

THE SENTINEL OF LIBERTY

"If any man hear my words, and believe not, I judge him not."—Jesus Christ.

VOLUME 15.

CHICAGO, JUNE 28, 1900.

NUMBER 25.

THE SENTINEL OF LIBERTY.

(Continuing American Sentinel)

Published weekly at 324 Dearborn Street, Chicago, Illinois,

BY THE

INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION.

Entered at the Chicago Post Office as Second-Class Matter.

Subscription price, - - - \$1.00

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Just in proportion as churches have lost the power of God they have sought the power of the state.

No civil government has any rightful jurisdiction over anything pertaining to a future state of existence.

Self-control and love of justice are essential to "government of the people by the people." To lose these is to lose liberty.

No live, spiritual church of Christ ever used or desired to use the civil law to enforce religious dogmas or promote morality.

The state is not competent to decide what is morally right or morally wrong. It cannot do this without infringing the rights of conscience. The teachings of Luther were held by the chief civil authorities of his day to be highly immoral. His books were burned and he narrowly escaped the same fate. In some countries even to-day it is held to be highly immoral and even blasphemous to speak against the Virgin Mary. There is no certain standard by which the state can decide such questions. To undertake such a decision on the basis of the divine law is only to decide by some human interpretation of that law.

Popular government can be long maintained only by a people devoted to the principles of liberty.

All men are equally God's servants, hence no man has any right to dictate to his fellow man in any matter pertaining to God, for of each one it is said by the Lord himself: "To his own Master he standeth or falleth."

Rome Defies the Government in the Philippines.

The Philippines have been taken from Spain, but they are still held by Rome, and that power has no intention of having her grasp upon the islands loosened in any degree. If the islands are to be held by the United States, they must, Rome is determined, be held subject to the claims of the papacy and to the institutions she has planted there to hold the people under her dominion. The United States must come in either like Spain, as a partner with the papacy, or as an inferior power, subject to the papal authority. This purpose on the part of Rome is now, according to the Manila Times, being openly manifested by the papal partisans in that city. According to the Times of April 9 last, leaflets have been scattered broadcast in the churches of Manila, containing quotations from the pope, setting forth that the orders of the American government through its representatives there count for nothing as against the authority of the church. The leaflet quotes Archbishop Chapelle, who was sent to Manila by the administration to settle affairs there in harmony with the American policy, as saying repeatedly that "the church will and must do exactly what it wishes, without tolerating the slightest interference on the part of the government."

Other declarations made in this papal circular are as follows:

"The commands of the church must be obeyed in the same manner as the law of God.

"You must subject your own judgment to that of the church, and think exactly as the church thinks.

"You must reject and condemn liberty of worship, liberty of the press, liberty of thought, and other liberties of perdition (as Pope Leo XIII. calls them) condemned and rejected by the church.

"You must also reject and condemn liberalism, and also modern progress and civilization, as being false progress and false civilization.

"You must also condemn and reject the interference of the civil authorities in any ecclesiastical affairs, so much in vogue nowadays.

"Children must be educated solely in Catholic schools, and must be taught to condemn what the church condemns.

"You must hold that the church is superior to the civil authorities, and reject and condemn the doctrine that the church should submit to the state, or that the state is independent or ought to separate itself from the church.

"You must utterly abominate civil marriage, and regard it as pure concubinage." (This refers to all marriages performed by Protestant ministers.)

These and other like utterances are supported by quotations from the pope and the Catholic Scriptures. The circulars have, says the Times, been distributed at houses throughout the city, as well as in the churches.

This is a plain defiance of the American government, and the significance of it all lies in the fact that it is done under the direction of one so well acquainted with the exact situation of things in America to-day as is Archbishop Chapelle. It lies in the fact that this papal prelate believes that under the existing situation Rome can successfully bid defiance to the American government in the islands, and bring the United States to her terms. If she can do this, she will have gained a tremendous victory.

The administration deferred to the wishes and overtures of Rome touching the policy to be pursued in the islands, as being the best way to secure peace, and now Rome turns around and repudiates the administration and everything that is American. To quote further from the Times:

"Civil marriages are established by general order of the Military Governor, and these truculent priests defy him and his general orders. Freedom of worship and freedom of thought are established in the proclamation of General Merritt on the occupation of Manila; again in the proclamation of President McKinley, published officially by General Otis in January, 1899; and again in the proclamation of the commissioners last April. These pamphlets disseminated broadcast in the churches and homes of Manila roundly 'reject and condemn' McKinley, Otis, Merritt, the commissioners and the American nation at large. Nay, more. They 'reject and condemn' the whole civilized world, calling modern civilization a false and reprehensible thing. They will not tolerate the existence of a civil government, except under the control

of the church. They defy the state, they defy the United States government, and they forbid the trembling Filipinos to obey the law, on pain of the utmost penalties of eternal perdition."

This is the outcome of the frequent conferences between the President and Archbishops Ireland and Chapelle relating to the governmental policy to be pursued in the late Spanish possessions.

Commenting on the report made by the Manila Times, the leading Methodist organ in Michigan says:

"Thus it appears that the real war in the Philippines has been only fairly opened, and that it is to be a war to the knife, long and bitter. The priests have taken their stand, and are backed by the bishop of Manila and by Archbishop Chapelle, and unless President McKinley grapples immediately and decisively with the issue, the outcome may involve much trouble."

Very true; but is the President prepared to "grapple immediately and decisively with the issue?" Is he prepared, on the eve of the national political campaign, to alienate the Catholic vote in the United States by a manifestation of hostility to the papal program in Luzon? Rome, evidently, does not believe that he is.

And all this shows how the American government, in following its imperial policy, is playing into the hands of Rome; and it is all natural enough, for Rome is an imperial power, and one form of imperialism has a natural affinity for other forms. While the United States remained a republic, it was naturally antagonistic to the papal system, which is a monarchy and a despotism of the purest type. The change from republic to empire must necessarily greatly strengthen the hands of Rome, and prepare the way for the final work of that power in the earth which is portrayed in the prophetic Word. s.

Only Right is Duty.

A Boston paper very truthfully remarks that "patriotism, in war times, being manifested simultaneously by two opposing nations—the just and the unjust—is therefore not necessarily a virtue." This being so, "patriotism" ought always to be secondary to love of principle. But what then would become of the sentiment: "My country; may she ever be right. But right or wrong, my country."

The fact is that a country in the wrong is no better than an individual in the wrong. Both officers and men often feel perfectly justified in doing acts of injustice, acts which they know to be unjust, simply because commanded so to do by their superiors, or by "the government." They excuse themselves by saying, "We only did our duty." But how can it ever possibly be any man's duty to do wrong? It cannot be. "Strictly considered, all duty is owed originally to

God only." Nothing can be duty in any proper sense that is not right. It can never be *duty* for a sheriff to execute an individual whom he believes to be innocent of the crime for which he was sentenced. But what can he do? Resign his office. And this he will do if he is a God-fearing man rather than do an act of injustice even in obedience to an edict of the courts. It is the individual and not the court or the state that must answer at the bar of God.

Prosecution Under the Sunday Law of North Carolina.

We have received the following letter telling of the arrest and prosecution of a seventh-day observer in Greensboro, North Carolina, for breaking Sunday:

"Grissom, N. C., June 12.

