fell upon Joachim Pecci, Cardinal Archbishop of Perugia, already sixty-eight years old and reported in feeble health, none could have foreseen the astonishing turn that affairs were about to take.



Is THE SENTINEL seeking to promote sectarian controversy? is it trying to malign somebody's religion? is it attacking Roman Catholics? in what it has to say with reference to the Papacy? No, it is not. There are people, though, who think it is doing all these things. Do these people know what the Papacy is? Do they know why she is not the despotism to-day that she was for ages? Do they know that she is rising into power again? And do they know that she is rising into power more rapidly in the United States than anywhere else? What attitude would they have people who care for human freedom hold toward a power which in the day of its supremacy was a despotism unequaled in history? and what course would they have the friends of human freedom pursue with reference to that power when they behold it, without the relinquishment of a jot or tittle of the principles and pretensions which were responsible for its despotisms and oppressions, again rising into power and persistently and determinedly attacking in their strongholds the principles and practises which stand between it and the power to oppress? Are people to remain dumb in such a situation, because, forsooth, there are people who will construe everything that is said concerning that power, that is not praise and adulation of it, into

"sectarian bigotry" and animosity toward the persons who happen to be connected with it? We do not think so. We think it is their duty, as fairly, as impartially as they can, to cry aloud and spare not—to cry aloud, not against a sect, not against anybody's religion, and most certainly not against the persons who are the adherents of any religion, but against the despotic system and institution and all that goes to make it a system of despotism. We believe that in this matter of the Papacy THE SENTINEL, as we most sincerely desire it shall in everything else, is fairly and impartially serving the cause of human rights and freedom—freedom for all without regard for race or religion. But we do not pretend that all that it says in this matter or any other is just what it should say and is said in just the way it should be said, or that the spirit that prompts what is said is always just what it should be. We simply say that in this direction there lies a duty of the first importance, and that duty THE SENTINEL tries to perform as best it can.



The *Catholic News* of New York speaks of "the Sovereign Pontiff" as the "great ruler of Christendom," and tells us that on the twenty-fifth anniversary of his coronation as Pope "the eyes of all the world were turned to Rome"; that "even the non-Catholic world has not held aloof, but has helped to swell the volume of tribute and congratulation that have rejoiced the great heart of the marvellous Leo XIII." And again:

Our separated brethren have not been slow to join with Catholics in doing honor to the Pope. Here in New York we have had many evidences of their kindly feeling toward the head of the Catholic Church. The newspapers have printed glowing eulogies of him. Protestant journals, too, have paid a fine tribute to him. A Brooklyn daily issued as a supplement a beautiful colored lithograph of the Pope, showing him, in his white robes, seated on a throne, his right hand elevated in blessing.

Catholics were not alone in coveting this souvenir. Not so many years ago such a picture would have been spit upon by men and women who insisted that they were Christians. But many a non-Catholic took it to his home. This happy change is an indication of the growth of tolerance among us.

Yes, it indicates the growth of a certain kind of tolerance, indeed; let us wait and see if it will prove to be in the interests of true tolerance. Among the "Protestant journals" that "have paid fine tributes" to the Pope are *The Outlook* and *The Independent*. The first declared that the celebrations in honor of the Pope were "of interest not only to Roman Catholics, but also to Protestant Christians," and that "Protestants as well as Roman Catholics will join in the wish that a century of years may be granted to Leo XIII., in many respects the most distinguished and useful Pope who has ever filled St. Peter's chair." Among other things, *The Independent* said:

There has never a better man sat in the papal chair than the Leo who is now celebrating the twenty-fifth anniversary of his election.... He has proved himself one of the wisest, purest and most statesmanly pontiffs that have ever worn the tiara. We can ask no better blessing for the largest Church in Christendom than that Leo XIII. may sit upon the pontifical throne until he shall reach the century mark and outlive all that have gone before him. They do not make popes saints nowadays, but he deserves beatification as much as any one of his predecessors who carry the title.

This is sometimes spoken of as the time of the "faded magnificence" of the Papacy, yet there is no personage in Christendom, be he czar, emperor, or president, who "cuts the figure" in the world that the Pope does. But then the Papacy is passing the time of her "faded magnificence." The time has come when the "separated brethren" delight to honor the head of "the largest Church in Christendom."

