

AMERICAN SENTINEL

LIBERTY

TRUTH

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

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FORGETTING your neighbor's rights is the next step to losing your own.

THERE is something wrong about the appearance of a clergyman posing as an advocate of Sabbath observance on purely civil grounds.

LAWS which cannot bind the conscience, have no business in the domain of conscience.

FREEDOM of conscience is the same for Protestant and Catholic, pagan or atheist, the world over.

THE best man on earth, if made an object of worship, would not be able to avoid being a despot.

WE may well view with suspicion any movement in which Pilate and Herod are made friends.

THE rest which pertains to the observance of a weekly Sabbath, is a religious rest, made so by the act of God at creation. The Sabbath must be observed religiously, or not at all.

WHEN the church submits to the government of Heaven, she will not wish to control the governments of earth.

THE study of theology is not calculated to make a person wise about politics.

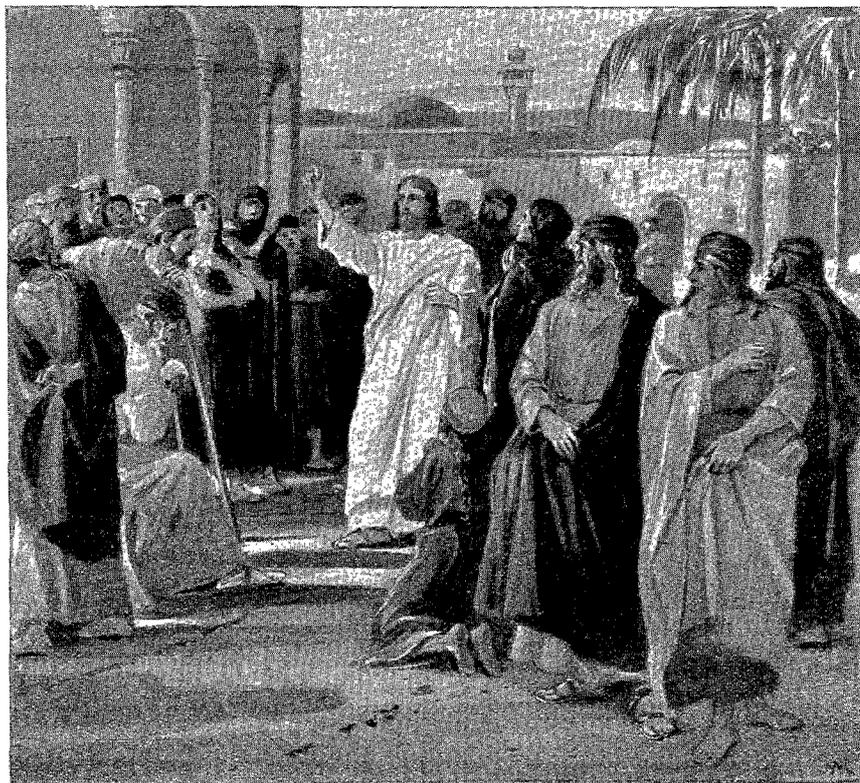
EVERY effort to force men to do right is an interference with God's purpose of winning men to the right.

THE only things concerning which man has a right to legislate in religion and morals, are those things which God forgot in his law to say anything about.

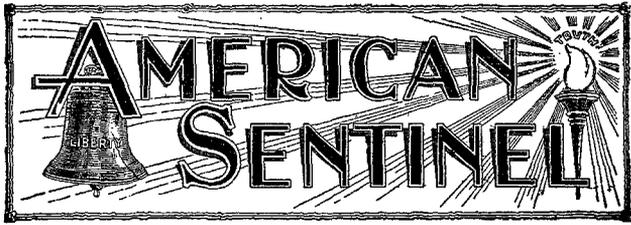
IF there had never been a religious Sabbath, there would never have been any

thought of a "civil Sabbath." The religious Sabbath is the parent, and the "civil" Sabbath must be of the same nature—religious.

WE cannot judge others without passing judgment upon ourselves.



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



Published in the interests of Religious Liberty—Christian and Constitutional.

Any one receiving the American Sentinel without having ordered it may know that it is sent by some friend. Therefore those who have not ordered the Sentinel need have no fears that they will be asked to pay for it.

(Entered at the New York Postoffice.)

The Present Situation.

THE treaty of peace with Spain has been ratified. Porto Rico and the Philippines are thus confirmed to the United States. The United States is now no more the United States of America; it is, as Senator Daniel said it would be, "the United States of America and Asia."

And how stands it as to principle with the United States of America and Asia? Immediately following the ratification of the treaty of peace, the following resolution was adopted by the Senate:—

"That by the ratification of the treaty of peace with Spain it is not intended to incorporate the inhabitants of the Philippine Islands into citizenship of the United States, nor is it intended to permanently annex said islands as an integral part of the territory of the United States; but it is the intention of the United States to establish on said islands a government suitable to the wants and condition of the inhabitants of said islands, to prepare them for local self-government, and in due time to make such disposition of said islands as will best promote the interests of the citizens of the United States and the inhabitants of said islands.

No inhabitant then of the Philippine Islands is, nor can be, a citizen of the United States. They are, and must remain, only *subjects*. But when the United States possess people who are not, and cannot be citizens, but are held and ruled only as subjects, it is no more a government of the people, by the people, and for the people, no more a government of "We the People,"—it is no more a republic, but "a government of some other form."

That all this was intended in the very making of the treaty of peace is certain, as is shown by the words of Mr. Whitelaw Reid, one of the peace commissioners, in a speech in which he explained the difficulties and aims of the commissioners in the Paris convention. It was spoken in Chicago Tuesday night, February 14. His subject was "The Achievements of American Diplomacy." As reported in the New York *Herald* he said:—

"The Pacific Ocean . . . is in our hands now. Practically we own more than half the coast on this side, and have

military stations in the Sandwich and Aleutian islands. To extend our authority over the Philippine archipelago is to fence in the China Sea. Rightly used it enables the United States to convert the Pacific Ocean almost into an American lake. . . .

"Let us free our minds of some bugbears. . . . It is a bugbear that the Filipinos would be citizens of the United States. It is a bugbear that anybody living on the territory or other property of the United States must be a citizen.

"Brushing aside these bugbears, gentlemen, what are the duties of the hour?

"First—Hold what you are entitled to. If you are ever to part with it, wait at least till you have found out that you have no use for it. Next, resist admission of any of our new possessions as states or their organization on a plan designed to prepare them for admission. Make this fight easiest by making it at the beginning. Resist the first effort to change the character of the Union. We want no Porto Ricans or Cubans to be sending Senators and Representatives to Washington. We will do them good, if we may, all the days of our life, but, please God, we will not divide this Republic among them.

"Resist the crazy extension of the doctrine that government derives its just powers from the consent of the governed to an extreme never imagined by the men who framed it, and never for one moment acted upon in their own practice."

That is plain enough, and is stated plainly enough to show to all, without any argument, that the principles of American republicanism have been repudiated, and intentionally repudiated, formally and officially by the United States, and that now it is a government of another sort.