"Editor Sentinel of Liberty: Mr. Barefoot, of Greensboro, was arrested Friday, June 1, for working on Sunday. He was tried and fined one dollar and costs.

"It seems that on Sunday, May 27, Mr. Barefoot went out in his garden after sundown and was preparing ground for planting some peas when one of his neighbors spied him and had him arrested. Mr. B. had often split wood and done other little chores on Sunday, but no attention had been paid to it. We were having meetings on Sunday nights and prayer meeting at his home Thursday nights, and this may be the reason why this neighbor was offended and acted as he did. Mr. B. will not pay the fine.

"E. L. SANFORD."

Whatever may have been the motive for the arrest and prosecution in this case, it is plain that only the bitter spirit of intolerance could prompt any individual to inflict injury upon his neighbor for doing a little quiet work in his own garden. For some reason—probably because of Mr. Barefoot's religion, he being a Seventh-day Adventist—this neighbor became offended at him and desired to do him harm; and there on the statute books of the state was the Sunday law, an ever ready instrument for use against observers of any other than the common day of rest. It is thus that the Sunday laws of the states lend themselves to the unworthy designs of evil-minded persons. There is no exemption in North Carolina for observers of the seventh day.

The Baptist minister of Greensboro, Rev. Livingston Johnson, in the true spirit of Baptist principles, made a public protest from his pulpit against this intolerant proceeding, report of which protest appeared in the Greensboro Telegram, from which we quote:

"Mr. Johnson said he desired to enter his protest against this because he did not believe that it ought to be allowed to go without protest from some pulpit of the city. It was, he said, an infringement upon religious liberty and a denial of a man's right to worship

God according to the dictates of his own conscience, which should be a man's sole standard as his duty. The officer might be carrying out the law, for the speaker did not know about the statute, but the law was wrong and had no right of existence. The law had no right to say to a man what day he should keep, as he was responsible alone to God, and he must search God's Word and decide for himself such questions.

"It may be said," continued Mr. Johnson, "that this man was disturbing others. I reply that he was not disturbing any one half as much as do these trains which dash continually through the country and intrude their noise and disturbance upon Sabbath keepers in all parts of the land."

We shall keep our readers apprised of whatever further developments may arise in connection with this effort to enforce Sunday observance in North Carolina.

An Interesting Constitutional Question.

On another page we print an article from the Springfield Republican reviewing briefly Judge Townsend's opinion touching the status of Porto Rico in its relation to the Constitution.

Referring to this article as it appeared in the Republican, ex-Senator Dawes raises these questions:

"1. What is the true significance of the word 'all' in the last clause of the 3d section of Article IV. of the constitution, which reads as follows: 'The Congress shall have power to dispose of and make all needful rules and regulations respecting the territory or other property belonging to the United States?'

"2. What particular 'rule' or 'regulation' respecting territory belonging to the United States, Congress has not the power to make?"

The Republican makes reply as follows:

"Does the phrase 'or other property' refer to people or to communities of people who may chance to inhabit any territory of the United States? Were the framers of the constitution accustomed to speak of human beings as property or 'other property?' Did they even refer to the negro slave as property, in that great instrument? On the contrary, did they not speak of the slave as a 'person,' as 'such persons,' and as a 'person held to service or labor?' (See section 9 of Article I. and section 2 of Article IV.) And hence does not the clause in question, 'territory or other property belonging to the United States,' relate to territory considered only as real property? In a strict construction of this clause no other meaning is possible, and everybody knows that as a matter of fact the clause referred to the unoccupied lands held or owned by the several states under their colonial charters, which were generally ceded to the United States prior to the adoption of the constitution of 1787.

"Nevertheless, even conceding that the power of Congress to govern the territories flows from this clause, is the word 'all' to be taken as possessed of the sweep and force which absolves Congress from all constitutional restraints and limitations in dealing with

the territories? The constitutional interpretation of a century gives but one answer to this question. It is well stated by John Norton Pomeroy, a recognized authority, in his 'Constitutional Law,' a text-book which the United States government employs at the military academy, in the following:

"But is Congress absolutely omnipotent over these districts and territories? Is it, like the British Parliament, bound by no limitations save those which are self-imposed? This cannot be; nor does the language of the constitution require a construction so much opposed to all our ideas of civil policy. The safeguards of individual rights—those clauses which preserve the lives, liberty and property of the citizens from the encroachments of arbitrary power, must apply as well to that legislation of Congress which is concerned exclusively with the District of Columbia or with the territories, as to that which is concerned with the states. The reasoning which leads to this conclusion is irresistible. * * * If it were thought necessary that Congress should be hedged round with restrictions while it is legislating for the inhabitants of the states, who may be partially protected by their local governments, how much more necessary that the same body should be restrained while legislating for the inhabitants of those districts and territories over which it has an exclusive control, an undivided sway.'

"And we may add that Mr. Pomeroy belonged to the broadest sect in the school of loose constructionists. The precedents all support him in the above statement.

"2. And as to the particular 'rule' or 'regulation' respecting territory which Congress has not the power to make, here are several:

"It can make no rule or regulation respecting an establishment of religion or the free exercise thereof; or abridge the freedom of speech or press, etc.

"It can make no rule which deprives any person of the right of trial by jury in cases where the value in controversy exceeds \$20.

"It can make no rule imposing excessive bail or fines or cruel and unusual punishments.

"It can make no rule tolerating slavery, or tending to deprive a person of his life or liberty or property without due process of law.

"It can make no rule or law sanctioning titles of nobility, or attainting objectionable politicians. These and much more.

"And, finally, accepting Chief Justice Marshall's definition of the term 'United States,' Congress can make no rule or law which destroys uniformity in duties, imposts and excises 'throughout the United States,' including all territory under its jurisdiction.

"But Judge Townsend holds that Congress is hedged round by no such restrictions, or any other, in dealing with the territories. He is able to summon to his support in this extraordinary position not a single distinct precedent out of 112 years of constitutional interpretation, so far as we have been able to discover. We accordingly describe his decision as revolutionary. It will of course be passed upon by the higher courts, but even they will not settle the question for all time.

"There will remain the appeal to the people, as in

the Dred Scott cause. That decision wrote 'property' over the word 'person' in those sections of the constitution we have referred to; and we venture the prediction that the present attempt to write 'property' over the word 'person,' as he may be found in the territories, will fare as badly in the final judgment as did that earlier and quite similar effort."

Hon. James A. Brice, Member of the British Parliament, on the Eastern Question.

Hon. James A. Brice, M. P., author of *The American Commonwealth*, has contributed to the *Saturday Evening Post* of June 2 a most interesting article on the Eastern Question, in which he gives a plain, unvarnished statement of the relations which the several great Powers sustain to the Porte, and their several interests in Turkish territory.

The Eastern Question has long been one of absorbing interest to all the civilized world, and especially to those who view its settlement in the light of divine prophecy. Both inspiration and the logic of events point unmistakably to the utter extinction of the Turkish empire. And if prophetic expositors read aright the divine predictions, momentous issues are at stake in the settlement of this question. The crowned heads of Europe see in it only an opportunity to enlarge the trade of their people or to extend their frontiers; but to the student of prophecy it means the ushering in of the everlasting Kingdom of God.

