

The Sentinel.

WEDNESDAY, NOVEMBER 27.

AMONG the questions constantly pushed to the front and demanding an answer is this: "Have the people or the mules and horses the best right to the street crossings; and if either has to stand in the mud till the other goes by, which one must come to 'halt'?" As the case now stands, men, women and children must get out of the way or be run over. Drivers of vehicles, as a general thing, pay no attention whatever to the rights of pedestrians, provided they have any rights.

CANADA is in a ferment of loyal and royal excitement over the arrival of the duke of Edinburg, the prince of the royal breed and blood, and the marquis of Lorne and his queenly wife, Louise. An influx of so much royalty is enough to upset affairs in her majesty's American dominions, and it will be some time before the public mind will get back to such things as codfish and herring, from which the queen's subjects derive their chief support. If there ever was such a thing as codfish aristocracy, Canada can boast of having her full share, as the United States are fully aware, having just paid \$5,000,000 to support it in all of its royal magnificence.

The indications are that the world is to have a pretty serious shaking up by volcanic forces—a large number of volcanoes being in active eruption, and a number of earthquakes having already occurred, productive of alarm and serious loss of life and property.

The theory is that by deep subterranean passages all volcanoes are connected, and that somewhere in the bowels of the earth the fiery tides ebb and flow as do the tides of the ocean, and when these billows of fire take certain directions calamities are the result at points remote from the volcanoes. Along the Andean range, from Chili to Central America, numerous shocks have lately been felt, some of which have traveled as far northward as St. Louis, but Central America seems to have more than its share of troubles, for with earthquakes, which shake down houses, the people are called upon to witness the ravages of grasshoppers and to confront the possibility of starvation, and, in addition to all this, their usual stock of revolutions is not diminished. Surely Central America, with all of its tropical glories, is not a desirable place to live.

OPPOSING FORCES.

The theory that wrongs may be corrected if the right is left free to combat them is of ancient origin, and includes every form of vice and every appliance of virtue. As a general proposition society accepts it in all of its bearings upon the welfare of the state. Notwithstanding this the fact is gaining strength that vice in its multifarious phases is steadily gaining advantages and becoming more impregnably entrenched in its defiant attitude. It builds its citadels in the very center of population; hangs its banners up on the outer walls of its fortifications and challenges combat; it defies the law, the courts, religion and the church, schools and their influence—in fact, its attitude daily becomes more and more menacing, until good people stand appalled before its growing power. Prisons and the gallows, social ostracism and human and divine denunciations seem to have lost their power in restraining the vicious tendencies of the times. It would be difficult, if we listened to popular comment, to conceive of a more untoward aspect of affairs, and the subject is daily becoming of greater gravity to those who make social science their study. Penitentiaries were never in the history of the country so crowded, and criminal courts were never so burdened with business. Crime is becoming of a more aggravated character, with the introduction of a variety of new features which tax the powers of the most graphic pen for adequate description. While this is accepted truth, we find, on the other hand, that Bibles were never so numerous; tracts, inculcating morality and religion in short and easy lessons, are falling in all of the high ways of society almost as numerous as autumn leaves. In all directions church spires can be seen and the messengers of Christ's gospel be heard proclaiming glad tidings to men. Free schools are everywhere in full operation, and the youth of the land are being taught lessons of wisdom to guide them in the duties of citizenship. Still vice is growing in its defiant strength, and we are asked to believe that the world is growing worse instead of better. Is it so? If the question is answered affirmatively, then the conclusion is inevitable that virtue, the right with its eternal verities, is not equal to the wrong in arresting its advancement, and the maxim that error may be tolerated if truth is left free to combat it is a mistake, and something else will have to be done to secure the public good. We are of the opinion that if all the machinery of virtue were confined to men who would operate it in the interests of society, vice would be arrested—at least its tidal waves would not roll so high nor submerge so many. In such a condition of things the law would be no respecter of persons, and the well-dressed votary of vice would bow as low before the majesty of the law as his ragged collaborator. The churches, whose mission it is to embrace all the people as lovingly as did Christ himself, and in a special manner look after the poor, would be no respecter of persons, and salvation would be offered to all without regard to palatial homes or bank accounts, and seats in the sanctuary would no longer be offered to the highest bidder for the display of wealth and ostentation, and the man or woman in plain garb would be offered the waters of life with as much solicitude as their wealthier neighbors. There would be in the sanctuaries of religion no paupers' benches, or if such things were known God's poor would occupy seats of conspicuous honor. As the case now stands, the church is shorn of its greatest power and glory by its abandonment of the vital examples of its founder, and the poor—those whose elevation it is the sublime mission of the church to secure—are treated as if they had no souls to save and no intellectual capabilities to be developed. They can enter the sanctuary only to be reminded of their lowly condition, and to exalt by contrast their more favored neighbors. In this

