

# The Sentinel

## OF CHRISTIAN LIBERTY

VOL. XVIII

NEW YORK, OCTOBER 1, 1903

NO. 40



*“The church and the state occupy two distinctly different realms. The realm of the church is the realm of morals; the realm of the state is the realm of civics. The realm of the church is the inner life of man, and the world to come; the realm of the state is the outward life of man, and the world that is. . . . The state, within its own realm, and for itself, has a right to establish a system of education, which in the nature of things must be only of this world. The church, in her own realm, must maintain Christian education, . . . and must not antagonize the state in its chosen system of education, any more than in any other affair or act of the state within its own realm.”*

*The clerical suppressor of work and play on Sunday thinks he is suppressing immorality; he is in reality promoting it. Idleness is not morality; its certain fruit is immorality. In attempting to suppress the imaginary and fictitious immorality of innocent and healthful games and sports on Sunday by those whom they compel by legislation to refrain from honest and useful industry, the Sunday-enforcement clergy become in a very real sense promoters of immorality. Would it not be in place for them to tone down somewhat their claim of being the moral conservators of society?*

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## ANNOUNCEMENT

*THE SENTINEL* will hereafter be issued from Washington, D. C. Let all take notice of this, and from this time address all communications intended for the paper to

*THE SENTINEL OF CHRISTIAN LIBERTY,*  
222 North Capitol St., Washington, D. C.,

instead of to 11 West 20th St., New York, as heretofore. We request also that our exchanges oblige us by coming to the new address hereafter. See reading notice on page 633.

We learn from the *American Israelite* that "his imperial highness Alexander III., Emperor of all the Russias, fearing that the reading of the *Israelite* by his subjects would undermine their allegiance to his throne, has issued an imperial ukase commanding that hereafter this incendiary journal should be excluded from his realm." The *Israelite* of course means Nicholas II. In Russia they believe in freedom of thought and discussion so long as what is thought and said is in harmony with the existing political and ecclesiastical orthodoxy. This idea is not entirely confined to Russia, though fortunately it cannot have free course in most other parts of the world. The *Israelite* is not an incendiary journal at all, and the fact of its exclusion from Russia is indicative of the intolerant spirit which controls the Russian government. It is said that the spirit of revolution is spreading in Russia at present. Russia thinks she is pursuing a course that will crush

it; she is in reality provoking and stimulating it. The way of safety for her lies in a liberal, not a repressive, policy.

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To accede to the Catholic demand would mean a division of the school fund, and once the dividing began it could not logically stop until every sect had its denominational school supported from the fund raised by taxation of the whole community; and there would be an end of the common school system. Admitting that this system is right and justifiable, the Catholic can have but one reasonable objection to it as now carried on, and that is because of Bible reading and other Protestant forms of worship in which Catholic children are constrained to participate. Here is a genuine grievance, and until it is redressed by the total secularization of the schools the Catholic cry for a division of the funds will have a semblance of justice. Secularize the schools completely, and Rome is disarmed.—*The Truth Seeker.*

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NEW YORK, THURSDAY, OCTOBER 1, 1903

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Catholicism's "Solution of the Educational Problem" Among the resolutions adopted at the late annual convention of the American Federation of Catholic Societies, the powerful and growing organization through which Catholicism in the United States is seeking to mold and control public action in its interests, was this one on "Christian education":

*Resolved*, That we observe with deep satisfaction the gradual growth among our non-Catholic fellow-citizens of the conviction that religious instruction of some sort in the school is absolutely necessary for the welfare of our country. Witness the discussions of the National Educational Association and of the Religious Educational Association, both of which fully justify the position maintained by us Catholics for the past half century. We note with pleasure that, while the pupils in our parish schools receive a thorough religious training, their proficiency in secular studies is not inferior, but, in many cases, superior to that of the public school children. Convinced that we are not called upon to suggest plans for the various non-Catholic denominations, we propose this solution of the educational problem, so far as we are concerned: First, let no public moneys be paid out for religious instruction in any school; second, let the educational per capita tax be disbursed for results in purely secular studies only in our parish schools, our teachers receiving their salaries as other teachers receive theirs; third, to ascertain these results let our schools be submitted to State examinations. Thus will the great principle of our government, 'No public moneys for sectarian purposes,' be preserved in tact.

In this we have the educational plank of the Catholic religio-political platform—such a pronouncement on this matter of religion and public education as Ca-

tholicism is ready now to have officially presented to the country as its position and demand, and what it proposes to bring about, in this matter. This plank bears evidence of having been prepared with a care to make that which it proposes seem as innocent and fair as possible, and as much as possible to disarm opposition. It is not as definite and clear as it might be with regard to the precise thing proposed, but it is very careful to give the impression that that thing is in perfect accord with "the great principle of our government, 'No public moneys for sectarian purposes,'" and that those who propose it are as much opposed as anybody to having public money used to pay for religious instruction. We will let the *New York Sun* clarify this plan, which it terms "the Roman Catholic scheme":

This plan is to avoid the prohibition of expenditure for any specific religious instruction by distributing "the educational per capita tax for results in purely secular studies only in our parish schools," as certified by "State or city examinations," and inferentially in those of other religious denominations. The plan involves the payment from the school fund of the salaries of these parish school teachers "as other teachers receive theirs." Or, as Bishop McFaul put it lately, the scheme is that the school fund should be divided pro rata among the parish schools according to the number of their scholars, not as payment for religious education, but for secular instruction submitted to State examinations.