Of course Mr. Brice deals with the question only from the standpoint of the statesman. The "dim fore-shadowings of the future," which he says "we seem at last to see," are seen only in the trend of events. But in this case human foresight and divine foreknowledge are in practical agreement so far as the former goes. They part company only because when the finite fails the Infinite goes on telling what shall be after the settlement of the Eastern Question by the Powers of earth.

"The passionate eagerness," says Mr. Brice, "with which all Europe has been watching the struggle in South Africa during the last six months tends to throw into the background other questions of not less real and permanent importance, questions which have before now formed the central point of European politics, and which may do so again. "Among these," he continues, "is the condition of the always moribund but never expiring Turkish Sultanate."

The loss of Crete two years ago is referred to as "another stage" in the decadence of the Turkish power. But since this "the Sultan and his crimes have receded from view, though those who know something about the maladministration and race hatreds in Macedonia, know how critical the situation continues to

be there, and how easy it would be for either the Serbians or the Bulgarians to light up an insurrection in those regions which would involve all Eastern Europe in the flames of war."

To Austria and Russia, Mr. Brice gives the credit of preserving peace for the time being. The former controls Servia, the latter Bulgaria. "So things remain tolerably quiet, and the only change likely to occur in the near future is the erection of Bulgaria into a kingdom, an access of dignity which Prince Ferdinand is believed to desire and to be steadily working for."

THE GERMAN EMPEROR AND HIS PROGRESSIVE POLICY.

But while the status quo is being preserved in European Turkey by Austrian and Russian influence, "some very interesting developments have been going forward in Asia Minor. It is now at least twenty years," says Mr. Brice, "since the idea of possible German action in that region presented itself to forecasting minds, though under the regime of Bismarck, who was severely practical and averse to new or speculative enterprises, little or nothing was done to push forward such action. By degrees, however, German officers began to be engaged to reform the army system of the Turks, and German capitalists were found at Constantinople pressing for, and before long obtaining, concessions for railways, for mines, and for other large industrial enterprises."

All this has been pleasing to Emperor William, who "has encouraged his subjects to embark their capital in Turkey, seeing in this another market for German industry and another field for German enterprise."

While his people have been investing their capital in Turkey, the German Emperor has not been an idle spectator. "His courtesies to Abdul Hamid," remarks Mr. Brice, "which caused some surprise in 1895 and 1896, and which culminated in his visit to that monarch in November, 1898, have usually been attributed to this motive."

But whatever the motives of the Germans, their success in a business way has been well-nigh phenomenal. "They have quite superseded the English, who used to play the leading part in the commercial and industrial affairs of the Turkish Empire."

The reason assigned for the great change is that "ever since the taking of Cyprus by the English government in the days of Lord Beaconsfield, and the vehement condemnation of Turkish cruelties by Mr. Gladstone, England has been the Power most odious to the Sultan, while since the Armenian massacres of 1895-6 it has been recognized that there can be no more of such protection given to the Sultan by the

English as was given in the old days when England thought it essential to her interests to check the approach of Russia toward Constantinople."

Occupying this vantage ground, and receiving "from their Ambassador that diplomatic support which is essential in an Eastern court, they have shown great energy, especially in projecting railways. Recently a concession has been granted to them for extending the railway from Constantinople to Angora, already built by German capital, farther out south-eastward from across the center of Asia Minor and through Mesopotamia to the Persian Gulf."

RUSSIAN INFLUENCE IN ASIA MINOR.

And now comes if possible a still more interesting chapter in this story of European diplomacy, "Russia could not be indifferent to the sanction thus given to an enterprise of such magnitude," says the writer whom we quote. "Some think that she resisted it. Others, with more apparent reason, hold that she had been previously 'squared' by Germany, as it is pretty certain that England was squared by the secret agreement concluded between her and Germany in 1898."

"It is a first principle of German imperial policy," continues Mr. Brice, "not to quarrel with Russia. Be this as it may, Russia used the event as a basis for the demand to have her right to similar railway concessions in another area recognized; and the Sultan, with much reluctance, has found himself obliged to yield to this demand. He had nowhere to turn to for support, for while France, of course, always supports Russia, Germany, having had her own share, could not in this instance interfere against her, and England no longer comes into question."

VIRTUAL PARTITIONMENT OF ASIA MINOR.

The significance of what has been thus accomplished, not by war but by diplomacy, will be seen in the light of this statement: "*Thus there has been effected by these railway arrangements a virtual partitionment of Asia Minor into two 'spheres of influence,' to adopt the expression which has been used in Africa and in China to mark the acquisition of European claims to territories not yet actually annexed by European claimants. Germany takes the south and south-east of the country; Russia the north and northeast.*"

It is not thought probable that Russia, with so much undeveloped territory elsewhere, will actually build the railways authorized by the concessions she has obtained, but she can keep out rivals and competitors. "The Germans, however, will doubtless make their railway. They have promised to offer part of the capital to be subscribed in France, with the view to propitiating French opinion, and it is believed that the enterprise may turn out a pecuniary success."

RUSSIA CAN WAIT.

"Russia," says Mr. Brice, "can afford to wait. She has scored a great success. She has made another of those onward steps by which, more frequently without war than through war, her territory is constantly growing, and her influence extending beyond the limits of her territorial authority. *She is now predominant in Persia*, a hopelessly feeble state with a vast area and a scanty population. She is also predominant in Manchuria, and will, when her Trans-Siberian Railway has been completed, be able to terrorize China. Across the whole length of Asia, from the Black Sea on the west to the Yellow Sea on the east, she can, when she pleases, add without difficulty many thousands of square miles to her dominions. Having time on her side, she is prudently anxious to perfect her railway system and have some money in hand before she absorbs fresh districts on which much money would have to be spent.

Still more recent events—events still future when Mr. Brice was writing his article for the Saturday Evening Post—further strengthen Russia's position, especially in eastern Asia. The Czar was the only European ruler having a really effective land force within easy striking distance of Peking at the time of the "Boxer" outbreak there, which, it seems possible, may end in the speedy partitioning of the Chinese Empire.

WHY ENGLAND HESITATES.

"The times have been when such an advantage as Russia has gained by the virtual admission of her influence over the whole northern part of the Turkish Empire," says Mr. Brice, "to say nothing of the advantage she is now gaining in China, would have filled the English with alarm and aroused them to opposition. Even so late as 1878, Lord Salisbury's Anglo-Turkish convention bound England to defend by arms the Turkish frontiers against the Czar. But England is now so absorbed in her South African troubles as to have no thought of those interests in the Orient which were lately held so precious."

From Mr. Brice's viewpoint at the time he wrote, "sudden and startling as this change in English policy is, it" did not seem to him then a thing to be regretted. "It had become impossible," he says, "for England to support the Turks, and it was impossible for her to replace their bad government by a better one of her own. She was too far off—she has her hands already too full in other places. She may see without disquiet the partitionment of Asia Minor between Germany and Russia, for she was not in a position to claim a share, even would it have been to her interest to do so. Egypt, which she has got already, which she has done much to improve, and which she seems

now likely to keep, is really a burden rather than a source of strength. The influence of Germany cannot fail to better the lot of the unfortunate Christian subjects of the Turk, nor will she show herself unfriendly to American missions and to Western education, as the Russians sometimes do. And if England wishes to keep Russia from coming down to the coasts of the Levant, the interposition of Germany is, from the English point of view, to be regarded as an absolute gain."

