

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

*The Complete Separation of
the Church and the
State*



*The Emancipation of Religion
from the Dogmatism of
Modern Science*



The real Christ blessing the children



Published Quarterly

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Washington, D. C.

Religious Liberty Association

DECLARATION OF PRINCIPLES

Scriptural Basis: "Render to Caesar the things that are Caesar's, and to God the things that are God's." "The powers that be are ordained of God."

1. The Bible is the Word of God, and Jesus Christ the Saviour of the world.
2. The ten commandments are the foundation of all morality, and comprehend the whole duty of man, both to God and man.
3. The religion of Jesus Christ, being founded in the love of God, needs no human power to support or enforce it. Love can not be forced.
4. It is the right, and should be the privilege, of every individual to worship, or not to worship, according to the dictates of his own conscience, provided that in the exercise of that right he does not interfere with the equal rights of others.
5. Civil government is of divine origin, designed for the protection of men in the enjoyment of their natural rights. It is ordained to rule in civil things, and in this realm is entitled to the respectful obedience of all.
6. The civil power is not authorized to enter the realm of religion, enacting legislation to define or to enforce any religious dogma, ritual, or observance. Coercion in matters of religion always means persecution.
7. All religious legislation on the part of the state, and all movements tending to unite church and state, are subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
8. It is proper, therefore, for all to protest against, and use every laudable and legitimate means to prevent, religious legislation, or the union of church and state, in order that all may enjoy the inestimable blessings of religious liberty.
9. The warfare of modern science and modern theology upon the Word of God is a warfare upon the liberties of men, which are defined and guaranteed by that Word.
10. The liquor traffic is a curse to the home, to society, and to the nation, and a menace to civil order, and should be prohibited by law.

For further information regarding the principles of this association, address the Religious Liberty Association, Takoma Park, Washington, D. C. (secretary, K. C. Russell; corresponding secretary, C. M. Snow), or any of the affiliated organizations given below:—

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INTERIOR OF ST. JAMES'S CATHEDRAL, MONTREAL, CANADA, IN WHICH WAS HELD THE OPENING SESSION OF THE EUCHARISTIC CONGRESS

LIBERTY

*Proclaim liberty throughout all the land unto
all the inhabitants thereof. Lev. 25:10.*

VOL. V

FOURTH QUARTER, 1910

No. 4

Editorial

THE distinction between enjoining idleness and promoting evil is one hardly worth insisting on.—*Joseph Lee, President Playground Association of America.*

THE "religious liberty" that permits one class to keep Sunday, and *compels* all others to keep it whether they will or no, is liberty in pretense only—a misnomer, a deception. It is religious oppression with a mask on; it is tyranny attired as a saint; it is an angel of darkness in the livery of heaven. Beware of it.

CENTURIES of oppression have been brewing in the blood of Latin Europe a revolt against the oppressors. And when the revolts come, whatever the nation, the oppressed have no difficulty in picking out their oppressors. That is why the institutions of the state-favored church are invariably the first objects of attack. The spiritual adviser who has the law of the state back of him to enforce his advice, is the first to feel the hard hand of the unleashed victim when the change comes. A union of religion

and the state is bound to be oppressive always and everywhere, and the church that advocates it is bound to lose out in the end in all that makes for real spiritual progress.

ONE speaker at the Catholic Eucharistic Congress declared that they ought to "welcome the enactment of civil laws that would punish all real desecration of the Sunday." Upon this matter of the enactment of religious legislation, there is no gulf between Protestantism (so-called) and Catholicism. The two forces are at one upon that question, and will be drawn still nearer through their mutual endeavors in that undertaking.

THE evils of enforced idleness on Sunday lie along two lines: the harm they do and the good they prevent. The harm they do is not alone to the Sabbath-keeping farmer and the artisan who must, through their instrumentality, refrain from labor on two days in the week, but to the people themselves who enforce the law upon such, and thus become unfeeling persecutors of those who are seeking

to serve the Lord Christ. It is still true that "whoever is wrong, the persecutor can not be right."

LET every reader of LIBERTY read the article in this issue entitled "A Modern Savonarola." It is long, and still we regret that we have had to compress it into the space which it now occupies. Much interesting matter has had to be deleted in order that we might be able to present in one article the connected story of this attempt to throttle free speech in America, and to use the proper laws of our government to abridge the religious freedom of the individual, and help an oppressive church to persecute the object of her ire.

WHEN Archbishop Paul Bruchesi, of Montreal, the organizer of the Eucharistic Congress, was lauding the liberality of certain Protestants in helping to defray the expenses of the Congress, he asked: "Is this the awakening foretold by many? Is it a step toward doctrinal unity [between Protestants and Catholics]? Are the old-time days returning? This is God's secret." It is, indeed, an indication that professed Protestantism is weakening in its opposition to Rome and her pretensions, and is bending toward her.

A CORRESPONDENT thinks this magazine is out of its place in advocating temperance, while promulgating the principles of religious and civil liberty. He declares, however, that liquor and the enforced observance of Sunday are both of satanic origin. There stand we also, and opposed to the one as much as to the other. Both are wrong; both should be opposed by every soul who values liberty of conscience and freedom from slavery to a debasing and ruinous habit. We are not necessarily yoking up with any political party in opposing these foes of good-

ness and righteousness. The fact that "liquor belongs to Satan" is no reason why a Christian should not oppose it.

SAID Rev. J. S. Martin, general superintendent of the National Reform Association, in an address at Winona Lake, Ind., on August 17, on the "Liberty of the Teacher:" "Among all the foes of our country we have none to fear even half so much as those who, in the name of religious liberty and of individual rights of conscience, are infringing upon the rights of the Christian people and of the state itself." Of course it is merely an arbitrary dictum of Dr. Martin's that they who have espoused the cause of religious liberty are therefore infringing upon the rights of Christians and the rights of the state itself; for they are doing nothing of the kind. They are seeking to conserve the rights of all, and to warn the state, in its own interests, against infringing upon the rights of any, whether Christians or not. But the point is here: the National Reform Association and its allies look upon the advocates of religious liberty as among the worst foes of the nation. What does a nation do with its most dangerous foes? — It puts them to death. When the National Reform Association and its allies have secured control of the state, the state will not be wanting some one to point out its most dangerous foes. Is National Reform ready to go the limit? The book of Revelation tells of a power that would arise and condemn to death those who would not perform a certain religious act. (See Rev. 13: 15.) Is the National Reform Association ready to play the part set for it by the prophet of the Apocalypse? There is no misunderstanding the purpose of the National Reform Association, and there is no question about the certainty of the fulfillment of that prophecy.

OUR esteemed contemporary, the *Christian Statesman*, has heard a rumor that the superintendent of public instruction in the State of Illinois has decided to oust the Bible from all the public school libraries of the State; and this, coming on top of the decision of the Supreme Court of that State to the effect that the reading of the Bible in the public schools is illegal, has aroused the *Statesman* to make a strong appeal to the instincts of patriotism and religion in the hearts of the people that "the religious forces of the State" may be led to an easy victory in vindication of the rights of the Bible. Personally we see no valid reason why the Bible should be excluded from the libraries of the public school. The superintendent of public instruction has, in this, evidently gone farther than even the Supreme Court anticipated. But this is not what should cause the greatest concern to the true Christian. What would it matter that the Bible should be excluded from these public institutions if it could be shown that its vital principles were deeply graven upon the hearts of the people? That is what Christians should strive to see accomplished, rather than to rally human forces for the purpose of forcing the book into places where it is not wanted. To us a much more serious matter is the disparaging of the Bible by influential educators and by preachers of the Higher Critic type. To counteract the work of these detractors of the Holy Book is a work worthy of the best talent and the best metal the world affords; and the result of such a campaign will be much more satisfying and more enduring than the result of the effort to force the Bible into this, that, or the other place. If the people have the Bible in their hearts, they will be no more affected by such decisions than was the procession of the equinoxes by the procession of the Eucharist.

ANOTHER instance of a state pandering to the religious prejudices of church-members was witnessed in Switzerland on September 18. There was an aviation meet at the town of Brigue, the aviators intending to fly over the Alps to Milan. The aviators were waiting for auspicious weather, and Sunday, the eighteenth, seemed to present ideal conditions for the flight. The aviators were warned by the authorities that they must not start before noon, as there was a religious procession in the forenoon. The idea in this was, of course, the same as that which actuated the church in the early years of her apostasy to ask for a Sunday law, that is, "because the people congregate more to the theater than to the church." The procession was likely to be deserted by many of its participants, who were more interested in the flying-machines than in the church procession. The authorities finally went the whole distance, and threatened to disqualify any aviator who started at any time on Sunday. The report states that "the contestants were keenly disappointed, as the weather was favorable for flying, but Sunday rest was not broken." It is one of the paradoxes of human nature that men can not see, what is written over every page of the church's history, that every such unwarranted interference with the liberties of the people, every such demonstration of intolerant dictation by the church, creates bitterness and animosity in the breasts of the people, which, accumulating with the years, breaks out at last in open revolt. This the Catholic Church is feeling now in France, Italy, Spain, and Portugal. Protestant denominations that are seeking to control the temporal affairs of men ought to learn a lesson in this matter from the present experiences of the Church of Rome in countries that long bowed at her beck and trembled at her word.

THE *Christian Register* of September 15 truly says:—

Catholics are blind when they complain that the religious apostasy in Italy is due to the machinations of Protestants or to the influence of Freemasonry. It is the wholesome and natural upheaval which follows centuries of repression.

There is a limit to what humanity can bear; and every church-and-state system some day reaches that limit, and the reaction sets in. Then the system reaps the result of its sowing. The fruit is bitter, and it complains; but it has made the lives of its victims bitter, and it is only to be expected that God should mete out to such systems what they have meted out to those who have suffered at their hands. Said the Revelator to that greatest of all church-and-state powers: "Render unto her even as she rendered, and double unto her the double according to her works: in the cup which she mingled, mingle unto her double. How much soever she glorified herself, and waxed wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in nowise see mourning. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her." Rev. 18:6-8. That is the end of all church-and-state systems, which have culminated in, or federated into, the one great religio-political system that will be found sitting on the Tiber when that verdict of the Supreme Court of the universe is handed down.

The Decadence of the Pulpit

FOR some years there has been in both the religious and secular press a discussion of what is termed the decadence of the modern pulpit, and various reasons have been assigned for this tendency by those who admit its existence. By some, the blame is placed upon the smallness

of the preacher's salary; by others, upon the fact that the increased love of money is sending into worldly pursuits an ever-increasing number of the brightest young men of the country, who, had they been soundly converted to Christ, might have been as striking characters in the religious world as were Wesley, or Beecher, or Moody. Others place the blame within the church itself, due to a lack of scrutiny in the matter of the character of its own membership. Wherever the blame may lie,—and it may lie along all three of these lines,—it is certain that there are in the ministry to-day men whose lack of spirituality and whose disbelief of the Word of God are bringing into the church a membership whose feet are not planted on the Rock of Ages, and whose hearts have not been fully surrendered to the Prince of Peace. Recently there appeared in the press of this country announcements of the fact that a certain Chicago minister had resigned his pastorate in a fashionable church to go on the stage. The reason given was the smallness of this preacher's salary. In the write-up given of this incident in a Chicago daily, it is stated that—

the recently expounded theory that the decadence of the modern pulpit is due to the fact that preachers are not paid salaries sufficient to keep body and soul together found further support to-day in the resignation of Rev. Dudley C. Fosher.

This is a view often taken by the men of the world and the unconverted member of the church, but the choice which this pastor made of an occupation following the resignation of his pastorate is more an indication of lack of spiritual fervor and zeal for the cause of God than it is a lack of sufficient salary to maintain his household. There is no question but that there are many others placed over the various churches of the country who are on the verge of resigning their pastorates because of a salary

consideration. This is, no doubt, in part due to the fact that many pastorates do pay munificent salaries; and, consequently, a temptation is held before the eyes of the young minister to receive the salary of his more fortunate brother pastor or abandon his pastorate and receive a larger salary in another calling. When a pastorate becomes a calling or a profession, the quality of the preaching, the character of the preacher, and the character of the membership, are almost certain to enter into a condition of decadence, which will be noted in the character of the membership and the occupations of the members. The pastor who realizes that he has a message from heaven for a needy people will not leave a salary of twelve hundred dollars a year to go before the footlights and amuse the public.

ecclesiastical anomaly, that church-and-state power, known as the Papacy. That power alone claims the allegiance of the subjects of every king in the world, and, as a "domestic prince" in every nation, sways its votaries for or against the ruler as may please its purpose. It alone claims the homage of kings, and passes upon the legitimacy or illegitimacy of the sovereign's claim to rulership. Some of the nations of the Old World are tiring of her pretensions; but in America her power, prestige, and influence are in the ascendancy. Will this power, which regards it her sacred prerogative to dictate to kings and kingdoms, fear to dictate to presidents and republics? The evidence is strong that she not only does not fear to do so, but that she has already done so and is doing so now.

To Boycott the King

A DESPATCH from Madrid, of August 23, contained the statement that Cardinal Aguirre, archbishop of Toledo and primate of all Spain, has assumed the leadership of the Catholic agitation against the measures of the government. He has authorized the publication of his indorsement of Junea's plan, and has bestowed a special blessing and the benediction on those who protest against the course of the government. The despatch further states:—

It is reported that every aristocratic member of the king's household has decided to remain aloof from the court so long as Premier Canalejas remains in power.

In this move that church is corroborating the divine prophecy concerning her characteristics—"the great city, which reigneth over the kings of the earth." Rev. 17: 18. There is no other power on earth that can go within the jurisdiction of a nation and carry on open warfare against the government, threaten its premier, and boycott its king, but that

A Great Truth in Queer Company

IN connection with the celebration of the silver jubilee of St. Mary's Academy, at Leonardtown, Md., a principle was stated by Cardinal Gibbons which seems somewhat incongruous because of its associations. Said the cardinal:—

I want to see the relations between the clergy and the people spontaneous. I hope I shall never see the day when the clergy will be sustained by the government. This would mean that the government could say what doctrines should be taught by the clergy. I want to see affection, devotion, and appreciation between the clergy and the people.