So this Catholic scheme, and it is a scheme, is a plan "to avoid [to get around] the prohibition of expenditure for any specific religious instruction." It

is not a proposition to have public money paid for religious instruction in secular schools; but a proposition to have public money paid for secular instruction in *religious schools*. It is not a proposition to have the teachers employed in the public schools give religious instruction, but a proposition to ~~have~~ *have the teachers in religious, denominational, sectarian schools paid from the public school fund*. It is not a proposition to have religion made a part of the system of public instruction, but a proposition *to have religious schools made a part of the public educational system*, as they assuredly would be if the secular instruction given in them were paid for by the State and passed upon by State examiners. In short, this Roman Catholic scheme is a scheme for undermining and violating the principle of no public moneys for sectarian purposes while professing to preserve it in tact.

**Sunday Ball Idea  
Strongly Opposed  
by Clergymen**

The endorsment by Professor Henderson of Chicago University of Sunday ball playing for boys and young men of the cities as a valuable means of keeping them out of immoralities on Sundays was widely commented upon, and as was to have been expected it met with strong disapproval in those quarters where the baseless assumption obtains that God has commanded the observance of Sunday as a holy day. In Chicago and elsewhere it "was greeted by churchmen with surprise and sarcastic comments." "Many noted ministers and theologians did not hesitate to express forcibly their disapproval of such desecration of the Sabbath in the interests of a sociological end, and in some cases heaped words of scorn on the idea." Dr. Milton S. Terry, of the Garrett Biblical Institute, "one of the best-known theologians of the Methodist Church in the West," said among other things:

To advocate baseball playing or indulgence in any athletic sport or game on Sunday is totally wrong. I do not care whether Dr. Henderson has made a study of the particular juvenile aspect of the subject or not. It cannot be anything but wrong. As a reformatory measure the prescription of Dr. Henderson would amount to no more than would eating peanuts.

Dr. L. A. Crandall, of the Memorial Baptist Church, declared that he was "certainly not in favor of playing baseball on Sunday," as "it is not the way to observe Sunday," and Dr. W. O. Shepard, of the First M. E. Church of Englewood, said he could "see no necessity at all for the advocacy of Dr. Henderson's theory." Dr. Franklin Johnson, professor of homiletics at the University, said that while he was "not hide-bound in the matter," and "realized the conditions under which the people in the slums of the cities live," and was "as anxious as any one to see them relieved," he did "not believe in Sunday baseball playing, or in Sunday gaming of any kind"; that "Sunday gaming is never innocent, and leads to license." He admitted that it was true that Sunday ball playing would keep many of the boys and young men away from the saloons to which many of them now resort, but said the remedy he proposed in lieu of the ball playing was, "Close the saloons." Rev. Dr. Nathaniel Butler thought Professor Henderson's position "absolutely sound," but that "great caution should be taken in teaching this theory, lest it be misunderstood and taken advantage of by those of less conscience and less integrity." He was "in favor of having the united churches declare a half-holiday on Sunday free for pleasure-seeking in the parks, driving, baseball, and other outdoor sports," on the theory evidently that such things are immoral only when they are done without the sanction of the church, or "united churches." In commenting on Professor Henderson's remarks, Rev. G. M. Orves, of the Sum-

mit Congregational Church, Dubuque, Iowa, said, as reported in a local paper:

The Puritanical spirit has ever been against the desecration of the Sabbath, and I am heartily opposed to baseball on Sunday or to anything which would be the means of desecrating the sacred day.... I am opposed to the desecration of the Sunday by the baseball game, and cannot understand the idea of the Catholic clergy in encouraging anything of the sort, as the young men are allowed to play, say at St. Joseph's College for instance, on Sunday afternoons. I believe in the Puritanical spirit, and am opposed forever to any games which may be a desecration of the Sunday.

Of course the idea of using "the Sunday" (or rather "the Sabbath," for the Puritans knew nothing of "the Sunday") or any portion of it for healthful diversions and games or anything other than religious purposes is too much for the Puritanical spirit. It is well to have the spirit which combats and denounces the sensible stand taken by Professor Henderson so definitely and accurately indicated from a source where it is in high favor. Rev. A. M. Case, a Congregational minister of Rockford, Ill., thought the stand taken by Professor Henderson "too startling to be passed by unchallenged," and sent to the Chicago *Tribune* a communication in which he said among other things:

God says, "Remember the Sabbath day to keep it holy." If the bars are once let down, and if the young and rising generation are led to believe that Sunday baseball is harmless, or rather that one can engage in it feeling that it is in the interest of "morality and religion," then we may soon, both as individuals and as a nation, bid farewell to all that is sacred in the very name of the "Holy Sabbath." The idea that the attendance at church in the morning will offset the desecration of Sabbath afternoon is the doctrine of the thief and the robber, who give to the poor a small part of their pilferings, and thus endeavor to quiet conscience and square their "book account with God." Let me say to your multitude of readers, and to Prof. Henderson in particular, that in the opinion of an elderly minister of the gospel, he who by word or deed, be he talented or otherwise, seeks to lessen in the minds of our youth

or of the nation respect for God's holy day, by encouraging Sunday ball games, Sunday theaters, or any other dissipation which tends to deaden one's sensibility and thus wean them from church-going and from a life of piety, is to humanity a curse instead of a blessing.