"These, however," he concludes, "may be deemed minor matters. The great fact which stands out is the admission which Russia has at last secured of her exclusive influence over the whole northeast of the Turkish dominions, and the acquiescence of her three old antagonists of Crimean war days. France is silent, because she must have the alliance of Russia at all costs. England is silent for the reasons already set forth. Austria and Italy follow Germany, and Germany has got her own share. We seem at last to see, in dim foreshadowings of the future, the outlines of a settlement of that 'Eastern Question' which has so grievously perplexed English and Continental statesmen for more than a century."

An Interference With Religion.

With reference to the prosecution of a seventh day keeper in Greensboro, N. C., to which we refer elsewhere, the editor of the Greensboro Telegram says the following in defense of the action taken:

"Were the keeping of one day in seven a matter of religion solely, grounded upon the sole fact that it is a Biblical command, then men would have a right to keep whatsoever day they chose, and the state would have no right whatever, upon the principle on which our system is founded, to take any notice of the fact at all. The state would have no right to say what day should be observed, any more than it would have the right to say whether baptism should be administered by immersion or by pouring. Were the Sabbath only a religious institution, by taking note of it and regulating it by law, the state would be abridging religious liberty, because some citizens hold that the first day of the week is the proper day, while a very large class hold that Saturday is the day, and yet others believe in Friday. By forcing a believer in Saturday to worship on Sunday, that man's religious freedom would be destroyed. From that standpoint, Mr. Johnson would undoubtedly be right.

"But Sunday is not merely a religious institution, it is more. As a mere religious institution it could not be reconciled to the principles of our government, as Mr. Johnson suggests. It is an institution founded upon facts of physical experience which happen to coincide with Biblical commands. The experience of mankind has taught the physical truth that more can be accomplished in a given length of time by working six days and resting one, than by working seven and resting none. Thus it is best for society that this prin-

ciple be recognized by law. The law does not compel a man to worship on Sunday, it merely compels him to desist from all labors because his labor disturbs the rest which society has imposed upon itself. If this principle be allowed, then it follows that the state has a right to say that a specific day shall be observed, because of the impossibility of accomplishing the desired end in any other way. If it were left to each individual to observe whatever day he chose, then there would be no rest for society, and both society and individuals who desired to rest would be denied the privilege."

It is admitted in this argument that if the Sabbath were merely a religious institution, then "by taking note of it and regulating it by law the state would be abridging religious liberty." This is true, and the admission is fatal to the conclusion reached, that it is right for the state to take note of the Sabbath and regulate its observance by law. For if such interference with the Sabbath would be wrong by virtue of its being a religious institution, such interference must be wrong in any case, so long as the Sabbath remains a religious institution. If such action by the state would interfere with conscience and with religious belief and practice simply because the Sabbath is a religious institution, then plainly, so long as the Sabbath remains a religious institution, such action must still be an interference with religion. The same thing which would be an interference with religion in the one case, simply because the Sabbath institution is religious (the only reason that could be assigned for it), cannot cease to be an interference with religion in case it were true, as claimed, that the Sabbath is more than a religious institution, because the religious character of the institution would still affect the action of the state in the same way. There would still be the same existing cause, producing the same result.

And whatever the Sabbath may be to others, to Christians it is purely a religious institution, and any regulation of its observance by the state must be to them purely an interference with religion. Such it is in the case of the seventh-day Christian prosecuted in Greensboro, and such it has been in all the numerous similar cases that have arisen in the last few years. If it were not an interference with conscience, these people would not have suffered the penalties of the law as they have done, rather than obey it. S.

Religious dogmas or beliefs have no rights which can be claimed for them before the law of the land, and no law for their "protection" has any rightful place on the statute books. Human beings have a right to hold these dogmas as a part of their belief, but the exercise of this right does not require the aid of legislation. Some rights are best served by the absence of any legislation touching them.

Are Sunday Laws Necessary?

This is a question which many good people are answering in the affirmative, for certain "reasons" which to them appear very satisfactory and conclusive. A brief survey of the grounds upon which their conclusion is based will be instructive.

They say, for example, that without Sunday laws the Sabbath will be lost—that it will be driven out by the encroachments of corporate greed and the love of worldly gain and worldly pleasure. As a theory this idea might be given some degree of plausibility, but unfortunately for the theory its falsity is shown by the facts of actual experience. For there exists a Sabbath day, observed by many thousands in this country, and by some in all lands, which has no support at all in the civil law, but has existed through all the centuries of time without such support, and yet has never been lost and gives no sign of becoming lost to-day. Corporate greed and the love of worldly gain and worldly pleasure have had full opportunity to do their utmost against it, yet it has not succumbed to their attacks. And more than this, it has withstood also the opposition of popular custom and tradition, the opposition of the example and teaching of the religious world, and even the opposition of the civil law; yet it survives to-day, and is steadily making headway against all obstacles both passive and active. This Sabbath is the seventh day of the week, observed by the Seventh-day Adventists, Seventh-day Baptists, and others. Not many years ago there were but a few thousand observers of this Sabbath in the world; but to-day there are sixty thousand such in this country alone. Thus has the observance of an unpopular Sabbath spread and advanced amidst all those opposing influences which are said to necessitate laws for the preservation of Sunday, and against even greater obstacles interposed by religious people themselves.

The conclusion is plain: if the Sabbath which encounters the most opposition can succeed against it all so as to be in no danger of getting lost, then certainly the Sabbath which has the least opposition cannot be in need of civil legislation to insure its continued existence, if it is the true Sabbath day. And if it be not the true Sabbath, then certainly there should be no civil law enforcing its observance.

But it is said that Sunday laws are necessary to provide the laboring man with a day of rest; and by the use of certain facts and figures quite a plausible argument is constructed in support of this assertion. But here again experience lays a destroying hand upon the theory, for if the laboring man who desires to observe Sunday needs a law to secure him in this privilege, then surely the observer of the far less popular seventh day needs a law to secure him in like manner.

Yet the laboring men of the latter class are able to succeed in business without the aid of any law for Sabbath observance and have never thought of petitioning for such legislation.

Actual present-day experience therefore demonstrates that Sunday laws are not needed either to preserve the Sabbath institution itself, or to enable the workingman to observe the day and continue to provide a living for himself and his family. It is demonstrated that such legislation is not needed for the protection of the minority; hence it certainly cannot be needed for the protection of the majority. For what reason then are Sunday laws necessary? If not for the reasons we have noticed, can there be any sound reason for them at all? We think not. s.

The True Standard of Human Legislation.

The divine law revealed in the Scriptures of the Old and New Testaments is not and should not be the basis of civil legislation.

The law of nature, written in the very constitution of things, not dependent upon a written revelation, but revealing itself in all the relations of life, is all-sufficient for the ends of civil justice. Of this law Blackstone wrote:

"This will of his [man's] Maker is called the law of nature. This law of nature, being coeval with mankind, and being dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times. No human laws are of any validity if contrary to this; and such of them as are valid derive all their authority, mediately or immediately, from this original."