What sort of a government it now is, as compared with what it was when it was founded and while it adhered to its original principles, is pretty well illustrated in the speeches of Senators Hoar and Hale against the resolution quoted in this article.

"Senator Hoar opposed it because it gave no hope of liberty or self-government to the islands. He said it was an infamous declaration."

Senator Hale said:—

"Congress will adjourn and the war will go on, and there is not a man who will not realize in three months that it is a war of conquest and subjugation.

"And yet, we are told that we are traitors and are held up and blacklisted in the newspapers because we want to give those people a chance at least to show that they are friendly and can set up a government of their own.

"Instead we kill them, not by scores, not by hundreds, but by thousands. More Filipinos have been killed by the guns of our army and navy than were patriots killed in any six battles of the Revolutionary war. It has become a gigantic event. The slaughter of people in no way equal to us, meeting us with bows and arrows and crawling into the jungles by hundreds, there to die, has stupified the American mind. No one has said that our mission of commerce and of the gospel was

to be preceded by the slaughter of thousands of persons."

Ichabod! The only word that now remains is Ichabod.

A. T. J.

The Spirit of It.

In the annual report of the New York Sabbath Committee for 1897-8, it is stated that "For some time past, the Catholic pastors of Rome have been carrying on a campaign in favor of Sunday rest. They urged their people as good Catholics to close their shops on Sundays and on religious festivals. Subsequently some of them reinforced this appeal with the assurance that good Catholics would deal only with the shops which assented to this arrangement.

"The civil authorities regarded this action as in violation of the provision of the Penal Code which punishes with fine and imprisonment all threats or intimidation meant to interfere with another's liberty. The cures were summoned before the police and enjoined to cease their efforts in this direction. In reply, they declared that they had in view only the observance of God's commandments, and that their action in no way impaired the liberty of labor.

"Special orders were given by the vicarate of Rome to all the religious communities to deal only with the shops which close on Sunday; an effective measure, because those communities are numerous, and their patronage valuable. The cures also announced that they would publish a list of those who agreed to close their shops for all day on Sunday."

This shows plainly enough the animus of the Sunday movement. Its spirit is that of "rule or ruin." It says to the shopkeeper, "Close up on Sunday or I will ruin your business! What you believe or wish in the matter counts for nothing." It will work through the civil authorities if it can; and it will proceed without these, and even in defiance of them, if it can. What it has done in Italy it would do in America; it is the same movement in both countries.

Notice further, that what is compelled of these shopkeepers under threat of boycott, is homage to the Catholic Church. That church expressly declares in her books of doctrine that the Sabbath was changed to Sunday by authority of the church, and rests upon no other basis. Hence it is not a command of God, but a command of the Catholic Church, that these shopkeepers must obey in Sunday closing. The Catholic Church is, by threats of boycott, compelling the shopkeepers of Rome to pay her homage.

What the Catholic Church is doing in Rome, she would do in America if she had the power. She would compel American shopkeepers to bow to her decrees here, as she does Italian shopkeepers in Rome. And the Sunday movement is putting just this power into her hands.

Sunday enforcement is enforced homage to the church of Rome; and Rome joins in the movement expressly to secure such homage to herself. But it is homage to Rome whether enforced by Rome herself, or by a "Sabbath association" calling itself Protestant.

The Church Will "Get the State."

For years the church and the workingmen in this country have been drifting apart. The basis of unity between them which once existed has been lost, and no great effort has been put forth to restore it. From that basis the church, led by those who love money more than men, and the higher criticism more than the higher life, is daily moving further away.

But a new basis of union has been found, upon which the church and the workingmen can get together, although not to serve what were once the chief interests of church work. Apparently, the ends to be attained are a secondary consideration compared with the fact that the church and workingmen can once more stand together. This new basis is that of regard for the observance of Sunday.

In the cities of Pittsburg and Allegheny, Pa., this projected union has begun to take definite shape. Recently there was formed there a confederation of the churches, about 180 in number, to work up public sentiment in favor of more rigid enforcement of the Sunday laws. February 19, this federation, in conjunction with the "Christian Alliance," called a mass meeting of workingmen in one of the city theaters, and succeeded in forming a coalition with the Amalgamated Association of Iron and Steel Workers. The president of the Association made a speech, in which he said:—

"What we have long sought assiduously has come in part. The church and the laboring men have come together. We will soon get the state, and with the church, the state, and the laboringmen united in a common cause, man's inhumanity to man will cease. All recognize the fact that the Sabbath is being desecrated by labor in the mills. The remedy for this wrong lies in unity and coöperation. If this is not the remedy, it is the only force that can apply the correct remedy. The man who cavils at organization is weak or foolish. The church, the state, the nation are examples of its power. Legal enactments and independent political action for the preservation of the Sabbath will not be effective without the organization of labor. Would that all men could see this! I trust the results of this meeting may be as effective in throwing down the walls of the modern Jericho [Johnstown] as was the sound of the ram's horns in throwing down those of Jericho of old. May it result in the unification of all forces.

"Church and labor organizations are together in part only, because the church and labor organizations in coöperating simply wait that the trio may be complete. We want the state. Thus armed we shall be enabled to make war upon every Sunday desecrator. Organize, unite and coöperate. What we are after now are the

largest firms; these once fixed, the smaller ones will easily be brought into line. This meeting will really be the start of public work on the subject. The idea is to get public sentiment aroused."

First, the churches formed a federation to work up public sentiment against Sunday desecration. They called a mass meeting and secured the coöperation of a great labor union. Next they will "get the state," and then they will be fully prepared to "make war upon every Sunday desecrator." The churches inaugurated the movement, then they led on the workingmen; and next they will lead on the state. The church will make war on Sunday desecrators through the agency of the state. And what kind of a proceeding will this be? Every student of history can answer this question.

When the church leads the state against those who will not regard a religious institution, nothing more can be wanting to constitute a complete union of church and state.

And then, when the churches shall "get the state" to do their bidding, "man's inhumanity to man will cease." Will it? History does not so testify. On the contrary, from what history does testify, we may be certain that "man's inhumanity to man" will go on worse than before. Man's inhumanity to man was never more fully shown than under a union of church and state.

Are the American people willing that a combination of churches shall "get the state"? Do they want a government which will be under direction of the churches? These are live questions for the people of Pennsylvania, and for the people everywhere, for the same influence is everywhere at work.

It is well that all people should observe the Sabbath, —but God's Sabbath, not man's, and in God's way and by God's power; not in man's way and by man's power.

Real Religious Liberty.

Boston Globe.

SOME people are accustomed to sound the praises of religious liberty, who only seek religious liberty for themselves and would deny it to others not of their particular way of thinking. Such will probably oppose the movement now on foot to secure protection, not only to the Jew, but to the various church organizations who "keep Saturday" instead of Sunday as their holy day, against annoyances and petty persecutions, which would not be practicable were their convictions regarding the Sabbath fully respected, as they ought to be in a free country like ours.

Religious liberty is the right of every American citizen —the right of the "Sabbath keeper," the Moslem and the agnostic, as well as that of the propagandist of any ism in the lengthening list of denominational peculiarities. All may claim it, but no onereligious body or any "combine" of such bodies are entitled in the least to monop-

olize it. Religious liberty means the right of the few as well as the right of the many.