Mr. Case says that if the professor's position is right, then there can be no harm "in engaging in any other recreation or even in work on the farm or in the shop." And what harm, indeed, is there in engaging in work on the farm or in the shop on Sunday? Certainly there is much less harm in it than in doing a hundred and one other things that are now engaged in on Sunday because of the suspension and prohibition of honest and useful industry. The manner in which the clergy have received Professor Henderson's utterances emphasizes a fact which we have often pointed out, namely, that it is *not* the interests and welfare of the working classes that the clergy are concerned about in connection with the "day of rest," but the alleged holy and sacred character of the day itself. It is the *day*, *not* the *people*, that they are looking out for; and little do they care for the interests of the people when regard for them means any "desecration" of the "sacred" Sunday. They believe that man was made for the Sabbath, and not the Sabbath for man; at least that such is the case with regard to their Sunday sabbath.



**"Educational Unification" in New York—  
A Neglected but  
Most Important  
Feature** All during the last session of the New York legislature there was agitation, and at times "bitter contests" at Albany, over what was called "educational unification," which seemed to turn upon the question of whether the State "Board of Regents" or the Department of Public Instruction should control the educational affairs of the State. Several bills were introduced in the legislature and fought over before committees, but we were never able to learn just what were the particular points at issue. It

was evident, though, from what could be observed that there was an important phase of the matter that was given little attention in the newspaper reports and discussion. This was the concern of certain powerful religious interests in the matter, and their active interest on the side of the regents. On at least one occasion a leading attorney of New York was sent to Albany by Roman Catholic interests to argue in behalf of the regents. This concern of religious interests in the matter of course means something, and should have attention. We are glad to note that it is not passing unobserved in some quarters, and that at last it has been pointed out in the columns of a leading newspaper. On September 21 there appeared in the New York *Evening Post* a communication from Mr. John V. L. Pruyn on "Educational Unification" which we deem worth reprinting almost entire:

A singular feature of the proposition to place the school system of the State under the Board of Regents is that the plan is favored by those who have established parochial schools in opposition to public schools. This aspect of the case appears to have escaped general notice. . . . It is the duty of all American citizens to support and strengthen the public school system and to resist all attempts that may be made to oppose, destroy, or capture it; therefore when its opponents advocate its transfer from the Department of Public Instruction to the Board of Regents their motives and actions should be under the keenest surveillance. It does not appear, indeed, that these people should have anything to say upon the subject, and it is clear that they would not favor such transfer unless they expected in some way to gain by it. The reason may not be far to seek. Ecclesiastics sit in the Board of Regents, and if the school system is placed under the supervision of that body the clergy will be able to interfere in the methods, administration, and teaching of the public schools. Such a condition of affairs would be a calamity, and it is the duty of all citizens to exert every effort to prevent it. . . .

Some hold the erroneous idea that the various religious denominations, collectively called the church, should supervise the secular edu-

cation of the young on the ground that neither morality nor religion is taught in the public schools. Apart from the legal objections to religious instruction in the public schools such instruction would almost inevitably produce confusion and clashing among the different sects. Even if such a deplorable condition did not ensue, religious instruction in the public schools would produce, in my opinion, a nation of unbelievers. Too much of what some hold to be a good thing usually produces undesirable results. Moreover any religious denomination that calls for the teaching of its doctrines in the public school confesses its own weakness and its inability to hold its members by its instruction.

In a country where church and state are separate and must remain so supervision of tax-supported schools by the clergy, to even the slightest degree, is a wholly illogical proposition. The church has no place in the state. Besides we cannot be blind to the fact that the church has a two-sided nature. It has done much to benefit and much to injure the human race. In spite of having done good, the church has been and often is usurpative, cruel and unscrupulous. In its way, it has become a huge conspiracy against human liberty, rights and duties. In short, the church, no matter what denomination, is not to be trusted. It loves power, and its clergy and bishops impose upon their fellow citizens in order to obtain power. Priestcraft is a hateful thing. It is a menace to the individual and the state.

If I give emphasis to the evil side of the church, it is because I believe that this side will sooner or later show itself in State educational affairs in event of the public schools being placed under the supervision of the Board of Regents. While clergy hold membership in that board, just so long will priestcraft have the chance to assert itself there. Ecclesiasticism and sacerdotalism have slowly but surely found their way into the Board of Regents. Clericalism is there a reality. The first step was the abolition of the State constitutional provision prohibiting ministers of the gospel from holding office. Subsequently clergymen appeared in the board. Later the bishop of a recognized hierarchy crept in. Almost immediately the bishop of another historic hierarchy followed. Now the highest official educational position in the State, that of Chancellor of the University, is occupied by a Protestant bishop, who is doing his utmost to bring the public schools under the

Board of Regents, of which he is the presiding officer. If he succeeds, the clergy who are and other clergy who may become regents will have their say-so in school matters. The people of the State of New York are apparently apathetic to the issues at stake.