"THE Vatican Council's announcement of the doctrine of Papal Infallibility was one of the gravest mistakes ever made by the Church of Rome," declares *The Independent*, and one can easily detect the note of regret and sorrow running through the declaration and this one that follows it:

The Syllabus of Errors was another colossal blunder and has done much to set the Church in hopeless opposition to all the seething and victorious forces of modern liberty of thought and government.

The decree of infallibility and Pius IX.'s condemnation of "the principal errors of our times" are in thorough accord with what the Papacy was before they were issued, with what she has been since, and with what she always will be until she ceases to be the Papacy; therefore, for the good of mankind it is sincerely to be hoped that as long as she exists she will continue to make just such "grave mistakes" and "colossal blunders." But unfortunately this is just what she is not going to do. She will not change herself or her doctrines a particle, but, pursuing the same profound policy which has always marked her career, she will whenever and wherever necessary so adjust and adapt herself to the situation in which she finds herself as to secure to the utmost possible what she always covets for herself—dominion over the peoples and the nations. She has long since learned the policy that is suitable for these times, and she is pursuing it with astonishing success. And her greatest success in it all is that she is throwing the Protestant world completely off its guard. Here is what *The Independent* had to say in connection with the quotations already given as to the present policy of the Papacy and its significance:

Even the Church of Rome is compelled at last to yield to the elements of progress, and the reign of Leo XIII. has shown the beginning of an effort to replace the "*Non Pos-*

sumus" of Pius IX. by a policy which recognizes and accepts the inevitable. While Leo could not in terms reverse the decisions of his predecessors, he has yet had the good sense to acknowledge the rightfulness of a republican government in France and the political sagacity to require harmony with it. He has attempted some compromise with socialism and has lately recognized the work of biblical criticism, and has appointed a commission of eminent scholars to study the subject, and has required them to take cognizance of the studies of Protestant scholars....Under a near successor [of Leo XIII.] the Church will find a way to yield the claim of territorial sovereignty and will be content to exert merely spiritual authority. Reforms in the Roman Church do not appear in decretals or on parchment, but they come all the same.

Now let us hear from another source on these points, and see just what is the nature, purpose, and tendency of these "reforms in the Roman Church" that "do not appear in decretals or on parchment"; let us see if the Papacy, in yielding "to the elements of progress," is yielding her claim to be supreme over the nations and to be the law-giver of the world; let us see whether she is content "to exert merely a spiritual authority" (which of course is something that has no meaning with the Papacy, except as it is made to mean something else than "merely spiritual authority"); let us see if even the announcement of the doctrine of "Papal Infallibility" and the "Syllabus of Errors" were indeed grave mistakes and colossal blunders. At the "grand and stately" celebration in St. Patrick's Cathedral in New York on March 3, at which "His Excellency, Monsignor Falconio, Apostolic Delegate to the United States," was the "celebrant," and during which the cathedral was filled to its utmost capacity, "Father" Thos. J. Campbell, "former provincial of the Jesuits," delivered the "sermon." Among other things he had the following to say concerning Leo XIII. and the policy entered upon by him on becoming Pope:

He would define no dogma, at least explicitly. *Pius IX. had done that sufficiently for the present* with his Syllabus, a collection of condemnations, though possibly not technically dogma; his declaration of the Immaculate Conception and the doctrine of the Infallibility; the one smiting all the errors of the day, and arousing the world into fierce denunciations;...and the third *providentially preparing the world, by the decree of infallibility, for the reverence and the awe with which all the utterances of Leo, his successor, are regarded.* There was no need at present for definition of dogma. The world would not hear it, and was clamoring fatuously for deeds, not creeds; for morality, and not religion; for morality without religion, if that were possible. And so, *with sublime acquiescence, Leo XIII. has been writing across the century, in letters of light that can never fade, the most magnificent and AUTHORITATIVE code of ethics the world has ever known.*

In these marvellous and multitudinous encyclicals...we find almost every subject of national, social, domestic and individual ethics treated in the most exhaustive and *conclusive*, though simplest and most luminous, manner, and so eagerly sought for that they are scarcely dry on the paper before they are read in every language of the earth.