Proposed "Moral" Government in Wichita, Kans.

SOME time ago a member of the Kansas legislature introduced a bill providing that the decalogue be incorporated into the laws of that State. The bill failed to pass, and the people of Kansas were spared the experience of attempting to enforce moral obligations by the civil power. Now, however, if press reports be correct, an attempt is likely to be made in this line in the city of Wichita, in that State. It is the aim of the National Reform party and the great religious societies which have been inoculated with the "reform" doctrine, to make the "revealed will of God"—the Bible—acknowledged as "the highest authority in civil affairs;" and what is now proposed in Kansas represents as far as it goes, this doctrine carried into effect. Let us hope the inspection of the sample will deter the American people from ordering any of the goods.

The report is as follows:—

"Wichita, Kan., March 14.—James W. Tapp, leader of the Salvation Army here, has been nominated by the Democrats and Populists of Wichita as their candidate for Mayor. Tapp promises, if elected, to institute some unique reforms, among them being the following:—

"Girls appearing on the streets wearing bloomers will be find \$5 for the first offence and ten days in jail for the second offence.

"All policemen will be required to carry Bibles, and any of the force heard swearing will be discharged without further notice.

"Divine services will be held twice daily in city buildings, and all municipal officers will be requested to attend. The Mayor will, upon these occasions, deliver lectures upon morality.

"Special tax will be provided to rent street cars for free transportation to churches on Sunday mornings.

"Spitting tobacco juice upon sidewalks will be an offence punishable by fines.

"Immoral and variety shows will not be allowed in town, and show posters of an objectionable nature will not be allowed on bill boards.

"Theatrical performances, baseball games or any other outdoor sport will not be tolerated on Sundays.

"Minor reforms are also named in the campaign. All public meetings in connection with his campaign are being opened by prayer and the Salvation Army furnishes music for the occasion.

"Mr. Trapp has a large mercantile establishment in this city, which, with the Salvation Army, divides his attention. He is wealthy and is putting all his money into the campaign.

"In an interview to-day he said: 'Since I have entered the race for Mayor of Wichita many people have asked me to run on a platform of morality, and, as that is what I believe this town needs, I am going to make the race on the lines set forth. I do not intend to tolerate any of the existing evils if I get in office.

"The world is rapidly going to the devil and some

one must take the initiative in reforming it. Things attempted by the Salvation Army have been ridiculed. In my position they will be honored and respected. I will make an opening wedge for them.

"My friends say they will stand by me in this fight for the betterment of the town, and if they do I will give them a sample of the best town on earth in a few months. I will make prohibition the real thing here and put an end to vulgarities.

"Wichita will be the leading town of the West if I am allowed to run the city government for a few years. People like to live where there is morality; and I am going to give it to them here.

"Tapp, being the candidate of two parties, stands a good chance of defeating the present Mayor, Finlay Ross, who is the Republican candidate."

Let us by all means have the Bible, but interpreted by the Holy Spirit—not by man—and enforced in the heart by divine grace, not upon the person by the police and the courts.

Lutheran Testimony Against "National Reform."

THE *Lutheran Witness*, a prominent organ of the Lutheran Church in this country, has in its issue of February 21 some very pertinent observations on the subject of the proposed "Christian Amendment" to the Constitution, and the National Reform movement in general, from which we quote in part, as follows:—

"The defenders of this movement quote passages from Psalms 2 and 110, then the words: 'All power is given unto me in heaven and earth,' and again: 'In the name of Jesus every knee shall bow,' together with others in which Christ is called the Lord over all, the Ruler of the Gentiles, or in which in any other manner dominion over the world is ascribed to Him. These passages treat in part of the divine majesty of Christ which was communicated to him according to his human nature, and in part, it should be noted, of his spiritual kingdom. Or did he say without a purpose: 'My kingdom is not of this world'? Is he, then, after all, to be made the guardian of the United States?

"That the endeavors of our deluded fellow citizens are utterly wrong, can plainly be seen from the fact that they desire to have the statement inserted, that the revealed will of God is to be acknowledged as the highest authority in civil affairs. This can only mean that the Bible is to be made the law of the land. That this is so, can be seen from the following questions and answers: 'Question: If this amendment were adopted, would not the Bible thus become the acknowledged Law of the Nation? Dr. McAllister, editor of the *Christian Statesman*, and defender of the amendment: Yes, that would be its effect. Question: Would not the Supreme Court then give its construction to the Bible as law? Dr. McA.: Yes, the Supreme Court would have to decide in that case, as it does now, what laws are in harmony with the Constitution. Question: If, then, the Supreme Court decides that the Bible Sabbath is Saturday and not Sunday, will not all citizens be compelled by law to keep Saturday instead of Sunday? Dr. McA.: In that case the seventh day would be legally recognized as the Sabbath as the

first day now is (?); and if the nation itself observed and wished to maintain the first day Sabbath, they would make the Sabbath law based on the Bible so explicitly in favor of the first day, that the Supreme Court could not rule to the contrary.' (Hearing before the Judiciary Committee of the House of Representatives, from *Christian Statesman*, 1896, p. 20.)

"Surely, this is enough to open our eyes. According to these statements, the Supreme Court is to interpret the Bible for us. At the same time two possibilities and probabilities are indicated, which fill us with horror. The Supreme Court may reach a wrong decision—it decides that Saturday is made binding upon us by Scripture. But now the nation quickly makes a law to interpret the Bible, and also interprets it wrongly by saying, No, Sunday is the 'Christian Sabbath.'"

"The Supreme Court of New York decided in 1811 and 1861 that Christianity is a part of the common law. A famous case also came before the Supreme Court of Pennsylvania in 1822. A certain Updegraph had declared that the Bible was a fable, that it contradicted itself and contained lies. He was punished as a blasphemer. The Supreme Court sustained this action, and said among other things: 'Christianity, general Christianity, is and always has been a part of the common law of Pennsylvania; not Christianity with an established church and titles and spiritual courts, but Christianity with liberty of conscience to all men.'

"Fortunately the declaration of the Supreme Court of the United States is not so emphatic. In the Girard will case we read the following: 'It is said, and truly, that the Christian religion is part of the common law of Pennsylvania. . . . It is so in this qualified sense, that its divine origin and truth are admitted, and therefore it is not to be maliciously and openly reviled and blasphemed against, to the annoyance of believers or injury of the public.' (3 Howard, p. 83.)

"It is disgusting to find such a lack of clearness in high places on such a weighty matter. Where else can the fault lie than in this, that it is not known what the Christian religion is? There are those who imagine the Christian religion to be a collection of precepts and regulations for the outward life, or at the highest, for charity. But this is not the nature of the Christian religion."

"A United States senator, who defended the amendment, was once asked as to who the Christ was, that is to be recognized. He expressed great surprise that he should be asked a question on which the churches were not agreed. He thought that this need not be determined at all, that nothing depended on the question whether Christ is true God. If we were to ask those who would make Christianity a part of the common law, and who demand the profession of the same in our Constitution, we should be certain to find many who are not ashamed to speak of a Christianity without Christ the true God-man. This movement may therefore be looked upon as one of the wiles of Satan to rob us of the gospel.