The legislature, however, at its last session appointed a committee to investigate the educational system in the State and to recommend to the next session of the legislature such action as may seem best to the committee. It is hoped that the committee will vigorously oppose placing the public schools under any board or department in which the clergy have seats. The committee, emulating the wisdom of the founders of the State, should recommend, and the people should adopt, an amendment to the State constitution restoring to that organic law the provision to prohibit ministers of the gospel from holding political office. The adoption of such an amendment would be the surest way to rid the people of attempted clerical interference in the public schools. The public school system is the bulwark of free institutions, and as such must be controlled by the people. Ecclesiastics and the church never must be allowed to touch it.



**A Proper Recognition and Concession**

The educational authorities of New York State and the heads of departments of the New York City government have recently been requested by representatives of the Union of Orthodox Jewish Congregations "to relieve Jewish students and employees from the necessity of infringing their religious scruples by taking examinations and attending to their regular duties on the Day of Atonement and other holy days." In response the secretary of the organization named received communications from the secretary of the State Board of Regents and the State Superintendent of Public Instruction stating that "we try as far as possible to avoid these conflicts [of examination days with days observed as holy days]," and that arrangements would be made so that the examinations scheduled for October 1 and 2 could be taken at a time agreeable to those who desired to observe Yom Kip-

pur; and this from Mayor Low, under date of September 4:

DEAR SIR: While, as you are aware, no official recognition can be taken of religious holidays of any kind, as such, I cannot imagine that any public official in the city government would decline to grant a leave of absence to any one under his control who, in good faith, asks for such leave on grounds of conscience for the days you specify. Yours very truly,  
SETH LOW, Mayor.

In writing to the press before Mayor Low's communication had been received the secretary of the Jewish organization said of the response of the educational authorities that it was "another proof of the liberality with which all the authorities of our State institutions are willing to receive requests made on behalf of our people for the removal of disabilities or the granting of concessions in order that members of our faith may enjoy the fullest 'religious liberty.'" Such a concession is in the interests of religious liberty, for without involving any recognition of religious holy days as such it relieves those to whom it is made of the necessity of violating their conscientious convictions with respect to the observance of such days or else suffering disabilities because of heeding such convictions. It is not a recognition of religious observances, but a recognition within proper bounds of the conscientious scruples of those who wish to participate in such observances.



**A Florida Editor Opposes Sunday Enforcement**

The editor of the *Daily News*, Pensacola, Fla., takes the right attitude toward the Sunday-enforcement spirit, which has been manifested in that city during the past summer, and which is still at work. These paragraphs recently appeared in the editorial columns of the *News*:

It is a disregard for the wishes of others that will permit of the enactment of laws that take away the natural rights of any citizen without benefiting anybody.

The legislature of Alabama now has before

it a bill to make it unlawful to play baseball on Sunday if any price is charged to see the game, and it is possible that there are a sufficient number of narrow-minded members in the legislature to pass the measure. When they have done so, what good have they accomplished? Who is benefited by it? . . . The same narrow-minded spirit that is working in Alabama drove baseball and Sunday excursions out of Pensacola this summer.

Narrow-minded persons, who have no consideration for the comfort and happiness of others, are found in all lands and in all parts of the same land. If they are religious, they are at the same time bigots. It was because of them that all the crimes committed in the cause of religion have filled the pages of history. They drove the Puritans to America, who in turn drove all dissenters from among them into the wilderness to either starve or be killed by the Indians. Education and increased opportunities for exchange of ideas is gradually softening the spirit of intolerance everywhere, but there is more of it than there is any need of yet.

Of course such expressions were not relished by the friends of Sunday enforcement, and one of them sent a communication to the editor, in which he said:

I have noticed in your columns many references to narrow-minded people in connection with the Sunday League. Do you really mean to be taken seriously when you charge the people of Pensacola who believe in the strict observance of Sunday with being narrow? . . . The *News* seems to proclaim the astonishing doctrine that whatever men may want to do they should be allowed to do, the law of God to the contrary notwithstanding. . . . What would the condition of this city be if its entire management were turned over for the next two years to those who applaud you and denounce the Sunday League? . . . Will some one point to a country or nation who have disregarded the observance of the Sabbath and yet have a high society and moral standard? Does history furnish a single example?

I am glad to say that your fears are well-founded as to the number of men in the legislature of Alabama who are narrow enough to pass a stringent Sunday law, because the moral sentiment of the people is overwhelmingly in favor of it. I want to say to the Sunday League: "Be not afraid of this Philistine who has come out against you," for God and *one* is an overwhelming majority.

To this the editor in a leading editorial made this reply:

If by "strict observance" our correspondent means such as is voluntary from a sense of religious duty, we disclaim ever making any such charge. But if he means strict observance enforced by the State, we do mean to be taken seriously in charging narrow-mindedness. Not only that, but a spirit of bigotry and intolerance which is incompatible with the spirit of our free institutions. Laws to enforce a religious, that is to say a strict, observance of the Sabbath are as repugnant to the constitutional rights of the people in a land of religious liberty as laws to enforce church attendance would be. With compulsory Sunday observance it is but another step to compulsory religious worship.

"Eternal vigilance is the price of liberty," and the editor of the *News* believes in liberty. The American people rejoice in their liberty, but the most careless observer cannot fail to see that their personal liberty is gradually slipping away from them. Religious liberty is the most precious of all, and everywhere in the world at all times it has been the most difficult to secure and retain. Religious liberty does not mean liberty to be a Methodist, but not a Catholic; liberty to be a Christian, but not a Jew; liberty to worship God, but no right to refuse to worship Him. It means full freedom to worship or not to worship; to believe or not to believe.