This expression of the cardinal is the more notable coming as it does from a representative of an organization which contends so strenuously in all parts of the world for the opposite principle. The relations between the clergy and the people ought to be spontaneous, as the cardinal states. The government of the land has no business to support or maintain the ambassadors of the kingdom of heaven. The government of the land has no right whatever to say what doctrines

should be taught by the clergy. Their commission, if they are truly the ambassadors of Christ, comes from a different government entirely — the government of God. When the state steps in to dictate in the matter of what doctrines shall be promulgated by the clergy, the state by so doing assumes the right to direct the servants and representatives of another power. This at once implies that the state has dethroned the other power and taken that power's servants into its employ to be directed by itself. But the condition which the cardinal says he hopes will be maintained in this country is the condition against which the Pope of Rome, and his secretary, and the Catholic clergy of the world, are so ardently protesting in Spain, and Italy, and Portugal, and France, and Mexico, and, in fact, in all countries where Catholicism has held undisputed sway. In those countries, the government, directed by the church, has declared what should be taught as religion and what should be disbarred from the country. It has established a rule of orthodoxy and carried it out oftentimes under the most cruel regulations. When the French government ceased to pay the clergy of the Roman Catholic Church, a cry of protest from Catholicism went around the world. When the government of Spain began to take a more liberal attitude toward the professors of other religions, and evinced a tendency to grant to the people of Spain an opportunity to have their relations with their clergy based upon "affection, devotion, and appreciation," rather than upon compulsion, the officials of the Roman hierarchy entered their strongest objection and most vigorous protest. We are compelled to question how a Catholic cardinal can give utterance to such principles in America and support the Catholic hierarchy in its protests against similar conditions in other countries.

Writing Its Own Epitaph

At the National Reform Institute held in Winona Lake, Indiana, from the eighth to the nineteenth of August, the declaration was made that the amendment of the national Constitution, so that it would contain the name of God and of Jesus Christ, was necessary to the preservation of the nation. This assertion was met by the statement that if the recognition of God in the national Constitution would guarantee the preservation of the nation, then the Confederacy ought to be standing to-day; for in the constitution of the Confederate States of America the very same recognition of Deity is found that the National Reformers are working so diligently to incorporate into our national Constitution; and yet that nation, with the name of God in its constitution, went down inside of five years. When this fact was brought to the attention of a member of the faculty of the National Reform Institute, Rev. William Parsons, of Portland, Oregon, he replied that the Almighty "would not allow his name to go down to posterity linked with the horrible institution of human slavery." But if that nation went down because God would not permit his name to be linked with an institution that would enslave the bodies of men, we may know for a certainty that he will not permit his name to go down to posterity linked with an institution that stands for the slavery of the souls and consciences of men. If the one institution merited and received the frown of the Almighty, the other can have no reason to expect his smile of approval. The organizations that stand for the amendment of the Constitution so that the names of Deity shall appear in it, are the organizations that stand for the enactment of religious practises into statutory law. That means the oppression of conscience, the restriction of religious liberty, and of freedom of speech and of the press. The organization which

has stood for those restrictions most staunchly during centuries past, and still stands for them, is the Roman Church, and wherever she has had the power she has permitted no other principle to obtain. Is it to be supposed, then, that a professed Protestant denomination or combination of denominations can espouse those principles without going to the same excesses that have made the Roman Church the synonym for all that is cruel and oppressive and intolerant?

National Reformism, in espousing the principle of making religion a matter of law in this country, is writing its own epitaph. When that principle is made a fundamental principle of this nation, and the principle begins to work out, it will then be discovered by the National Reform Association that Reformed Presbyterianism is not the religion of the majority; and at the present rate of Catholic increase it will be discovered before many years that the enforcement of the religion of the majority does not necessarily mean the enforcement of the religion even of professed Protestantism. But when that discovery is made by them, it will be too late to remedy the conditions. It is a sad spectacle to witness professed Protestantism digging its own grave with the tools furnished by the Roman Church, and writing its own epitaph with the same ink with which it proscribes the conscientious convictions of the people.

C. M. S.

The Latest Thousand-Dollar Offer

THE Winnipeg (Manitoba) *Free Press* of April 21, 1910, contains the climax of a newspaper discussion between Dr. Frederic B. Duval, a prominent Protestant minister, and A. Gerritsma, D. D., a prominent Roman Catholic priest, both of Winnipeg. The controversy was concerning the claim of Catholics that theirs

is the true church, and, further, regarding their assumed authority, etc. The climax was reached when "Father" A. Gerritsma concluded his closing article with an offer of a thousand dollars for a text of Scripture proving Sunday observance. His exact words are as follows:—

If Dr. Duval denies the church the right to legislate, why does he, contrary to the teaching of the Bible, obey her in regard to the observance of the Sunday? The Protestant Bible says plainly: "Remember that thou keep holy the Sabbath day," and in hundreds of other places both in the Old and New Testaments the Bible insists on the observance of the Sabbath day. Now, every child in school knows that the Sabbath day is Saturday, the seventh day of the week; yet, with the exception of the Seventh-day Adventists, all Protestant denominations keep the Sunday instead of the Sabbath day, because the Catholic Church made this change in the first ages of Christianity. I hereby offer Dr. Duval one thousand dollars if he will show me one passage either in the Protestant or Catholic Bible, in the Old or New Testaments, where it tells us to observe the Sunday.

It is needless to say that Dr. Duval has not yet produced a text of Scripture in proof of Sunday observance, or claimed the one thousand dollars offered by "Father" Gerritsma. It is now over twenty-six years since "Father" Enright made his celebrated offer of a thousand dollars for a text of Scripture proving Sunday-keeping, but no person has as yet brought forward the text and claimed the money. The failure on the part of Protestants to produce a text of Scripture for Sunday observance stands as a tacit admission that they can find none; and it would seem as if this very lack of Scriptural support has made Sunday-keepers, both Protestant and Catholic, just so much the more persistent in their efforts to secure for their day the support and authority of the state.

Benjamin Franklin says: "When religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."

K. C. R.

A Grand Opportunity

THE following plain statement of a great fact we take from the *Christian Register* of September 15:—

The opportunity is still open for the United States as a nation to make itself the visible and successful representative of the highest ideals of civil and religious liberty.

That opportunity was placed before the nation at its founding, and well did it respond in the fundamental law of the land, guaranteeing the liberty of the individual in both civil and religious things. When the principle was made broad enough for the conscience of the individual to rest upon, it was broad enough for a nation to rest upon, and build upon, and succeed upon. On that principle it did rest, and build, and succeed; and its success in the highest realm of national greatness has been in direct proportion to its adherence to the principle of individual liberty in spiritual as well as temporal affairs. But another principle, insidious and seductive, is clamoring for recognition. The cry is no longer for the rights of the individual, but for the rights of "society." Forgetting, or unwilling to recognize, the fact that "society" is composed of individuals, and that when the rights of the individual are conserved, the rights of society are adequately guaranteed, they build a new creature, give it all the attributes of an individual, imagine it a conscious entity, with a soul to be saved, christen it Society, and license it to override every right of the individuals composing it. To it must be sacrificed

every human right that may be in seeming conflict with *its* supposed rights. This modern replica of the ancient Minotaur demands its toll to-day in consciences of men, instead of youths and maidens. Is there no Theseus to-day to slay this insatiate monster? The opportunity is open. If the individuals of the nation will stand for their individual rights as individual citizens, and not allow themselves to be deprived of their birthright of civil and religious freedom, the victory is assured. But they can never do this so long as they permit the real rights of the individual to be sacrificed to the supposed rights of Society. When Society declares that the individual must conform in his religious beliefs and practise to the religious beliefs and practises of Society, it makes a demand which, if acceded to, overthrows the most vital and fundamental principles of popular government. But that is what is done wherever laws are made regarding religious things. Admit the principle of the right of the state to legislate in matters religious, and you have admitted a principle that will put the conscience of every true Christian some day on the scaffold, or bring it to the stake of the *auto da fé*. And that principle is admitted wherever and whenever a Sunday law is framed by national or state legislature. He who favors such laws may picture himself a criminal whenever his conscience shall induce him to accept a teaching not legalized by the state-favored creed.

C. M. S.

A Striking Parallel

THE Missouri Federation of Labor has placed itself on record by a unanimous vote against State-wide prohibition, because they fear that the success of the prohibition movement in that State will result in the destruction of industries wherein nearly two hundred thousand trade unionists earn their livelihood.

It would have been well for the Federation of Labor, before taking that vote, to ask, "Which is the more serious proposition, the destruction of these industries, or the destruction of an army of human beings as the result of the product of these industries?"

To illustrate the absurdity of the federation argument, suppose that Greater New York should be threatened by some terrible epidemic, which the citizens were employing vigorous measures to prevent; and suppose a federation of managers of hospitals, physicians, and nurses of the city should vote against this movement for the suppression of the epidemic because they feared that many of their profession would be thrown out of employment by which they earned their livelihood.

All can see that such a proposition, when applied to any other profession or industry than that of the liquor traffic, would be too ridiculous to consider for a moment.

We believe that where the need existed, the State of Missouri would be abundantly able to come to the rescue of those who might be thrown out of employment by the success of the prohibition movement, until they were able to find employment in more reputable and profitable industries.

K. C. R.

National Reformers Outlaw Conscience

To the writer the most striking feature of the recent National Reform Convention at Winona Lake, Ind., was the bold proposition of the president of the association to outlaw individual conscience in this land of boasted religious freedom, and the able seconding of his program by all the speakers, save two.

Rev. F. F. De Long, whose chief work is exposing the pretensions of Romanism and warning against her work, seemed to take firm ground against compulsion in religion; and Dr. J. K. McClurkin, in

his address on "John Knox and His Banner," made a good argument for the freedom of the individual in the matter of conscience. The bold and consistent stand of John Knox for liberty of belief and the right to teach the gospel unhindered by a religion-and-state government, was ably set forth by this speaker. His example was held up as worthy of the imitation of every Christian; but this address seemed strikingly out of place in an institute of this character, whose purpose is the very same as that of the intolerant queen — uniformity in religion. In spite of the edicts of that queen, John Knox preached the gospel in Scotland; and in spite of the intolerant program of the National Reform Association, and the Federal Council of Churches, which has adopted its principles, the closing gospel message of the Christian dispensation will be given to the world. It will mean oppression and persecution, even as it did in the days of John Knox, and the National Reform Association and its allies will occupy the place and assume the rôle of Scotland's intolerant and execrated queen. What that ruler demanded was uniformity in religion. She considered her religion good enough for her realm. Uniformity of belief on the part of her subjects was a matter of greater moment to her than individual liberty in matters of faith and conscience; so she overrode the consciences of Knox and his followers, proscribed him and his religion, and made them outcasts from the realm.

The reader will note, in the polished phrases of the president of the National Reform Association which follow, the same set purpose as that of Scotland's queen: —

Uniformity is essential both to peace and progress. The opinion of the majority must be decisive. Even in the matter of men's consciences, a degree of uniformity is necessary. We would allow the greatest amount of individual

rights of conscience consistent with *the necessary uniformity*. . . . In England, when people meet, they turn to the left; but in France they turn to the right. If in England you should turn to the right, or in France you should turn to the left, you might get killed or kill somebody. So the only possible way for you to do is to go to the right when the law ordains it, or to the left when the law ordains that you go to the left. The state must have its opinion and its law, and the church and family must have their opinion and their law, and somehow they must come to an agreement.

Note the unavoidable conclusion of this teaching: "Uniformity is necessary," "even in the matter of men's consciences." It is of greater importance than "individual rights of conscience." The dearest right of a human being is his right to believe what he honestly believes is the truth, and to do what he honestly believes God requires him to do. But that, the most sacred right of the human soul, the right whose exercise is most vital to the formation of a good and true character, must be sacrificed to the "necessary uniformity," if the National Reform program is to be carried out. Whichever way the law ordains for you to go, that way you must go, without any regard to the dictates of your conscience. Whether the law commands you to go in the right direction or in the wrong, you are to obey without question or protest; and that puts human law everywhere above any divine obligation. Admit the premise, and you admit the right of the state to compel you to do anything that God forbids. The agreement which Dr. Scovel says must come about between the state and the individual in this matter is such as exists between the lion and the lamb when they have lain down together — the one inside the other. But what matters that? Uniformity has been achieved. But against that kind of uniformity John Knox in his day protested with a price

on his head; and against that kind of uniformity this journal, in this day, lifts its voice in protest, in spite of threats of exile on the part of the National Reform Association when its forces are sufficiently augmented to enable it to carry out its designs.

Years ago the National Reform Association, through one of its officials, declared that those who were not in favor of its principles should go to "some wild, desolate land, and there in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own, . . . and then, if they could stand it, stay there till they die." At the recent convention at Winona Lake, Ind., the same purpose was reiterated by one of the organization's most prominent speakers. While discussing with the writer the question of the rights of the individual in matters of conscience, the speaker referred to, Rev. William Parsons, said:—

The only possible way I see out of the difficulty is for you good people to find some spot on the face of this earth where you can carry out your ideas, and then go there and stay there.

In taking this attitude, the National Reform Association sets up for itself the right to say to all the people of this world where they shall go and where they may stay, and to demand of them all a valid reason for being where they are or for being at all. It has always been the most distinguishing characteristic of a church-and-state government that it considered itself the custodian and dispenser of all the rights of humanity. Men exist by its suffrance, breathe by its permission, and perish by its anathema. "If they do these things in the green tree, what shall be done in the dry?" If they make so bold threats against the rights of the people now, what may the people not expect when the association and its allies

have been clothed with the power that will enable them to accomplish their purpose?

Let none deceive themselves with the thought that these purposes and declarations are the mere vaporings of a few irresponsible individuals or of a small and insignificant organization. The tenets of that organization's faith are permeating all the great religious denominations of the country. It is affiliated with numerous other influential organizations whose purposes are of a similar nature. The Federal Council of Churches of Christ in America has given its indorsement to a platform that holds aloft the same principles of intolerance in matters of religious faith and practise, and the great Roman Catholic hierarchy of America has declared its willingness to co-operate with Protestantism upon the issue of the enforcement of "moral legislation," which means the enforcement of the Sunday sabbath. It is one of the most striking and significant movements of our times.

The argument of Dr. Scovel, though polished and plausible, is a veritable apology for every persecution of Christians by heathen in every part of the world, and of every persecution of Christians by so-called Christians since miscalled Christianity went into an earthly throne in Rome. It is an apology for the brutalities of the Inquisition, the fires of Smithfield, the slaughter of the Covenanters, and the disgraceful cruelties of colonial America, practised in the name and to the shame of religion.