The State cannot be governed according to Christian principles. It can only be governed according to natural law and reason. This truth we must hold fast. Those who would force a Christian State upon us have a wrong conception of the doctrine of Christianity in gen-

No Reform Without Religion.

eral. To illustrate: Is there such a thing as a Christian shoemaker,—does a shoemaker who is a Christian, cut his leather and drive his pegs in a different manner or does he use a different kind of last from his neighbor who is an atheist? True, he has different motives and a different spirit in working, but he does not carry on shoemaking itself according to Christian principles. Likewise a Christian who is a lawgiver will have altogether different motives for his decisions from the unchristian, but the laws which he makes will not differ from those which even a heathen, endowed with the same natural wisdom and experience, would make under like circumstances.

“The cardinal principle of Christianity is this: that grace precedes justice. Now, if this is to be our civil law, we must let all criminals go free, just as God did with us when he raised Christ from the dead. But there are also those who busy themselves with the civil law and reject the view that Christianity is a part of the common law. The eminent jurist Cooley says: ‘It is frequently said that Christianity is a part of the law of the land. In a certain sense and for certain purposes this is true. . . . But the law does not attempt to enforce the precepts of Christianity on the ground of their sacred character or divine origin. . . . Christianity is not a part of the law in any sense which entitles the courts to take notice of and base their judgments upon it, except so far as they can find that its precepts and principles have been incorporated in and made a component part of the positive law of the State.’ (Constitutional Limitations, pp. 588 ff.) The Supreme Courts of California and Ohio have also declared that Christianity is no part of the common law.

“Although it was stated above that in New York two decisions had been given in favor of the movement, we also find there the opposite view. One judge has pointed out, and rightly so, that in case Christianity were law, which it would be if made part of the common law, every one who did not accept it would have to be punished, and that then a decision of the court would have to be given as to what Christianity is, a thing which was never done with the common law; so that the difficulty in making Christianity common law is not only great, but insurmountable. We heartily agree with what was said in the treaty with Tripoli in 1797, with the consent of at least two-thirds of the senators: ‘The government of the United States is in no sense founded on the Christian religion.’”

A CHICAGO paper states that “the Christian nations of the world now control over 32,000,000 out of 52,000,000 square miles of the whole world.” The spread of such control must not however be mistaken for the spread of Christianity. The one is by the sword, the other by the gospel.

A SUNDAY closing crusade has been started in Springfield, Mass., says the *Boston Daily Globe*. The city authorities, at last reports, were undecided whether to give the movement their vigorous support or not; while some of the tradesmen, on the other hand, have announced that they will contest the enforcement of the Sunday law.

SOME very timely truths relative to modern ideas of reform were stated recently by Rev. Otis Hughson, of Lexington, Ky., in response to a request from the ministers’ Union of that place to preach against the city’s lawlessness. The clergyman declined to do so, saying that such a sermon “would of necessity smack strongly of politics, at least in the public mind,” and he was “opposed to what might seem political in the pulpit.” “When people,” he said, “have assembled in a church for the purpose of being instructed in religion, and when standing before them in my prophetic office, I deem it a malfeasance of office to sidetrack their thoughts upon politics.”

Speaking of the work of reform leagues and similar bodies, Mr. Hughson said that while they might accomplish something for the moment, yet “working alone the result will be short lived, and in a few months we return to the same condition. Lexow committees may aid in the work of reform, but their history in other cities has proven only their inability to accomplish any lasting good. Unveiling the sins of the city officials is right and should be done, but even that has accomplished almost nothing with us. Spasmodic vituperation from pulpit and platform will only injure both the pulpit and the platform. Local option, in itself a very noble movement, has failed in doing any permanent good, for often at the next election the place goes ‘wet.’ All these things may be used, but they must be used by men whose characters have been made in good homes and by those who have strong enough faith in God to keep them right.

“The home system throughout the cities of the United States is bad. All history proves that a homeless people will be a lawless people. I tremble for the city that feels the necessity of a curfew law. It takes the management of the children very largely from the hands of the parents and puts it into the hands of the police, and reduces the respect of the child for the parent. It teaches the child that home is not a peaceful, sweet resort, but a prison to which he must be taken by an officer of the law. Either one of two things ought to exist with regard to boys staying at home when they are not engaged in some useful work outside the home. Home should be a place so pleasant they would desire to be there, or parental authority should be so strong as that they would be compelled to stay there. When we are dependent upon boys that have been reared practically without a home or home training for the voters and officers of our city, we need not expect much improvement.”

The more ministers of the gospel give their attention to reform work through the agency of reform leagues, policemen and the courts, the less will they be able to diffuse the spirit and influence of Christianity, without which there can be no reform that is real or lasting.

A Threatened Danger to Our Republic.

BY WARREN GRAHAM.

THERE exists in human nature such an innate love of liberty that man prefers death to servitude; yet, loving liberty as he does, he is inconsistent enough to take this blessing from his fellowman. He has even had the audacity to place himself above the Almighty, and appoint himself dictator over the consciences of men. From the pages of history we learn that, for refusing to permit their religious opinions to be controlled by another, men have been tortured by every method which human genius is able to devise. Such scenes were the outgrowth of a union of church and state. The reins of government were seized by unscrupulous individuals. The man of the Vatican had but to speak, and all Europe groaned.

It appears that governments formerly existed for the purpose of torturing man, and robbing him of his birthright,—the right to liberty. After hundreds of years of tyranny, however, men awoke to the fact that their reason had been duped by sentiment. They then founded a government upon the principle "that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness." Only by the continual recognition of these principles, may a nation hope to endure.

While Europe was drenched with blood, thousands, to escape the dungeon and the rack, fled to America, where they in turn became the persecutors. Oppression reigned until the first amendment of our Constitution forbade the making of laws respecting the establishment of religion or prohibiting the free exercise thereof. This amendment struck the death blow to the union of church and state, and gave us a century of religious freedom, a blessing unknown in other countries.

But the foes of liberty never sleep. Human genius is continually devising methods for the destruction of freedom. The union of church and state, the "Apollyon" of liberty, again threatens to destroy that which has been bought with the blood of patriots. It threatens to set at naught all principles of justice, and revive the tyranny of popery. If the impending danger came in the form of a mighty army, amid the tramp of war steeds, flashing steel, glittering battle blades, rattling muskets, or the roar and thunder of cannon, there would

be little occasion for trembling. America would then give her last drop of blood to preserve her freedom. But this is not the foe. The foe of liberty comes as a "thief in the night," and does its deadly work while the sentinels sleep. The devil is up to his old trick of deceiving men. He would make the men of America believe that religion should be forced upon mankind by the civil law. The very same wedge which made the gap through which religion entered the politics of Europe, has been driven into the civil power of America.