way the church has lost its hold upon the masses, and no matter how earnestly men may preach their example is more powerful, and drives men from them. The time has arrived for the patient review of the causes of the subject that have produced the increase of crime in the country, and it is likely to be found that the forces which might be employed in securing a great improvement have been permitted to remain inert, and that either has to stand in the mud till the other goes by, which one must come to "halt." As the case now stands, men, women and children must get out of the way or be run over. Drivers of vehicles, as a general thing, pay no attention whatever to the rights of pedestrians, provided they have any rights.

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GENTLE-HEARTED BAKER.

God knows there is too little forgiveness in the world. Gentle words are too seldom uttered. The tendency is to coldness, harshness, implacability, which permits none of the generous impulses of the soul to find utterance. There are scalding tears with none to arrest their flow; there are wails of sorrow where no kind words are uttered to assuage the grief or mitigate the heart pangs that produce them; there are darkened homes where no words of love and consolation are heard, and where the sunshine of sympathy never enters; there are bowed forms bearing heavy burdens tramping along to pauper's graves, and no friendly doors are open where the unfortunate tramp may lay down his burden and rest for a while and listen to the music of angel voices; there is neglected childhood which no gentle hand leads after the path of vice; there are piteous pleas for help where no generous hand is extended. God knows the world is cruel in many of its aspects, and hence it becomes a matter worthy of note when a rich man discloses a tender heart overflowing with sentiment and forgiveness. It is music of rare excellence. Such words were uttered by the Hon. John C. New, as reported in the public prints, when being interviewed with regard to the indiscretions of two young men. He said:

Although I was the greatest loser, personally, by these denials, I have not sought to add one drop to the cup of sorrow of the innocent families of these young men, nor is it in my power to add to the declining years of the mother of one of them, or add one's weight to the feeble frame and tottering steps, now on the verge of the grave, of the most wretched and honored father of the other.

We do not suppose that there is an individual in Indiana who will take exception to Mr. New's kind words, the only question being as to the propriety of so much love and so much tenderness under the circumstances. To add weakness to the tottering

steps of age is itself a crime, and the same is true if additional sorrows are added to the burden of those who are standing upon the brink of the grave, and young men whose parents with yearning solicitude have placed them in positions of honor and usefulness, if they forget their obligations to their parents, are guilty of ingratitude so flagrant that the verdict of condemnation can not be withheld, and it makes other departures from virtue all the more haggard. The obligations of society are to those who advocate its priceless incentives to virtue. And the well being of society demands not vindictiveness, not cruelty, but a firm hand in the administration of such discipline as will demonstrate that the way of the transgressor is hard, and even this discipline, however severe, may be lovingly and forgivingly administered, with special reference to the reformation of the guilty; but above all and over all, teaching others that honesty is the best policy; that virtue brings with it glorious rewards and abundant honors, filling all hearts with peace and with joy unspeakable. It will not do, therefore, to obscure wrong doing with sentimentalism, or shrink from obedience to the law because those who are in its toils, by virtue of practices violative of its teachings, will make no compromise with the vicious. Halters and scoldings will play their part, and, if it is necessary, the church will be reformed to an extent that will give the teachings of the gospel their greatest power. Instead of croaking, the times demand action, firmness and a supreme faith in the power of the right. He says:

OUR CARNIVOROUS INSANE.

An examination of the report of the Indiana Asylum of our state for 1877 shows that the snug little sum of \$14,739.89 was spent for meats, under the heads of beef cattle, pork, etc. This does not include poultry, game, oysters, or eggs, of which large quantities are used, and which, in many asylums are used in lieu of meat, from time to time. This strikes us as being a most lamentable state of affairs if, when the public demands the execution of the laws in any case where they have been flagrantly violated, the ends of justice are defeated by the charge of vindictiveness or malice by those whose positions in society and the church are of such a character as to give their accusations commanding prominence. Under such circumstances violations of the law might go unpunished and even unrebuked, whereby society would suffer irreparable injury. Let us have words of kindness, of gentleness, of love and of forgiveness. Let us have sympathy for the sorrowing, words of consolation for the distressed; but let us guard well our emotions, so that in giving them action we do not commit the grave error of condoning crime.