"The opinion of the majority must be decisive," says the president of the National Reform Association. So said the heathen of the New Hebrides when they ate the missionaries who came to them with the gospel of peace and salvation. The colonial governments said the same when they whipped and hanged and ban-

ished and sold into slavery those who thought it more necessary to follow the leadings of God's Word as they understood it than to profess to believe what they did not believe, thus making hypocrites and liars of themselves — for the sake of uniformity. There was lack of uniformity between the teachings of Jesus and the teachings of the rulers of the Jews. So they slew him. What consistent denunciation can the National Reformer have for the accusers and murderers of our Lord? — None; for it was done in the interests of "necessary uniformity" in matters of religious faith and practise. Standing there, that organization stands side by side with Rome, both pagan and papal, in her warfare upon the Word of God and the liberties of the people.

If the National Reform principle is right, Rome is right to-day in excluding Protestant worship and Protestant evangelism from all the countries where she has the power to exclude it. She demands uniformity, and in enforcing that demand has blackened the skies with the smoke of burning Christians. The despotism of uniformity was sufficiently demonstrated during the Dark Ages. The god of Romanism and the god of National Reformism are both of the Juggernaut type, and ride in placid unconcern over the rights and the consciences of the people. In that organization which is arranging now to spread out its influence and its operations to all parts of the world, the characteristics and the purposes of the papal power are blooming forth again. This is the "image" of that. See Rev. 13: 14-17. C. M. S.

THE total severance of church and state is better for religion, and I believe the history of the United States proves it.—*George Hoadly.*

Archbishop Ireland and American Protestantism

THE September (1910) issue of the *North American Review* contained a strong protest from Archbishop Ireland against what he denominated the Italian Methodist propaganda, because the Italian Methodists claim their religion is the religion of America, and float the American flag on their buildings in Rome, etc. It is very evident from the words of the archbishop that he believes there is another church in America that is more entitled to be called the church of America than the Methodist; and that, of course, is the Catholic.

In view of his criticism of the Methodists for claiming to be the church of America, we might expect that the Catholic Church had always exercised much modesty in reference to such claims; but it is a well-known fact that the Catholic Church of the United States boastfully says:—

Is not this whole country stamped for a Catholic land? With the great doctor, St. Augustine, guarding the Atlantic coast, and the heroic missionary, San Francisco, the Pacific; with the indomitable apostle, St. Paul, kindling zeal and enthusiasm in the North, and the gentle San Antonio inspiring love and peace in the South; with the warrior king, St. Louis, in the center, and the great St. Joseph, and Notre Dame, the gracious queen of Heaven, hard by,—with all these powerful intercessors pleading for her, can we, I say, expect anything less than a glorious triumph for Catholicity in America? . . . The nets of St. Peter will drag this continent from ocean to ocean, till they are filled to breaking with the souls of men that shall be saved.—*Wm. F. Markoe, Corresponding Secretary of the Catholic Truth Society.*

Also at the recent Eucharistic Congress, in Montreal, Canada, Cardinal Vannutelli said: "The day upon which he permitted the discovery of America, God said to his church, as he had said to

his Son, 'I will give thee as an heritage all the nations of the earth, and I will give thee the innumerable populations of these immense regions, and they will be added to those thou already possessest.'"

It is a lamentable fact that the American idea of government is fast losing its hold upon the minds of the citizens of this country. It is evident from these things that some one should herald aloud the true principles of religious liberty, that the rising generation may be reminded of the principles which have been the glory of this nation.

The first amendment to the Constitution of the United States says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The idea of showing any preference for any form of religion was the very thing the fathers of this country sought to avoid.

It was the dark and bloody history of the past, looming up before them when framing the Constitution, that exerted so great an influence upon them, causing them to avoid everything that would tend toward a union between the church and the state.

Those who are acquainted with the Catholic Church know that her policy has ever been that of seeking to dominate the state by bringing influence and pressure to bear upon legislators, in order to secure her cherished aims. The very name of the Papacy is a synonym of a union between the church and state.

It is unfortunate and sad, but, nevertheless, it is true, that the Methodists and other professedly Protestant denominations are following in the wake of Rome by their frenzied clamor for Sunday legislation, in this and other lands, and also by their continued and persistent efforts to secure a religious amendment to the Constitution of the United States.

The policy of the United States gov-

ernment has always been to protect every citizen in the enjoyment of his religious views. The framers of the Constitution also designed that that immortal instrument should regard the conscience of a single individual as sacred as the consciences of the majority. The principles of such a government are in sweet accord with the principles enunciated by the Christ of Calvary, when he said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

K. C. R.

Is It a False Alarm?

MANY willingly admit in a general way the principles of religious liberty which are advocated in this journal, but seem to think that what is said concerning the possibility of any persecution as the result of Sunday legislation is a false alarm.

For the benefit of those who are to any degree incredulous along this line, we would submit some of the practical results of the work of the Canadian Lord's Day Alliance.

It will be remembered that the Lord's Day Act of Canada went into effect in 1906, and since that time the officials of the Canadian Lord's Day Alliance have been very active in spying upon the liberties of those who observe Saturday, the seventh day of the week, instead of Sunday, the first day of the week.

The following copies of letters which have been sent to Seventh-day Adventists will plainly show the inquisitorial spirit that lurks at its gloomiest in the hearts of the promoters of this sort of legislation:—

The Management,

Williamsdale Academy,

Williamsdale, N. S.

DEAR SIR: We have been informed that you have been carrying on the operations of mowing hay on Sunday, 26th

of July, 1908. Witnesses whose reliability can not be questioned have given their written evidence to prove these charges.

The Lord's Day Act of Canada clearly forbids all such work on the Lord's day. Although we have been requested to report this complaint to the authorities for prosecution, we have hesitated to do so, because we do not wish to cause you trouble or to put you to expense. If you will write us by return mail assuring us that hereafter you will not pursue the work on your farm on the Lord's day, we shall not report this complaint.

Hoping for an early and satisfactory reply.

Yours faithfully,

T. ALBERT MOORE.

The Management,

Williamsdale Academy,

Williamsdale, N. S.

DEAR SIR: An effort was made when the Parliament was enacting the law, to have people who observe Saturday as the Sabbath exempted from the operations of the Lord's Day Act under certain limitations. But Parliament refused to adopt such a clause. All citizens of Canada are brought under the operations of the law. The people who observe Saturday, and the people who observe Friday, and the people who observe Wednesday, as well as the people who observe Sunday as their day for rest and worship, are all by the Canadian laws commanded that they shall not carry on their ordinary labor or business on the Lord's day. You are expected to observe that law, if you intend to reside in Canada.

We shall always seek to enforce this law justly and reasonably, but we desire it to be distinctly understood that the people who reside in Canada must be obedient thereto. We are not robbing any one of one day each week by insistence of obedience to the Lord's Day Act. Every person who dwells in Canada knows the laws in regard to this matter, and also, that to enjoy the advantages of residence in this country each person must obey these laws.

Yours faithfully,

T. ALBERT MOORE.

The secretary of the Ontario Lord's

Day Alliance writes in the same strain:—

Dear Mr. —:

Information has come to this office that you are accustomed to follow your weekly employment on the Lord's day. This is contrary to the Lord's Day Act, section 5, which prohibits such work, and leaves you liable, under section 13, to a penalty on conviction of from \$1 to \$40, and costs. It is also stated that you have people playing ball in your garden on the Lord's day. This is a violation of C. S. U. C., cap. 104, section 3, and leaves those who engage in such playing liable to similar penalty—section 7 of same act. If one enjoys the protection of the law of the land, he ought to be willing to keep the law. To permit such violations of the law to go unchecked, would be to encourage lawlessness. Will you by return mail explain why you do such things on the Lord's day, and thus violate the law? Will you let me know whether such violation will henceforth cease permanently, or continue? If it ceases permanently, the matter will be dropped; but if it continues, the matter must be handed over to the attorney-general, that the law may take its course. Under another cover, by this mail, I send you copies of these laws, that you may be duly informed of the position that you occupy.

The mowing of hay referred to in the first letter was done on a farm that is located eleven miles from a railroad, and the playing of ball referred to in the third letter was done in the man's own garden, so it will be seen that what the accused did on Sunday was in no way showing disrespect to their neighbors. Neither was it done in defiance of law. It should be remembered that the recipients of these letters had sacredly observed the day before in harmony with the fourth commandment of the decalogue, which plainly enjoins the observance of the seventh day of the week, commonly called Saturday. Therefore the reader can plainly see from these letters what is before every citizen of the Dominion of

Canada who does not refrain from his ordinary labor on Sunday. There is no more possibility of escaping persecution if one disregards the Sunday law of Canada than there was for the true Christian in the Dark Ages to escape persecution, who refused to bow in humble submission to the Inquisitorial council.

K. C. R.

Proud of American Liberty

CARDINAL VINCENZO VANNUPELLI, the papal legate to the Eucharistic Congress at Montreal, made a tour through Canada and the United States after the close of the congress. One feature of his journey which seemed peculiar in this land of education and enlightenment was the kneeling of immense crowds of American citizens wherever he appeared in public, beseeching his blessing, as if he were a veritable God, and kissing his ring, the symbol of his authority. In Montreal, in Winnipeg, in Minneapolis, in St. Louis, in Washington City, in Philadelphia, and in Baltimore, this strange spectacle, this recrudescence of medievalism, was strikingly in evidence. The inappropriateness of such demonstrations in a free government ought to be apparent to every thoughtful American. He who kneels to another and kisses the symbol of that other's authority, by so doing declares his complete subjection to that individual in all that he represents. Cardinal Vannutelli represents the Pope of Rome, and all the claims of the church at the head of which he stands. That church and its head stand for the complete control of the whole world in all things, spiritual and temporal. He who kneels before the papal legate and kisses his ring acquiesces in all the claims of the Papacy, whose he is and whom he is here to represent. Can American citizens, having declared allegiance to the government of the United States, kneel before the representative of

a foreign power, kiss the symbol of his authority, thereby recognizing his claim to the rulership of this nation — can they do this, and still be loyal citizens of the United States? — It is impossible; there can not be two rulers at the same time

Admit his pretensions, and there is no rule in the world but his. The whole purpose of the great Eucharistic Congress at Montreal, and of all other Eucharistic Congresses, as expressed by the Pope and by his legate, is to bring the

whole world into submission and obedience to the "supreme pastor," the "vicar of Christ." Eucharistic Congresses are being used as "convert makers" to that end. When that purpose shall have been accomplished, republics and constitutional monarchies will be no more; the Pope will be sole monarch, with no constitution to hamper him in the accomplishment of his will; and kings will be mere satraps under appointment, or subject to dismissal, from the Vatican.

Such is the policy and the unyielding purpose of the Papacy, and no man can kneel to the papal legate, and kiss the symbol of his authority, without, in that act, granting all that the Papacy claims



VINCENZO CARDINAL VANNUTELLI.

This cardinal bishop represented the Pope at the Catholic Eucharistic Congress in Montreal, and later made a triumphal tour through Canada and the United States, receiving the worship of thousands of American citizens.

over the same territory. "No man can serve two masters," declares our Lord.

If the Pope's authority be recognized and his claims admitted, he is the real ruler of our country, and of every country that admits his claim. But that is wholly antagonistic to the principle of popular government. The Pope is not a president of a republic. He is a monarch, the head of a theocratic monarchy.

and demands. Are Americans ready to yield all they have striven for these one hundred thirty-four years, and admit the pretensions and the claims of a ruler beyond the sea, and submit again to "taxation without representation"? If "taxation without representation" was "tyranny" then, can it be liberty now?

It is beside the point to argue that the Pope's claim is a claim to fealty in spir-

itual things only. The Papacy admits no such distinction. That power whose representative was willing to drench Europe in blood if thereby he might restore the *temporal* sovereignty of the Pope, makes the proud boast that her purpose never changes. The purpose to rule over the kings of the earth, to reign as a temporal sovereign, is rooted as deep in the heart of the Papacy to-day as at any point in the history of that organization; and it augurs ill for the future of the American continent and American independence when the representative of that power can make a triumphal procession through Canada and the United States and see thousands on thousands in every city he enters falling on their knees before him and kissing the symbol of his authority.

In the city of St. Louis, where such a demonstration was made, the cardinal legate, in addressing four hundred youths at the Christian Brothers' College, advised his hearers thus: "Be proud that in America you are free to practise your faith unmolested, and that this country is not like those lands in which they have proscribed the faith and made limitations to the duties of conscience." As a matter of fact, there is no proscription of the Catholic faith in any land in all the world. But France, tired of church dominance and church dictation in matters civil as well as religious, has broken off diplomatic relations with the Vatican, and left Catholicism practically where it is in this country. Spain, weary of the same conditions, is going in the same way. The Catholic religion has not been proscribed in either of those countries. In fact, in Spain, until the present year, the Catholic religion is the only one that has not been proscribed. With the field all to herself for centuries in France, Spain, and Portugal, her arrogant intolerance has become so unbearable that her own children, nurtured on her knees, have turned against her. This attitude on the part

of those nations ought to be sufficient warning to the people of all North America to cause them to repudiate her claims and look with dread on all her advances toward the peoples of this continent.

If Catholic Americans should "be proud" that in America they can practise their faith unmolested, they should also remember that they owe that privilege to the principles of liberty and equality ingrafted in the Constitution of the nation. They ought to "be proud" also that every other citizen has the same privilege. That ought to be a greater and broader cause for pride (if we can call it that) than the mere fact that they themselves have that privilege; for in France, Spain, and Portugal for hundreds of years the members of the Catholic Church have been free to exercise their faith, and no one else has. The result has been a condition which the church now deprecates.

The American principle is the true one — it is better even for Catholics; and yet the freedom of speech, of the press, and of religion, which this nation guarantees to all its citizens, has been most strongly denounced by the "supreme pastor" of the Catholic Church. It was Pope Pius IX who, in 1864, in an encyclical issued on December 8, reiterated the declaration of Pope Gregory XVI that the idea of religious liberty was insanity. Pius IX in that encyclical declared the idea of religious liberty to be "that erroneous opinion most pernicious to the Catholic Church and to the salvation of souls." Yet the carrying out of the principles of the Papacy in that matter has made for the Catholic Church itself, in France, Spain, and Portugal, conditions which harass her very soul. If the papal legate finds in America conditions of which Catholic citizens ought to "be proud," it would be worth his while to study the principles which have brought those conditions about. But he will not find those principles in the encyclical of Gregory

XVI or of Pius IX. They are not found indigenous anywhere in the soil of the Papacy. They are found in the Constitution of the United States, and we wish they might remain there to the end of time, so that even Catholics might say, to the end of the world, Here we have liberty to worship God according to the dictates of our own consciences, untrammelled, unhindered, unmolested.