March 17, 321 A. D., Constantine, ruler of the Roman Empire, enacted a law which compelled all men to refrain from labor upon the first day of the week, in order that the day might be spent in worship. This was the first Sunday law which ever existed. It was an attempt to manufacture Christians by compelling men to be hypocrites. Here was the beginning of the religious persecution which swept like a torrent across the plains of Europe, and converted every valley into a sea of human blood. It was the Sunday law which created the union of church and state; and it was the union of church and state which created the papacy. Such a law will create such a union anywhere; and such a union will create a papacy anywhere.

Some are now clamoring for the very same ruinous statute, and in some States it has been put into effect. Within the last five years, in Arkansas, Tennessee, Georgia, Florida, Maryland, Pennsylvania, and elsewhere, honest men have been robbed of their time, property, and liberty, and have been imprisoned and worked in the chain gang with malefactors and criminals, for no other offense than peaceably pursuing an honorable industry upon certain days which others of the community choose to spend in worship. What kind of a law is that which imprisons a man for supporting his family? What kind of a law is that which makes honest industry a crime, and sets a premium on idleness? "O, Judgment! thou art fled to brutish beasts, and men have lost their reason!"

Persecution has sprung up in the very face of a Constitution which guarantees to all men religious freedom of conscience. But men are shutting their eyes to the truth, and denying that persecution exists. The question of enforced Sunday observance has been presented in such a misleading manner that men have been deluded into thinking that such a law is for the good of society. Be not deceived. It was just such a law that of old brought about death-dealing persecution. If it will not do the same for America, then surely, "Experience is a cheat, and fact is a liar." Beware of the wolf in sheep's clothing! While our nation is being betrayed by a kiss, the man of the Vatican smiles a fraudulent smile, and rejoices as he thinks of the time when his throne shall be established in America.

Call not the warning voice an alarmist. It is not the duty of a sentinel to cry "All's well!" when there is something radically wrong. Rather, let us awake to the

danger, and strike before it is everlastingly too late. "Liberty is too precious to be disclaimed." Shall we wantonly thrust it aside, and place upon our own wrists the chains of the bondman? Have those heroes who willingly shed their blood that we might be free, suffered in vain? God forbid! Rather, let every American in whom still lives a spark of patriotic fire, unite in a mighty effort to keep the church and state forever separate.

Some Wise Sayings of Eminent Men.

Compiled by John McCarthy.

It is not the legitimate province of legislature to determine what religion is true, or what is false.—*United States Senate Report.*

Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man.—*Herbert Spencer.*

The chief object of all good governments should be the protection of all the natural rights of their constituent members.—*Alexander H. Stephens.*

That all power is vested in, and consequently derived from, the people; that magistrates are their trustees and servants, and at all times amenable to them.—*Virginia Declaration of Rights, 1776.*

The Protestant doctrine, touching the right of private judgment, is not that opposite doctrines may both be true; but it is that there is on the face of the earth, no visible body to whose decrees men are bound to submit their private judgment on points of faith.—*Lord Macaulay.*

Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God.—*United States Senate Report.*

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.—*United States Senate Report.*

The experience of many ages proves that men may be ready to fight to death, and to persecute without pity, for a religion whose creed they do not understand, and whose precepts they habitually disobey.—*Lord Macaulay.*

What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however

small. Despotism may invade those rights, but justice still confirms them.—*United States Senate Report.*

There are many who do not seem to be sensible that all violence in religion is irreligious, and that, whosoever is wrong, the persecutor cannot be right.—*Thomas Clarke.*

It is only when government transcends its sphere, that it comes in conflict with the consciences of men.—*President Fairchild.*

Those rights which God and nature have established, and are therefore called natural rights, such as life and liberty, need not the aid of human laws to be more effectually invested in every man than they are; neither do they receive any additional strength, when declared by the municipal laws to be inviolable.—*Blackstone.*

Toleration is a concession which may be withdrawn; it implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms. . . . In our country we ask no toleration for religion, and its free exercise, but we claim it as an inalienable right.—*Dr. Phillip Schaff.*

If all mankind minus one, were of one opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind.—*John Stuart Mill.*

There ought to be room in this world for all the consciences in it, without any encroachment upon the rights of each other; and there would be if all men, in their relations to each other, would be content to exercise their own rights of conscience in a reasonable manner. This would leave every man to determine the religious question for himself.—*Samuel T. Spear.*

Our Constitution recognizes no other power than that of persuasion for enforcing religious observances.—*Chief Justice Terry.*

True Christianity asks no aid from the sword of civil authority. It began without the sword, and wherever it has taken the sword, it has perished by the sword. To depend on civil authority for its enforcement, is to acknowledge its own weakness, which it can never afford to do. It is able to fight its own battles. Its weapons are moral and spiritual, and not carnal. . . . True Christianity never shields itself behind majorities. . . . A form of religion that cannot live under equal and impartial laws ought to die, and sooner or later must die.—*Supreme Court of Ohio.*

Keep the church and state forever separate.—*General Grant.*

Government is never the gainer in the execution of a law that is manifestly unjust. . . . Conscientious men are not the enemies, but the friends, of any government but a tyranny. They are its strength, and not its weakness.—*President Fairchild.*



THE Catholic Total Abstinence Union of Boston, Mass., at a recent meeting, passed resolutions strongly denouncing the "Sunday hotels" of that city, for their "desecration of the Lord's day." No doubt the methods of such hotels are evil enough; but if this is so—if they are a menace to the rights of the people—they should be suppressed on all days of the week. To say that they are evil only on Sunday is to say that they are religiously wrong; but religious considerations furnish no legitimate ground for action by the civil authorities.

* * *

It would be well to remember, also, that when a Catholic organization denounces the "desecration of the Lord's day," they are really denouncing the disrespect shown to their church; since it is a well-known claim firmly held by all Catholics, that the Sabbath day was changed by the church, and that Sunday rests solely upon the church's authority. The civil authorities should, of course, have nothing to do with enforcing respect for the Catholic Church, or any other.

* * *

THIS is the era of combinations. Everywhere, by this means, human nature now seeks to realize its desires in the avenues of trade. "It is an off day in the business world in these times," says the *Boston Daily Globe*, "that does not see a new Trust formed. There are Trusts for everything from cameras to copper mines, and new ones are being launched so rapidly that the enterprising business man must have a special information bureau in his establishment to keep him posted on the number of Trusts formed every day."

* * *

THE *Globe* follows with an enumeration of the leading Trusts formed or now forming, since the beginning of the year, naming nearly one hundred. All these combinations are in restraint of trade, having as their immediate objects the stifling of competition, the control of the output of goods, and, as a necessary result of these, the arbitrary control of the price to be paid by the people.

* * *

It is hardly necessary to add that this arbitrary restraint of trade,—this dictatorship to the people in

the matter of their necessities—is directly against good government. The foes which threaten the destruction of the Government are not in the islands across the sea or in any place without, but within the nation itself. To these foes, far more than to any others, the Government should give its attention.

* * *

How the war looks from the Filipino standpoint, was expressed by Sixto Lopez, secretary to Agoncillo, as he was about leaving this country the other day, for Europe. He said: "You Americans boast of freedom, but you are trying to reduce our people to slavery. The Filipinos were fighting for liberty long before the United States existed, and we shall not give up because our taskmasters have changed. Liberty or death is our watchword."