The same principle is set forth in the Declaration of Independence, in these words: "We hold these truths to be self-evident: that all men are created equal; that they are endowed, by their Creator, with certain unalienable rights."

This endowment was not subsequent to man's creation, but coincident with it. By the very act of making man what he is, the Creator endowed him with the rights which belong to him by the laws of his being. "Those rights, then," says Blackstone, "which God and nature have established, and are therefore called natural rights, such as are 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 municipal laws to be inviolable."

Lock, in his essay on "Civil Government," says that "nothing is more evident than that creatures of the same species and rank, promiscuously born to the same advantages of nature, and the use of the same faculties, should also be equal one amongst another without subordination or subjection."

"The sayings and doings of daily life continually imply some intuitive belief of this kind," remarks Herbert Spencer. "We take for granted its universality, when we appeal to men's sense of justice. In moments of irritation it shows itself in such expressions as 'How would you like it?' 'What is that to you?' 'I've as good a right as you,' etc. Our praises of liberty are pervaded by it; and it gives bitterness to the invectives with which we assail the oppressors of mankind. Nay, indeed, so spontaneous is this faith in the equality of human rights, that our very language embodies it. *Equity* and *equal* are from the same root; and equity literally means *equalness*."

Rights are not a matter of opinion but of fact; they exist in the very nature of things. In recognition of this principle Lord Coke remarks: "When anything is grounded upon the law of nature, they say that reason will that such a thing be done; and if it be prohibited by the law of nature, they say that it is against reason, or reason will not suffer it to be done."

The one universal basis of civil legislation is, therefore, the inherent rights of man. These rights are self-evident. They are not dependent upon a written revelation, but appeal to all men everywhere, and are discoverable alike by pagan and Christian.

The Code of Justinian influences in large measure the legislation of to-day in both England and America. It is true that it was compiled in the 6th century of this era, but that in it which is best and most in accord with the demands of civil justice, is traceable to purely pagan times. Well would it have been for the world had no effort ever been made to model civil law after the supernaturally revealed law of the Creator; the law which he gave for the government of his own peculiar people, and which according to his own divine arrangement was to be administered by men divinely guided; but never to be the sport of contending political factions, or to be re-enacted by human legislatures. The legitimate sphere of human government is limited to guaranteeing natural rights and enforcing natural duties. It does not include the domain of morals. Moral government should be left with the only Being qualified to administer it, namely, the Creator.

B.

Commenting upon our note of two weeks since, in which we remarked that "three causes are operating to prevent the restoration of peace" in the Philippines, an exchange says: "The three 'causes' might be summed up in one word, 'Jesuits.' Then we have the root of the matter. The sooner Americans learn the methods of these slick underhand workers the better. The white ants of Popery, as they have been properly named."

NEWS, NOTES AND COMMENT

"Wholesale fraud and corruption," says the Catholic Standard and Times, "honeycomb our public service in Manila. The Taft Commission just arrived there are said to be 'staggered' by the universality of waste and speculation under our 'carpet-bag' government. And General Otis goes on coolly referring to the Tagalo insurgents as 'robbers.'"

* * *

As noted in these columns last week, the Hamburg, Iowa, ministers are making a strong effort to secure from the city council an ordinance closing places of business on Sunday. A Hamburg paper says: "Rev. Enders made an eloquent and able plea before the council in favor of closing." It is strange, indeed, what an interest the preachers take in "civil" matters when it comes to using civil law to enforce a religious institution.

* * *

"The proverbial quietude and peacefulness of Englewood on Sunday mornings is being fearfully shattered these days," says the Chronicle of this city. Every Sunday morning "there is a lively state of affairs in the neighborhood of Sixty-third and Halsted streets which occurs with such regularity that now crowds are beginning to assemble to see the fun."

The occasion of the disturbance is an effort to induce a dealer in clothing and shoes to close his store on Sunday.

This merchant keeps open a few hours Sunday forenoon, but gives each of his clerks a whole day's vacation each week. These clerks have signed a written statement that they are perfectly satisfied with the arrangement; but though they are satisfied others are not, and demand that the store be closed all day Sunday.

* * *

The statue of Liberty Enlightening the World, on Bedloe's Island, in New York harbor, is said to be in a rather woe-begone condition. The Herald of that city says of the statue:

"Standing as she does mantled in a heavy coating of green rust, she presents a much bedraggled appearance, and her condition is the occasion for much adverse comment among the many thousands whose business or pleasure takes them down the bay."

Commenting upon this, the Springfield Republican says: "It is small wonder that a statue of liberty should grow rusty nowadays. Pull it down and put up a statue of Dr. Gatling."

* * *

The Primitive Catholic, of Brooklyn, N. Y., notes that the Catholic Truth Society has prefixed the word "International" to its name. Among the items of work reported is "supplying regularly and gratuitously about nine hundred families with papers and magazines in sparsely settled localities in the South and West; the names being supplied by priests."

"Another item in the report," remarks the Primitive Catholic, "is the placing on the shelves of public libraries over eight hundred volumes of the ablest Catholic works. All this has been accomplished in one year."

The secretary in making his report also notes "with satisfaction" "the work accomplished by the society in having expunged from text-books calumnies against the Catholic Church."

"The calumnies against the Catholic Church," says the Primitive Catholic, "are the true facts of history regarding Rome, and her past doings. It is to the everlasting disgrace of Americans that these histories have been mutilated. And even in this garbled condition, it is expounded, in numerous instances, in our public schools by Romish teachers."

Truth and Fallacy.

A writer for the Christian Century says:

"A nation is not safe because of military supremacy only, or from the seven hills Rome would still rule the world.

"Nor do seminaries and scholars constitute a sure defense, else the land of Plato and Aristotle had never been subject to the unspeakable Turk.

"Nor does national existence running back into hoar antiquity safeguard the future, for the 'Celestial empire' seems now tottering to its fall.

"A nation is safe only when shielded by the eyes of Divine protection. This any nation can have that will coronate God as its supreme ruler and make His holy word its supreme law.

"These acts will in themselves counteract all tendency toward dissolution and promote national strength and grandeur."

The writer we quote errs in this only when he attempts to tell how a nation can have "divine protection."

God can be truly "coronated" only in the human heart. All any nation can do to honor God is to leave the individuals free to render Him such homage as they wish. Government cannot assist in this, and it should not seek to hinder.

Spain is an example of a nation which has tried

to "coronate God." Germany is another, and society is there honeycombed with infidelity more perhaps than in almost any other country.

Individual faith in God is the only remedy for sin; and this faith cannot be assisted by legislation.

The great trouble is that in attempting to "coronate" God, that which is really "coronated" is some self-appointed vicegerent of God.

To "coronate" God is to acknowledge his law and to bow to it. But when any nation undertakes to do this, that which is acknowledged and enforced is at best only some human interpretation of the divine law—usually far below the divine standard, and not infrequently in direct controvention to that law.

To "coronate" God by any state or national act is to make his law the football of contending parties, and the subject of court decisions, to be construed as other laws are construed; so that naturally men instead of seeking to know what the Lord says *in His law*, they will inquire what the courts say *about His law*.

The divine law "is spiritual" and since "spiritual things" are only "spiritually discerned," the state, which is not spiritual, cannot even discern the divine law, much less administer it. B.