In a thousand different ways, by encyclicals and letters and briefs and allocutions, he has been the teacher of every grade and condition of society. His whole life has been a glorious encyclical... This is his greatest encyclical, and when history is written he will be pictured in the eyes of posterity, *as he is to ours, like the light-crowned law-giver of old, radiant in all the glory of his exalted office, as well as in the splendor of his intellectual illumination and the dazzling beauty of his holy life, standing high above the races of men, as upon a Mount Sinai; pitying them, praying for them, willing to die for them, and ever pointing to the tablets of the law, which he, too, has received from God to deliver to the nations, which, to a greater extent than the rebellious Hebrews of those days, reckon not of what is going on above them, engrossed as they are in pleasure or carried away in rebellion in the plains beneath.* It is thus he is *conquering the material and sensual world* by the light of the intellect and the splendor of *divine revelation.* *He is doing what the Popes have always done.*

It is by the sublime teaching of these twenty-five years that Leo XIII. has not only regained all the ground that the Church had lost, *but*

has advanced immeasurably beyond; it is his instruction to the Catholic masses that has checked the onward march of Socialism, which, but for that, would have long since gone to the wildest excesses, and which halted when that section of the working classes was rent from them, and for which Socialism hates him and the Catholicity which he shapes and guides. It is his words that have controlled the clamors of the laboring classes... And it is the voice of his marvellously strong personality that has disarmed the hitherto unbridled tyranny of the rulers of certain nations, and made mercy and justice prevail. And all that without armies, without fleets, without riches, without a kingdom, and without a home. A proof, some one will say, uttering the modern thought, that the Papacy is greatest when shorn of its temporal power. *No; a thousand times no!* On the contrary, *if there is anything that shows the necessity of the temporal independence of the Popes, not necessarily in a domain of great extent or magnificence, but of a sufficient extent for freedom, it is precisely the beneficent influence which Leo XIII. exerts as the teacher of the world.*

"Thou art Peter." It is a solemn admonition which the world has often had before, that *only in that clear light, streaming as it does from heaven and illuminating the Rock of Peter, can the nations find their way through the moral and intellectual night which envelops the pathway of human society.* It is a declaration that *only the Lumen de Coelo can lead to safety and salvation.* It is the expression of a hope which we trust may be realized, that ere our earthly Lumen de Coelo mingles its radiance with the splendors of the Eternal Court, the world may profit still more, for its peace, its happiness, and its truth, from the glorious life of that High Priest of God to whom it owes so much, and that even the most remote and alien of nations may recognize and acknowledge as one of the greatest benefactors the world has ever known the immortal Pontiff who, especially as the Lumen de Coelo, has been the representative of the Saviour of mankind—the marvellous, the splendid, the beloved Leo XIII.

As one exhibition of "the extraordinary devotion displayed at this Lenten season" the New York *Sun* presents this, which is not without significance:

On Passion Sunday, or the fifth Sunday

in Lent, two weeks before Easter, fifteen hundred men of social, political and intellectual prominence in New York will enter a Lenten retreat at the Roman Catholic Church of St. Francis Xavier and continue their devotions daily until Palm Sunday, or the Sunday before Easter. Among them will be three Justices of the Supreme Court, Justices O'Brien, O'Gorman and Giegerich, and the rest are all men of superior standing in this community. They will manifest their religious faith by attending mass at 8 o'clock in the morning of every day of that week and a service at 8 o'clock each evening, and at early morning mass on Palm Sunday they will receive the Holy Communion. It will be for them a week of special religious meditation and their thought will be further led in a spiritual direction by sermons preached daily.

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"The Senator might say something to hurt a friendly foreign nation, or he might uncover a dire Jesuit plot, all of his own imagining, in a way to offend the Catholic vote," said the New York *Evening Post* on the 11th instant in remarking on the reluctance of "the Republican managers" of the Senate to permit the publication in the *Record* of the speeches of Senator Morgan against the Panama treaty, made in secret session. The *Post* may have been only half in earnest, but nevertheless there is abundant reason to believe that in these days "the Catholic vote" is coming to be a mighty influence with politicians and statesmen.

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We are told on all sides that the observance of "Lent" is more widespread this year than ever before. One reason or excuse that is presented for its increasing observance by Protestant churches is that "there is no longer danger of what was called 'Popery.'" Whether the increased observance of "Lent" means anything or not, it is very certain that there is significance and meaning in this reason or excuse that is offered for its observance.

*The Papacy "a Scheme of Domination" **

WHEN intelligently contemplated, the Papacy is seen to be a monarchy of a mixed kind, partly ecclesiastical and partly civil, founded professedly upon divine right, and claiming universal jurisdiction and dominion. Nothing could display greater ignorance of the essential principles of the Papacy, or greater incompetence to deduce legitimate inferences from these principles, than to hold, as some do, that the supremacy [over the nations] was an accident, or had its origin in the ambition of Gregory, or in the superstitions and slavish character of the times. Nothing is easier than to show that the claim to temporal supremacy is a most logical deduction from the fundamental elements of the system. It partakes not in the slightest degree of the accidental. Its development was the work of five centuries, and the joint operation of many hundreds of minds who were successively employed upon it. It was the logical consequence of principles which had been engrafted on the Papacy, or rather which lie at the foundation of the whole system; and, accordingly, it was steadily and systematically pursued through a succession of centuries, and engaged the genius and ambition of innumerable minds.