* * *

THE legislature of Illinois have expressed themselves as having "absolute confidence in the unerring judgment, boundless patriotism and infallible statesmanship" of the present President of the United States.

* * *

ALL that is wanted now is a proclamation of the infallibility of Congress; then all three heads of the Government will have been pronounced infallible,—which, of course, will make an infallible Government. The Supreme Court was invested with this attribute some time ago.

* * *

THE disposition to invest human beings with infallibility does not show itself by accident, but is an inborn tendency of human nature, and always marks a certain stage in the development of man-worship and despotism. As a sign of the times, it is worth noting and remembering.

* * *

By addressing a note to the United States Government, asking its support or at least its consent to the Italian demands in China, the Italian government has formally recognized the American Government as a "world power," and a participant in the political affairs of Europe. This is truth, which yesterday would have been deemed the wildest of fiction.

* * *

IN Massachusetts it is proposed to protect by law people who observe the seventh day of the week, in the enjoyment of that day as a day of rest and worship. A bill has been drafted to this end, which mentions the serving of processes on the seventh day as one thing especially against which observers of that day need protection.

WHILE it is true that some protection would be afforded by a law of this kind, that is not the protection which seventh-day observers most need. The great thing against which they need protection is the enforced observance of Sunday. Such Sunday enforcement interferes with the observance of the seventh day as the Sabbath, no less truly than does a legal process summoning a seventh-day observer before the courts on his day of rest. Their conscience binds them to the sanctification of the seventh day; the Sunday law compels them to sanctify the first day. They cannot do both, for the very essence of the sanctification demanded by the Sabbath law which binds the conscience, is in setting apart the seventh day from all other days of the week—making it different from the other six days by refraining from weekly labor.

* * *

EVERY Sunday law thus strikes directly at the religion of those who feel in conscience bound to observe a different day.

Sunday in Colorado.

A SUNDAY bill has been for some time pending in the legislature of Colorado. The provisions of this bill are:—

"SECTION 1. That the first day of the week, commonly known as Sunday, is hereby declared to be a legal holiday, and as such, a day for the rest, recreation, and amusement of the people.

"SEC. 2. All places of moral amusement may keep open on Sunday the same as any other day of the week; provided, that the provisions of this act shall not apply to saloons or other places where spiritous, vinous, or malt liquors are sold.

"SEC. 3. Any person or persons interfering with the privileges and rights of the people as conferred by this act shall, upon conviction thereof, be fined in a sum of not less than fifty dollars (\$50) nor more than five hundred dollars (\$500), or may be imprisoned in the county jail for a period of not less than ten nor more than ninety days."

The present Sunday law of the State forbids any person to "disturb the peace and good order of society" on Sunday "by labor or amusement," "works of necessity and charity excepted." As this can only be construed as a general prohibition of labor and amusement on Sunday wherever there are people whom Sunday labor and amusement would "disturb," the proposed bill aims at a decided modification of the present law. It also aims to discourage arrests for Sunday breaking, as is evident from section 3.

The proposed measure has elicited numerous protests, and the prospects for its passage are not favorable.

LET governments talk of alliances; but let Christians talk of the "unity of the Spirit."

Will Run Sunday Trains.

THE Delaware, Lackawanna and Western Railway has decided to run Sunday trains. This decision represents an innovation upon the policy and practice of this road which has been in effect for more than thirty years. It is the result of a change in the presidency.

"While Samuel Sloan was president of the line," it is stated, "he always held that to work on Sunday was wrong, and no one in his employ ever had anything to do on that day."

The new president, W. H. Truesdale, stands for a different policy, and has given orders accordingly.

Many petitions, it is said, have been presented at times asking for the running of Sunday trains on this road, but all were "freezingly denied" by Mr. Sloan. "Once the commuters declared to Mr. Sloan that they wanted the trains so that they could go to and from the city churches on a Sunday; but this argument was exploded by the New Jersey Clergymen's Union, which showed that its members dispensed just as good gospel as could be had in the city."

Railroads should be run to meet, not the religious ideas of the man who may be president, but the wants of the traveling public. In this as in all other things, the rights of the people should prevail.

Catholic "Unity."

THAT all is not harmony in the Church of Rome, despite the apparent unity to which Rome is wont to point as evidence of her divine character, is a fact which often crops out upon the surface of events, and is evident just now in the controversy which has arisen over "Americanism." An article in *The Outlook*, by the Abbé Victor Charbonnel, throws much light on the conditions existing in the church of Rome from which that controversy arose. The Abbé recently left the papal church, where he had enjoyed the confidence of Cardinal Gibbons and other high prelates in this country. He is therefore prepared to speak with authority upon this matter.

In his article the Abbé says:—

"Personally, it would be easy for me to make known Cardinal Gibbons's private opinion as regards the excesses of ecclesiastical authoritativeness. I had an interview with him, three years ago, when he passed through Paris. The Congress of Religions was then being agitated. Our talk was very free and candid. He told me how difficult all initiative and courageous innovations became when one needed constant assurances from Rome, and had to seek supporters amid the most complex and inert administration of affairs that one can possibly find anywhere, and to move forward only by intrigue alone. Then, as if summing it all up, he suddenly exclaimed: 'The church is a bureau of admin-

istrators, and it ought to become a group of apostles again!"

Another interesting paragraph is the following:—

"The Jesuits are not without powerful support. Cardinal Satolli, the former Apostolic Delegate to the United States, who had sharp controversies with the bishops there, has retained enough of the old feelings to write M. Charles Maignen a letter of singular importance. He declares that he will 'pray God' to 'stop that baneful plague [Americanism] whose contagion is spreading over both worlds.' What will Cardinal Gibbons and Monsignor Ireland think of it? They are being nicely treated by the Roman Cardinal."

Such is a picture drawn by Catholics themselves of the unity which exists within the Catholic fold. It is the "unity" of clashing intrigues, of reason and conscience suppressed by the voice of "infallible authority." Such unity is far worse than discord.

The same discord which is openly manifested in the divisions and sects of the Protestant world, exists within the church of Rome wherever reason and conscience are not bound.

No person can be benefited by a "unity" which means intellectual death, or the supremacy of error. Truth is always superior to mere harmony. Better truth with discord, than harmony with error.

Real Christian unity comes not by intellectual death, but by a higher intellectual life.

The Czar and Disarmament.

THE Czar's famous call for a peace congress was published August 17 of last year. In connection with this, it is interesting and instructive to note the attitude of the Russian government towards the question, as indicated by the following events:—

Sept. 20.—Order for the reinforcement of the Russian naval squadron in the Caspian Sea.

Nov. 15.—Order for the building of two new cruisers, each of 12,764 tons.

Dec. 14.—Order for the building of ten new torpedo boats.

Dec. 20.—The Minister of the Navy asks for 250,000,000 roubles for vessels destined for the defense of St. Petersburg, the coasts of Finland, and Port Arthur. Orders also are issued to increase the Pacific squadron by four ironclads, six cruisers, and a torpedo flotilla.

Jan. 12.—The budgets of war and navy are respectively increased by 80,000,000 and 43,000,000 roubles.