If Not Slavery, What Is It?

It has been repeatedly stated, and so far as we know has not been denied, that the rebellion in the Philippine Islands against Spain was "more a rebellion against the monks and clergy than against the sovereignty of Spain." The same is true of the war which the natives have all along maintained against the United States.

But why a rebellion against the monks, and against the government of Spain and of the United States because of the monks?

Under Spain the monks were the real rulers, and the natives fear, and not without reason, that practically the same system will be continued under American government.

Under Spanish rule the monks taxed the people in various ways while living and even pursued them to the grave when dead. Marriages, births, funerals, etc., were all made a source of revenue to "the church." Besides this the monks owned the land and the people being merely renters, eked out a precarious existence at best.

Moreover, these lands had not been acquired by the monks by purchase, but by confiscation, largely upon false charges corruptly sustained. "Whenever a man had a desirable plantation, they would trump up some charge against him, have him arrested, and, without investigation, shot; and the property was

turned over to the monks. It was in this way, principally, that they had acquired their possessions."

The avowed purpose of the revolutionists was to confiscate this property and turn it over to the government for the benefit of the people. This is exactly what was done in Mexico forty years ago. It was this that led to the attempt by Napoleon III., backed up by Rome, to establish an empire in Mexico under Maximilian. This empire failed as soon as the support of France was withdrawn at the demand of the United States, and Maximilian was shot.

But now the United States have been entrapped by Rome and are being used to fasten upon the Filipinos the very system which this Government refused to permit France to fasten upon Mexico. The facts have been thus stated:

"When the commissioners met at Paris, to make peace between this country and Spain, it will be remembered that the Philippine government, of which Aguinaldo was the head, appointed a commissioner to appear before that body and state their grievances, but the commissioners refused to listen to them, or in any way receive him.

"About this time, Archbishop Ireland, as the daily press informs us, had an interview with President McKinley, and it was there agreed that the property rights of the church or monks, should not be interfered with. Accordingly, a clause was put into the treaty that all the property rights that existed under Spain would be accordingly respected by the American Government. So the people of the Philippine Islands found that practically everything they had fought for against Spain would be lost if the American Government's supremacy was maintained."

These facts are not very creditable to the United States which by papal intrigue were induced to bind themselves to take the side of Rome against the people, and this without regard to the real merits of the case. Right or wrong, this Government must maintain the claims of the monks, or of "the church," as against the people of the Philippine Islands. If this is not enslaving them, what is it? B.

Foreign and yet Not Foreign.

(From the Springfield Republican.)

Against Judge Lochren's opinion as to the constitutional powers of Congress over the new territory of the United States, comes that of Judge William K. Townsend, sitting in the United States district court for Southern New York. The latter holds views quite the reverse of those expressed by the United States circuit judge at St. Paul in the habeas corpus case of the Porto Rican, Ortiz.

The case before Judge Townsend related to

AN ASSESSMENT OF DUTIES

on an importation of tobacco from Porto Rico after the treaty of Paris had been ratified and an exchange

of ratifications had taken place. The importers, John Goetz & Co., appealed the matter to the board of general appraisers, which decided against the importers, who thereupon took the case to the United States court, contending that Porto Rico had become a part of the United States and within the tariff laws of the nation. Judge Townsend decides that Porto Rico is not a part of the United States to this extent and will not become such a part until Congress has expressly defined the status of the island to this effect.

THE TREATY OF PEACE

left with Congress the determination of "the civil rights and political status of the territories hereby ceded," and it was within the constitutional authority of the treaty-making power, says Judge Townsend, to give Congress unlimited power in the matter. Congress meantime has refused to extend the Constitution and the laws to the island, and accordingly it remains outside of the Constitution. It is foreign country so far as the Constitution is concerned, but United States territory as against other nations.

Judge Townsend brings out no new authority or precedent in support of this side of the question, beyond the

STATEMENT OF CHIEF JUSTICE MARSHALL

(in American insurance company against Carter) respecting "the usage of the world" in the case of ceded territory: "It becomes a part of the nation to which it is annexed, either on the terms stipulated in the treaty of cession or on such as its new master shall impose." The gist of Judge Townsend's opinion is contained in the following:

"To deny this power, to govern territory at arm's length would be to thwart that intention to make

THE UNITED STATES AN UNFETTERED SOVEREIGN in foreign affairs. For if we wage war successfully we must some time become, as many think we are now, charged with territory which it would be the greatest folly to incorporate at once into our Union, making our laws its laws and its citizens our citizens, our taxes its taxes; and which, on the other hand, international considerations and the sense of our responsibility to its inhabitants may forbid us to abandon. The construction of the Constitution which would limit our sovereign power would force us into a dilemma between violating our duty to other nations and to the people under our care on the one hand, and violating our duty to ourselves on the other. That construction would in such case imperil the honorable existence of our republic."

And so the president and the Senate, as the treaty-making power, may annex any territory they are able to; and may then delegate to Congress the power to act beyond the Constitution, and exactly as it pleases, in relation to the new territory.

Now the duly constituted government of the United States may indeed be

AN UNFETTERED SOVEREIGN IN FOREIGN AFFAIRS; but when foreign territory has once been annexed to the United States we come to deal not with a foreign, but with a domestic affair—with territory of the United States and not of some other sovereign power. And here is the fatal weakness in Judge Townsend's argument. When, therefore, he asserts the power of the president and Senate to delegate unlimited power to Congress in relation to territory of the United States, he is obliged to maintain that the government at Washington is a government of unrestricted powers rather than one exercising a certain measure of delegated authority from a power paramount to that of president and Congress.

Such views as these place the government above the people who created it, and who, in a written Constitution, imposed bounds upon the scope of its authority. They seem to us to be

REVOLUTIONARY DOCTRINE

and to mark with renewed emphasis the great change which is quietly being forced into American institutions to meet the needs of a revolutionary policy of distant conquests and alien annexations. The people of the United States are, or were, the sovereign power in this country, and not the government at Washington. The people can, if they choose, delegate to president or Congress the unlimited power claimed for them by Judge Townsend; but this the people have not as yet done, and until they have done so Congress can step beyond the constitutional law of its being, in the government of territory of the United States only by an act of usurpation.

Sunday Laws and the Workingman.

There are a good many labor leaders who are not in favor of Sunday laws, preferring to secure what they desire in the way of a weekly rest day through their own organizations rather than appeal to the state. In this they are wise.

The Sunday-keeping churches desire Sunday laws in their own interests. These interests demand laws not only prohibiting Sunday work but Sunday play as well.

Writing upon this subject in the Michigan Sabbath Watchman for October, 1891, Rev. Francis W. Ware said:

"* * * Make it impossible to run the theaters, shut up the cigar stands, ice-cream saloons, and soda water fountains, and prevent baseball playing, put an end to railroad and other Sabbath excursions, and the masses will the more easily be turned to the house of God. Break down these sacrilegious but fascinating amusements and the church will have the right of way to our masses."

This shows very plainly the real motive back of the

demand on the part of the churches for Sunday laws and Sunday enforcement—it is that they may “have the right of way to our masses.”