C. M. S.

A Striking Object-Lesson

The Roman Catholic Eucharistic Congress in Montreal

THE twenty-first Eucharistic Congress of the Roman Catholic Church, which was held in Montreal, Canada, September 6-11, afforded an object-lesson for all North America, which every thinking Protestant ought to observe and study. It was the design of the Roman hierarchy that the nations of the Old World, two of them especially, should take note of the pageant and draw lessons from it for their own serious thought.

What does it mean that such a congress should be held in America just at the present time? There was a meaning in it, which was made very plain during the congress. The purpose was a double-headed one, as events proved. England, two years ago, seriously offended the Papacy by forbidding the officials of the London Eucharistic Congress to carry the "sacred Host" through the streets of the city in the great procession which

was to close the congress. France had dissolved the concordat with the Vatican, and laid a firm hand on the long-favored ecclesiastical institutions. This, therefore, was Rome's opportunity. She would show these two powers of the Old World her power among their own peoples in the New World. The province of Quebec is predominantly French, and it is under the British flag. By holding the greatest Eucharistic Congress of her history in Montreal, she would show what she could do among a French people on British soil.

To make this lesson the more impressive, the premier of Quebec went down upon his knees before the envoy of the



THE PAPAL LEGATE OCCUPYING THE THRONE IN ST. JAMES'S CATHEDRAL, MONTREAL, AT THE OPENING OF THE EUCHARISTIC CONGRESS

Pope, and kissed his ring, the symbol of his authority. In that act Quebec's premier, in symbol, if not in reality, abdicated his authority and acknowledged the Pope, through his envoy, the ruler of the province. He further acknowledged his subserviency to the Pope in these words:—

When the church teaches, we believe;

when she commands, we obey; when she is attacked, we defend her.

By this act and by this declaration the premier acknowledged the claims of an earthly sovereign higher than the king of England, and declared his purpose to defend that sovereign even against the sovereign of the British realm. And in that act and that declaration the French premier of Quebec was shaking the fist of his province at its mother country—France—for her act in disestablishing the Church of Rome.

These are the reasons why the Church of Rome moved every possible power to make that congress the most striking and the most successful of any she had ever held. That she succeeded in doing this was the testimony of every prelate who expressed his opinion. Concerning this the legate himself testified as follows: "I consider the congress which was brought to such a glorious close this afternoon was the most important event in the history of the Canadian church, if not of the Roman Catholic Church throughout the world."—*Montreal Gazette, September 12.* Mgr. Montez de Oca, bishop of San Luis, Mexico, was emphatic in regard to this, and he had attended every congress of this kind thus far held—twenty-one in all. And concerning the reason for holding the congress in Montreal, this bishop declared:—

This Eucharistic Congress in Montreal will be the vindication of the London congress when intolerance made it impossible to carry the Holy Eucharist through the streets. It is only fair that such a vindication should take place on British soil.

In that statement Rome told one of



ARCHBISHOP PAUL BRUCHESI, ORGANIZER OF THE EUCHARISTIC CONGRESS

her reasons for holding the congress in Montreal—an object-lesson to Great Britain; and in the arrangement of flags on the city hall of Montreal, she told her other reason—a lesson to France. The city hall had five towers, three on the front and two on the rear. From the central tower on the front of the building flew the flag of the nation. On its right—the place of special honor—flew the yellow and white flag of the

Papacy. On the left of the national emblem, flew the flag of Ireland. On a rear tower, back of the Irish flag, flew the flag of France. French laymen protested against this arrangement, inasmuch as Quebec was predominantly French and Ireland is not a nation; but a Catholic prelate declared that the French flag, representing revolution, was not a proper flag for a church celebration; and that gave the clue to the other reason for holding the Eucharistic Congress in Montreal — France had revolted from the church.

The flags remained as they were to the end of the congress.

This congress was a concrete example of how a church which holds to the principle of the union of religion and the state will accomplish her ends without regard to the wishes of the people, and will use means raised by taxation of the general public to finance her own undertakings.

When the city council of Montreal learned that it was definitely decided to hold the congress in that city, steps were immediately taken by the city council to devote \$50,000 of the people's money to the expenses of the congress. There was quite a strong protest against this, and it was finally decided not to devote that amount of the people's money to the general expenses of the congress; but instead the council voted \$10,000 from the general funds of the city to help in entertaining the delegates. This was used, and another \$2,000 for the same purpose, taken from the same funds. More than that, there seemed to be quite a general feeling in the city that in some way the people's money entered quite largely into

the expenses of this religious ceremony.

When it was learned that the steamer that was bearing the papal legate and his entourage had begun to ascend the St. Lawrence River, the federal steamer "Lady Grey" was despatched down the river to Quebec to meet the legate and bring him to Montreal as the guest of the government. The expense of this trip was, of course, paid out of the people's money. As the vessel approached the wharves, with the papal flag flying at



ST. JAMES'S CATHEDRAL, MONTREAL, WHERE THE OPENING SESSION OF THE CONGRESS WAS HELD

her masthead, she was given a royal salute by one of the big guns in Dominion Square, and all the steam vessels in the harbor were screaming a welcome. They were all decked in their gayest colors in honor of the great personage. No warmer welcome could have been given a prince of the royal house than was extended to the envoy of the Pope on this occasion. A special wharf was constructed for him to land upon, and upon the wharf a gorgeous throne was erected for him to occupy during the reading of the mayor's address of welcome and his reply thereto. These were not used, because of the furious storm raging at the time; but all the dignitaries of the church and of the municipal and provincial gov-

ernments waited in the rain to welcome the legate. The reception ceremony was carried out in the city hall, around an improvised throne occupied by the legate; and wherever he appeared in public during the congress he was seated upon a throne, with lesser dignitaries on either hand and grouped around.

From the character of the reception tendered the legate by the federal government, the provincial government, and the municipality, it was evident that in

Christ," and the legate declared that America was the church's heritage; that God had given all the immense populations of this vast continent into the custody of "the universal pastor," the Pope.

This idea was reiterated, more explicitly for the United States, by the legate at New York City on October 7, in a message to American Catholics. He said:—

The holy father is coming more and more to regard your wonderful United States as the favorite daughter of the church. Catholicism has here made more wonderful strides than anywhere else in the world. Your bishops, priests, and teachers have built up a magnificent church organization. Under your government of freedom and personal liberty the church and its individuals have prospered splendidly.

These declarations, coupled with those made during recent years by representatives of the Roman hierarchy, settle it beyond question that Rome regards North America as the land of opportunity for her, the land through whose influence she will win back to her fold the disaffected nations of the Old World; and it is



THE PAPAL LEGATE, THE ARCHBISHOP OF MONTREAL, AND THE GUARD OF HONOR

Canada he was considered as ranking every official of the realm. It was very evident, too, that he expected to receive this homage and to occupy this place.

In the letter of the Pope, appointing Cardinal Vincenzo Vannutelli papal legate to represent him at this congress, the Pope declared that, through this Eucharistic bread and the dogma for which it stood, the lands divided by the seas would be united, and all would come to yield obedience to him, "the vicar of Christ." That thought was the key-note of the cardinal's address. The Pope was designated "the restorer of all things in

written in the Book of God that thus it is to be — for a little season.

What that condition will mean for "freedom and personal liberty" may be very accurately judged by some of the *ex cathedra* utterances of the Popes. Gregory XVI, Pius IX, and Pius X are all outspoken in condemnation of freedom of speech and of the press, and especially in condemnation of religious liberty. Gregory XVI calls it insanity, while Pius IX indorses Gregory, and characterizes it as a most pernicious error, and destructive of human souls, and against the interests of the church.

See his encyclical of 1864. Pius X indorses all these, and on his own account condemns these liberties as among the "errors" of this time. What that means for the whole world when Rome shall accomplish her purpose is not difficult to foresee. She is looking to the time when she will "come into her own." To "come into her own" means for the Pope to be recognized as the literal ruler of all the world. Don Jaimie, the son of Don Carlos of Spain, is the present pretender to the throne of Spain. Dom Miguel is the pretender to the throne of Portugal—and now Portugal has another. But the Pope is the pretender to every throne in the world. So the Pope's envoy in Montreal was given royal hon-

On the afternoon of September 8, the papal legate, addressing an immense gathering of priests in Latin, asked: "What could be more pleasing to us than evi-



A PORTION OF THE PROCESSION OF 30,000 CATHOLIC SCHOOLCHILDREN, MARCHING TO THE CATHEDRAL TO RECEIVE THE PAPAL BLESSING



THE CITY HALL OF MONTREAL, WHERE THE FLAG OF THE PAPACY HAD THE PLACE OF HONOR

ors by the Catholic province and Catholic Montreal, and was always on a throne in public.

dence of readiness to obey the Pontiff?" And the Pope himself, in his letter of appointment to the legate, said that through the influence of such congresses, the people of the world would be led "to honor with due loyalty and submission the center of Christian unity, to wit, Christ's vicar on earth."

Cardinal Vannutelli expressed the same idea on this wise:—

Visitors to the congress in Montreal, hailing from all parts of the world, . . . profess unbounded love, obedience, devotion to the Pope, the restorer of all things in Christ, and implore the apostolic benediction on the first international Eucharistic Congress

held on the continent of America, an event of greatest moment, demonstrating for the first time the union of the world, ancient and modern, on religious ground with the Eucharist and the Papacy.

This congress was, to the hierarchy, the foregleam of the time when Rome would rule the world, and not only expect and demand, but actually receive, the obedience and submission of all the people. There were many things in this congress which looked toward that consummation, such as the gathering of representatives from all the world committed to that idea; the kingly prerogatives exercised by the Pope's envoy; the procession of more than twenty-five thousand school-children confirmed communicants of



THE ENVOY OF THE AVOWED VICAR OF CHRIST, BLESS
Compare this with the picture of the real Chri

that church, who, by their natural increase alone in one generation, would represent one hundred thousand Catholics; and, lastly, the monster procession on Sunday, in which over forty thousand men took part, including officials of the Canadian government, of the province of Quebec, and the city of Montreal; and not only that, but one of the

sovereign States of the United States was represented in that procession, in the persons of Governor Polhier, of Rhode Island, and his staff in uniform — Rhode Island, the cradle of religious liberty in America, represented by its chief executive in a great international demonstration of obeisance and obedience to the Pope of Rome! Is there nothing sig-



SCHOOLCHILDREN KNEELING IN THE STREET BEFORE HIM (first cover page), who is really blessing the children

nificant in this, nothing to cause true Americans to stop and think? Rome's avowed purpose is to make America hers. There is a purpose in her conquest of the citadel of religious liberty in America. It is the same purpose that has actuated her in her conquest of the great cities of the country. It is to make America Catholic, and use the tremendous influ-

ence of America in making the rest of the world Catholic also.

What that program means for the liberties of the people must be interpreted by Rome's avowed detestation of the freedom of the press, freedom of speech, and religious liberty. There is nothing that she hates worse than that, nothing she has more vehemently anathematized. When she lauds religious liberty, as she did in Montreal during this congress, it is the liberty of Catholics to follow out their religion, and never the liberty of the individual to believe what he will, and profess what religion he will. There is nothing of that in the mind or purpose of the Roman hierarchy. This fact is sufficiently

demonstrated by her intolerant attitude toward Protestantism in other lands.

What, then, is the dominant idea in all the Eucharistic Congresses that are being held yearly in the different countries of the world?—It is to make converts to the church, to hasten the day of her dominance over the world, to hasten the day when she can say, "I sit a queen, and

am no widow, and shall in nowise see mourning." Rev. 18:7, R. V. She is the power which the Revelator calls "that great city which reigneth over the kings of the earth." Rev. 17:18. No other power in the history of the world has claimed such sovereignty. Kings have overthrown kings and taken their kingdoms, but her self-assumed prerogative is to rule over kings. No other power can fulfil the specifications of the divine Word. She is that mystical Babylon, the path of whose progress is red

hot, will one day ride in triumph up to the throne of her power, the pinnacle of her ambition, and there sit as the sovereign of all the world—for a little space. Every Eucharistic Congress in-



ONE OF THE MANY GORGEOUS AND COSTLY ARCHES UNDER WHICH THE MONSTER PROCESSION PASSED

with the blood of martyrs. That is the power which claims the allegiance of every king and president and peasant in the world, and, crushing the liberties of the people under the wheels of her char-



THE BEAUTIFUL EIGHT-PILLARED PALACHIN ON FLETCHER'S FIELD, MONTREAL

Here was performed the last act of the great Eucharistic Congress

creases the rapidity of her progress toward that goal. The fate that awaits her is faithfully depicted by Inspiration in the seventeenth and eighteenth chapters of the book of Revelation.

Let every soul who prizes religious liberty and hates oppression and hypocrisy, oppose the purpose of Rome, and warn the people of the danger that lies in her success. They will not prevent her conquest of the nations; but they will help individuals to escape the ruin which the judgments of the Almighty upon her will bring also upon all who have sworn fealty to her and helped in the accomplishment of her purpose. Great events are on to-morrow's threshold. C. M. S.

The Great Seal

ON the reverse side of the great seal of the United States was placed this inscription, "*Novus Ordo Seclorum*," meaning, "A New Order of Things." That "new order of things," George Bancroft, the historian, tells us, "is that the Constitution establishes nothing that interferes with equality or individuality. . . . It leaves the individual alongside the individual, . . . vindicating the right of individuality even in religion; and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the Infinite Spirit of eternal truth might move in its freedom and purity and power." To exalt institutions above men is to turn from the new order of things to the Dark Ages.

M. C. WILCOX.

To Fight for Peace

AN article in the September number of the *North American Review*, by Mr. Hamilton Holt, on "The United States Peace Commission," indicates the purpose of the world federationists to have peace through the instrumentality of war, even as the church federationists intend to have uniformity in religion through force and compulsion. The bill, which by an act of Congress became law in June, 1910, provided for the appointment of a commission of five members to draft articles of international federation with these three problems to consider: (1) The limitations of armament by interna-

tional agreement. (2) The possibility of combining the navies of the world for peace. (3) Any other methods to bring about peace. These problems are discussed each in turn by Mr. Holt, who concludes:—

It will probably be found that any league of peace likely to be established at the present time will have to be based on these three propositions:—

1. Each nation in the league to respect the sovereignty and territorial integrity of the others.

2. The armies and navies of the members of the league to be at its service to enforce the decrees of the International Tribunal in all questions that the members of the league previously agree to refer to arbitration.

3. The armies and navies of the league to sustain any member of the league in a dispute with any outside nation which refuses to arbitrate.

