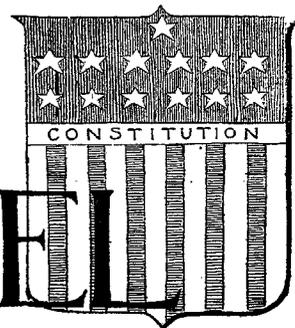


AMERICAN SENTINEL



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

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A MAN may believe in, and advocate, Constitutional religious liberty, without being confessedly a Christian; and without desiring to be a Christian. But he cannot do so without recognizing and indorsing, and indeed advocating, a Christian principle.

This, because the very principle of Constitutional religious liberty, the principle of separation of religion and the State, the principle of excluding religion from governmental recognition and jurisdiction, is essentially and only a Christian principle.

Though it be possible now for a man to believe in and advocate the truth that religion should be totally separated from government, without being confessedly a Christian, there was a time when such a thing was impossible.

It was Christianity that first announced in the world the idea of separation of religion and the State. This too, at a time when it was death to do so. "The Empire of the Romans filled the world." By law, under penalty of death, that Empire forbade the exercise of any religion that was not recognized by the Roman State. Yet in the very heart of the Empire, in the most prominent cities—Antioch, Ephesus, Athens, Corinth, Rome itself—without State recognition, without asking any such thing, indeed declaring that the State had nothing to do with the subject, Christianity was exercised in all the privileges that it gave.

At that time, for any one to advocate the truth that religion should be separated from governmental jurisdiction, was in itself to confess Christianity. None but Christians would think of doing it. So essentially Christian was the idea, that had an emperor himself adopted

it he would have been looked on as having espoused Christianity.

It took two hundred and fifty years of suffering, and sacrifice of everything, to bring the Roman world to the acknowledgment of the principle. It was finally done though. And then when an ambitious clergy took the antichristian step of securing the imperial, governmental recognition of the "Christian" religion—then it was, and not till then, that pagans and enemies of Christianity advocated the principle. Yet it was still the Christian principle it was before, even though it was adopted and maintained by the enemies of Christianity, as well as by genuine Christians, against the outrages of a professedly Christian, though really antichristian, power.

And so the principle yet, and ever, remains a Christian principle only. It matters not who may advocate it, it is still the same Christian principle it was when Christianity first announced it in the world.

If professed Christians had never taken an antichristian course, it is plain that none but the friends of Christianity could ever have accepted and advocated the principle. It is therefore perfectly plain that the apostate antichristian "Christians" are responsible for the enemies of Christianity using the principles of Christianity in opposition to Christianity.

Bear in mind that we do not object to the enemies of Christianity advocating the principle. We have only called attention to the truth, that had there never been any antichristian "Christians," there had likewise never been any enemies of Christianity using Christian principles in opposition to what they suppose is Christianity. What we say is, Let Christian principles be espoused and advocated by whomsoever will do it. It is better that it be done by professed enemies of Christianity than not to be done at all by the professed friends of Christianity. When the principle is so outraged in the house of its professed friends, it is well that it should be so befriended in the house of its professed enemies.

It can never be denied that in the Roman world there was never any thought of any such thing as separation of religion and the State. It cannot be denied that

Christianity was introduced into the Roman world in the first century and that it was there in the first and second centuries as really as it ever was at any other time. Pliny, Tacitus, Suetonius, Tragan, Hadrian, and Marcus Aurelius, all give unexceptionable testimony that it was there then.

And just as certainly as Christianity was there then, so certainly did it proclaim the divine right of men to worship according to the dictates of their own consciences; and that the State has of right nothing whatever to do with religion. Thus this Christian principle was announced and maintained there then. It has been maintained in the world ever since, and it will always be maintained in the world.

It will always be a Christian principle and nothing else, it matters not who may advocate it. And it is only antichristianity that will ever under any pretext impugn it or deny it.

Study the Constitution.

In pointing out the dangers that threaten the people of the United States, a writer of clear discernment speaks of the time when "our country shall repudiate every principle of its Constitution as a Protestant and Republican Government."

The AMERICAN SENTINEL has shown quite fully the repudiation of every Protestant principle that has been accomplished for the country. We have also called attention to some things that have been against republican principle. And now we are compelled to notice an immense stride that has been made toward the *repudiation* of republican principle. This is the statement lately made by the Secretary of State, expressing the view of the President of the United States, that the President would not be bound by the action of Congress if that body were to pass a joint resolution, and he veto it, and then Congress pass it over his veto. This is a clear repudiation of the principle of republican government.

It is true this was said with direct reference to a joint resolution recognizing the independence of Cuba. But that matters nothing. If he can so act upon this point in one matter he can do so in all. The Constitution makes but one exception. Here are the words:—

"Every order, resolution or vote to which the concurrence of the Senate and the House of Representatives may be necessary (except on a question of adjournment) shall be presented to the President of the United States; and before the same shall take effect, shall be approved by him, or, being disapproved by him, shall be re-passed by two-thirds of the Senate and House of Representatives, according to the rules and limitations prescribed in the case of a bill."

And the statement of the Constitution in the case of a bill, is that when re-passed by the requisite two-thirds majority over the President's veto, "*it shall become a law.*"

Secretary Olney's statement then is formal notice to Congress and the country that President Cleveland does not consider himself under any obligation to administer any "law" that does not please him.

We know that there is much discussion and difference of opinion as to the "meaning" of the Constitution on this question that has thus been raised. But we are not asking any of the parties to this discussion, what the Constitution means. We know what it *says*. And we know that those who made it intended it to mean what it says. We know also that the men who framed the Constitution were just as able to say what they meant, as any now are to show what they meant by interpreting their language differently from what it says. Even though the Supreme Court were to interpret it differently from what it *says*, such interpretation should be repudiated by the people. For what Abraham Lincoln *said* is the truth, "The people of these United States are the rightful masters of both Congresses and Courts: not to overthrow the Constitution, but to overthrow the men who pervert the Constitution." And there is no way to pervert the Constitution but by "interpreting" it differently from what it says.

Of this statement by the Secretary of State, the *Houston (Texas) Post*, of January 7, well says:—

"When we come right down to the significance of this declaration by Secretary Olney, it is one of the most revolutionary ever emanating from the executive branch of the Government, short of the assertion of the right of secession which some of Mr. Buchanan's secretaries made and carried into open warfare.

"We have almost a constitutional monarch in our Presidency. Few constitutional rulers possess more real power. The assertion of one or two prerogatives more and we would become dangerously near a dictatorship."

"Many people will declare that such fears are idle and baseless, but history is full of executive encroachments upon legislative power. With the Republican centralized Government idea uppermost in our politics, the old Hamiltonian theory of a strong central government, which, reduced to its legitimate conclusions, means a strong executive, will have been greatly fortified if the President or a cabinet officer is permitted to successfully assert the right to disregard an act of Congress, passed by the constitutional two-thirds majority over the President's veto."

If Republican Government is to be maintained in this country, the people of these United States need to read the Constitution of the United States, and think carefully on what it *says*.

EVERY Christian, Mohammedan and Jewish denomination has its own definition, its own analysis, how the Sabbath should be observed in accordance with their particular creed; and if the State allows its Sunday legislation to be influenced by the Catholic or Protestant Church, in a State where those denominations are numerically the strongest, why should not another State

which has Seventh-day Baptists and Adventists as a majority enforce Saturday as a legal holiday, with all penalties attached to maintain its observance?