We contend for the full religious freedom of every individual as guaranteed by the Constitution of the United States and of the several States, and more particularly of the State of Florida. That the *News* is not alone in this contention our correspondent must know. His attention is called to the protest of Rev. Daniel Read, printed in the *Journal*, by which he will discover that California has struggled along so far without Sunday laws. We also call his attention to the extracts from a speech by Senator Hoar of Massachusetts printed in to-day's *News*. Note what he says: "The secular power is no longer a weapon for the ecclesiastical. We can constrain no man to religious opinions, and we can compel no man to any religious observance which his own conscience does not require of him."

When our correspondent puts down the Sunday ball players and those who go to witness the games with the keepers and frequenters of houses of ill-fame, we have a right to infer that he is lacking in common sense. If when he speaks of God and one as being a majority

he refers to himself as the one, we cannot but think he is placing God in very indifferent company.



Notice is given elsewhere of the transfer of THE SENTINEL to Washington, D. C. Although this transfer includes a change of publishers as well as of location, there will be no essential change in the paper itself. It will, for the present at least, continue in the same form, and will of course remain the same in character and purpose. It is confidently believed that in its new location—the capital of the nation—the paper will be enabled to better fulfil its mission as a sentinel guarding the rights of conscience and standing for the principle of separation of church and state. Washington is the point at which the forces in the United States that threaten religious liberty converge, and for this and other reasons would seem to be the natural and proper point from which to issue such a paper as THE SENTINEL. We believe that our friends will have no cause to regret the change now announced, and we ask for and hope to deserve their continued and renewed coöperation and support. At Washington THE SENTINEL will be published by the Review and Herald Publishing Association, and its address, as given elsewhere, will be 222 North Capitol Street.



In his paper on "The Influence of Religious Education on the Motives of Conduct," read at the National Educational Association convention "the Very Rev." E. A. Pace of the Catholic University declared that "conduct should be guided by the highest possible motive, and therefore religious education must have a great influence in guiding this motive," and that "the Catholic Church maintains that religion must be based upon a definite belief." So when the Catholic Church advocates the teaching of religion in the

public schools as a means of influencing and determining the conduct of the pupils she is advocating the teaching of "a definite belief," or that which "must be based upon a definite belief." There can be little doubt as to what "definite belief" it is that she has in mind in this connection.



The Education Act which was before the English parliament last year and which is now in force "converts the Established Church schools to the public school system, but still retains in the schools the religious instruction in the tenets of the Church as formerly." "Nonconformists naturally are complaining about attending and supporting such schools, and educational matters are in a very unsatisfactory condition. Everything seems to point to the final disestablishment of the Church of England."



A newspaper says that "an Ohio judge decided many years ago that a State law prohibiting work on Sunday was unconstitutional because the constitution guarantees religious liberty to the individual, and keeping sacred Sunday, as the Sabbath day, was held to be a rite of religion." That was a very sound decision, and it is surprising and regrettable that such decisions are so scarce. Such a decision should be made every time the question of Sunday enforcement comes into court.



A Jewish paper says that "in 1685 thirty-seven Jews were arrested in London for not attending church on Sunday." It is safe to say that an equal number have been arrested in the United States within the last year for going about their usual avocations on Sunday, that is, for not observing Sunday. There is very little difference in the character of the two offenses.

## Sunday Games

IN New York State there are some old blue laws that make the playing of any game on Sunday a crime. Busybodies spend their Sundays during the summer searching for evidence against boys who play ball on vacant lots. They drive them from the open air into pool-rooms, saloons, gambling dens, and other questionable places. You will find them hiding in cellars and in dark corners, playing craps and indulging in other degenerating practises. Playing ball on Sunday may be an evil in the eyes of those who hold Sunday sacred to rest, but under such circumstances they must admit that it is the least of a great number of evils.

A recent decision of one of the city magistrates of New York, in reference to this law that prohibits all games on Sunday, is to be commended. He states that when the law was passed against Sunday games of all kinds, even traveling was prohibited, fishing was a crime, and all amusements which to-day pass unnoticed were prohibited.

Boys and young men who are cooped up in the city the other six days of the week will find some way to pass their time on Sunday, and any active health-giving game should be encouraged rather than discouraged. Activity of some kind is really as necessary as food to young men and growing boys. It is admitted that food should be *supplied* on Sunday, and that the *labor* necessary to its preparation is not sinful. If this admission is made, then any other natural and legitimate activity should also be recognized as a harmless necessity. The surplus energies of young people must find some vent. In

Some one writes to the Minneapolis *Journal* that "this baseball playing on Sundays is growing from bad to worse," and asks: "Is this Christian America? shall this 'home of the brave and land of

an interesting game this desire for activity is completely satisfied and in a wholesome manner. If you drive the boys from the open fields into the dark alleys and close rooms of their homes, you create conditions that result in untold evils.

All the Catholic clergymen of New York have most emphatically endorsed the decision of the magistrate who refused to consider the playing of baseball a crime. The Rev. Dr. Wm. S. Rainsford, rector of St. George's Church (Episcopal), also strongly supports the magistrate's decision, and referring to it made the following comments:

I have been and am in favor of permitting the playing of baseball in open spaces in New York City on Sundays. I am opposed to professional games on Sunday. Our city boys want all the open air and exercise they can get. One of the surest ways to stop drinking and loafing on Sundays is to encourage boys and men to play games. Church people opposing Sunday games in New York make, I think, a grave mistake. The Lord commended the man who led his ox to water on the Sabbath. Boys want exercise as much as cattle want water.