C. M. S.

How Exemption Clauses Work

JUST as we go to press we learn that an observer of the seventh day, residing at Colonial Beach, Va., has been arrested, convicted, and fined for performing ordinary, quiet labor on Sunday. The complaint was made by the superintendent of a Sunday-school who had himself, during all the summer, peddled coal-oil, gasoline, crabs, and oysters on Sunday. The magistrate warned the defendant that the fine would be repeated every time he worked on Sunday. And this in spite of the fact that the Virginia Sunday law specifically exempts seventh-day observers from prosecution for Sunday work. Such prosecutions indicate clearly the unchristian spirit that dwells in all such complaints, as well as the unchristian business that is promoted, and designed by the enemy of souls to be promoted, in the passage of every species of religious legislation. A further report of this case will appear in our next issue.

Contributed Articles

Sunday Laws and Seventh-day Baptists in 1854

T. E. BOWEN

IN the *Advent Review and Sabbath Herald*—the denominational organ of Seventh-day Adventists then as well as now, published in Rochester, New York,—of Oct. 10, 1854, a long article was printed, entitled "An Appeal to the Friends of Equal Rights and Religious Freedom, in the United States, From the Seventh-day Baptist General Conference." A further headline read, "Religious Liberty Endangered by Legislative Enactments."

This was a live topic to these good people at that time, for in the appeal we note this: "Religious zealots, in our State legislatures and on the judicial bench, have violated the Constitution of the nation, established an article of their religious creed, and made it penal for others of different sentiments to follow out their own honest convictions of duty to God. The consequence is that eight of our brethren are at this moment under judicial sentence for their religious sentiments, and condemned to pay four dollars each, with costs of prosecution, or suffer imprisonment in the common jail. It is not pretended that they have injured the persons, or wronged the estates or interests, of any of their fellow citizens. Neither is it pretended that they are lewd or intemperate persons, or profaners of churches. The only pretense is that they have injured the religious feelings of some others by peaceably working upon their own farms on the first day of the week, in obedience to the dictates of their own consciences and the law of God. And this is the second time, within the space of one year, that the persecution of these otherwise unoffending men, has been approved by the courts of Pennsylvania. In four other States of the Union, in defiance of the National Con-

stitution, our fellow citizens have suffered prosecutions, fines, and imprisonment, within the past year, upon similar charges. Besides this, in the States where toleration is provided for labor on our own farms and in our own workshops on the first day of the week, all contracts, legal and commercial transactions, if done even among ourselves, are declared null and void by the State statutes. So that, even in these States, we are deprived of our constitutional and inalienable right to use one sixth part of our time for commercial, legal, and judicial transactions; and then are tied up to our own premises, as though we were as dangerous to the religious interests of our fellow citizens, as rabid animals are to their persons."

After citing eminent authorities against the general government having right to enact any measures by which the consciences of the humblest of its citizens shall be trampled upon, these God-fearing Seventh-day Baptists of 1854, continue their strong appeal, and cite section 17 of an act of Congress of March 3, 1825, which requires postmasters to keep their offices open on a certain portion of the first day of the week. The appeal of the Seventh-day Baptists continues:—

"But we ask our fellow citizens to consider by what show of justice any local tribunal can punish a private citizen for doing that on his own account which the servants and officers of the United States are doing at the same time for the use of the people, and by a law of the same government. . . . The transgression of law by them [the postmasters] is as really a crime as in the case of any other citizen. Our government knows nothing of those kingly rights which set emperors, monarchs, and their servants above law. If, therefore, there is no transgression of constitutional law in carrying the United States mail on the first day (com-

monly known now as Sunday), then there is none in a private citizen's following his otherwise lawful and peaceful occupation on the same day."

Let it be remembered that these strong arguments were put forward by the Seventh-day Baptists fifty-six years ago, and indorsed by Seventh-day Adventists of that year — 1854 — as their views upon this question, being published at that time in their authorized denominational church paper. These arguments are the same now as then. And there can be no just charge made against this people for inconsistencies, in protesting against the passage of Sunday laws for the District of Columbia at the present time. This forcible protest made by Seventh-day Baptists in 1854 applies with equal, if not greater, force against the abridgment of constitutional rights, violated by the passage of dangerous and wicked religious measures of to-day.

Why was this government so aroused recently because of an outrage against *only two* of her citizens in Central America? Why send the navy there to see that redress was had for any wrong involving simply *two* American citizens? Here is an example where the authority of the government was used to protect the interests of only two Americans. This is the proper exercise of civil power — protecting the rights of the few.

But how can justice hold up its head in thus using the civil arm to protect the civil interests of two humble citizens, in one instance, and overriding the consciences of thousands of other loyal, law-abiding citizens by enacting religious laws, wholly outside the purview of legislative bodies, that can not fail to trample into the dust the rights guaranteed by the Word of God and the Constitution to these citizens of this great commonwealth? If it is a crime for a man to plow in his field on Sunday, it is an equal crime for a postmaster to open a government post-office door on Sunday and sort a pouch of mail. If it is a crime for one citizen to engage in an open-air exercise, such as a game of baseball, on

Sunday, it is equally a crime for a large incorporated concern to publish and circulate an issue of its daily paper on Sunday. One is as much an act of charity and necessity as the other. If the courts are to be used in unlawfully deciding which of the two offenses shall be punishable by fines and imprisonments, by what law of common justice can one offender be punished and the other be allowed to go free? Why forever brand the one a criminal, and pass the other as a good citizen?

These are questions that must appeal to every honest-hearted citizen when once this government enters the wicked domain of prescribing by law the religious belief and practises of its citizens — a task which neither God nor the constitution of these free States has ever imposed upon them.

Washington, D. C.

A Controversy of Principles, Not Parties

W. A. SPICER

THE use of force in the propagation of religion or in the suppression of conscientious convictions is as old as sin. Abel stood for the way of faith and a divine religion, and the word and commands of God were the basis of his appeal. Cain was also religious, but he stood for the way of the flesh and a human religion, backed by physical force. The two principles have been in controversy ever since.

It is of no use for the Protestant controversialist to point to the history of Roman persecution unless he is prepared to repudiate the *principles responsible* for the cruel history. It is of no avail to the Catholic to retort by pointing to the instances in which professing Protestants have achieved like infamies in persecution, unless he also is prepared to repudiate the wrong principle.

The trouble is not with parties, but with principles. Those who seek the power of the kingdoms of this world to

promote religious interests, or to suppress what they consider to be irreligion, are in direct and defiant opposition to the principles of Christ, who declared, "My kingdom is not of this world." Again and again parties that have gloried in using civil power for religious ends favoring their own supposed interests, have cried out when the same methods were used against them. "Put up again thy sword into his place," said Jesus to one of his disciples; "for all they that take the sword shall perish with the sword." That has been a hard lesson for men to learn.

In a volume published over a hundred years ago, John McGowan, a dissenting preacher of London, described in terse old English some of the shifting scenes in modern church history. In answer to the question, "Has any sect besides the papists been found to persecute those who differed from them?" he said:—

"Yes, every sect who has, at any time, been happy enough to grasp the reins of government for the time being. The worthy papists bore the bell of orthodoxy for the space of twelve hundred and sixty years, during which time much blood was shed by open massacres, secret assassinations, pretended judiciaries, acts of bloody faith; and at last to finish the bloody reign of Antichrist, England, France, and the Netherlands, and the valleys of Piedmont swam with the gore of such who would believe the Bible sooner than the voice of the priests. Queen Mary's reign furnished the orthodox in her day with a fine opportunity of discovering their zeal for the church, by murdering those who believed and obeyed the Bible; but her reign being short, and Elizabeth ascending the throne upon her demise, the other scale rose uppermost, and the Protestants, in their turn, became orthodox, i. e., got the government into their hands.

"O, the violence of reputed orthodoxy! Those same gentlemen were no sooner emerged from prison than they also let the world know that they were not to be differed from with impunity; that the formula of their faith and wor-

ship must be regarded with as implicit obedience as that in the former reign imposed by the papists. Now the Presbyterians, Independents, and other Congregationalists felt the weight of their rage, or, if you please, zeal for orthodoxy and the good of the church. Now the prison keepers and their friend, Master Ketch, had pretty near as good a run of trade as in the reign of Mary. And now the wilds of America began to be well peopled with English Protestants who oppressed dissenters; and the good Episcopalians at home kept the fleece to themselves, and had all the good of the church before them.

"But those said Presbyterians and Independents had no sooner crossed the ocean for conscience' sake, and found themselves secure from Episcopalian rage, than they themselves commenced orthodox, and set up their own formula as the standard of religion, to which they required as implicit submission from others as the good bishops of England had ere while done for themselves; and now the poor antipedo-Baptists and Quakers were taught that a mittimus is a mittimus whether it is signed by a papist, an Episcopalian, or a Presbyterian, and that sentence of death is to be dreaded as much from the mouth of the latter as of the former. Those same dissenters who had so lately found Old England too hot for themselves, by the glowings of priestly zeal for orthodoxy, soon made New England too hot for the poor Quakers and antipedo-Baptists; who, to escape the rage for presbytery, fled, the one to Pennsylvania and the other to Rhode Island, that they might not be compelled to worship God according to other people's consciences and contrary to their own."

And the lesson has not yet been learned. In fact, every year sees an increasing revival in religious circles in favor of the very principles that have worked such ruin in the past. That is why every lover of the religion of Jesus Christ, pure and undefiled, and every friend of religious liberty, should join in

proclaiming the right principles and the true.

At a great meeting in Germany the other day I met two Protestant preachers, one from a German grand duchy where Lutheranism has for generations maintained its hold on civil power; the other from Austria, where the Roman ecclesiastical authorities hold tenaciously to the civil sword. My Seventh-day Adventist brother from the one province told of Lutheran priests urging on the police to arrest members of the Lutheran Church who were absenting themselves from the public service, and meeting together in one another's cottage homes, to study the Word of God. He told of fines and threatened imprisonment; of agents of the pastors looking through the windows to observe the prohibited conventicle; and of Bibles hastily hid away when the police came in to surprise a few believers in the Lord Jesus Christ at a religious service not approved by state-church principles. He told also the brighter story of the appeal to the reigning grand duke, and of his issuing to these believers the legal right to meet and pray, at least in private.

The brother from Austria likewise reported incidents of police visitation at the behest of the church. While celebrating the Lord's supper with a few believers one evening recently, a priest's face appeared at the window. Warned by the sinister look of the priest, the pastor left the town quickly after the service. Bright and early next morning the priest appeared with the police to arrest the man for the crime of partaking of the emblems of the broken body of our Lord with a little company of believers in a private house. Many another similar incident he related of experiences in Austria, where still the Roman Church has a large measure of the power that has fallen from her grasp in other lands.

The controversy is not a question of parties or of names. It is a question of the principles of the gospel of Jesus Christ as opposed by the antichristian principles of the adversary of Christ.

Washington, D. C.

A Modern Savonarola

How Rome Persecutes Bishop Miraglia for Preaching the Gospel

A. J. SAXBY BOURDEAU

MAY 27, 1909, Paul Miraglia-Gullotti, bishop of the Independent Catholic Church of Italy, landed in New York to carry on in America the work he had begun in Italy (his home land), Switzerland, France, and England.

Born in Ucria, Sicily, March 22, 1857, he showed in his early years a marked inclination to study. He began his literary studies in 1868 at the famous College of Bronte, in Catania. Here the Bible was used, not for religious purposes, but as a specimen of literary composition, and here he first learned to love the Book which was to become his greatest treasure.

Choosing the life of a priest, he entered the Seminary of Patti, in his native diocese, in 1873. At twenty-two, "in spite of the bishop's strenuous opposition," he resigned his professorship in his alma mater, in order to preach. Soon after his ordination, he went to Palermo to complete his studies, and, in 1884, began his eventful career as a preacher.

In his life sketch appearing in the English *Review of Reviews* (April 15, 1901), we find this interesting estimate of his work: "His preaching was of an unusual kind in Italy. Meditating upon the Scriptures, he saw it was useless to waste time to write down sermons, when the best sermons any man could preach were to be found in the gospel. The voice was of Miraglia, but the spirit was that of Savonarola. For ten years he received many warnings to alter his style of preaching, but he did not heed them."

In the same issue of the *Review of Reviews*, the editor points out the steps that followed, which led ultimately to Miraglia's excommunication by the Pope in 1896: "In 1893, on the occasion of the Papal Jubilee, he sent to Leo XIII his offering, in the shape of a strongly-worded paper [a pamphlet entitled

"Love, Labor, and Harmony"]; therein he besought the Pope to bring about a much-needed reform both in the form of worship and in the training and life of the priesthood. Though Don Paolo Miraglia received a letter of thanks from Cardinal Rampolla, his appeal for a reform put him under a bad light at headquarters. When he went to Rome, he was plainly told that he was regarded there as a freethinker. Don Paolo returned to Sicily much disgusted and disappointed, but, fearless, he persevered in his preaching. He was engaged to preach the Lent sermons of 1894 at Regalbuto, in Sicily, but after the same the bishop of the place forbade him to continue. Strange to say, at the request of the Mother Superior, he was able to continue his preaching in the church of an Augustine convent." It should be noted that these courageous nuns belonged to the order of which Martin Luther was a member.

Early in 1895 Miraglia was called to Rome by his friend and fellow countryman, Monsignor Carini, prefect of the Vatican library, to assist him in editing a new periodical, the *Revista delle Scienze Ecclesiastiche*. Reference to an article in the *National Review* magazine (Edward Arnold, publisher, 37 Bedford St., Strand, London) for September, 1899, by Miss A. P. Irby, shows that "Carini was known to be an opponent of the operations of the Jesuits, and an advocate of reconciliation between church and state." Continuing, the writer says:

"Soon after the arrival of Miraglia occurred the sudden death of Carini, while attending a service at St. Peter's. Carini had spoken with Miraglia of the enmities and dangers which surrounded him. Common report attributed his death to an ancient practise of Rome. . . . His papers were immediately confiscated by the Vatican, and a few copies of the program of the *Revista* were all that Miraglia could contrive to save for the relatives of his friend. As a fellow countryman of the deceased, it was arranged that he should preach the sermon at the solemn service for the dead."