True, it was only at times that the Papacy dared to assert and act upon this arrogant claim. In itself the claim is so monstrous, and so destructive of the natural rights of men and the just prerogatives of princes, that the instinct of self-preservation overcame at times the slavish dictates of superstition, and princes and people united to oppose a despotism that threatened to crush both. When the state was strong, the Papacy held its claim in abeyance; but when the

sceptre came into feeble hands, that moment Rome advanced her lordly pretensions, and summoned both her ghostly terrors and her material resources to enforce them. She spent five centuries of intrigue in the effort to realize this claim, and five centuries more of wars and bloodshed in the effort to retain and consolidate it. It was promulgated from the doctor's chair, ratified by synodical acts, embodied in the instructions of nuncios, and thundered from the pontifical throne in the dreadful sentence of interdict by which monarchs were deposed, their crowns transferred to others, their subjects loosed from their allegiance, and their kingdoms not unfrequently ravaged with fire and sword. Rome trampled with inexorable pride upon the dignity of princes; she violated without scruple the sanctity of oaths; she repaid former favors with insult; and treated with equal disdain the rights and the supplications of nations. Nothing, however exalted, nothing, however venerable, nothing, however sacred, was permitted to stand in her way to universal and supreme dominion. She became the lady of kingdoms. She was God's vicegerent, and could bind or loose, build up or pull down, as seemed good unto her.

Acts so monstrous may appear to be the mere wantonness of ambition, or the irresponsible doings of men in whom the lust of power had overborne every other consideration. The man who reasons in this way either does not understand the Papacy, or wilfully perverts the question. This was but the sober and logical action of the popedom; it was the fair working of the evil principles of the system, and no chance ebullition of the destructive passions of the man who had been placed at its head; and nothing is capable of a more complete and convincing demon-

*The matter under this heading is arranged from Wylie's "The Papacy."

stration. The foundations of our proof must, of course, be the constitution of the Papacy. As is the nature of the thing—as are the elements and principles of which it is made up—so inevitably must be the character and extent of its claims, and the nature of its action and influence.

What, then, is the Papacy? Is it a purely spiritual society, or a purely secular society? It is neither. The Papacy is a mixed society: the secular element enters quite as largely into its constitution as does the spiritual. It is a compound of both elements in equal proportions; and, being so, must necessarily possess secular as well as spiritual jurisdiction, and be necessitated to adopt civil as well as ecclesiastical action.

But how does it appear that the Church of Rome combines in one essence the secular and spiritual elements? for the point lies here. It appears from the fundamental axiom on which she rests. There are but a few links in the chain of her infernal logic; but these few links are of adamant, and they so bind up together, in one composite body, the two principles, the spiritual and the temporal, and by consequence, the two jurisdictions, that the moment Rome attempts to cut in twain what her logic joins in one, she ceases to be the popedom. Her syllogism is indestructible if the minor proposition be but granted; and the minor proposition, be it remembered, is her fundamental axiom: *Christ is the Vicar of God, and, as such, possesses His power; but the Pope is the Vicar of Christ; therefore the Pope is God's Vicar, and possesses His power.* To Christ, as the Vicar of God, all power, spiritual and temporal, has been delegated. All *spiritual* power has been delegated to him as Head of the Church; and all *temporal* power has been delegated to him for the good of the Church. This power has been delegated a second time from Christ to the Pope. To the Pope all *spiritual* power has been

delegated, as head of the Church and God's vicegerent on earth; and all *temporal* power also, for the good of the Church.

Such is the theory of the popedom. This conclusively establishes that the Papacy is of a mixed character. We but perplex ourselves when we think or speak of it as simply a religion. It contains the religious element, no doubt, but it is not a religion; **IT IS A SCHEME OF DOMINATION** of a mixed character, partly spiritual and partly temporal, and its jurisdiction must be of the same mixed kind with its constitution. To talk of the popedom wielding a purely spiritual authority only, is to assert what her fundamental principles repudiate. These principles compel her to claim the temporal also. The two authorities grow out of the same fundamental axiom, and are so woven together in the system, and so indissolubly knit the one to the other, that the Papacy must part with both or none.