The Monarchical Spirit in America.

It is interesting to note the monarchical tendencies among the would-be "higher classes" in the United States.

The manifestations of this monarchical spirit and ambition are not by any means few. It is most marked, of course, among the idle rich; but it is by no means confined to that circle.

The ambition of American girls and women, to give themselves and vast fortunes for European titles and misery, is so notorious as to call for nothing more than mere mention in this connection.

Besides these there are thousands who, having no chance to secure titles, spend fortunes to secure the recognition of the titled ones of Europe. People will spend years and thousands of dollars to gain *entré* to "the Prince of Wales's set," or to a "drawing room" of the Queen of England; this "dignity" to be used in America in holding themselves as far as possible above other people.

And thousands of the people who stay at home, or who, if they go abroad, have not the fortune to attain to such "dignity," are themselves so imbued with the same spirit that they look upon those who have attained to it, as being thereby so far superior to what they ever were before as to be entitled to some sort of worshipful reverence, and they proceed to pay it like any other toadies.

Then those who have in fact attained to such great "dignity" form themselves into exclusive "sets" in their several localities and ape the ways of royalty. And the others who would like to, but can't, will gaze and admire and ape the ways of those who ape the ways of royalty.

It is a fact that there are people who have gone to Europe and spent fortunes in securing a title or the recognition of royalty, in order to obtain entrance to the exclusive sets on this side of the water.

And now there is one of these "sets" that has formed a society, which, instead of having a president, is to have a queen. In presiding she is to sit upon a throne, and have heralds and maids and lackeys and all the other toggery that becomes queens. She is not obliged to wear a crown, but it is specified that she "may or may not," as she pleases—and who will doubt for a moment that she will please to wear one?

Now we are not casting any sort of reflection upon the people of Europe who have dignities, titles and royalties. These things all belong to them, and have belonged to them for more than a thousand years. These dignities fit them and they can wear them becomingly; and in doing so they are entitled to respect. And indeed

as so many Americans buy these things and pay immense prices for them, it may be said that these titles, dignities and royal airs belong to them too. Yet for all this they never can wear them becomingly in America; and not one in a thousand can wear them becomingly in Europe. They simply do not fit. And Americans only make themselves ridiculous even in the eyes of Europeans in their efforts to secure them, or to wear them after they have secured them.

Any American who will be simply what he is, just his plain everyday self, can travel all over Europe and be respected everywhere; but those who think they must put on European style and ape European ways, will be endured, if they are not despised, everywhere they go. How could it be otherwise? When people do not respect themselves, how can it be expected that other people will respect them? When people at every turn manifest only littleness and insincerity, how can others do any more than endure them?

It will not do to pass off all this running after foreign titles and dignities and recognitions, as but a little thing. In one sense it is of course a little thing, exceedingly little; but it is not by any means insignificant, especially when an ambassador from the United States becomes so carried away by this spirit, as to compromise his own position and, in the presence of foreigners in a foreign land, criticise his own people as "a people hard to rule" and that "must be held with a steady hand." This from an ambassador of a Government that is "of the people, by the people, and for the people"!

All these things, though appearing very little in themselves, when taken together, are plainly the manifestations of another element working steadily and insidiously onward to the time when "our country shall repudiate every principle of its Constitution as a Republican Government."

Bishop Satterlee on Sunday Laws.

A "MASS MEETING" in the interests of "national reform" was held in the Metropolitan Methodist Church, Washington, D. C., January 17. Dr. Lyman, president of the "Reform Bureau" at Washington, presided.

The principal speaker was Bishop Satterlee, of the Episcopal Church, who addressed the meeting on the subject of "Sunday laws." Some introductory remarks were made by the chairman, in which he said; "What we desire for the capital of this nation, a Christian nation, is that it shall be a Christian city." This was to say that at present Washington is not a Christian city, and this opinion found ample support in the speeches following. How it is that the nation can be Christian, with its capital and seat of government unchristian, he did not explain.

Bishop Satterlee began by saying that he was a Christian, and believed that "no man can call himself a

Christian unless he is in all times and places a true witness for the Lord Jesus Christ."

Judged by this rule, what must be thought of the propriety of calling the United States a Christian nation? Is it "a true witness for the Lord Jesus Christ" "in all times and places"? No sane person would affirm such a thing. Yet Bishop Satterlee is fully assured that this nation is indeed Christian. Have the advocates of "national Christianity" two standards of Christianity, one for the individual, and another for the nation? It would seem that they have. Nevertheless there is but one true standard, and by that standard no such thing as national or governmental Christianity can be possible. Christianity will fit the individual, and nothing else.

It must be said that Bishop Satterlee's speech did not speak well for his own knowledge of Christianity. As proof that this is a Christian country, he affirmed that it "is a country of universal suffrage," and said that by this the nation manifests its confidence in humanity, and imitates the example of Jesus Christ, for "He trusted human nature."! What an assertion! If there was one thing Jesus Christ did not do, it was to trust human nature; and if there is one thing the follower of Christ must not do, it is this same thing. Human nature is fallen nature, and fallen nature is sinful nature, so sinful that it can descend to the lowest depths of wickedness. The whole mission of Jesus Christ to this earth was to replace human nature by the divine nature, in which alone any being can safely trust.

To such lengths of error are men of intelligence and high church standing led in the search for some justification for Sunday laws.

"The highest law court in the land," the bishop continued, "has decided that this is a Christian country. And the highest law in dictionary that I know anything about says that Christianity is the common law in America in every State but Louisiana." This being so, we may fairly expect, if Christianity amounts to anything, to find a wonderful difference between Louisiana and other States with respect to the moral condition of society; since in these States all persons would be Christians except such as are lawless. It does not appear, however, by comparison with her sister States, that Louisiana suffers in the least from the failure of the common law in her domain to include Christianity. Nor does it appear that the people of those States which claim Christianity as part of their common law, however faultlessly they may observe the latter, are raised thereby one degree in spirituality above the plane of ordinary human nature.

Coming to the subject of the pending Sunday law for the District of Columbia, the bishop said:—

"Now I wish this law first of all, ladies and gentlemen, because first of all there is a great advantage in this Sunday law that it is proposed to enact, it seems to me, simply because there is not a single word—Christian, religious word—in the law itself. We believe in the eter-

nal separation of Church and State in this country. We must carefully guard that, and we must not force our opinions upon others who have different opinions, and yet who are under the dominion of the same law. I have heard this Sunday law described within the last week by a very prominent legislator as the most moderate law on the subject of Sunday he had ever seen in his life. Therefore it offends no prejudices; therefore all men can unite as far as that is concerned, and become at one in it. There is no place where one can insert an entering wedge. There is not a single knife edge where this objection can be made. Throughout the law, from beginning to end, it speaks only of Sunday and the Sunday rest."

It certainly would not be clear why a bishop in the church, rejoicing in the belief that this nation is Christian in character, and addressing an audience gathered for the express purpose of making the capital of the nation Christian by means of a Sunday law, should consider it a "great advantage" in that law that it contains not one Christian or religious word—were it not for his explanation that "we must not force our opinions upon others who have different opinions, and yet who are under the dominion of the same law." In this country, "We believe in the eternal separation of Church and State." Therefore, "we" must say "Sunday" in our Sunday bill, instead of "Christian sabbath." That makes a great difference in the character of the bill!