But in the same paper, the same writer showed very plainly that they desire not only “the right of way to our masses,” but “the right of way” to the pocket-books of “our masses.” He says:

“If the churches of this state (Michigan) were to contribute \$10,000 this year to assist the American Sabbath Union to push its work, they would in our judgment make for themselves the finest possible investment. The money so invested would soon return to them with fine rates of interest. The money now spent in Sabbath desecration by those who are in large sympathy with the churches, but who are led off to the parks, on excursions, and to other places, where money is spent freely, * * * would, if our Sunday laws were enforced, return to the churches and contribute to their support.”

This was written nine years ago, but it just as truly reveals the real motive back of the “civil Sabbath” now as it did then. And the workingmen should understand—such of them as do not now understand it—that in joining in the demand for Sunday laws, they are only asking the state to restrict their liberties in the interests of the churches.

We believe that every man ought to be interested in religion and assist in supporting the gospel, but this he should do voluntarily, “not by constraint but willingly.” And certainly the church has no right to use the civil power to compel this, even indirectly.

It is no part of the duty of the state to foster religion or religious institutions other than by such just laws as will leave every man free to worship or not to worship just as he elects. Historically, religious liberty means not only the right to accept, to profess, and to observe the religion of one's choice, but also the right to reject, not to profess, and not observe any religion. This right the “civil Sabbath” seeks to abridge by indirection.

B.

The Church Militant.

(Chicago, Journal, June 19.)

Quite the most surprising deliverance upon the Chinese question comes from Bishop Earl Cranston, who declared, in a sermon at Denver on Sunday, that it is worth any cost in money or bloodshed if we can make the millions of Chinese true and intelligent Christians. “I would,” he continued, “cut all the red tape in the world, and break all the treaties ever made, to place the armies of the United States in the fore next to Great Britain. We must not be the tail end of everything.”

Bishop Cranston was, we believe, elected to his present position at the Cleveland conference of '96, and is now stationed at Portland, Ore. During the

past three or four years he has traveled abroad, and travel seems to have enlarged—or perhaps “expanded” is the better word—his views.

The moral obloquy discovered by many men of many minds in discussing the Chinese is one of the most astonishing phenomena of a turbulent and strenuous age. Commerce, imperialism, and the followers of Christ, widely apart on many other questions, have been singularly unanimous in denying to the Chinese the common attributes of humanity, white, black or yellow. Hath not a Chinaman eyes? Hath not a Chinaman hands, organs, dimensions, senses, affections, passions? Evidently not. Commerce would force trade upon him, even though the trade be opium; imperialism would cut up his empire, upon this or that pretext; and the followers of Christ—the Christ that stands for peace on earth, good will toward men—would make the Asiatic empire run red with blood, transform its rice fields into shambles, ensanguine every river and tributary, if thereby, as Bishop Cranston says, “we can make the millions of Chinese true and intelligent Christians.” For the Denver exponent of the church militant does not stand alone in his views. He perhaps stands alone in audacity and bloodthirstiness; but others secretly believe what he has the shamelessness to avow.

The missionary question is a question upon which we hesitate to pronounce opinion. Much may be, much has been, said upon all its sides. It is not a question upon which an opinion can be passed at once sweeping, intelligent and final. Yet one can, with a clear conscience and a conviction of right, protest against any such monstrous, immoral declaration as that credited to Bishop Cranston. It is unspeakably odious.

Nor is it necessary that one should have any genuine sympathy with the Chinese to appreciate the shameful bullyragging that that peaceful people has put up with for more than half a century. The powers, one and all, but England in especial—the England that Bishop Cranston would like to see, with drawn sword, marching side by side with the United States—have outraged, abused and robbed China systematically. Every concession of importance that they have obtained from China has been such a concession as the victim of a highwayman yields at the point of a pistol. When Europe has advanced another foot on Chinese soil the foot has been set down in blood.

And we, the lovers of Liberty, the writers about liberty, the orators on the subject of Liberty, and her sister, Justice—what have we done to help the cause along? We have denied the Chinese entrance to this country, and demanded entrance to theirs. At the same time we have opened our gates to the riffraff of

Europe, and for fear that this might be contaminated by contact with the Chinese population already inside the country, we have, in one way or another, done our best to kill off the "pigtailed." We have been as unjust and cruel to China as almost any other power has been, but we have done it in another way, and have been a shade more gentlemanly in the doing.

It has been bad enough to watch commerce and imperialism holding up and slashing at the Chinaman; but now that Religion frets for the highway, the mask, and the blunderbuss, it is rather time to call a halt. What has come over the church lately? Sword and fire flash and curl around half the pulpits in the land. Here's the New York Independent, which has long been suspected of religious leanings, clamoring for another Egypt under a joint protectorate of seven powers, including your Uncle Sam, of no-entangling-alliance fame. Verily, brethren, as the rural editor loves to inquire, "Whither are we drifting?"

A Momentous Question.

Testifying before the Industrial Commission in Washington, N. F. Thompson, Secretary of the Southern Industrial Convention, said of labor organizations:

"Their influence for disruption and disorganization of society is far more dangerous to the perpetuation of our government in its purity and power than would be the hostile array on our borders of the armies of the entire world combined. Organizations teaching such theories should be held as treasonable in their character, and their leaders worse than traitors to their country."

Apropos of this the Springfield Republican says editorially:

"There are some very unlovely features about labor unionism in its current practical workings. We see these brought out in such contests as those being waged in Chicago and St. Louis—in the sympathetic strike, the boycott, the resort to violence when other means fail, the mob spirit that is so generally excited, and the temper which would deny by force and terrorizing practices the means of livelihood to the 'scab' or non-union workman.

"But what are you going to do about the unions, beyond holding them and their strikes within the bounds of law and order? Are you going to prohibit and suppress labor organization? If so, are you going to deal likewise with capital and prohibit not only combinations of corporations, but combination of capital in any and all corporations? Is the right all on the side of the strong, and the wrong all on the side of the weak? Is aggression against individual rights confined wholly to the organized laborer, and is organized capital wholly to be trusted not to exceed its own reasonable claims as against the laborer and the general public?"

Then answering in part its own question, the Republican has this to say:

"This cannot be, and in a popular government it

is simply idle to talk about prohibiting labor organization and strikes without also considering the necessity of applying equally severe restrictions to capital. Nevertheless the people at large are getting exceedingly weary of these constant and most disturbing and destructive and often bloody outbreaks between organized labor and organized capital, which are a disgrace to the civilization of the time. Some means must be found to stop these assaults on peace and order and progress in wealth production."

Of course "this cannot be" and popular government be maintained. But the facts here enumerated, and others of like character, are sounding the death knell of free institutions in this country.

As a people we talk about teaching the Cubans and the Filipinos the art of self-government, and yet are daily demonstrating that we do not possess the faculty ourselves.

Two things are absolutely essential to government of the people by the people; namely, self-control and love of liberty for its own sake—that is, love of the principle apart from one's own participation in its benefits. In other words, love of liberty not simply for one's own self but for all men.

It has been truly said, "That government is best that governs least." But any government to be effective must govern sufficiently to preserve the peace—to make life and property safe, etc. But this can be done with the minimum of government only where the people govern themselves; each respecting his neighbor's rights, etc.