Rebotier, Don Miraglia's biographer, thus graphically outlines this case: "Instantly, a notice appeared in the *Tribuna* from the Cardinal Vicar Parocchi forbidding him to do so. Nothing daunted, with the funeral oration in his hand, he hastened to the cardinal and requested him to read it and to point out whatever was heretical,



DON PAOLO MIRAGLIA-GULLOTTI

promising to erase it, but adding that preach it he should and would. The cardinal evaded direct replies, and sought to turn the conversation. At length, in order to bring the interview to an end, he drew Miraglia toward the door, touched him in friendly fashion, and asked, with apparent unconcern, 'How will you say Carini died?' Drawing his tall figure to its full height, and looking him straight in the face, Miraglia replied, with a steady gaze, 'I will not say that he was poisoned,' and left the apartment." As

stated in the *National Review* article by Miss Irby, Miraglia made the promise "knowing full well that if he gave expression to his real convictions he would be prevented from preaching; permission was therefore granted, and the sermon was delivered in the Church of the Sicilians in Rome."

Struck by his great eloquence at the funeral of Monsignor Carini, a gentleman from Piacenza asked him if he would go to that citadel of the Jesuits and preach to the people. Miraglia consented to preach there during the month of May. As stated in the *Review of Reviews*: "From the outset he highly displeased the bishop, the chapter, and the clergy, and pleased very much the people. For two weeks he was subjected to every sort of insult by the other priests, till at the end of the month he denounced the priests there present as vilifiers of his character, and added, 'The subject of my last sermon will be Girolamo Savonarola.'"

Although his May sermons were supposed to be delivered in honor of Mary, "Miraglia preached from the Bible," and "upheld the Son of Mary rather than Mary herself." He appealed to the hearts and consciences of the people, and urged on them repentance and a righteous life. "Within a few days after his arrival," continues Rebotier, "anonymous letters threatened him and hurled at him the title of heretic. For a time he bore them in silence, but the day arrived when he must speak; for he knew from what quarter they came. Mounting the pulpit, he charged the clergy in the church with having written them, and with their cowardice in not attacking him openly instead. Then, appealing to his congregation, he cried out, 'Look into the faces of the priests amongst you, and you will see their guilt.' As he uttered the words, the priests in the church rose and fled. More than one of the letters he received at this time contained objects suggestive of a violent death."

His sermon on Girolamo Savonarola was the last delivered within the pale of

the Roman Church. "The May mission came to an end, and every church in Piacenza was closed against him by the bishop's orders, although there had been no definite charge of heresy. . . . The people took the theater and filled it from top to floor. . . . At length a room in an old palazzo was given him, through the kindness of its proprietor, which he opened for religious and other lectures, calling it the Hall of Girolamo Savonarola. It was quickly crowded, and on Jan. 31, 1896, it was formally opened as a church."

"The sentence of excommunication went forth against him, which raised a fresh burst of enthusiasm; the wall was thrown down at the back by the owner's permission, and another room added, men and women working together at the task. That evening many sat on the bricks and mortar to listen to the preacher; for there had been no time to remove the rubbish. Again, another sentence of excommunication went forth, and again a burst of enthusiasm was evoked, another wall was pulled down, a third room thrown in, thus making the church large enough to contain about one thousand people."

"I was forced to feel a great respect for this man," said Rev. R. J. Nevin, D. D., of the American Episcopal Church at Rome, "brave enough to stand for Christ's teachings as he has done, alone, and working literally day and night, preaching daily and editing a newspaper too (the *Savonarola*), in his supreme struggle against the overwhelming clerical power that is using all its power to crush him."—*The Churchman*, Oct. 3, 1896.

In a letter to Dr. Nevin, dated Sept. 14, 1896, Miraglia said: "In every way I am full of courage, since, without possessing a penny, I feel myself the richest man in the world, because I feel supremely an unbounded faith in the Divine Providence. . . . Yesterday five hundred copies of Martin's New Testament came to hand. I immediately distributed them, and I have this consola-

tion, that, this morning, at the explanation of the Gospel, I saw for the first time in my life the faithful reading together with the priest, Bible in hand, the so-greatly falsified Word of God."

A contributor to the *National Review* of September, 1899, speaks thus of a visit to Miraglia's chapel the year before: "I saw a portrait of King Humbert, of Italy, which is rigorously excluded from other Catholic churches in Italy. I perceived a banner on which were embroidered the words, '*Amore, Lavoro, Armonia*' [Love, Labor, Harmony]. Another banner is the copy of that borne by Savonarola in the streets of Florence, '*Nos Predicamus Christum Crucifixum*' [We Preach Christ Crucified]. . . . And now I was to see what I had never seen before in any Catholic church—Bibles in the hands of the people, who followed with deep attention the priest's exposition. . . . He then turned to consider the practical application of the lesson of love and harmony to the affairs of every-day life. Though he, their priest, and they, his flock, were persecuted by the agents of him who claimed to be the vicar of God on earth, they should not try to resent the persecution, and should pray that the grace of God might enlighten the enemy. . . . He would continue to be a Catholic priest,

because in this capacity only could he, Bible in hand, open the eyes of Catholics to the abuses which had compelled the earnest and truth-loving nations of England and Germany to break with the Church of Rome. . . . The Bibles used by the people had been sent, conjointly, by the Waldensian communities and by the English Methodist Mission in Rome.

The object which he told me he had most at heart was the opening of a hospital for the infirm and aged of all confessions, who could not obtain help on account of the boycott proclaimed by the priests, not against his personal supporters only, but also against their relatives."

In the report of the British and Foreign Bible Society for 1897 (see page 70), Signor Meille presents his view of the work of Miraglia, based upon personal observation. Among other things, he states: "It will easily be believed that the clergy have done



POPE LEO XIII

To whom Don Paolo Miraglia sent a papal Jubilee offering in 1893 in the shape of a "strongly worded paper" beseeching him to bring about much-needed reforms in worship and in the training and life of the priesthood.

all in their power to get rid of this obnoxious reformer. . . . On two occasions was his life attempted, so that he had to go about with a bodyguard. Not succeeding in destroying him, his enemies had recourse to even more nefarious means to encompass his moral ruin. A lawsuit, resulting from charges brought against him, is not yet finished, and meanwhile, the prefect has ordered his oratory to be closed." This

brave priest has been persecuted by his enemies, the clergy of Rome, in ways too numerous and too offensive to mention. For detailed accounts of his trials, acquittals, and escapes, the reader is referred to the reports of the British and Foreign Bible Society for 1896 and 1898, to the *National Review* (London) for September, 1899, the *English Review of Reviews* for April 15, 1901, the *Illustrated Church News* for Sept. 29 and Oct. 6, 1899, the *Churchman* for Oct. 3, 1896, the *London Times* for Jan. 14, 1901, the *Protestant Alliance Magazine* (article, "The Religious Crisis in France," 1907), and to *Girolamo Savonarola*, his own weekly paper. And these are but a few of the many witnesses that might be called upon to testify in his behalf. In speaking of the scope of his work, for instance, a contributor to the *National Review* for September, 1899, says, "I find mention of his addresses has been made in all the leading papers of Italy." This is also true of nearly all of the evangelical Italian papers in America.

On several occasions his plain utterances through his paper, *Girolamo Savonarola*, have led to his arrest on charges of libel preferred by the priests whose conduct he had attacked editorially. In the appendix to the book "Miraglia: A Modern Savonarola," for instance, written during Easter, 1901, the author, S. M. Rebotier, says: "As these pages go to press, Bishop Miraglia, the founder of the Catholic Independent Church of Italy, at Piacenza, is in England, self-exiled for a time, owing to a sentence of imprisonment that has been passed on him. His enemies have at length succeeded in wielding the civil arm against him. He has been condemned to a term of imprisonment, the charge brought against him being in connection with an article he had written in the *Girolamo Savonarola*, advocating the free circulation of the Bible, and also an article in the same paper in which he denounced the priests in connection with the civil marriage law."

In his paper dated Nov. 20, 1898, appeared an article, entitled, "A Curious and Painful Case," in which he charged Don Camillo Chiapperini, rector of the church of San Giorgio, of Piacenza, with having snatched from the hands of a Sunday-school pupil, in the church itself, one of the Bibles which had been distributed by Miraglia's Oratory of San Paolo. The article further stated that the priest, having put the Bible in his pocket, said to the pupil, "I forbid you to read such a book;" also that the rector had acted like a ruffian, and deserved to be arrested by the police. For this, Miraglia was arrested and condemned by the court to pay a nominal fine and also to be imprisoned for some months.

He was again arrested and fined for pleading in his paper, dated Dec. 4, 1898, for the protection and "liberty of conscience and the domestic quiet" of two of his church members, Mr. and Mrs. Bonetti, who, he alleged, had been annoyed by priest Don Antonietti because they had been married by Bishop Miraglia. From both of these sentences he appealed. His appeal, however, was dismissed in each case, and he was condemned by the Court of Cassation at Rome, its verdict being rendered July 12, 1900. In the annual reports of the British and Foreign Bible Society for the years 1897 and 1898, such miscarriages of justice are accounted for by the clerical control of the prefects and the Italian government at that time. Seeing no other way whereby he could carry on the work of reformation he had begun, Miraglia resolved to escape to Switzerland, where for some time he continued the publication of his paper, *Girolamo Savonarola*, at Zurich. From there he went to England, as previously stated.

"The first months of exile," says Rebotier, "he spent at Chiasso, in Italian Switzerland, two hours from Piacenza. Hither, Sunday after Sunday, many of his congregation journeyed, that they might be able still to hear the Word of God preached to them from his lips."

Among those who have joined Mr. Rebotier in expressing their sympathy with Bishop Miraglia, and commending him to others, are the following noted personages: Lord Radstock, Rev. Prebendary H. Webb-Peploe, Rev. Prebendary Lewis Barrett White, Rev. Charles Wright, D. D., Rev. F. B. Meyer, and Edmund P. Field, Esq., general secretary of the Evangelical Alliance.

In the year 1897 Miraglia and his congregation joined the Old Catholics, who had rebelled against the declaration of papal infallibility made in 1870. By this act, he and his followers declared themselves "united in heart and sympathies with all evangelical Christians." Contending that the Roman curia could not justly condemn him for his preaching of the gospel, he insisted upon retaining his rights as a Catholic priest. He also allowed himself to be elected bishop by the elders of his congregation. "No sooner did the Vatican hear that he was bishop-elect," says Rebotier, "than it sent several deputations to the man who, up till then, had been reviled, slandered, persecuted, offering him money, church dignities, or even a canonry at St. Peter's, if only he would return to the Pope." Miraglia paid no more attention to these offers than he had to the threats and persecutions of his enemies.

Miraglia's Work in America

Following his arrival in the United States, May 27, 1909, Bishop Miraglia preached Catholic reformation among the Italians for over one year. He visited many cities where Protestant Italian churches or missions had been established, conducting street meetings, and also occupying pulpits of various Protestant pastors. His work resulted in the conversion of numerous Italians to Protestantism. His success in this direction was naturally most distasteful to the Roman Catholic hierarchy, who, immediately upon his arrival, had set on foot plans to have him deported from the United States upon the charges made against him by his Italian clerical enemies.

In his letter addressed to the writer under date of Sept. 11, 1910, the Rev. Francesco Sannella, pastor of the Italian Baptist Church, Springfield, Mass., states in so many words that "Bishop Miraglia has been the man marked by the Roman Church. By continuous persecution, the whole hierarchy have moved against him." These statements, coupled with numerous others furnished me by a number of Protestant clergymen and other warm friends of Bishop Miraglia, serve to show the existence of concerted action by Roman Catholics in America to stop the work of this fearless Italian reformer.

His Arrest

Their accusations could not be overlooked by the immigration officials of the United States, and Bishop Miraglia was arrested, on July 30, 1910, by Inspector Andrew J. Tedesco, of the United States Immigration Bureau, at the residence of the Rev. Francesco Sannella, in Springfield, Mass. He was taken to Ellis Island, New York, to answer the charge of breaking the immigration laws. It was further stated that "Miraglia was arrested on a warrant charging that he had been convicted in Italy of a felony 'involving moral turpitude.'" (See Springfield Sunday *Republican*, July 31, 1910.) By this arrest, this alien missionary was discredited for the time being as an undesirable immigrant.

Enter Miraglia's Friends

No sooner had the news of the bishop's arrest been spread abroad, than his many friends among the Baptist, Methodist, and other Protestant denominations began to present to the American public documents and facts favorable to him. Most prominent among these, of course, were the pastors of the many Italian Baptist churches in America whom he had visited during the past few months. Rev. Francesco Sannella, in whose Italian Baptist church the reformer was conducting revival services at the time of his arrest, gave out a

lengthy interview regarding the case to a local newspaper, the Springfield (Mass.) *Homestead*, in which he related undeniable facts in behalf of his former guest.

In summing up the causes for the arrest, as reported in the Springfield Sunday *Republican* for July 31, Pastor Sannella "stated that the whole thing is a trumped-up charge by his [Miraglia's] Catholic enemies, to throw discredit on the work that he is doing." On August 1 there met in New York a committee of Bishop Miraglia's friends, by whom "it was decided to put the difficulty into the hands of a lawyer," and to "raise a fund among the various Protestant Italian churches to sustain Mr. Miraglia in his defense." The one thousand dollar bond required to release Mr. Miraglia was quickly secured by friends.

"A Clerical Vendetta"

Pastor Leopold S. Vaccaro, of the First Italian M. E. Church of Baltimore, in a lengthy interview given to the *Baltimore American* (Aug. 6, 1910), uttered some fundamental principles underlying not only the case of Miraglia but also the primal rights of mankind. He said:—

"Rev. Miraglia was charged and arrested as an undesirable citizen to gratify a clerical vendetta, similar to those perpetrated in Spain and before Italy was united. He is a victim of that church which never forgives; which last year—in the twentieth century—tainted her hands with the innocent blood of Francisco Ferrer. . . . We must look for the causes of Miraglia's arrest as 'undesirable' in the false accusations made by the Italian Catholic press. . . . It is not right to proceed to the arrest of a person because of accusations which come from an interested party. . . . The deportation of Miraglia would be a triumph of the papal emissaries, who want to perpetuate in this country the intolerance of old Europe."

Freedom Follows Arrest

On August 15 the special board of inquiry, in session at Ellis Island, New York, after fully considering all of the

evidence submitted in the case, declared that Paul Miraglia-Gullotti was fully exonerated from the criminal charges made against him, and recommended the cancellation of the warrant issued for his arrest. By this simple act of justice, the United States government, through its immigration officials, remains true to the fundamental principles of its Constitution, which provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press."

Thanks to the aroused sentiments of the American people regarding individual liberty, it is still possible for alien victims of unjust clerical legislation to confidently stretch out their hands to liberty-loving America, the asylum of the oppressed of all nations.

Washington, D. C.