In other words, if "we" should force people to rest on the "Christian sabbath," that would be forcing our opinions upon others of different belief. Hence we must only force them to rest on Sunday!

The bishop would prevent any union of Church and State, and any forcing of one person's opinions upon another, by *disguising* the means that would be used for their accomplishment! But a thing is disguised only that it may the more surely accomplish the purpose for which it is used. And that is the case with this Sunday law. It is a religious law, disguised as completely as possible in order that it may, if possible, deceive Congress and commit that body to Sunday legislation. That is the "great advantage" which the bill contains.

If any further proof of this were needed, it is furnished by Bishop Satterlee's own words, uttered in the same connection; for it is with this evil scheme of Church and State union as it is with murder; it "will out." And so, having called attention to the bill as one not at all religious and that could not offend the prejudices of any, the bishop in the very next breath stripped the disguise completely off, by saying:—

"We are following the sample of the first law, following after the line of the first law—Sunday law, which Dr. Elliott, who is present here this afternoon, told me today was ever enacted in the world—that is the law of Constantine. When the Roman Empire became Christianized many of its people were still heathen; and therefore instead of saying upon the Lord's day, or upon the Sabbath day, in that law of his, it was enacted that upon the great day of the Sun no work shall be done."

This is as true a statement of the purpose of the

movement for Sunday legislation by Congress, and as strong a condemnation of it, as was ever uttered. Nothing worse would be said of it than that it is a repetition of the movement inaugurated by Constantine in the fourth century. That first "sample" Sunday law, which was a very mild one, was speedily followed by others more rigid, until the "venerable day of the sun" was forced upon the observance of all classes by a law as complete and undisguisedly religious as the most ardent sun worshiper could desire. Out of that movement of Constantine's, begun by his Sunday edict, grew the union of Church and State, the Papacy, the Inquisition, and the persecution and death of millions of Christian martyrs. How much worse could anything be than a movement which starts out in the United States Government upon this same line?

Therefore, upon the representation made by the friends and advocates of this proposed law, as well as from what appears in the law itself, we are totally and unalterably opposed to its enactment. Nor can we see how any lover of liberty who is familiar with the history of Constantine and of the era which he inaugurated in Church and State, can fail to be as fully opposed to it as ourselves. That the religious character of this bill is disguised, only makes it the worse, and the more worthy of opposition.

Christianity and Common Law.

AFTER reading Jefferson's exposure of the fraud by which "Christianity" was made a part of the common law, which we reprinted last week, the reader may query, how, in the face of such an exposure, it could still be maintained by American judges that Christianity is a part of the common law.

As stated last week, Jefferson's expose—written in 1824, published in 1829—was a complete answer to the New York and Pennsylvania cases. It destroyed the basis upon which those cases were made to rest. Before a religious despotism could be further perpetuated in this country by the fraud that "Christianity is part of the common law," this argument of Jefferson's had to be overridden. This was done by Chief Justice Clayton, of Delaware, in 1837.

In sustaining a conviction for "blasphemy," Chief Justice Clayton proffered an answer to Jefferson's argument. Logically this proffered answer is a confirmation of Jefferson's argument rather than an answer to it; but as it was officially given as an answer, it has been allowed the weight of an answer by those who wanted an established religion, though in fact no such weight justly belongs to it.

Justice Clayton speaks of Jefferson as "this letter-writer": and says that the "letter is phrased in terms more becoming to the newspaper paragraphs [paragraphers?] of the day than the opinion of a grave jurist, who feels respect for the memory of the eminent lawyers of England, because he knows and can appreciate their

worth." It is thus plain at the start that Justice Clayton had more regard for *authority* than he had for sound argument; and this character he sustains even at the expense of logically confirming Jefferson's argument while he authoritatively overrides it.

Jefferson had said that "Sir Matthew Hale lays it down in these words: 'Christianity is parcel of the laws of England.' *But he quotes no authority.*" And that "Lord Mansfield qualified a little by saying . . . that 'The essential principles of revealed religion are part of the common law.' *But he cites no authority* and leaves us at our peril to find out what in the opinion of the judge, and according to the measure of his foot or his faith, are those *essential* principles of revealed religion obligatory upon us as a part of common law."

To this Justice Clayton says that "they had *no occasion to cite any authority*"; and that "Sir Matthew Hale was *an authority of himself*, and is considered as a sufficient authority for a common law principle in every case when there is no contrary authority. What sources of legal knowledge his great erudition may have consulted on this subject, we have no means of certainly knowing *nor is it necessary to inquire.*"

This is the sum and the substance of his "answer" to Jefferson's argument. And thus in spite of logic, in spite of sound argument, in spite of the plainly written Constitution which he had taken an oath to uphold, and solely on the dictum of an English judge, he carries over and establishes in Delaware the English and papal principle of established religion.

After all this it is interesting to see what argument he made on his own part, to land himself comfortably in his arbitrary position. He made a distinction "between a religion preferred by law, and a religion preferred by the people without the coercion of law;" and says that "every court in a civilized country is bound to notice what is the prevailing religion of the people" and by common law to protect it "to the full length of punishing any man who outraged the feelings of the people, by wantonly and maliciously reviling or ridiculing the religion which they had freely preferred."

He then says that if the people should change from the Christian religion and prefer Mahommedanism, then the courts would change their ruling also and punish as blasphemy the reviling or ridiculing of Mahommedanism, while taking no notice of such conduct toward Christianity. Then if the people should drop Mahommedanism and prefer the religion of Judaism or "Joe Smith," the courts would punish as blasphemy the "malicious reviling of Moses" or of Mr. Smith. And all this change and counter-change because "no human power can restrain them from compelling every man, who lives among them, to respect their feelings."

It is perfectly plain, therefore, that Chief Justice Clayton would not have been as just as Pilate was; but would have sent the Lord Jesus to the cross upon the high priest's charge of blasphemy. If any would be inclined to doubt this, then let him read the following:—

"No man could justify himself under the *present* civil institutions of the State in endangering the public peace [by speaking against the prevailing religion]. He might feel himself impelled by a stern sense of religious duty to brave public opinion and become a martyr for his zeal. All this he might do and justify himself in his own opinion for it before God. . . . He who forcibly resists a bad religion is thus far like him who resists a bad government: if successful in his resistance he may become a reformer of men or a hero: if unsuccessful, a martyr or a traitor."

And by this doctrine it would be a settled thing that the courts would be fully enlisted in the "laudable" work of making martyrs and traitors of all such men. A blasphemer, a traitor, and a martyr, are precisely what were made of the Lord Jesus: and it was done by this identical doctrine.

Such is the doctrine, and such the authority for the doctrine, that is couched in the phrase "Christianity is part of the common law." And such is the means by which that doctrine has been perpetuated in the States of the American Union. For in spite of the splendid efforts of Jefferson and his fellow-workers for religious freedom, and in spite of the constitutional provisions in all the States, Chief Justice Clayton's decision has ever since been accepted as the standard on that subject.

How appropriate it is that such an enormous fraud should be supported by such a horrible doctrine. Yet what a pity and how astonishing it is that either the fraud or the doctrine should ever have found any countenance by men who ever made any pretensions to enlightenment or justice, or who ever heard of Christianity!