*The appetite cries out for food on Sunday just as it does on other days; human energies cry out for employment. One is just as important as the other.* In fact, if you satisfy the desire for food, it is far more necessary that the desire for activity also be satisfied. We gorge, we eat to excess on Sunday. It is the red-letter day for big dinners, washed down with ice water or coffee, or soaked with wines and liquors. The logic and principles that would condone the labor that induces this excess and deprecates ball playing must be very attenuated indeed.

the free ' perish from the earth by lawlessness and sin?" He prays that "God may help us and give us the wisdom and the manliness and the courage, *especially those in authority*, to stand up for the sanctity of the home, the law, the Sabbath."

<sup>1</sup> Editorial in *Physical Culture* for July.

## SUNDAY ENFORCEMENT

*This department is designed to record what is being done throughout the United States and elsewhere in the way of Sunday enforcement. Necessarily the items in most instances must be a bare recital of the facts. The principles involved are discussed elsewhere in the paper.*

Six grain buyers of Cando, N. Dak., have issued a notice that they have agreed to close their elevators "on Sundays in accordance with the law of the State of North Dakota."



A charge of "shooting in the closed season" was preferred against Thomas Lynn at Chelsea, Mass., on September 7. The charge "arose from the fact that Sunday is considered closed the entire year."



A Sunday-closing-enforcement agitation was recently on in Charter Oak, Iowa. A local paper was of the opinion that "either the law should be enforced in its fulness, or else some agreement or law should be made that fixes a limit for Sunday opening."



"Several proprietors of shining parlors" were recently arrested in Des Moines, Iowa, "on the charge of Sabbath desecration." "The arrests were the result entirely of spite work." The justice, "deeming the evidence insufficient," discharged the prisoners.



At Missoula, Mont., on August 23, a Mr. Wolcott, proprietor of a "park pavilion" which had been "opened for Sunday dancing," was arrested by the chief of police and "taken to the county jail where he was held in confinement until a bond was fixed up." The arrest was made "under the State law which forbids the operation of race tracks, theatres, variety halls and dance halls on Sunday." It was claimed in behalf of Mr. Wolcott that the law does not cover his case.

At a meeting of the "citizens' vigilance committee" at the Immanuel Baptist Church in Chicago on the evening of September 6 steps were taken to "have the almost forgotten ordinance regarding the closing of saloons on the Sabbath enforced." Rev. Johnston Myers, pastor of the church and chairman of the committee, declared: "We can and will enforce Sunday closing. It was done in New York, and it can be done here."



A Sunday-enforcement measure against ball playing where an admission fee is charged was recently pending in the Alabama legislature. The leading newspaper of the State, the *Mobile Register*, made this comment:

Sunday baseball is to be assailed in the legislature. It is a decent recreation—ever so much better than "craps," grog-shop drinking, and mischievous idleness; and, of course, it must be paid for, otherwise it will not be good enough ball to provide the commendable amusement an urban population desires on Sunday afternoons. The bill purposes to stop all games where money is charged for admission. We have no sympathy with it.



Two Greek keepers of fruit and candy stands in Pensacola, Fla., were arraigned in the mayor's court on September 21 "for violating the laws concerning Sabbath business methods." It seems that the police had notified those "who were inclined to expose fruits, candies, etc., for sale on Sundays, that it was all right to sell, but that goods must not be exposed on the sidewalks and in the doors." These two stand keepers had exposed their goods. One of them was fined \$5, and the case of the other was continued, he having determined "to fight the law and employed counsel to conduct his case."

Two grocery clerks and a barber were arraigned in the Jefferson Market police court in New York on September 21 as Sunday-law violators. The clerks were "each charged with violating the Sabbath by selling a five-cent box of crackers," and the barber was "charged with shaving a man at 1:20 P.M. Sunday." "The law of 1895 requires that barbers close their shops at one o'clock on Sundays." The magistrate expressed his disgust at "such trivial arrests," and discharged the prisoners, asking the policemen who made the complaints: "What do you want to litter up a busy court for with this sort of stuff?"

In answer to an inquiry from Weyburn, Assa., as to "what is the law as to breaking the Sabbath, especially regarding the hauling of loads on the highway," the Winnipeg (Manitoba) *Northwest Farmer* quotes the law thus:

No merchant, tradesman, artificer, mechanic, workman, laborer or other person whatsoever shall on the Lord's Day sell or publicly show forth or expose or offer for sale or purchase any goods, chattels or other personal property or any real estate whatsoever, or do or exercise any worldly labor, business or trade of his ordinary calling; traveling or conveying travelers or His Majesty's mails, selling drugs and medicines and other works of necessity and works of charity only excepted. Any person violating any of the provisions of this ordinance shall be guilty of an offense and upon summary conviction thereof be liable to a fine not exceeding \$100 and costs of prosecution.