The Spirit of Persecution Still Lives

C. E. HOLMES

IN the District of Columbia, and in other places as well, there are societies for the prevention of cruelty to dumb animals. Should a man be seen beating his horse, the law would prosecute him for it. Who denies the justice of such a law? But what a travesty upon justice and mercy it is when men professing to belong to a Christian church will beat men, women, and children to death merely because they will not espouse a religious cause which does not appeal to their hearts? Such a state of affairs may be found to-day, and that in a country known as a Christian nation. Writing regarding the "Fierce Religious Persecutions Under Russia's Rule," a contributor to the Washington *Star* of August 21 says:—

"Fierce religious persecutions still continue in that part of the Russian empire known as the 'Chelm.' . . .

"With the Cossacks come the police officials and some orthodox clergy, who

gave them the declarations to sign. One and all [the Uniats] refused to do it. They were stripped naked and flogged with the knout — a Cossack's whip, consisting of seven leather thongs, each one knotted in several places. Each man received fifty lashes, each woman, twenty-five, and each child under fifteen, ten, regardless of age or sex.

"It is difficult to describe these sickening times. Women and children died under the whip, and their husbands and fathers were brought to witness their agony. Even the strongest men fainted."

The spirit of persecution is surely not dead, nor is it confined to Russia alone. We see the germs of intolerance already at work in this country. Movements are being inaugurated which will eventually produce the same evils that are now carried on in Russia. Macaulay has pointed out principles which characterize the animus of those who will persecute when given the opportunity, and it is not hard to discover those in America who are fostering these same principles. He says:—

"The doctrine which, from the very first origin of religious dissensions, has been held by all bigots of all sects, when condensed into a few words, and stripped of its rhetorical disguise, is simply this: I am in the right, and you are in the wrong. When you are the stronger, you ought to tolerate me; for it is your duty to tolerate truth. But when I am the stronger, I shall persecute you; for it is my duty to persecute error."—*Essays, Vol. II, page 121.*

Civil laws did not change the religious opinions of men in the colonial days of this country, nor during the Dark Ages. Will legislation in the twentieth century prove superior to that of the past in transforming men's consciences into harmony with the will of the majority? It is being tried in Russia, and it is proving a miserable failure. Shall the terrible scenes witnessed in Russia be re-enacted in America, the boasted land of the free?

An eye-witness reports the following:

"The peasants of a whole village were

driven to a barn near the church, stripped bare, and flogged by the Cossacks till the military doctor said further lashing would kill them. They were then forced, at the whip's end, to enter a half-frozen river, immersed up to the waist — which was the Cossack's idea of baptism — and after this they were conducted through lines of soldiers to the parish church, where their names were entered as 'petitioners to be received into the orthodox faith.' As they were sent home again, they all cried, 'You can call us orthodox, but we cling to the faith of our fathers.'"

If America wishes to avoid such heart-rending scenes, she must resist all attempts to secure the enforcement of any religious opinions by law. Men are now laboring hard to get Congress to commit itself to religious legislation. If it does, America will soon be a "home of the brave"—those who are brave enough to stand for the liberty of their consciences under God—but not a "land of the free."

Washington, D. C.

Blue-Laws Revived

ALLEN MOON

IN the city of Indianapolis, Ind., several saloon-keepers were sentenced by the mayor to attend church service on Sunday, and to bring a certificate of the fact from the pastor of some church to the sheriff of the county, as a penalty for having violated the Sunday-closing ordinance. The sentence was carried out on Sunday, January 30, the saloon-keepers applying to the minister at the close of the service for the required certificate.

It is a crime to sell to men, to drink, that which will poison the body and brain; but bigots see the criminality of the traffic only when it violates their religious sentiments regarding the sacredness of Sunday. And then they demand that the violators be sent to them by law to be instructed on the subject of Sunday sacredness rather than the crime of killing men with drink. This is blue-laws with a vengeance.

Religion and Science

Archeology and the Scriptures

HAS archeological research in Egypt and Palestine, with all its astounding results, tended to confirm or impair confidence in the Bible? The question may best be dealt with by first recalling the conception and development of what is popularly known as the Higher Criticism, the chief devotees of which were professors in theological seminaries in this country and Europe.

They cast aside all accepted theories, and determined to test the Bible both in a literary sense and historically as they would test any other book. The results startled the Christian church.

The critics announced that the evidence was conclusive that many of the books of the Old Testament were reproductions of earlier writings of unknown authors. These were combined in a single narrative by some editor or redactor. It was declared that two or three styles of writing were clearly distinguishable. They ascribed one chapter or verse to one source and the following chapter or verse to another. Sometimes even a verse would be divided and attributed to two authors. Finally a polychromatic edition of the Old Testament was published.

Students in the foremost theological seminaries were no longer taught that Moses wrote the Pentateuch. The story of Abraham, of the Hittite nation, of Sargon, of Akkad, of Joseph, were declared half mythical, and the general historical correctness of the Old Testament writings was questioned. The authorship of Daniel, of Isaiah, of Ezra and other books was placed many decades later than the time in which their reputed writers lived.

Learned Professors Err

The men being educated for the pulpit of the Christian church were taught that the Bible was worthy of being

studied as literature, was superior to the Koran, the Vedas of the Hindus, or the teachings of Confucius, but withal containing fables and filled with historical inaccuracies. In the house of its friends the Bible began losing prestige, for the Higher Criticism that was at first confined to theologians now began to appear in the Christian churches. The very citadel of Christianity seemed tottering.

The Higher Critics were not naturally antagonistic to the old or orthodox views of the Bible, although there often existed a tendency on their part to go to unjustifiable extremes. Conclusions impairing the inspiration theory were reached and appeared to have foundation in fact, and could never have been controverted except by archeology.

Men who stood high in the world of letters declared Moses could not have written the Pentateuch because writing was not known in his day or at least to him and his wandering tribes. Israel was considered a people belonging to the dim dawn of history, at a period when, except in Egypt, civilization had barely begun, and the development of writing from the earliest cuneiform characters was traced from a period long after Moses.

Archeology then rendered this contention impossible by the discovery of the extraordinary civilization which existed in the Tigris-Euphrates valley and in the valley of the Nile millenniums before Abraham left Ur of the Chaldees, or Moses led his people out of Egypt.

The world was already old in the times of Jacob and Moses. Entire libraries, written long before the Hebrew race existed, have been discovered. Sargon, whose date is as early as 3800 B. C., founded a famous library at Accad consisting of 25,000 tablets. There has been brought to light the remains of another great library of 30,000 tablets at Tello dating from 2700 B. C.

Life in Ancient Egypt

The monuments of Egypt portray the manners and customs of that people so minutely that we find ourselves veritably on the banks of the Nile with Egyptian social and court life in full movement around us. Living in a country highly literary, where one of the vanities of the people was to record every notable event,

Joseph's Egyptian name, Zaphnath-Paaneah, has figured conspicuously in the discussion of the date of the Pentateuch.

Mr. Kral argued that Joseph's name was not of a kind that came into existence until the twentieth dynasty, or about 900 B. C. So the Pentateuch was not written until then. Those who held to

the traditional views were compelled to admit that the evidences were against them, until Liblein found the name of Joseph on monuments entirely consistent with the theory of the Mosaic authorship of the Pentateuch.

The critics averred that the fifty-second chapter of Isaiah was in error because it told of the Jews being oppressed by an Assyrian while in Egypt. They said no Assyrian ruled that country while the Jews were held captive there. It seemed that they were right until monuments were brought to light and all the world knew that Pharaoh of the oppression was an Assyrian.

Their text-books taught that Daniel was written at a late date



THE NEW MASTER — "ANOTHER, YET THE SAME"

even using the very rocks to do so, it would have been most remarkable if Moses had failed to write the history of the Jews.

Egyptian proper names were in a large measure governed by the prevailing fashion of religion, the same influence expressing itself in these latter days by the naming of children after popular heroes or public men. As a result, these Egyptian proper names have become as trustworthy a chronological index as we possess, and accordingly

because it contained the names of several Greek musical instruments. It was therefore concluded that instead of 570 B. C., Daniel was not written until after Greek influence had swept over Egypt and Babylon in Alexandria's time or 323 B. C. Drs. Driver, Ewald, and Bleek expressed this opinion. Thanks to the Tel-el-Amarna letters, which had lain three thousand years in the sands of Egypt, we now know the Greeks were frequent visitors to Babylon as early as 1400 B. C. We also know that the Greeks garrisoned

Tahpanhes, which Nebuchadnezzar destroyed.

Belshazzar Not a Myth

Belshazzar was not on the throne when Babylon was taken, the critics declared. Herodotus, Zenophon, and Berosus all fail to mention him. The entire story of Belshazzar was a pretty myth, but no such person ever existed, they said. Then Sayce uncovered monuments showing that Belshazzar was associated with his father on the throne.

Von Bohlen and other critics said the story of Joseph was fiction, the fallacy of which was proved by some person writing the book at a late date referring to the vine being cultivated in Egypt, to the use of flesh as an article of diet among the upper classes, and that the presents of Pharaoh to Abraham included sheep and oxen, which were objects of hatred in Egypt, and did not include horses, which were common in Joseph's day.

The monuments since found show that the process of making wine was known at the time of Joseph. Rawlinson tells us that animal food was the principal diet of the upper classes, and that horses were unknown in Egypt in Abraham's time, and, so far as known, were first introduced under the Hyksos kings.

De Witte, Von Bohlen, and the entire school of critics denied there ever existed the Hittite nation. No mention of such a people could be found anywhere, not even on the monuments. Within the last few years archeologists have recovered the entire history of the Hittites.

In the Song of Solomon, in the original, is the word "Shel." The critics said this word was of much later origin than Solomon, and of course the song must have been written by some one else. On the site of Samaria, Drs. Chaplin and Sayce found a tablet executed in Phœnician letters in the eighth century B. C., and on this was the word "Shel," which the critics' text-books said did not come into existence until after 600 B. C., when Solomon wrote.

The Christian church is indebted to

archeology for saving the Bible from being discredited by the learned professors in theological seminaries — the men to whom its defense would naturally be committed. The Higher Criticism of ten years ago is not treated seriously by the Higher Critics of to-day. The current criticism is not so destructive as that which has already been buried by the spade of the archeologist, but it, too, will probably share a similar fate when Egypt's sands give up more fully their secrets.—*James L. Polk, in a paper read before the Archeological Society of New York.*

Character Not Needed in the Ministry

THE editor of the *Christian Register*, who stands for the theories of the geologist and the Higher Critic, in an article on "The Ideal Minister," in the issue of September 15, has this to say in reference to the place and importance of the minister in the work of the church:—

"The fate of the church does not depend upon the existence or character of ministers of religion. . . . The church is a product of human nature, it is founded in human needs, and whether with ministers or without them, will shape for itself some kind of expression and adopt some method of culture and rules of action."

It is a striking statement; but we are glad it is not true. It is a conspicuous characteristic of the striking statements made by the Higher Critic and the evolutionist that they are flatly opposed to the Book of God. Our Lord himself appointed ministers to preach his gospel, and he would never have done so if they were not necessary. Furthermore, the injunction to God's servants, his ministers, is: "Be ye clean, that bear the vessels of the Lord." The clean man is invariably a man of character. The gospel will not be preached without ministers. Says the apostle Paul: "It was God's good pleasure through the foolishness of the preaching to save them that believe." 1 Cor. 1:21. The Higher Critic de-

clares the church to be but "a product of human nature," "founded in human needs," "shaping for itself its forms of expression, and adopting its own "rules of action."

That would eliminate God from the whole institution, and make religion nothing more than a philosophy. The human system yearns for something, and the human brain devises something to fill the want. Just so the evolutionist teaches that the monkey needed a tail to swing by, and a tail grew, or that the bird's long-cherished desire to launch itself into the air resulted in the growth of wings to do it with. The one eliminates the Creator and the creative idea from all we see about us, and the other eliminates God and revelation from religion. The one is as true as the other — and as false.

The church is not a human invention. Said our Lord: "Upon this rock I will build my church; and the gates of hell shall not prevail against it." The church is of divine origin, the body of which Jesus Christ is the head. The church is the instrumentality through which Christ the Lord operates in proclaiming to the world that gospel which is designed to reconcile men to God.

It is of the essence of evolution and the Higher Criticism to deny any fall of man, and therefore any need of a work of redemption. The logical result of that denial is to discount and discard the Book of God, which is filled with the assertion of both those facts. When the Book of God goes out of the cosmogony of the Higher Critic, the God of the Book goes with it, and chaos reigns. What they who have gone through that experience call religion is of course of human origin. It is not the religion of the Bible, of heaven, of God. It is all there is left when the Bible, heaven, and God are cast out of religion. What it is, in reality, has never yet been named. It has nothing in it that can save men from sin — it does not profess to have. It knows nothing of salvation, and only guesses at what the future holds for man. As for its having any message from God for any age, it is not even sure that there is any God.

This is what the evolutionist and the

Higher Critic and many a high-salaried preacher are offering the world to-day in the place of the verities of God's Holy Word. We are not ready to make the exchange. The old Book stands. Its messages thrill the soul now with a divine uplift as they did in the day of Paul and Peter and Isaiah and Elijah and Moses. In the words of Daniel we read the history of the world written centuries before the actors came upon the stage; and in the words of Joel and Amos and John the Revelator we read prophetic history fulfilled, fulfilling, and soon to be fulfilled.

In the words of Jesus, spoken as "never man spake," humanity is drawn out of itself, lifted into the very light of God, and set upon a higher and better way, whose goal is heaven.

No, indeed! the church is not the product of human nature; the rules set for the church's guidance are not shaped by human desires and purposes. The church does depend upon the character of its members and its ministers, and it does this as no other institution on earth needs to do. One of the last and most solemn assurances of the Book of God upon this point is this: —

"He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still. Behold, I come quickly; and my reward is with me, to render to each man according as his work is." Rev. 22: 11, 12.

When the time comes for that decree to go forth, it will be found that character counts both in the ministry and in the laity. They who have it will look up and say: "Lo, this is our God; we have waited for him, and he will save us." Isa. 25: 9. Those who have it not will hide "themselves in the caves and in the rocks of the mountains," and will "say to the mountains and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who is able to stand?" Rev. 6: 16, 17. The divine

Word itself answers the question which these will ask: "He that hath clean hands, and a pure heart." Ps. 24: 4. It is character that counts in the judgment; and the religion that helps in the perfection of that character is that religion of heavenly origin which fills the inspired Word of God, the Bible. C. M. S.