Blue Sunday Law With a Vengeance.

New York Herald.

IN refusing to approve the certificate of incorporation of a Hebrew society on the ground that its annual meeting was to be held on Sunday, Justice Pryor has carried the Puritanical spirit of the old Blue Sunday Law of this State even beyond its ridiculous letter.

No objection was made to the character of the society, and there was no pretense that its annual meeting would be disorderly, boisterous, or would in any way interfere with the usual quiet and orderly observance of Sunday. Nor did Judge Pryor find that it would be unlawful for the society to meet on that day. His objection is that the meeting would be "contrary to public policy" and in violation of "the sanctity of the Christian sabbath which is sanctioned and secured by repeated acts of legislation extending from the colonial times to the present year and as well by the impressive deliverances of the Court of Appeals."

That is Blue Sunday Law with a vengeance. Whatever may be said of the rigid Puritanical legislation of colonial times, it is straining the law beyond obvious acts as well as all reason to hold that a harmless meet-

ing of a social organization on one Sunday in a year is contrary to the more sensible public policy and the more liberal popular sentiment that now prevail.

Is This Public Policy?

JUSTICE PRYOR, of the New York State Supreme Court, has decided that it is "contrary to the public policy of the State" for a corporate association to hold its annual meeting on Sunday. Upon what basis of fact does this "public policy of the State"—if such it be—rest?

Would a private business meeting of a corporate association disturb the peace and quiet of the day? Is it upon this basis that the State would from public policy forbid such meetings one Sunday in the year and allow the running of street-cars and railway trains on every Sunday?

Does the public policy of the State forbid such a yearly meeting as a desecration of the day, while allowing the public and noisy desecration of the day by street-car and railway corporations every Sunday in the year? It may be said that this desecration ought also to be prohibited; but that is not the question raised by Judge Pryor's dictum. It is a fact that the State has allowed such desecration of Sunday from time immemorial; and it cannot be assumed that the State has gone contrary to its own public policy.

One other ground remains to be noticed, that of the public utility of idleness as compared with honest employment. Does the public policy of the State demand that the people should be idle on Sunday, doing, in very many cases at least, that which the devil finds for idle hands to do, rather than employed in some honest and virtuous occupation? The question needs no answer.

How then does it appear that a yearly Sunday meeting of a corporate body would be contrary to the public policy of the State? What does appear is that Judge Pryor has mistaken his own private policy for the policy of the people.

WE are informed that some of the managers of the District of Columbia Sunday bill, are trying to make capital at our expense over what they claim is a stroke in the air in our criticism of the bill.

It will be remembered that we pointed out in the bill a palpable compromise with the liquor traffic. They say that this point is vain because there is practical prohibition by law in the District of Columbia. This claim however is merely technical: because whatever this practically prohibitive law may be, *it is not enforceable*.

This we know from those very people themselves. The Reform Bureau of Washington, D. C., reported in the *Union Signal*, of January 7, a "Calendar of Reform Bills in Congress," and among them stands this: "Morse Bill (H. R. 1888, House Report 1831), to make the liquor law of the District of Columbia enforceable."

Now we do not believe that there is practical prohibition where the law is not enforceable. A law that is not enforceable is not practical and accomplishes nothing practical. And thus the liquor traffic is rife in the District of Columbia. Those folks will have to try again before they can clear their Sunday bill of a palpable wink at the liquor traffic.

Constitutional Relation of the Legislator to Religion.

From "The Legal Sunday," by J. T. Ringgold.

THE legislator who is induced to vote for a statute by the idea that it embodies a command of Deity, drops his character as a legislator altogether and undertakes to act as the enforcer of the will of the Deity upon other people. This is no part whatever of his duty as a legislator, which is to legislate for the good of the people within constitutional limitations. And, however strongly he may be convinced that there is a divine command for Sunday idleness, and that it would be for the good of the people to have that command embodied in a statute, yet he breaks his oath as a legislator, and is in reality no legislator, but a religious propagandist, when he undertakes by his vote to do the people that good by violating the restraints laid upon his conduct as a legislator by the Constitution. It is to this that he has sworn allegiance as a legislator, to this alone that he owes his existence as such, and to this alone may he rightly turn for the definition and limitation of his duties. And any statute whose provisions by their very nature cause the mind of the legislator, when pondering his vote upon it, to go outside of the Constitution altogether, and to determine his course by his conclusions on the question of whether the statute does or does not embody a command of Deity,—any such statute causes the legislator to break his oath of office. And when it becomes a law by means of legislative votes cast in its favor because of its supposed embodiment of a command of Deity, it sets up the union of Church and State and gives *pro tanto* a preference to one religion over another.

Let us look at this matter a little closer. Some men decline to admit a Deity; others deny that his will is anywhere recorded; some insist that it is recorded in one place and some recognize it in another. "Let every man be fully persuaded in his own mind." For the man himself, of course, when he has found it, the expression of the will of the Deity is enough; he recognizes his obligation to obey, and he thinks other men ought to obey also. But here we must discriminate between the legislator and the man. Admit that the man is right, and that he has found an expression of the will of Deity; admit, further, that the men who compose the membership of the legislature ought to obey that will. What is that will, as expressed in the case in hand? "Remember the Sabbath day, to keep it holy." Every man in the legislature, and every man outside of it, ought to obey this command of

Deity. If the way to obey it is to be idle on Sunday, then legislators and all others ought to be idle on Sunday. But, observe that there is no distinction whatever in this regard between legislators and others. Both obey or disobey the command of Deity in the same manner precisely. And why? *Because this command of Deity, like all other such commands, is addressed to the individual, AS AN INDIVIDUAL, without any regard whatever to his official character.*

Honesty, purity, fidelity, are demanded by the will of Deity in all men alike and in the same degree, without reference to social or political distinctions. But if no more is demanded of one man than another by that will, it follows that when a man through the human agency of voting becomes a member of the legislature, while he takes upon himself an entirely new set of obligations and duties with reference to the community, from which a non-member is free, yet his duty to Deity remains just what it was before. The *man* is the creature of Deity; he must obey the will of Deity. The *member* is the creature of the State; her will is his law. Thus, before a man becomes a member of the legislature, he is under obligation to obey the will of Deity and "remember the Sabbath day to keep it holy;" but after he becomes a member of the legislature, he is under no additional obligation whatever in this regard. And, as the legislator does not assume any new duty toward Deity, as he undertakes no new functions in the domain of religion by reason of his official duties, so he thence acquires no new rights or privileges in that domain. If he had not, as a private citizen, the right to enforce in others obedience to what he considered a divine command, then *he does not get that right by virtue of his election.*

The special right he thus acquires is of civil creation and of a civil nature altogether, and therefore to be exercised for civil purposes alone. It is the right to force on others to the extent of his vote, obedience to his notions of the dictates of worldly wisdom, for the sake of worldly welfare alone, and even this only within the limits of constitutional restrictions. And, as the legislator, as such, has no religious duties or privileges, of course there are no commands addressed to him *as such*, in the Book of Christian religion. To take the case now under consideration: It is nowhere commanded, "Thou shalt vote for a law to compel other people to keep holy the Sabbath day." Upon this point the legislator is as free regarding his action from any command of Deity, as he is regarding his action on a tax bill. Of course he is commanded by Deity to discharge his duties as a legislator conscientiously, as he is to discharge all other duties; but the will of Deity is nowhere expressed as to what his duties as a legislator are. Their definition and limitation are a matter of human constitutional law entirely.