Jan. 18.—Russian troops on the frontier of Afghanistan are increased by 20,000 men.

Jan. 19.—The Minister of the Navy proposes the building of a new cruiser of 6,250 tons and of two torpedo boats. He orders also the construction of three ironclads of 12,700 tons each, and of two cruisers of 6,000 and of 3,000 tons.

Of course, when Russia herself goes on increasing her armaments, other nations cannot be expected to take

the peace manifesto any more seriously. It is only to be expected that they will follow suit, as they are nearly all doing to-day.

THE question of Sunday rest for the workmen engaged on the buildings of the coming World's Fair in Paris, has been considered in the French Chamber of Deputies, where it was voted that the workmen should have one day of rest in each seven. The effort to fix Sunday as the day of rest, however was voted down.

"The Case of Mr. Quay."

"THE case of Mr. Quay," says the *Chicago Times-Herald*, "is without precedent. He is a candidate for United States senator while under indictment for unlawful use of state funds deposited in the defunct People's Bank. In the meantime he secures delays on the plea that he is not ready for trial. Bills are introduced in the legislature to change the jury law for his benefit and are defeated. A legislative committee is appointed to investigate charges of bribery in his interest by leaders of the Quay machine. Finally when Mr. Quay's attorneys announce that he is ready for trial the district attorney asks for postponement—a request that is explainable only on the theory that the jury panel has been tampered with.

"It is time to drop Mr. Quay, 'as a duty to the commonwealth.'"

But hold! If Mr. Quay is dropped, who will succeed him as leader of the Sunday observance movement in the United States senate? Who can champion that cause as ably as he did in the summer of '93? This question should not be overlooked.

"The Truce of Christ."

IN the *National Magazine* for February are two remarkable articles, presenting two widely-differing theories, supposed to solve the perplexity of nations, and to point out in both cases a way to the "highest altruism" in world wide civilization, peace and brotherhood.

Thomas Jay Hudson, LL.D., treats of the Spanish-American war from the view point of evolution, showing (as he believes) that the war was of a humanitarian character, and was the logical outcome of the first war in matter, beginning with unicellular organism, too minute for the microscope.

He says: "With few exceptions, every species of animals obtains its food by preying upon other species, which are inferior in strength and sagacity. This warfare is carried on with relentless energy on land and ocean. It is the process of evolution. It is an agency by which each and every outward and upward step was

made possible in the progressive development of animal life from the monera to man."

He writes further: "Everybody knows that the instinct of self-preservation, together with its concomitant, the instinct of reproduction, constitute the grand primary agency that renders organic evolution possible. But the fact is not so generally recognized that precisely the same agency, modified only by environment and development, is the prime factor in the evolution of all civilization worthy of the name."

The law of evolution, as viewed by this writer, justifies "the survival of the fittest," through superior skill and prowess of war. In fact the article is a justification of war, and of keeping all the spoils of war. He says: "To say that our Constitution deprives us of all power to acquire new domains, or to govern the inhabitants of conquered provinces, is to impugn the wisdom of our fathers and the intelligence of the American statesman. It is equivalent to a declaration that ours is the weakest nation on the earth, and that our danger is constant and imminent; for it is axiomatic that a nation without the means of adapting itself to the changes incident to evolutionary development, is without the means of its own conservation."

The justification of war on the processes of evolution, beginning in the first war in matter, justifies war in the results of the transgression of God's law; for war in nature (upon which hypothesis the argument is based), is a result of the curse of sin, and the logical outcome of sin is war certainly, and makes inevitable the survival of what men call "the fittest," and the destruction of the weak and inefficient. This principle certainly does away with the Declaration of Independence, equality, and the consent of the governed, and enthrones force, while deposing love. But the strangest part of the article is the conclusion that this mode of procedure (namely war, and the holding of spoils by force) will lead up to the purest altruism, and establish the brotherhood of man. While advocating and justifying war, this writer cries "peace and safety," and prophecies the swift coming of universal brotherhood.

The other article on "The Truce of Christ," by George C. Lorimer, represents Russia, France, and the United States as recipients of a visit from the Christ-child. The article opens with a description of St. Petersburg at Christmas time,—gay, glad, and gorgeous. The Tsar, just having read a book on the curse of militarism, looks from his window and declares, "God can never have destined these happy throngs to the ravages of war."

The Christ-child says to him, "Militarism has usurped the throne, and though often disguised and lamely apologizing, sways a terrorizing sceptre over the councils of cabinets, the policies of princes, and the hopes of humanity; and nowhere find I a dwelling place." The Christ-child declares that the world is ready to receive him as a potentate, a conqueror, a priest, as any-

thing denoting force; but not as a *child* whose *mission* is to war on war, and to exalt the banner of peace on earth.

The article next deals with France, and the people's hatred toward the Jews, and especially their derision and injustice to the Hebrew officer Dreyfus, who lies in jail for supposed unfaithfulness. The Christ child glides through the streets of Paris, and finally visits Dreyfus in his lonely cell, and in dreams the prisoner sees the vision, and hears the voice that bids him "hope."

Then the Christ-child visits America, proud of her late conquests, dreaming of world empire, and here and there listening to a language strange to Freedom's ear, of imperial power and military supremacy.

When men's strife is hushed in the Christmas peace, the Christ child's voice is heard, bidding America to extend Christ's empire through love. America's greatness is due to religion, liberty, enlightenment. So he bids her to free the islands of the sea, and evangelize, and educate. He rebukes the unchristianlike spirit to the poor and oppressed within her borders, and the voice dies away, it may be, the writer intimates, never to be heard again. But some heed and hear the voice, and a "peace pilgrimage" is organizing to plead for common humanity, to dethrone militarism, and to inaugurate "the parliament of men, the federation of the world;" and he holds out, as does the other writer, the hope of the millennium and world wide brotherhood.

While Mr. Hudson justifies war, and upholds militarism, and the reign of force, and declares that only in this way is the world to reach peace, Mr. Lorimer shows up the horrors of such a method, deprecates war, and calls for organization against militarism, in the name of the Christ child, the Prince of Peace. He also holds out to the world the hope of the long-sought peace through the disarmament of nations, and in a spiritual reign of the Prince of Peace.

But there is an old book that says, when they shall cry "peace and safety, sudden destruction cometh." The Prince of Peace is about to appear to gather those who love peace to his kingdom of peace. Those who love war will have war—even the battle of Armageddon. The talk of truce will not hinder the preparation for war, and when men fondly imagine that "the federation of the world" is accomplished, the roar of artillery will break in upon their dream. There will be "confused noise and garments rolled in blood."

There is in Mr. Lorimer's article one suggestion of most practical importance to every one: Who is hearing the voice of the Christ-child, and partaking of the spirit of the dove? The war spirit is consciously or unconsciously, taking possession of the hearts of men. Imperialism for the United States, with all its pomp and power and its following oppression, is developing of what spirit we are. Do we partake of ambition to rule, the love of power, the overriding of the rights of men?—then we hear not, or hearing, heed not, the voice of the Christ-

child. The world is put to the test in these days, and we are in times that try men's souls. On which side do we stand—the side of force or love?