THE INDUSTRIES OF THE SOUTH.

There is one phase of southern affairs which radical organs, in their desire to re-invoke anarchy in that section, studiously ignore. The honest explorer for industrial statistics will search in vain for them in the volumes of radical bloody shirt organs. Such papers are anxious only to ascertain the details of petty disturbances for the purpose of magnifying mole hills to mountains. Every barroom wrangle, every bloody nose or black eye, or, as police reports put it, "plain drunk," is tortured into a tremendous act of disloyalty to the government, demanding federal interference and the revival of Grant's bayonet policy. This has been going on for years, and now the radical party is endeavoring to create a wild sensation throughout the north predicated upon such instances of disturbance as we have mentioned. Sensible people abominate such proceedings from first to last—they are tired and disgusted with them, and they turn from them with loathing. They prefer to know what the south is doing in the way of rebuilding its industries and of bringing order out of chaos. They assume, and correctly, too, that if there is so much disorder, oppression and building as radical organs report, the fact will appear in the industrial statistics of the south. The great industry of the south is raising cotton, and, without referring to the production of other great staples, this will answer our purpose and serve to correct the falsehoods of bloody shirt organs and the apostles of hate. It is assumed that the cotton crop for 1878 will reach 5,000,000 bales. Estimating 400 pounds to a bale gives a grand total of 2,000,000,000 pounds, which at eight cents a pound would give a sum total of \$160,000,000. It is stated that the average of three bales to the hand is approximately correct. Accepting this as a basis of calculation the product of 5,000,000 bales would require the employment of 1,666,666 hands, which must be nearly all the available force that the cotton states have for the production of the great staple. The fact then will readily be conceded that to produce such a vast amount of cotton the labor of the south must of necessity be well organized—a condition of things in diametric opposition to the statements of the bloody shirt organs, for if there existed oppression, tyranny and intimidation productive of disorder and idleness, no industrial enterprise of great magnitude could work out such results as our figures disclose, and the conclusion, therefore, is inevitable that the bloody shirt organs, true to their mission, when referring to southern affairs are like the devil, and that their statements are entitled to no consideration whatever. In this estimate of southern industrial affairs we omit special reference to the production of sugar, rice and tobacco—to various manufactures and other sources of wealth, all of which require the employment of labor, and which are dependent to a very large degree upon the negro. The fact that all of these interests are reviving sufficiently demonstrates the essential viciousness of the radical organs in their efforts to misrepresent and vilify the south and to poison public sentiment of the north. Their policy deserves the severest condemnation, which, we are inclined to believe, it will receive.

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DRAMATIC BIBLE READING.

New Church Services Proposed by Baptist Ministers—Theological Seminaries Blamed for Sending Out Horrible Readers.

[New York Sun.]

The Baptist ministers have in their weekly conference a regular order of proceedings, in which is an opportunity for questions and replies. Brother Swan, of Newark, briskly jumped up yesterday's session of the conference, and said: "Brethren, there's a good honest Baptist deacon in Newark who has been offered a position as bookkeeper in a wholesale New York grocery where ardent liquors are sold—not over the counter, but in whole bottles to families. The deacon doesn't know whether he will do right or not in accepting the position. He has a situation now yielding a small income, but he wants to get more salary to give for charitable purposes."

"He'd be a bigger fool than most Baptist deacons if he doesn't accept the position," broke in the Rev. Dr. Miller, of Greenpoint.

"He'd be a big fool if he did accept," cried the Rev. Dr. Reid, of Williamsburg, and he hopped up to defend his position with a speech.

A chorus of amens from the brethren greeted him. Dr. Reid told the story about the late Dr. B. Gale, in St. Louis, who refused to add the wholesale of liquors to his regular business, and amassed a fortune while his fellow traders were predicting his financial ruin. "The churches," added Dr. Reid, "must fight this whisky question, and not be so lax about their members engaging in that trade."

If other people are more vindictive against these young men, they are to nurse their malice, so far as I am concerned.

This language ill comport with the requirements of the case. We know of no occasion for vindictiveness or malice in the treatment of such cases as Mr. New comments upon, nor do we believe that any such feelings prevail in this community, and it will be a most lamentable state of affairs if, when the public demands the execution of the laws in any case where they have been flagrantly violated, the ends of justice are defeated by the charge of vindictiveness or malice by those whose positions in society and the church are of such a character as to give their accusations commanding prominence.

Under such circumstances violations of the law might go unpunished and even unrebuked, whereby society would suffer irreparable injury.

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