The will of Deity as to specific legislation has never been publicly revealed but once, and that was under the "pure theocracy" of the Jews. And even under that system the legislation was not directed to be enacted by human agency, but both the law and its penalties were

specifically revealed. It is as arrogant—shall we not say it is as blasphemous?—in a modern legislature to claim divine sanction for one of its enactments as it would be for a railroad company to assert the same inspiration in the selection of a particular route by its board.

Well, then, may we not say that a conscientious legislator, pondering his vote on a proposed Sunday law, with mind undarkened by the clouds of Brownism, and sincerely desiring to fulfill the will of Deity, would in his official action commune with himself somewhat after this fashion? "It is the will of Deity that I shall herein discharge faithfully the duty I owe to the State, which the State has defined for me, and which I have expressly pledged myself to perform. I am not at liberty to judge for myself what that duty is, unless in cases where my employer, the State, has failed to define it for me. Is this such a case? I cannot shut my eyes to the fact that this question of a Sunday law is a religious question. The character of its advocates, the fact that they consist exclusively of professional religionists, male and female, sufficiently demonstrates that; the nature of the arguments these people use in favor of the law, simply confirms what is already clear from their pressure and their zeal. Now, the State has defined my duties, which it is the will of Deity that I should perform, in the constitution. Let me look at that, and see what my duty is, as to legislating upon religious questions. The constitution says, 'No preference shall be given by law to any religion.' This means that my duty as a legislator is to vote against the passage of any law which gives a preference to any religion.

"Now, let me turn from the examination of the constitution, and examine myself for a moment. I know that these professional religionists are here urging the passage of this law for the reason, and for the reason *alone*, that they believe it will give a preference to the particular religion which they profess over all other religions. Do I not also know perfectly well, in my own mind, that this belief of theirs is entirely correct? Am I not conscious that my inclination to vote for this law is based purely on my knowledge that it *will* give a preference to their religion, and my desire thus to oblige a number of good citizens?

"But stop, there is another basis for this inclination of mine. Away down in the depths of my heart, there is a strong hereditary sympathy with the kind of religion these people profess. I may not live up to it—as many of them probably do not—in respect to Sunday observance and in several other respects, but I have still a 'preference' for it. As part of this religion, I have been taught to believe that there is a command of Deity that men shall not work on Sunday, and I should like to see all men obey the commands of Deity. Am I not, then, in danger of allowing my own preference in the matter of religion to influence my vote on this bill? On the other hand, if I feel that it is this preference of others which alone inclines me to vote for the bill, then is it not evident that, to my own inner consciousness, the bill does

embody a preference of one religion over another? But, if it embodies such a preference, it violates that constitution which I have sworn to support. It is the will of Deity that I shall not break that oath. Now, will it matter in the least in His eyes whether, in the breaking of it, I vote to give a preference by law to the 'particular religion which I happen to profess, or to some religion professed by other people?'"

The correctness of this line of thought cannot be impeached. It discriminates with right morality between the duty of the *individual*, which is to give a preference to the religion that he believes to embody the will of Deity, and the duty of a *legislator*, which is to vote against any law that gives a preference to his own religion or any other, as against all laws that violate the Constitution under which alone he acts as a legislator. It distinguishes justly and properly between the man and the member. It is the reasoning of intellectual honesty, as opposed to the guidance of intellectual dishonesty, consciously or unconsciously inducing the legislator to regulate his official conduct by another standard than that to which he has sworn that he will conform.

Christian Citizenship and Hypocrisy.

THE object of the Christian Citizenship movement is to "prepare the way of the Lord." This preparation is "to have every mayor and every councilman a Christian." When this is accomplished, it is declared, "Christ will rule."

But are the promoters of this movement sure that they are able to discern between Christians and those who only *profess* Christianity? If it is known that only those professing Christianity can be elected to offices of trust and profit under the Government, will not many profess Christianity merely for the sake of the office? In other words, will not this movement to "prepare the way of the Lord"—by electing only Christians to office, really prepare the way of the devil by putting a premium on hypocrisy? It will be answered that the promoters of this movement are able to judge who are and who are not Christians. But facts show they are not, and the following bit of history will forcibly prove it.

One of the objects of the Christian Citizenship leaders is to secure the enactment and enforcement of rigid Sunday laws. This is a part of their preparation for the coming of the Lord. In order to commit Congress to their movement they have united on securing a Sunday law for the District of Columbia. This done they propose to extend such legislation to all the territories and departments subject to Federal jurisdiction.

Their effort to commit Congress to such legislation by securing a District Sunday law was begun in 1890. It was decided at that time by those engaged in what is now called Christian Citizenship work that it would be wise to select a Southern congressman to introduce the bill in the House and a Northern senator to introduce it

in the Senate. Inasmuch as this bill was a "Christian" measure for the purpose of preparing the way of the Lord, it was but consistent that "Christians" be chosen to introduce the bill. After consultation and conference, the church leaders selected Congressman W. C. P. Breckinridge, a member of an honored and influential religious body of the South, to introduce the bill in the House. Subsequent developments revealed the fact that Mr. Breckinridge was at that time sadly lacking in true Christian virtue. These same people who selected this man to champion their Christian Citizenship scheme now speak of him, even after he professes repentance, as "that infamous old libertine named Breckinridge."

Now, did these people, when they selected this member of a Christian church to champion their "Christian" bill,—did they know that he was what they now term him, an "infamous old libertine." If they did they are no better than he was. If they did not, then it is clearly demonstrated that these Christian Citizenship leaders cannot discern between a Christian and an "infamous old libertine."

And as surely as they are not able to discern between a Christian and a libertine, just so surely will their movement drive out of public office self-respecting and honest dissenters who will not be hypocrites, and invite into office such as are willing to put on a Christian cloak for the sake of the spoils of office. This has always been the result of uniting Church and State, or showing governmental favor to any system of religion. It resulted thus when "Christian Citizenship" controlled affairs in the days of Constantine.

Of the hypocrisy engendered by that Christian Citizenship, John Wesley, the founder of Methodism, in explaining the comparative absence of the manifestation of the Holy Spirit in the Christian Church of the third century, says:—

"It does not appear that these extraordinary gifts of the Holy Ghost were common in the Church for more than two or three centuries. We *seldom* hear of them after that *fatal period* when the Emperor Constantine called himself a Christian, and from a vain imagination of promoting the Christian cause thereby, heaped riches and power and honor upon the Christians in general, but in particular upon the Christian clergy. From this time they almost *totally* ceased. . . . The cause of this was not because there was no more occasion for them. . . . The real cause was 'the love of many,' almost all Christians (so-called), was 'waxed cold.' *The Christians had*

no more of the spirit of Christ than the other heathen. . . . This was the real cause why the extraordinary gifts were no longer to be found in the Christian Church; because the Christians were turned heathen again, and had only a dead form left."—*Quoted in debates of O. L. Sutliff with Prynne, p. 68.*

In answer to the idea that the kingdom of God was established on earth by the success of Constantine's Christian citizenship schemes, John Wesley used this strong but truthful language:—

"A wonderful instance of spiritual blindness is given us in a very celebrated work of a late eminent writer, who supposes that the New Jerusalem came down from heaven when Constantine called himself a Christian! I say called himself a Christian, for I dare not affirm that he was one any more than Peter the Great. I cannot but believe he would have come near the mark if he had said that it was the time when a huge cloud of infernal brimstone and smoke came up from the bottomless pit."—*Wesley's Sermon's, vol. 2, p. 97.*

From these quotations it is plain that John Wesley considered that clothing Christians in general, and the Christian clergy in particular, with civil power, instead of "preparing the way of the Lord" really prepares the way of the prince of the bottomless pit; and that those who cannot see that this is so furnish a "wonderful instance of spiritual blindness." According to John Wesley, we have in the Christian Citizenship movement which seeks to "prepare the way of the Lord" by electing only



JOHN WESLEY.