Two opposite kingdoms, ruled by two opposite principles, are calling for our allegiance. The kingdom of peace proves us its subjects if we stand for peace, for human rights, for the survival of every soul for whom the Prince of Peace died. The kingdom of force claims each one who cries for militarism, for imperialism, for the survival of the fittest only, and who ruthlessly casts aside the God-given rights of men.

The test will be brief. When men have taken their stand for peace or war, manifested of what kingdom they are, the heaven will roll away as a scroll, and in celestial pageant, the king of glory will appear. Those who have chosen the sword will perish by the sword; but to those who love peace will sound the invitation, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Then will come the truce of Christ. The brotherhood of men will be manifested in the chosen race who make up that happy company for whom the angels will cry, "Open ye the gates, that the righteous nation that keepeth the truth may enter in."

Happy souls who 'mid earth's battles rest in Christ-like peace and love,
Where the war mad spirit rages, they but feel the gentle dove;
Angel arms will bear them kindly to their fatherland above

When God comes marching in.

Facts Wanted.

THE undersigned desires to receive facts regarding persecution for conscience' sake. If any person knows of an instance where any one has been arrested and punished for holding certain religious views, I would be glad if he would communicate the facts to me. Any picture of any person so persecuted, or scene connected therewith will be thankfully received. Address J. F. PACKARD, Walnut Hill, Mass.

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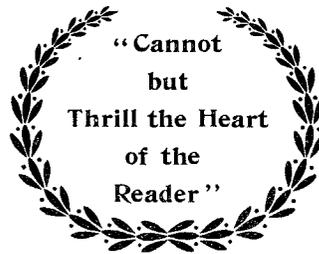
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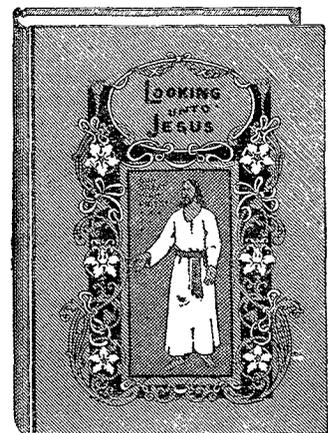
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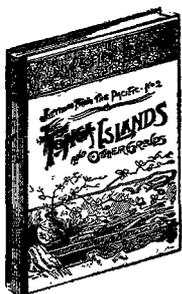
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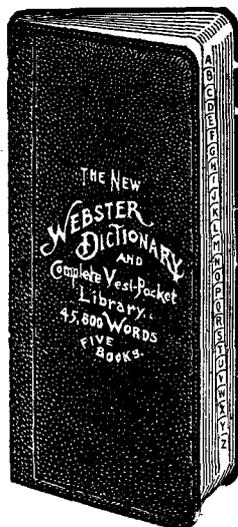
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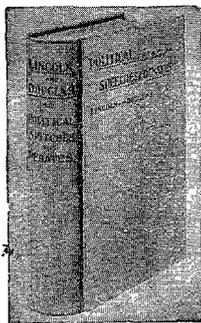
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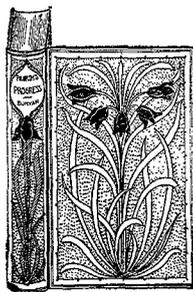
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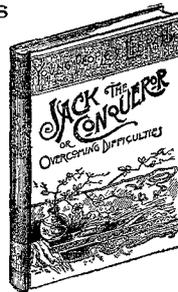
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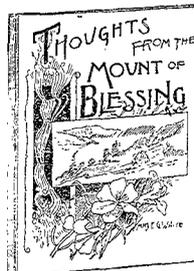
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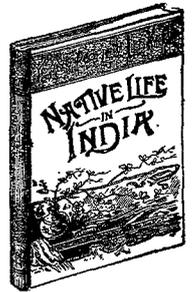
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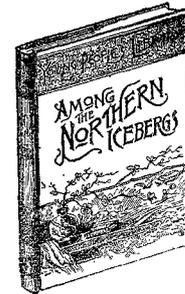
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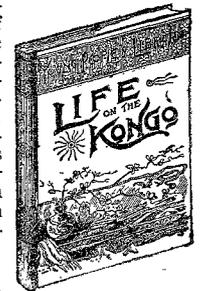
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can policy that governments derive
their just powers from the consent of
some of the governed. This principle
has been plainly stated and upheld
upon it the Govern-
ment proceeds, the Philip-
pines question therefore arises,
"some" whose consent
is the Government?
and how can be
legislation?



NEW YORK, MARCH 23, 1899.

PRESS dispatches announce that "Hanna's Syndicate" is plotting to rule Cuba. The plan is to lend the Cuban government about \$20,000,000, taking in return bonds which are to be guaranteed by the United States. The syndicate will combine politics with finance, using all its influence to create sentiment in favor of annexation. It is believed by those interested in the scheme that a vote in favor of annexation can be secured with comparative ease under the pressure of political and financial power which the syndicate is able to wield.

THE other day nine negroes who were in jail at Palmetto, Ga., were seized by a mob of several hundred whites, led out with ropes tied around them, and shot, four of them being killed on the spot. The crime with which they were charged was not murder, but arson. The governor of Georgia has offered a reward for the conviction of any of the participants in this outrage.

How reassuring this news would be to the black men in the Philippines, if they knew of it! They would be more than ever willing to be "benevolently assimilated" into the American

could not draw a line between negroes and white people on a basis of intelligence, or of wealth. Upon what basis can a line be drawn which will not put white people with the races sought to be excluded?

Obviously, the principle of deriving governmental power from the consent of "some" of the governed, applied in American politics, will separate not between races, but between classes; and the government will simply fall to the hands of those who have the power to take and hold it. The government will become an oligarchy, and from that the step is but a short one to a monarchy.

That phrase—"the consent of some of the governed"—contains the seeds of a tremendous and bitter conflict.

THE "benevolent assimilation" of the Filipinos is justified by the Government's chief executive as follows:—

"Did we need their consent to perform a great act for humanity? We had it in every aspiration of their minds, in every hope of their hearts. We were obeying a higher moral obligation which rested upon us, and which did not require anybody's consent."

In other words: I am doing something to which you have decided objections; but in answer to these I tell you that in administering your affairs without your consent I am only acting according to every aspiration of your mind and every hope of your heart. I am the judge

of your hopes and aspirations and also of the proper means to be realized. If you think your hopes and aspirations are not being realized, it is because you don't think about them as I do.

Do you not feel flattered by my attention?

PLATO, the Russian philosopher and philosopher, says the way to attain general peace is for individuals to renounce the armies. He recommended this at the Peace Conference as he says he will remind it

that as long as governments will continue to require territory, international conflicts will be inevitable. He will recommend, therefore, that first of all the various nations pledge themselves to call a halt on imperialism, and give all their colonial dependencies autonomy or independence.

There can be no real peace that is not the result of individual effort. Each individual can make peace for himself by refusing to fight; and only to the extent that this is done can peace prevail. So long as people are willing to fight, there will be war.

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