The salesmen's union of Grand Rapids, Mich., which is affiliated with the local trades and labor council, recently "started a crusade to compel clothing merchants to keep their stores closed all day Sundays." The first action was the appointment of "a committee of three to locate the violators and make complaints in court." On August 23 the members of this committee and the secretary of the trades and labor council patrolled the principal streets for sev-

eral hours, but without discovering any "violators of the law." "Forewarned by the publication in the newspapers of the intention of the clerks' union to prosecute all merchants found violating the Sunday-closing law, the owners of all business houses had securely closed their doors." But on the following Sunday the secretary of the trades and labor council entered complaint against Harry Newman, a clothier.

At Trenton, N. J., on September 6 Vice-Chancellor Reed decided against the contention of parties who were seeking to obtain an order "restraining Wm. M. Chalfant, a druggist at Ocean City, from selling soda water and confectionery on Sunday." The vice-chancellor held that as bath-house keepers conducted their business on Sundays, meat and ice-cream was delivered, hacks ran and livery stables hired out horses and vehicles, cigar and fruit stores did business and newspapers were sold on the streets, and trolley cars and railroad trains were allowed to run with impunity in and through the city on Sundays, that there was no reason why the selling of soda water and confectionery should be prevented. He held that all of these things stood on the same footing with regard to the city covenant, and that if some of them were permitted under it none of them could be prevented. It is said that this decision will mean "an 'open' Sunday at Ocean City in the future."

Arguments on the constitutionality of the Sunday-closing law against certain classes of stores enacted at the last session of the Minnesota legislature were heard by Judge Hine in the civil branch of the municipal court at St. Paul on September 11. The case was that of "the State vs. P. J. Hoffman, grocer," although the cases of a half dozen other grocers will be settled by the decision.

D. W. Lawler, counsel for Hoffman, attacked the law as class legislation, arguing that it is unconstitutional in attempting to discriminate between the classes of retail stores, which are specified. He declared that the law was unsound in making it penal to keep open a grocery store or a clothing store, and allowing cigar, news and confectionery stores to remain open. He also attacked the law as unconstitutional in that its title fails to specify its object. Assistant County Attorney O'Neil replied that as the enactment was an amendment, its title was sufficiently comprehensive as it sets forth that it has for its purpose the amendment of a particular section of the penal code. He also contended that it could not be considered as class legislation.

Judge Hine was to render a decision on September 18.



Near Pembina, N. Dak., on September 11, Thomas Prittie was arrested "for threshing on Sunday." "A hearing was held before Justice Storms and a \$5 fine imposed." Commenting on the case a local paper said:

Working on Sunday is not commendable from any point of view. It is contrary to the laws of God and in violation of the laws of the State. It is contrary to physical laws, as both man and beast require one day of rest in a week. It should be avoided where possible. There are cases where work is necessary. The Bible allows the removal of the ass from the pit. The statute says all unnecessary labor. Whether cutting grain which is shelling badly and going to waste and the finishing of a field of grain by a thresher when rain is imminent, as was the case last Sunday, comes under the head of the Biblical exception, or would be considered as necessary labor, is for the judge and jury to decide.

A judge and jury can properly have nothing whatever to do with determining whether or not a thing comes under the head of a Biblical exception. The Bible is not the law in this country, and judges and juries are doing an illegal thing when they attempt to administer any portion of it as law. The fact that a Sunday law calls for Biblical exegesis by judges and juries is evidence of its own utter impropriety in American legislation.

The Winnipeg (Manitoba) *Press* of September 10 reported that a meeting of the executive committee of the Winnipeg branch of the "Lord's Day" Alliance was held at the Y. M. C. A. building on the previous evening, with Secretary J. G. Shearer of the Canadian Alliance presiding. Mr. Shearer was "on his annual trip to meet the committees of the various branches of the Alliance in the West, all the way to the Pacific coast."

The action of the chief of police in endeavoring to prevent the keeping open of certain stores on Sunday was referred to, and the association assured him of its hearty co-operation in all such efforts. The sympathy of the association was also expressed with those members of the pharmaceutical profession and the retail drug clerks of the city who were endeavoring to limit the number of hours during which drug stores are kept open on Sunday; and a committee was appointed to confer with the druggists and their clerks in regard to further action in this matter. The action of the Winnipeg lacrosse team in refusing to play lacrosse on Sunday recently in St. Paul was heartily commended as in harmony with the best traditions of Canadian athletes and the genuine respect of the Canadians for the quiet and sanctity of the Sabbath day.

We are told that "the Dominion executive of the Lord's Day Alliance is at present drafting a bill to be introduced into the Dominion parliament as a government measure which when passed will be general over the whole of Canada," and that "Sir William Laurier has promised such legislation."