The popedom, then, stands alone. In genius, in constitution, and in prerogative, it is diverse from all other societies. The Church of Rome is a temporal monarchy as really as she is an ecclesiastical body; and in token of her hybrid character, her head, the Pope, displays the emblems of both jurisdictions—the keys in the one hand, the sword in the other. In disposing of the crowns of monarchs, she was disposing of but her own; and in assuming the supreme authority in their kingdoms, she was exercising a right inherent in her, and with which she could no more part than she could cease to be Rome. Such is the principle viewed logically. The most arrogant acts of Gregory and Innocent did not exceed by a single hairbreadth the just limits of their power, judged according to the fundamental axiom out of which that power springs.

The Supremacy of the Papacy

By Alonzo T. Jones

XII

The Far-Reaching Scheme Now on Foot

FOR more than a hundred and sixty years (1250-1414) the Papacy held the undisputed dominion of the world. It is true that for ages before that date, as well as in the times since, she has claimed and asserted absolute supremacy; but in much of that time her claim was disputed by powerful and noble kings and emperors. But in the more than a hundred and sixty years here referred to her supremacy was undisputed; there was none who called her to account. Thus she had the most perfect opportunity to show exactly what was in her. And it was in this very period of perfect freedom and absolute supremacy that she showed herself the very worst in all her perpetually bad career.

And to all the world that fact is instruction for all time. When she had absolute supremacy, and had perfect freedom and abundant time to do entirely what she would, and then she did the very worst that she has ever done,—that is conclusive proof that there is in her no possible element of good. With the fullest and best of all possible opportunities absolutely hers, she demonstrated that she was simply that which the latest history of her has declared her to have been—"an unmitigated curse, politically, socially, and morally." With such opportunity she had in complete and horrible measure demonstrated to all the world that the essence of her character and the ultimate of her rule is only anarchy.

She had everything perfectly in her own power to do entirely as she should choose. And this she did to the full; but with the result that she brought herself

so near to annihilation that the kingdoms of the world—the secular powers—were compelled to rally to the rescue and save her from her own ruin, to save her from herself. It is the philosophy of the church that she is in the world to reform the world and to save the world from ruin. The Papacy claims to be the only true church; and yet when she had absolutely her own way, the world must rally to reform that church "in its head and members," and to save that church from ruin wrought entirely by herself from within. When that which claims to be the only way of reform and salvation for the world must itself be reformed and saved from itself by the world, that simply demonstrates that it is the very ultimate of evil, the essence of disorder, the incarnation of wickedness, the mystery of iniquity.

And of such a system the two latest of the popes have given ample evidence that they and the Papacy of to-day are essentially a part. For with the horrible record of the whole Papacy before him and perfectly familiar to him, Pope Pius IX. crowned it all with the attribute of divinity when, in his proclamation of July 18, 1870, he decreed the infallibility of the Papacy as an article of faith and "a dogma divinely revealed." Also fitting to this he published a book of his own speeches, in the preface of which, in the official and approved edition, he himself is declared to be "the living Christ," "the voice of God," "He is nature, that protests; he is God, that condemns."

And fully up to the measure of these declarations, Pope Leo XIII. published,

June 21, 1894, a communication addressed "to the princes and peoples of the Universe" in which he informed them that "It is we who hold the regency of God on earth." A regency is the office and administration of a regent. And a regent is "an administrator of a realm during the minority or incapacity of a king"; "one who rules or reigns, hence one invested with vicarious authority; one who governs a kingdom in the minority, absence, or disability of the sovereign."

And this same Papacy it is, and by this same man as Pope, that has published to the United States and the world that "what the Church has done in the past for others, she will do for the United States."

This same Papacy it is, and by this same man as Pope, that has commissioned "the Catholics of America to go forward" and "bring your fellow-countrymen, bring *your country*, into immediate contact with that great secret of blessedness"—the Papacy.

This Papacy it is, and by this same man as Pope, that has declared that "here in America do we have more than elsewhere the key to the future"; and that it is as the key to the future that she proposes that what she has done for other nations in the past she will now do for the United States.

It is for these reasons that we have taken the space in these columns to set forth at considerable length exactly what "she has done in the past for others." For these reasons all that we have presented is matter entirely pertinent to the consideration of the relationship of the Papacy to the government of the United States to-day.