[From the Outlook.]

Christians to office, a "wonderful instance of spiritual blindness." John Wesley saw clearly the wickedness of such movements. Would that those who now revere his memory could have their eyes anointed that they might see.

Before the day of Pentecost, the disciples asked for political office in the political kingdom which they supposed their Master had come to establish (Mark 10:36, 37); and for power to punish those who rejected Him whom they thought to be head of that kingdom (Luke 9:56). But the outpouring of the Holy Spirit dissolved all their Christian Citizenship schemes, and their message was "repent . . . and ye shall receive the Holy Ghost" (Acts 2:38). "Add to *your* [not to your neighbor's by human law] faith, virtue, and to virtue knowledge . . . for *so* an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

When all who will, have thus been prepared by the kingdom of grace, then "the Son of man shall come in his glory, and all his holy angels with him," and "then shall he sit upon the throne of his glory." Matt. 25:31. "Christian Citizenship" can neither promote the kingdom of grace nor the kingdom of glory; it can neither prepare subjects for that kingdom nor enthrone its King. It can and does promote hypocrisy. What its advocates need is the anointing of the Holy Spirit that they may know what this meaneth: "Not by might nor by power, but by my Spirit, saith the Lord." Zech. 4:6. A. F. B.

Christian Citizenship.

BY H. E. GIDDINGS.

If Christianity is to enter the realm of law, it must be an element in citizenship delegated by the citizen to the government. Then the citizens who have delegated this power have not only authorized the government to compel others to act as though they were Christians; but have themselves consented to be controlled by the government in their religion as to belief and practice. And this not alone in some point that is in accord with their choice; but in all things. For, they establish the principle that the government should regulate religious affairs by law, and as the choice and consent of the citizen is determined by voting, the question of religion is at once expelled from the individual conscience instructed by the word of God and guided by the Holy Spirit, and is relegated to the ballot box instructed by the religio-political speaker and guided by the majority.

In this the individual conscience is set aside and utterly ignored, and religion is put into a sphere destitute of the Spirit and wholly unable to exert any power upon the heart.

Such religion may exist; but it is not Christianity. "Every man shall give account of *himself* to God." He is not required to give account of someone else, nor of any power given to government to compel others to do right, but each shall give account of himself.

Religion by law existed in Rome when she was pagan and when she was papal; but the Christian never wants to, and never will, delegate to government nor to anybody else any power in religion; nor will he consent to be governed in his religion by the mind and conscience of another nor any mass of others. To do so would be to separate from God and ignore Him as moral ruler.

Whatever a man will submit to the decision of others, he holds only on a level with the common things of this world, subject to change at the desire of others. If he should say that he would do this only when the laws favored his views, then he confesses that he is not doing to others as he would have them do to him; and again shows that he has not the religion of Christ. He wants laws in harmony with his convictions, that he may compel others to adopt them. He will not change *his*

convictions, for he claims that Christianity depends on convictions of conscience; but in his zeal to dominate others, he will compel them to abandon their convictions. This again shows that he is destitute of the spirit and works of Christ; for he says, "If any man hear my words and believe not, I judge him not." John 12:47.

The power of the religion of Christ is purely spiritual; and its work is upon the individual heart, which by its influence is moulded after the image of Him that created him. This power cannot be derived by the *government* from the *citizen*; but only by the *individual* from *Christ*. "If any man be in Christ he is a new creature." "If any man have not the spirit of Christ, he is none of His." He is not a Christian. The power of the Holy Spirit can be derived from Christ by the individual only.

If one has a religion which he can, or wants to, delegate to government, and thinks such religion is Christianity, he is mistaken. He has not learned the first principle of Christianity, which is liberty of conscience to "whomsoever will."

Governments derive their just powers from and by the consent of the governed. The power of Christianity cannot be derived from, or delegated by, the citizen, to government. Therefore the government cannot justly exercise any authority or power in Christianity: neither to make laws nor to execute them, nor yet to employ its authority in issuing proclamations recommending or enjoining Christian worship.

Religion springing from the minds of men may be incorporated into law by government; and these same men who form the government and invent the religion can delegate power and authority to force it upon others; but as it is not a spiritual religion to begin with, but wholly human, outward physical conduct is all that is obtained by the process. And that is not Christianity.

Again: Earthly government cannot exercise any authority whatever in Christianity; for it cannot be delegated by the individual as a citizen.

Whatever does not furnish power to the government, nor submit to be dominated by it, cannot be an element in the formation or maintenance of the government. Therefore, as Christianity can never be an element in the citizenship of earthly government, "Christian Citizenship" is false alike in its conception and in its name.

The truth is, then, that Christianity is known only to those who have come in contact with it as a spiritual power, which, admitted into the heart, renovates the soul and purifies the life from sin. The only source of this power to men is Christ. Could it be delegated to government, or transferred in any manner from one person to another, or to a government, or again from the government to individuals, men could be saved without going to Christ, as Christianity could be forced upon them by the power of the sword. Those who have such a view as that of Christianity are not acquainted with Christianity.

When this "Christian Citizenship" thing professing

to be Christianity shall secure control of the Government and with governmental power enforce its notions upon the people, we shall have fulfilled the prediction of Rev. 13:11-15. The power described in this Scripture is termed in Rev. 19:20, "The False Prophet." It will be such because it will profess to represent Christianity when it is nothing of the kind. It will be "The False Prophet" in that it will deceive the people into receiving its doctrines and professions as Christianity, when in fact the whole combination will be antichristian and nothing but the living image of antichrist.

"None of the wicked shall understand; but the wise shall understand."

Pure Anarchy.

"EXCEPT the State be born again, it cannot see the kingdom of God." This statement is conspicuously inscribed upon the official organ of the "Christian Citizenship League," and is credited to a "professor" of "applied Christianity" in a western college. It is the doctrine that Christianity can be applied to the State—that Jesus Christ is the Saviour of the State as well as of the individual. There is but one way of salvation, and that is by being "born again," as the Saviour explained to Nicodemus. Supposing then that the State could be "born again," what would result? It would have to manifest the spirit of Christ, which would necessitate that it forgive its enemies; and forgive them not once merely, nor "until seven times," but "until seventy times seven." Matt. 18:21, 22. So as often as the trespasser against the State might say, when brought into court, "I repent," the State would be obliged to forgive him, and discharge the debt! Could any arrangement better suit the desires of the criminal classes? or more quickly and thoroughly destroy the whole structure of civil government? Could any doctrine be more thoroughly anarchistic? These questions answer themselves.