The county commissioners of the county in which Tampa, Fla., is situated have "decreed that any saloonkeeper who conducts his business on Sunday shall forfeit his license."—At Owatonna, Minn., on August 24, Joseph Martinek, a saloonman, was fined \$25 and costs for Sunday selling.—In July two saloonkeepers of Atwood, Colo., were arrested for Sunday selling, and on being tried at Sterling were fined \$250 and costs

each. They announced that they would appeal the cases.—Three arrests “for Sunday-law violations” by liquor selling were reported from Beaumont, Texas, on August 30. Two days later one of the arrested persons “was fined a total of \$57.”—Five saloonmen were arrested in Dayton, Ohio, on August 23 “for violating the Sunday ordinance.”—The *Macon (Ga.) Telegraph* of August 31 reported that “Mr. Louis Vannucci of the Lee Hall Club is docketed at the police station to appear before the recorder on a charge of violating the Sunday ordinance in the sale of whiskey.”—It was recently reported from Spring Valley, Wis., that “the village is all torn up over an attempt to enforce the Sunday closing of the saloons.” One saloonman had been “fined the limit.”—In harmony

A correspondent who seems to be much disturbed over the opening of barber shops and the sale of liquor on Sunday, and who says he writes “because I love God and my neighbor as myself and want to be governed by the Golden Rule in what I do,” sends a communication to the *Davenport (Iowa) Times* in which he says: “If people can do their shopping in other lines six days in seven, why not get shaved or get their rum on Friday or Saturday to last over Sunday, and by so doing honor our laws.” It is not the lessening of liquor drinking, but the honoring of the Sunday law and thereby the Sunday institution that is the object of the religious people who are disturbed by Sunday liquor selling. This correspondent says with regard to the barber shops that “here is a chance for all the churches to show their colors by supporting the man or shop that will close on Sunday, and staying away from the shop that don’t close.” He thinks Davenport will be “all right if, like Nineveh of old, she repents and obeys the laws of our State like other towns, but if not, she

with the counsel often given by Sunday-enforcement advocates certain parties in Rome, Ga., have been in the habit of buying their beer and liquor for Sunday consumption on Friday or Saturday. They have also been in the habit of leaving it in cold storage at the ice house until desired on Sunday. Recently a negro who was sent to obtain a keg of beer thus stored was “arrested by the police on the charge of violating the Sunday law.” At his trial the recorder “held that there was no law against removing beer which had been purchased on any other day [than Sunday].” It is said that “it is probable that the city council will pass an ordinance prohibiting the removal of beer from the ice house on Sundays.”

will soon be like Sodom.” Some people seem to have no other standard for determining moral values than that of the Sunday institution; if it is observed, everything is all right; if it is not observed strictly, everything is all wrong. The fact is that so far from being the standard of all morality, the Sunday institution is no standard of morality whatever. In itself the observance or non-observance of Sunday has no moral value, for Sunday observance is not a moral requirement.

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It was reported from St. Paul, Minn., recently that “the Western Passenger Association is receiving numerous complaints from churches, clergymen and organized bodies affiliated with the churches, against Sunday excursions to the larger cities in Western territory.” Individual passenger officials “are also receiving similar complaints.”

The general grounds of complaint are stated in the language of one complaint which says: “These excursions cultivate a disregard for the Sabbath, virtually approve its desecration, bring thousands of people into the cities on

Sunday, and frequently result in great disorderliness and the violation of all proper popular regard for the day."

At the opening session of the twenty-first annual convention of the Wisconsin Christian Missionary Association in Milwaukee, Wis., on September 16, Rev. John B. Davidson "pointed out that the Northwestern Road had dispensed with the excursion on the Sabbath, and as it is a divinely appointed day of rest, he urged the association not to be backward in attempting to secure the coöperation of other railroads to abolish the excursions." It was expected that "a movement to put an end to Sunday excursions" would be started by this organization.

At a "retreat" recently held in St. Paul, Minn., and attended by about two hundred Catholic priests, "Archbishop Ireland called special attention to the desecration of the Lord's Day in some localities in the diocese, where saloons and business places are open just as on other days," and "ordered the priests to exert all lawful influence to have the scandal stopped as far as Catholics may be implicated."

In places where the Catholics are the majority of the population, and are consequently plainly responsible for the disorder, the priests are directed to promptly inform the archbishop and he will interdict these places, that is, forbid religious services there until the Lord's Day shall be properly observed. In other places the priests and Catholic people are directed to *work in union with non-Catholics who may wish to see the Lord's Day properly observed.*

Priests at different points are having this information published in the local papers.

The New York *Sun* well says with regard to the "solution of the educational problem" proposed by the Federation of Catholic Societies that "in order to be reconstructed in accordance with such a scheme, our whole school system would have to be revolutionized." And it would

be a revolution that would be a calamity. It is therefore to be hoped that the *Sun* is right when it says that "the introduction of any legislative measure looking to that end would start a controversy likely to be fatal to the project."

It is said that the new Pope is "fully conversant with the state of affairs in the Philippine Islands." He "spoke at length about the situation" with Archbishop Harty on August 16, and assured him that "the efforts of the clergy toward the pacification of the archipelago *and the triumph of Catholicism* would always receive the warmest support at Rome." There can be no doubt of that.

A ministerial union was formed at Appleton, Wis., on September 5. It will "by a united effort seek to promote civic reforms, morality and righteousness in Appleton and vicinity." Its purpose is better indicated by its first action, which was the adoption of a resolution "requesting the coöperation of all the various orders and societies in bringing about a better observance of Sunday."

An agitation by clergymen for "the reintroduction of Bible reading in the public schools" was reported from Denver, Colo., last March. We do not know what its outcome was.

Hallock, Minn., ministers "have made formal protest against the practise of the farmers of that vicinity who have had their threshing done on Sundays."

The principal topic discussed at a meeting of the North St. Louis (Mo.) Business Men's Association on September 6 was that of "Sunday closing."

"The majority of what are called the working classes probably belong to the Catholic Church," says the *Christian Register* (Unitarian).

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