Not long ago the Boston correspondent of the Springfield *Republican* used this expression: "an American clergyman of the state church." He followed it thus:

There can be no sort of question that what she has done for other nations she will do for the United States, as certainly as she shall ever have a chance, for nothing else is in her to do. By Hallam it has been truly said: "Those who know what Rome has once been, are best able to appreciate what she is." And it can ever just as truly be said: Those who know what Rome has once done with nations when she had supreme and perfect opportunity, can best appreciate what she will do whenever she shall find satisfactory opportunity.

Yet it is not alone for the United States that she proposes now to do what she has done for other nations in the past. What she has done for other nations in the past she proposes in the future to do again even for them. But this for them she must do through what she shall be able to do for the United States.

From the Vatican it has been published in the United States that Leo XIII. "wants America to be powerful, in order that Europe may regain strength from borrowing a rejuvenated type"; that "he hails in the united American States... the source of new life for Europeans"; and that "if the United States succeed in solving the many problems that puzzle us, Europe will follow her example, and this outpouring of light will mark a date in the history not only of the United States, but of all humanity."

That is true. America is the key to the future. If only she can control that key she can control the future. It is a far-reaching scheme.

Is she getting her facile hand upon that key? Let us look about us at what is before the eyes of all, and see how the matter stands.

"whatever that may be (I am inclined to think it is the Roman Catholic Church at present)." This remark is not altogether without reason and foundation.

A Protest and Warning*

THERE is another point I must speak of very briefly. I would not speak of it at all, did it not seem to me to be my duty. I ask that I may not be misunderstood or my motive misinterpreted. I speak of it not through any antipathy to the Catholics as such; I speak of it because the Roman Catholic Church today illustrates this great, this imminent danger to the welfare of the Republic; and it happens to be represented by the claims which it is making.

Archbishop Farley the other day put in a plea for the city's money to support and endow a Catholic library. That is one point I wish you to note. And the other is kindred to it—that the Catholic Church is earnestly, patiently, persistently, determinedly, making an attack on our public school system. It is endeavoring to do one of two things—either to get the public schools open to distinctively Catholic teaching or else get public money for the support of distinctively Catholic schools. And, if the time ever comes when either of these aims is accomplished, it will be a sad day for the future of the Republic. England has recently been convulsed from one end to the other over a similar question—the endeavor of the Established Church of England to get control, or to keep control, of public education.

It seems to me that the principle is so clear that no man who devotes five minutes to careful consideration of it can possibly go astray. Why should Archbishop Farley ask the money of New

York for the support of a Catholic library? Why should he ask it for the support of Catholic schools? The principle is here: *public money for public uses and public uses alone*. I should fight against this just as vigorously if the proposition was to ask for public money to support a Unitarian library, or a library of any other sort whatsoever.

You and I are not interested in the fostering and maintenance and spread of a kind of religion in which we do not believe. Let those who are interested in it have all liberty to work for it, to give for it, to build it up in every conceivable way. But what right have they to tax a Jew, a Buddhist, a Presbyterian, an Episcopalian, a Unitarian, an agnostic, to teach and spread the Catholic faith? Why should money be taken out of my pocket to accomplish ends which I not only do not believe in, but which I do not approve, and which I believe to be detrimental to the public welfare? It is injustice, it is robbery, it is outrage.

I warn you to think of these things; for it has been a surprise to me here in New York to note that movements of this sort are being made every little while. And the result of them is not the rising of the people in defence of the Republic: it is hardly more than a paragraph in the newspapers; and just because of this apathy and lack of attention we shall wake up some day to find that certain irretrievable steps have been taken, and that the mischief has been accomplished.

THE Romish Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself with Christ-like

garments; but she is unchanged. Every principle of popery that existed in past ages exists to-day. Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. Let none deceive

*The matter under this heading is from an address, entitled "Lincoln and Washington as Guides for Today," delivered by Dr. Minot J. Savage in the Church of the Messiah (Unitarian) in New York on February 15.

themselves. The popery that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up at the peril of their lives to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty and slew the saints of the Most High. Let the restraints now imposed by secular governments be removed, and Rome reinstated in her former power, and there would speedily be a revival of her tyranny and persecution. It is part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon, she conceals the invariable venom of the serpent. She is employing every device to

extend her influence and increase her power. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures. Stealthily and unsuspectingly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is being given her. Protestants have tampered with and patronized popery; they have made concessions which papists themselves are surprised to see, and fail to understand. Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.—Mrs. E. G. White.

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