And yet it is actually a fact that this doctrine is, in this very land of enlightened government, now held and advocated by nearly all the leading religious societies! And those who would warn the people against it are denounced as anarchists!

A FEATURE of recent Congressional proceedings at the National Capitol, was an amendment offered by Senator Morgan to the Immigration bill, which would oblige all immigrants to this country, before acquiring citizenship, to be able to read the Ten Commandments. In defending his proposed measure, which he affirmed was introduced "in no spirit of levity," Senator Morgan said he was actuated by "the most serious intention of making every man who comes to the test to acquire American citizenship show before the officer, the Judge who admits him, that he knows the foundations of the Christian religion as they are taught in the Ten Commandments."

He then referred to "the Christian sabbath, which is observed in this country from end to end and enforced by State laws and even by the laws of the United States Government," as an evidence that "we continually recognize in all our . . . political, national and State relations, and relations to the laws of our country, the great underlying foundation" of these commandments. Would the senator oblige immigrants to read Sunday, or first day of the week, into the fourth commandment? When the senator himself is so blind with respect to the Decalogue as to think that it enjoins the observance of Sunday, is he well qualified to lead the blind in the path which it marks out?

When the blind lead the blind, they must both fall into the ditch. When the people of this country allow their legislators to set themselves up as their religious guides, they are not far from disaster.

In and Around the Capitol.

From our Washington Correspondent.

THE people of the city of Washington are fully aware that Wilbur F. Crafts is here with all his methods. On Sunday afternoon, the 18th inst., a so-called mass meeting was held in the Metropolitan M. E. Church. The attendance did not exceed two hundred people. At the close of the meeting the people were requested to vote to Dr. Crafts and his associates the right to petition Congress for the passage of the District Sunday Bill. Some of the people voted and some did not; but the vote was declared unanimous. It was not stated whether Dr. Crafts wanted to represent one hundred or one thousand.

The same scene was enacted in the evening of the same day at another church of the city, where the attendance did not reach one hundred. The vote was taken by a show of hands and many did not vote, but as before the vote was declared unanimous. Since there was no limit placed on the power to petition, it is only fair to surmise that Dr. Crafts will use it to the full extent of his ability.

It is wonderful how these people can pile up petitions by their plan of "representative petitioning." For an example, we have only to call to mind the record of the petitions for the Sunday closing of the World's Fair, when the vote of the churches enabled these men to represent more people in some States than the entire population of the State; so that they represented the increase of population to the present time.

From the beginning already made, we may expect to witness quite as great results as in the past. If the pastors of the different churches where the so-called mass meetings are being held, are only willing to open their church list, the Sunday-school list, the W. C. T. U. list, and the list of names of those that belong to the Young People's societies, regardless of whether they attended the mass meeting or not, the list of petitioners will be a large

one, and Congress will be led to suppose that all the people of the District are in favor of the passage of the Sunday Bill.

Dr. H. H. George, representing another wing of the National Reform Party, laboring in the interest of the God-in-the-Constitution resolution, is here also; and Congress will no doubt be treated to more wisdom along the line of last year's contention before the Judiciary Committee of the House, *i. e.*, that there must be a national conscience on all moral questions, and the individual conscience must yield to that of the nation. And while the individual would have to depend on the nation for his conscience, we should still have "no union of Church and State"! Certainly this is as extraordinary as the plan of petitioning in the other wing of the party. The Christian lobbyists are capable of great things.

Religious Liberty in North Carolina.

In the North Carolina Declaration of Rights, Sec. 1, it is declared that "All men are created equal," and are "endowed by their Creator with certain unalienable rights" as "life, liberty, the pursuits of happiness, and the enjoyment of the fruits of their own labor." Sec. 26 declares that "all men have a natural and unalienable right to worship God according to the dictates of their own consciences, and no human authority should in any case whatever, control or interfere with the rights of conscience."

This, then, leaves to each person the right to follow his own conscience in his relation to his Creator, and allows the civil government the right to regulate only man's relation to his fellowmen. This is not toleration merely. It asserts as *unalienable* the *rights* of men to worship, and at the same time to *enjoy* the fruits of their own labor—not of five-sixths only, but of *all* their labor. In other words, it declares that *every* man has an *unalienable right* to work *all* of the time his own conscience permits him, and that "no human authority should, in any case whatever, control or interfere with it."

Now there are in North Carolina, as well as in all other States of this Union. evangelical Christians, as well as Jews, whose consciences lead them to keep as holy time the seventh day of the week—Saturday: and hence to work the other six, including Sunday, the first day of the week. In harmony with the said Declaration of Rights of North Carolina, and in harmony with the Sacred Scriptures, no human authority has any right to interfere with them in this, "in any case whatever." But Sec. 3782 of the Code (Vol. II., p. 573) does interfere and forbid *every man* exercising that right under a penalty of one dollar for each offense. Thus conscientious, law-abiding citizens are left the choice of losing one-sixth of the fruits of their labor, or being considered criminals in the eyes of this law. Are men enjoying the guaranties of the *Constitution* while being branded as

criminals by the *statutes* of the State? In other words, Is the Constitution to be made void by the statutes of the State?

Many of the best people of the State often express with great fervor the sentiment of "equal rights to all men and special favors to none;" yet there stands this law forbidding equal rights to all men and granting special favors to some. There it has stood since 1641, an unrepealed part of the Church and State system of colonial days; and can be used to bring unjust pressure upon one class of citizens to force them to conform to the wishes of another class. It can be used as a tool for persecution, as similar laws have been, and even now are being, used in other States and other countries.

How long shall it stand thus a menace to liberty in our State? It menaces not only the liberties of the man who observes the seventh day, but it restricts the liberty of every other man, by demanding the homage due only to God. It says to *every* man in North Carolina, You have no right to act for yourself in this matter; you must rest on Sunday whether you believe it is right or wrong. You have no right to change your practice even though you in all sincerity change your conscientious convictions.

He who does not now protest against this usurpation of authority, cannot be consistent in protesting, should the authority to make laws fall into the hands of Roman Catholics or infidels or any other class, and they make laws which conflict with his conscience. It is not impossible that such a change may occur.

It is not equal rights to all men to permit one class six or seven days a week in which to earn a livelihood, and say to those of another faith, You can have only five. Again, by the Word of God, the observer of the seventh day knows it wrong to pay the same respect to the first day of the week that he does to the seventh. Hence compulsion here is a restriction of conscience.

Will not the good people of North Carolina, in plain right and simple justice, demand the repeal of this unjust law? Will not the men now assembled in the legislature rise up as one man and wipe forever from the statute books of the State everything contrary to its Constitution and "Bill of Rights" which they are pledged by their oath to maintain? If not, why not?

A CITIZEN.

Raleigh, N. C., Jan. 11, 1897.

In a lecture in this city Sunday, January 3, on "America's Debt to the Catholic Church," Mr. Henry Austin Adams said that "The history of the crew which sailed with Columbus in the *Santa Maria* shows that a man named Patricius McGuiro stood in the bow of the boat that first touched the shore of the New World, and that in the stern, as tillerman, sat one Giovanni Moranio. These men were the first to jump from the boat to the shore. Their names, Anglicized, were Patrick McGuire and John Moran.

"And the McGuires and the Morans have been here

ever since (applause). And there is nothing to show that they ever conveyed to others their title, as first arrivals, to the country."