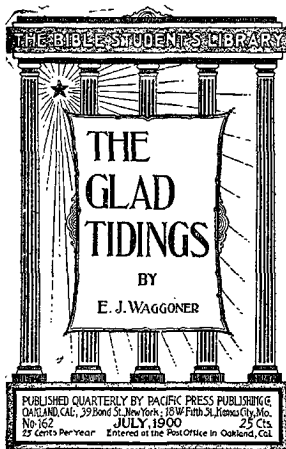
Just now complaint is made that in a certain section of this city, every man out after a certain hour is arrested by the police and required to give a satisfactory account of himself. This is of course very annoying to good citizens, and some of the papers are crying out against it. But why is it done? Surely not because the police want to persecute law-abiding men. It is done because there are so many law-breakers operating in that section that the police consider it necessary for the protection of the city. In this case the criminal element by their failure to govern themselves make it necessary in a measure for the police authorities to place restriction upon all that work a hardship upon honest people necessarily out at unseasonable hours.

Again, much is said about the necessity of restricting the trusts and corporations. But why this necessity? Simply because men of wealth also are losing the faculty of self-government. Greed leads, them to overreach and wrong their fellow-men; hence the necessity for more government. And so our state and national governments are constantly becoming more and more paternal, that is, they are constantly intermeddling more and more with that which ordinarily ought be left to the individual.

It matters not how intelligent a people may be, if they lack the faculty of self-control—if they refuse to do that which is demanded by the principles of justice—they show themselves unfit for self-government and invite despotism.

Nor is it possible for such a people to make laws that will compel themselves to deal justly. This is illustrated by the situation in St. Louis to-day. The mayor of the city belongs to one political party; the governor of the state to another. Each fears to take any decisive step to restore order and protect persons and property in the city, lest he may alienate votes from his party. Thus the laws which the people have made for their own protection fail when that protection is most needed, because those whose duty it is to enforce them fear to offend the people, who, by their representatives, made the laws. Such a condition of affairs is certain in time to destroy representative government. Such a state of affairs is anarchy and anarchy always invites despotism. B.

THE GLAD TIDINGS.



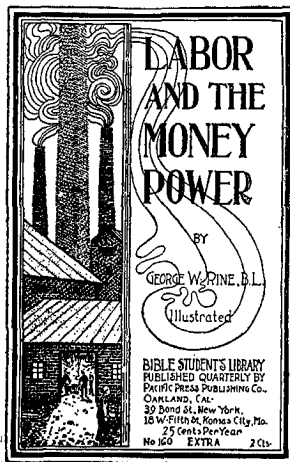
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11 God hath spoken ³once; twice have I heard this; that ⁴power be longed unto God.

² or, we are consumed by that which they have thoroughly searched.
^a Job 31: 24
^b Ps. 53: 7.

6 They search out iniquities; ²they accomplish ³a diligent search: both the inward *thought* of every one of them, and the heart, is deep.
7 But God shall shoot at them with an arrow; suddenly ²shall they be

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hath he given to the children of men.

17 The dead praise not the LORD, neither any that go down into silence.

18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

PSALM 116.
The psalmist professeth his love and duty to God for his deliverance. 12 He studieth to be thankful.

I LOVE the LORD, because he hath heard my voice and my

voice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people.

19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

PSALM 117.
An exhortation to praise God for his mercy and truth.

O PRAISE the LORD, all ye nations: praise him, all ye people.

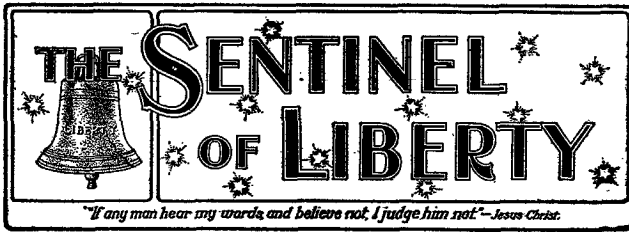
This Bible has only the scripture text and maps, and the omitting of the column of references makes the size of page much smaller, but the type is the same as in Style A—8. This Bible contains 6 maps, has chapter numbers in figures, and is bound in French morocco, divinity circuit style, is linen lined, and has round corners and red under gold edges. The size of page is 3¾ by 5¾ inches and it is 1½ inches thick.

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CHICAGO, JUNE 28, 1900.

Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

Is Your Subscription about to Expire?

A good many subscriptions to The Sentinel of Liberty expire this month. You can tell by looking at the little yellow label on the paper if yours is among the number. If so, please to send in your renewal at once. By so doing you will avoid missing any number of the paper and will save us the trouble of cutting off your name and then restoring it again a week or two later. We need your help, and you need the Sentinel.

Extra Papers.

We have a limited number of papers left over each week, which we would be glad to supply in lots of twenty-five or more to one address, at one cent per copy. Since our previous announcement concerning these back numbers, we have received a good many orders. The issues of May 10 and June 7 are nearly exhausted. Orders for these will be filled, however, as long as the papers on hand last. We have a larger supply of other numbers. There are thousands of people everywhere who need these papers, and yet the supply is limited to hundreds.

“A Christian Sabbath cannot long be maintained if the protecting fence of civil laws be thrown down.” So says a prominent W. C. T. U. worker connected with the “Sabbath Observance” department of that organization.

A weaker statement could hardly have been uttered, as any unbiased person who knows aught of history and of revelation must admit. “If it be of God ye cannot overthrow it,” is testimony that applies to the Sabbath institution, and should settle the question of its perpetuity with any person or organization taking the Christian name.

What civil law in defense of the Sabbath was in existence during the time of Christ and his apostles, and for scores of years and even centuries afterwards? The Christian Sabbath existed then as it does now, but without any “protecting fence” of civil enactments

whatever. And the Christian religion though opposed instead of protected by the civil laws, spread and triumphed, and the Christian Sabbath became more and more widely observed, until the church, intoxicated with pride and the love of power, made an alliance with the state, and substituted a false religion in the place of the true worship.

To say that that which is Christian cannot be maintained without the protection of civil law, is to say that divinity needs the support and protection of humanity, which is just the reverse of the truth. A Sabbath which needs a protecting fence of human power and wisdom for its preservation cannot be the Sabbath of the Lord.

B. A. Abbott well says in an article in the Christian Century:

“The right of liberty is inalienable. No man has a right to sell any part of his body. Any philosophy that proceeds on such a principle will sooner or later bring its professors to grief. Labor has no rights; capital has no rights. Rights belong to men. Laws should be made for the sake of manhood and not for the sake of business.”

This is the keynote of the whole question of human rights.

“Ill fares the land, to hastening ills a prey
Where wealth accumulates and men decay;
Princes and lords may flourish or may fade;
A breath can make them as a breath has made,
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied.”

The question of rights is not one to be settled by majorities. No majority, however large, has any legitimate power to deprive the minority of any natural right.

No man can answer for another at the bar of God; therefore no man ought to assume to be conscience for another.

Civil government has done its whole duty when it has secured the ends of civil justice. It has nothing to do with preparing anybody for a future life.

Religious Liberty Literature for Germans.

Do you want to assist in distributing some good religious liberty literature among your German friends? If so order at least a few copies of the special number of the *Christlicher Hausfreund*, of Battle Creek, Mich. The regular price of this paper is five cents per copy, but this special number can be secured at \$2 per hundred. You can find nothing better for those Germans who prefer to read their own language.