Babylon and the Monuments' Agreement

THE sacred historian (Gen. 10: 10) mentions Babylon as existing and known by that name in Nimrod's day. On the other hand, the late George Smith states that the name was unknown till the days of Hamurabi, who, says he, after his conquest of the country, fixed his capital at a little village then called "Dindir," whose name he changed to "Babylon."

In proof of his statement, Smith quotes from a tablet of Hamurabi, now in the Louvre Museum, which, at first, would seem clearly to establish his contention. Smith's view has accordingly been adopted by Assyriologists generally. As Hamurabi lived two or three centuries after Abraham, and consequently many centuries after Nimrod, we are brought face to face with what appears to be a grave difficulty. The Biblical account seems to run counter to Hamurabi's tablet — only another blunder of the sacred historian, say the skeptics.

But this apparent contradiction admits of a very easy solution. In the first place, we find the name of Babylon occurring in a tablet of Sargon the First, now in the British Museum. This Sargon is not the Sargon of Isa. 20: 1, but a much earlier king, who, like Hamurabi, had conquered the country. Sargon was succeeded by his son Naram-sin; Naram-sin by his daughter Ellatgula — the first instance probably in history of a queen regnant. Ellatgula was driven out by Kudur Mabuk, of Elam, who in his turn was overthrown by Hamurabi.

Sargon was thus *several generations earlier than Hamurabi*, and as Sargon

mentions Babylon by name as existing in his day, that of itself is sufficient to establish the accuracy of the Biblical account in a question with Hamurabi's tablet.

But, in the second place, this lands us into another difficulty. The monumental accounts seem to contradict each other.

A fuller knowledge of the facts, however, enables us to reunite them, and to show that *both accounts are true*. Babylon — like Melbourne, built on both sides of the Yarra — was built on both banks of the Euphrates. Originally the name seems to have been given only to the town on the left bank of the river, "Dindir" being the name of the other, just as the name "Melbourne" is strictly applied to the town on the right bank of the Yarra, "Emerald Hill" being the name of the other. Just as "Emerald Hill" is thinking of incorporation with Melbourne, so "Dindir" was, by act of King Hamurabi, *incorporated with Babylon*, and thence forward has borne that name. Hamurabi enclosed both towns by a wall.

Hamurabi's tablet thus simply means that, after his conquest, he fixed his capital at "Dindir," which he incorporated with the better-known Babylon. And, just as old identities still use, and no doubt will continue to use, the name "Emerald Hill," even when it may become a part of Melbourne, we find the name of "Dindir" lingering on the tablets long after Hamurabi's day.

The method of solution of this difficulty illustrates once more the oft-repeated statement that the Bible has nothing to fear from a *full and thorough* investigation; only, "A little knowledge is a dangerous thing." Most, if not all, of the alleged historical objections against our Scriptures are the result of an imperfect knowledge of the facts, and all that is needed in any case to enable us to repel them is, we believe, more light.— *Editorial in the Victorian Baptist (Australia), quoted in The Bible Student and Teacher, December, 1908.*

Temperance

"Prohibition Doesn't Prohibit"

FRANKLIN BLISS

It is a favorite saying among the friends of license that "prohibition doesn't prohibit." Such will triumphantly cite failures in well-known prohibition counties or States. Kansas and Maine are especially singled out as signally illustrating this antitemperance paradox.

In large cities where there are enough pastors of the same denomination, it is customary for each of the numerically great church bodies to have its own "preachers' meeting," nearly always on Monday. In one of the finest cities on the American continent the pastors of a denomination justly famed for its all-round interest in temperance and prohibition, had requested one of their number to give them on a certain Monday an address on "Prohibition in Kansas." He was selected for this address because it was well known that he had recently visited Kansas "to see at first-hand" the "real workings of prohibition"—and of course he "would know what he was talking about"!

The setting forth of the "true situation" in Kansas by this enthusiastic clerical friend of the "Drink-a-Little League"—and, remember, he had "just seen with his own eyes"—was so different from anything the reverend hearers had read in their church or prohibition papers; so different from what their "survival of the fittest" sentiments necessitated; so like pictures of the situation drawn by saloon-keepers and whisky newspapers, that every member of that company hung his head and looked as if he had lost his dearest friend. It was indeed a sad and disappointed group.

What were they to do? They had for years been pointing their congregations to Kansas as an illustrious, triumphant, concrete proof of the impregnability of their

position on the liquor question—prohibition as against license or any other form of "regulation." Now must they retract—*must* they?

But, hold! A brother rises in a distant corner of the room. The chair recognizes him.

"Brethren," he says, "I had not thought of it before, but I think we have never had in our preachers' meeting a minister of our church from the State of Kansas. Whether or not it has been because we have not absolutely needed them I can not say; but after the paralyzing things we have heard this morning from that State, it seems to me nothing less than a divine providence that has brought one of them into our company on this occasion. Permit me to introduce Rev. Dr. —, who has been in our pastorate in Kansas for many years, and whose church labors have taken him to all parts of the State. Shall I join you in inviting him to tell us how years of residential familiarity with the workings of prohibition there have impressed him? I do not know his sentiments on this question; but, whatever they may be, shall we not request him to tell us what evidences for or against have compelled the position he takes?"

A warm hand-clapping indicated the general desire to hear this stranger from the Sunflower State, and the chair invited him to favor the company with such remarks on the subject as he might choose to make.

The doctor thus called forward was very pleasant-faced as well as thoroughly intelligent looking, and the general impression could hardly be other than that whatever he said could be relied upon as well weighed, and backed by evidence.

He began by telling how many years he had been in Kansas, how large a portion of it he had visited, and what pains

he had taken to make himself acquainted with the inner and deeper facts of the prohibition situation there. He told of great stretches of that splendid commonwealth where the only way a drop of intoxicants could be obtained was by the satanic cunning of the "bootleg" fraternity. He told of thousands of young men and women who had grown up without ever having seen a saloon, and some of them had never seen a drunken man. He told of jail after jail which had been built but had never had an occupant, and of one in particular—uncommonly commodious—that was for so many years without the least use to the purpose for which it was built that finally the county rented it to the Methodist pastor in the county-seat, and it became—a parsonage!

So he went on, arraying fact with fact and piling evidence upon evidence, till those preachers who confidently loved prohibition, but had begun to fear that somehow it had possibly not proved a success in Kansas, were coming back with smiling faces to their old confidence; and when the Kansas doctor of divinity sat down, it was amid a perfect storm of handclapping and "amens!"

Washington, D. C.

"The Home Rule League"

THE Liquor Dealers' Association of South Dakota has chosen for itself the name, "The Home Rule League," in a seeming effort to hide the identity of its constituency. As an association it is fighting vigorously against the county-option law of the State, and is pleading that the matter of license or no license for the sale of liquor be left to the individual towns rather than to the counties. The object to be gained in what they propose is this. It is much easier for them to control elections in cities and large towns than in the country and in small villages. By controlling these elections, they will be sure of retaining the saloons in the cities and large towns, and by retaining these, they will retain the patron-

age of a large portion of the drinking element from the country.

The argument advanced is that the principle of home rule is violated when the county is made the unit of legislation; that the wishes of the individual towns are not recognized. But when the county is made the unit in the matter of taxation for the support of public institutions, it should also be made the unit in the matter of licensing any trade or corporation whose activities affect the general public and the public institutions of the county. There is no business which is so intimately connected with county jails and county workhouses, or poorhouses, as is the liquor business. It has been proved to a demonstration that more than half the inmates of these two institutions are there as a result of the liquor business. By no possible method of reasoning could it be proved that the inhabitants of one town ought to be taxed to support individuals from another town who were incapacitated for self-support by some institution which that other town licenses but which the first town has outlawed because of its pernicious work. Why should the town of Dryford, which has outlawed the saloon, be required to support certain inhabitants of the town of Wetmore, which the saloon business had pauperized? The town of Wetmore licenses the saloon, derives a revenue from the business (becomes a partner *in the business* to that extent), and when its citizens are pauperized as a result of that business from which it derives a revenue, it expects the town of Dryford to help support them. When its citizens, as a result of the liquor business, break the law, and long and expensive court trials are involved, the town of Wetmore expects the towns of Dryford and Peaceville to help pay the expenses of the trial and help support the criminals when conviction is secured. But the towns of Dryford and Peaceville made the saloon an outlaw in order to escape just such onerous burdens. This they can not do, however, so long as the county is made the unit of taxation and the town the unit for determining the question as to whether

the saloon shall be licensed or outlawed.

It can thus be readily seen that the town-option of the saloon does not give real home rule to the town; for by that system the town can be taxed to care for the product of an institution which it has itself outlawed. But when the county outlaws the saloon, it relieves all the citizens alike from the burden of caring for the paupers and the criminals which the saloon would create within its boundary.

When the saloon pleads for the right of patronage, it pleads for something to which it is not entitled. Men with strong appetites and weak wills will patronize that business because they have not the strength to resist the temptation held out by the saloon; but that fact gives no right to the saloon to coin money by creating temptation. The saloon can give no value for the money received. It produces nothing but that which weakens and wastes and destroys. Its finished product is a dead drunkard in an unmarked grave in a potter's field. The assassin takes the life of a man quickly, and gets no revenue as the result of his act, but pays for the act with his own life. The saloon takes the life of a man slowly, and confiscates his earnings while the process is going on. We hang the one culprit and license the other. It is unreasonable, inconsistent, and suicidal. An institution that lives and fattens upon its ability to debase manhood and womanhood, destroy domestic happiness, demolish hopes and homes, dull ambition, blight prospects, inflame lust, kindle hatred, inspire murder, and fill poorhouses and penitentiaries, has no claims upon the patronage of the public, no rights that any one is bound to respect.

As for home rule, if the home were really to rule, it would rule the ruinous business out of every community in the world where any adequate estimate is set upon the value of a real home. The fact of the matter is, it is not home rule that the liquor interests desire, but the privilege to rule the home in the interests of the brewers' and distillers' bank account. The cry of home rule suits their purpose only so far as they can use

it to advance their own interests — at the expense of the home.

If the liquor interests really believed in home rule, they would respect the laws of prohibition States and refrain from making clandestine shipments of liquor into States that have overwhelmingly voted to oust the saloon. It is notorious that the liquor interests, instead of respecting the principle of home rule in such cases, have deliberately set about it to break down such laws by getting large quantities of bad liquor into such States through evasions of the law, and then parading the results of the drinking of such liquors to demonstrate the failure of prohibition.

Surely an institution which makes itself an outlaw by deliberate intent has forfeited the right even to come before the people — who make the law it has outraged — and claim from the people consideration of its claims upon society. It is a rule of equity that he who comes into a court of equity pleading for justice must come with clean hands. Can the liquor power produce such an evidence of its right to be heard? — Nay, verily. Its record is red with the blood of the innocents. It has branded itself with the mark of Cain. It has helped to put the red "A" on the character of womanhood and manhood in every country in the world. It has entered happy homes like a veritable hurricane and scattered parents and children to the winds to perish in sorrow. It has caused parents to become the assassins of their own children, and children the assassins of their own parents. It has sold the bride's dower to pay the rent, and the shoes from off the feet of the children to buy drink, when the head of the house has come under its relentless rule. Whatever there is of evil in the world the liquor force will yoke up with it to increase it.

From the showing of its own record it has condemned itself and proved itself unworthy of legal existence. Its effort to beat down the law wherever the law runs counter to its purpose, brands it at once as a lawless power; and its opposition to the county-option law is in harmony with that characteristic. C. M. S.

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LIBERTY

A Magazine of Religious Freedom

*Set for the Defense of the Rights of Conscience, and
therefore opposed to a Union of Church and State
in name or in fact*

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THE "religious liberty" that applies only to classes is not religious liberty, but class privilege only, and never should be dignified by any other title.

IDLENESS is not rest, it is dry rot; and when enforced by the state, the soil for the planting of all kinds of wickedness is being prepared and fructified at public expense.

SAYS Joseph Lee, of Boston, president of the Playground Association of America; "When, on top of long hours of sterilizing work, we impose this Sunday law to rob the mature worker and the growing youth of this one day in which nature might have had her part in them, to make them strong and beautiful and happy, we have sinned against nature and the spirit of Sunday."—*The Playground*, October, 1910.

IN giving some history regarding the establishment of Catholicism in Canada, Mgr. J. S. M. Lynch, addressing a section of the Eucharistic Congress, said: "The sailors [from the vessel that brought over these first Catholic missionaries] were very punctual in their attendance at Mass. It is worthy of note that it was made a penal offense to be absent from Mass." That is a very good reason why an ignorant sailor would be there; but his attendance under such conditions is no testimony whatever as to his piety, any more than it was a testimony to the piety of the poor Indians of Mexico who attended religious services at the point of the bayonet, and went down upon their knees before the crucifix under the cruel lashings of a brutal soldiery. Such things are no part of religion, and they dishonor the name and cause of Christ.

REV. GEORGE W. GRANNIS, secretary of the Lord's Day Alliance of America, reports that the results of the work of the Lord's Day Alliance during the past year have been "more marked than ever before." The Alliance now has auxiliaries or affiliated organizations in twenty-six States of the Union, and the secretary reported encouraging results from the efforts of the organization to cause the various departments of the federal government to keep Sunday. He also reported general co-operation with fifteen or more "sabbath and moral reform associations," as well as with the labor organizations of the country. The methods employed by some labor unionists in accomplishing their purposes give us a little foregleam of the strenuous ways in which they will enforce their ideas of religion, and supervise the rights of the people, when they have become full-fledged coadjutors of the National Reform Association.

The Perfect Law of Liberty

"He that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing." James 1:25, A. R. V.

"Proclaim liberty throughout the land, unto all the inhabitants thereof." Lev. 25:10.

MAN'S DUTY TO GOD

I.

"I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me."

II.

"Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving-kindness unto thousands of them that love me and keep my commandments."

III.

"Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain."

IV.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it."

MAN'S DUTY TO MAN

V.

"Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee."

VI.

"Thou shalt not kill."

VII.

"Thou shalt not commit adultery."

VIII.

"Thou shalt not steal."

IX.

"Thou shalt not bear false witness against thy neighbor."

X.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

"On these two commandments the whole law hangeth, and the prophets." Matt. 22:40.

These precepts wrought out in human lives are the surest guaranty of human liberties.

Lincoln on Liberty



OUR reliance is in the love of liberty which God has planted in us; our defense is in the spirit which prizes liberty as the heritage of all men, in all lands, everywhere. Those who deny freedom to others deserve it not for themselves, and under a just God can not long retain it.—

Abraham Lincoln, in a speech at Springfield, Ill., in 1854.