"Mockery and Sham."

The Independent, Jan. 14, 1897.

THE scandal caused by the protest of the Rev. S. D. Brownjohn against the confirmation of Bishop Temple as Archbishop of Canterbury was not so much the scandal of his interruption of the ceremony as it was the scandal and sacrilege of the refusal to hear his protest.

After full public notice "given to all and singular opposers" of the election of Dr. Temple as Archbishop to come to St. Mary-le-Bow Church on December 22nd to make their objections, Mr. Brownjohn appeared. The royal mandate was read in the presence of eight bishops commissioned by the Crown to confirm the election, citing all opposers, if any, to appear. Mr. Brownjohn arose and said that he desired to protest against the confirmation of Dr. Temple's election because of his belief in doctrines which the protester believed to be absolutely "incompatible with fidelity to the teaching of the Book of Common Prayer."

Thereupon he was told he could not be heard and that it had long ago been decided that the court had no power to entertain such objection. The Archbishop of York concurred, and the opposer was silenced. The ceremony went on and the august company was told that the new primate was a prudent and discreet man, eminent for his knowledge of the Scriptures and in every way suitable to the position.

Then the Apparitor-General proceeded slowly down the aisle, crying:—

"Oyez! Oyez! All ye and sundry who have any objection to the confirmation of the Rt. Rev. Frederick Temple as Archbishop of Canterbury, come forward and ye shall be heard."

Thereupon Mr. Brownjohn arose, and again tried to make his protest; but was again silenced, and told by the Archbishop of York that he could not be heard. Then to cap the absurdity of it all, the Vicar-General denounced as contumacious those who had failed to present their objections:—

"I accuse the contumacy of all and singular the persons as aforesaid cited, intimated, publicly called and not appearing, and I pray them to be pronounced contumacious."

Now if there can be a greater mockery and sham, any greater scandal and sacrilege in a sacred ceremony than the public citation of objectors to whom a hearing is refused, we do not know what it is.

"RIGHT is indivisible: we obtain it for ourselves only by claiming it for others."—*De Pressensé.*

Fraudulent Petitions to Congress.

BY J. J. GARDINER.

IN the village of Mannsville, N. Y., on Sunday, Dec. 27, 1896, the pastor of the Baptist Church, at the close of the service, read the petition for the "Christian Amendment" to the Constitution, urging its indorsement, stating that if the vote was a majority, the names of the officers of the church would be placed upon it as representing the membership of the church, which consists according to the pastor's statement of one hundred and sixty members.

There was not to exceed fifty of the members present, who were thus called upon to express by vote the wishes of the whole church, to our representatives in Congress. But that is not all; when the vote was taken the writer saw only three who voted in favor of it, although there might have been two or three more whom he did not see. So here we have not to exceed a half dozen persons allowed to declare for one hundred and sixty (for there was no dissenting vote) that they are all in favor of its passage!

Is not this another expression of the doctrine of the priests in the fourth century that it is right to do evil that good may come?

Winona, Jefferson Co., N. Y.

A Remarkable Finding.

New Haven Register.

JUDGE PRYOR's refusal to incorporate a Hebrew society upon the ground that its aim and purposes were calculated to infringe the civil law of New York regarding Sunday observance, continues to excite attention and ridicule.

The petition, which was made to him, set forth the following as the object: "To promote the strict observance of and adherence to such customs, laws, usages and rites of the orthodox Hebrew religion or faith as are not repugnant to, and inconsistent with, the Constitution and laws of the United States and the laws of the State of New York, to improve the condition of the orthodox Hebrew congregations, and to abolish the now existing religious evils.

Judge Pryor refused to sanction the petition because the annual meetings of the society were to be held "on each and every second Sunday in January in each year." This he declared to be an infraction of the civil law, and as a Justice of the Supreme Court, he could not officially approve a meditated infraction of the law. He set forth his views in a long and labored opinion which would have done justice to Judge Gaynor, who has proved his capacity to more peculiar things within a given time than any judge New York has ever had.

As an illustration of the general character of Judge Pryor's finding, we quote the following paragraph: "Al-

though not explicitly stated, it is nevertheless an inference from the face of the certificate before me that the members of the proposed corporation are of a race and religion by which not the first but the seventh day of the week is set apart for religious observances."

It seems incredible that in this nineteenth century the prejudices of a judge can carry him thus far in a matter of this kind. He does not seem to realize that his argument is purely a religious one, and bears very little relation to the law.

Why he should have gone out of his way, as in this instance, to insult this large and influential class of citizens passes all comprehension. The following extract from a Protestant periodical breathes a spirit which Judge Pryor will do well to imbibe: "If this does not stir the latent sense of justice and of loyalty to their ancestral faith on the part of the Jews of New York, they will hardly be worthy of the liberty and the respect that this opinion denies them. Whatever else this opinion may be, it is a shame to its author."

"Desecration" of Christmas.

A WRITER in the *Catholic Mirror*, of January 2, 1897, says: "The saddest thing connected with the Christmas season is the terrible and widespread profanation of the holy day." If Protestant ministers have a right to protest against the profanation of Thanksgiving Day, Roman Catholics certainly have a right to protest against the profanation of Christmas, which is a "holy day" in the calendar of their church. It is certain, too, that Christmas Day and Thanksgiving Day stand upon exactly equal footing in respect to their alleged sanctity.

That the "profanation" of Christmas Day and other legal holidays is very bad, is true enough; not, however, because any such day is in any sense holy, but because they are given over by the masses to revelling and drunkenness. As the writer above quoted says: "In every section of our country the papers record melancholy and appalling evidence of drunkenness, debauchery, murder, and crimes of all kinds. A great many people think that Christmas is the period for reviving the Roman Saturnalia, or else they so conduct themselves."

And what is there strange about this? The Roman Saturnalia just suited the carnal mind back in the days of the Cæsars, and why should it not just suit the same mind now? There is as much of that mind in the world to-day as there ever was, and as much of it can be found in professedly Christian communities, as anywhere else.

The trouble is that these legal "holy days" furnish the carnal mind with just the opportunity that it seeks. Let an individual have plenty of good, honest labor to perform, and the carnal propensities will remain comparatively dormant. But shut off this salutary employment of mind and hand, by legal provisions designed to

"protect" some "holy" day or holiday, and the carnal mind will at once assert itself wherever it has not been dispossessed by the Spirit of God, and the old saying which connects the devil with "idle hands" will be verified. The *man* is exposed to all evil in order to "protect" the *day*! Better would it be to protect the man than all the days in the calendar.

The more "holy" days and holidays increase, and the more their observance is made compulsory upon the people, the more drunkenness, debauchery, murder, riot and general lawlessness there will be. And the more honest employment can be provided for the multitudes whose hands are idle, and the more the people are left free to engage in honest work when they want to work, the fewer occasions there will be calling to mind the Roman Saturnalia. The truth of this is so evident that it can be seen by any one who does not feel bound to uphold Sunday laws at whatever cost.

THE Washington correspondent of the *New York Independent* says that "there is no lack of statesmen to-day, who, on occasion, would turn down the Constitution, as a once eminent member of the House did, when he said he did not know what the Constitution had to do 'between friends.'" Every one who is acquainted with the course of Government affairs, knows that this is true. Yet it is a most dangerous condition of things in a Government which professes to stand upon a written Constitution.

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