

Concerning The Sentinel and Its Work

PUBLISHED WEEKLY

ONE DOLLAR A YEAR

The Sentinel OF CHRISTIAN LIBERTY

VOL. XIX

WASHINGTON, D. C., JANUARY 7, 1904

NO. 1



"The state must never have anything to do with religion, as such, or religious observances."

To make special opposition to the Sunday saloon is to give a certain sanction to the week-day saloon.

"Christianity, to remain pure and powerful, must never be connected, as such, in any way with the state."

"Within the sphere and limit of man's relations to his fellow-man is the sphere and limit of the authority and jurisdiction of civil government."

Every individual "is accountable alone to God for his religious faith," and that includes his observance or non-observance of religious rites and institutions.

"One of the most prominent facts in history is the disposition of men, both as rulers and as citizens, to enforce their own opinions and inclinations as a rule of conduct upon others."

"It is clear that there is a limit to the rightful and legitimate interference of collective opinion with the individual. Every adult individual has the natural right to control his thoughts, actions, and purposes, without interference by the state, in all matters wherein he is mainly or only concerned. Society has the right only to protect itself against such actions by the individual as are clearly and definitely injurious to the common good." —See Page 12.

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The Sentinel

OF CHRISTIAN LIBERTY

A weekly publication devoted to the maintenance and defense of liberty of conscience, and therefore opposed to any violation or compromise of the principle of separation of church and state. Non-sectarian and non-partisan in the application of principles.

JOHN D. BRADLEY, Editor.

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REVIEW AND HERALD PUBLISHING ASSN.,
222 N. Capitol St., Washington, D. C.

To whom all communications of a business nature
should be addressed.

We believe in the religion taught and lived by Jesus Christ.

We believe in temperance, and regard the liquor traffic as a curse to society.

We believe in supporting civil government and submitting to its authority.

We believe that human rights are sacred, and that they indissolubly inhere in the moral nature of the individual.

We deny the right of any human authority to invade and violate these inalienable rights in any individual.

Therefore we deny the right of any civil government to legislate on matters of religion and conscience.

We believe it is the right, and should be the privilege, of every individual to worship God according to the dictates of his own conscience, free from all dictation, interference, or control on the part of civil government or any other external authority; or not to worship at all if he so chooses.

We also believe it to be our duty, and no less the duty of all others, to oppose religious legislation and all movements tending toward the same, to the end that all the people may freely enjoy the inestimable blessing of liberty, which is theirs by virtue of the unbounded wisdom and beneficence of the Author of their being.

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" An amendment to the revised ordinances giving the privilege of preaching in the streets to lay workers who may be properly vouched for by responsible religious organizations" was signed by Mayor Low in New York on December 28. This action was taken "at the practically unanimous request of the city churches, missionary societies, and the men and women who preach in the streets," and "a rather extended hearing on the subject was held in the mayor's office before the ordinance was signed." It seems that hitherto street preaching has been limited to regularly ordained clergymen.



At a meeting of "about thirty representatives of the churches and temperance organizations of New York" at the headquarters of the National Temperance Society on December 28 steps were taken to inaugurate "a campaign" in opposition "to the effort now being made to open the saloons on Sunday," and a committee was appointed "to take charge of the movement." "The Rev. Dr. David Stewart Dodge, who presided, said at this time, when the foes of temperance are especially active, it was necessary for all the churches to co-operate to prevent the opening of saloons on Sunday." And are the churches in favor of temperance on only one day of the week?



According to Rev. L. W. Nine of the Castle Memorial United Brethren Church, Des Moines, Iowa, "Sabbath desecration in Des Moines is alarming, and Mayor James Brenton is responsible for the greatest share of it." He is responsible only for his share of it. Is it only one man's Sabbath desecration that makes this matter alarming in Des Moines? Of course what is meant is that the mayor does not use his authority to prevent "Sabbath desecration" by other people. "It is appalling how many men are working on the public streets of Des Moines when they should be in church," declared Mr. Nine. It is very likely that if the men who are working on the streets on Sunday preferred to be in church they would be there.

A Friend of The Sentinel and What He Thinks of It

Publishers of The Sentinel of Christian Liberty,

222 North Capitol Street, Washington, D. C.:

Your letter informing me that my subscription to The Sentinel of Christian Liberty has expired is just received. Of this fact I was aware,

and had just written to you that I regretted to stop it on account of age and illness. I write propped up in bed at my comfortable home again after several weeks in a hospital in Chicago, twenty miles below here. I do not at present recall what I said in my letter, but surely I said nothing in derogation of your most excellent publication, The Sentinel of Christian Liberty, which I have so greatly enjoyed for years past. I have taken it myself for many years, and also have sent it to many others in several States. I consider The Sentinel of Christian Liberty one of the best and most instructive publications in existence, and I am glad its office has been established at the national capital. Its columns are replete with what is useful and instructive to the citizen, and



COLONEL P. T. TURNLEY

Colonel Turnley has favored us with a copy of a pamphlet entitled, "West Point and Aztec Addresses," containing two addresses by him-

(Continued on next page)

in full accord with the very basis on which we founded our government, and also with the true doctrine—the true Christianity—that Christ taught. I am now in my eighty-third year, and always heretofore have been of rugged and robust physique—yet withal two months ago I was stricken with an affliction which disables me from any activities and from my literary work, and even deprives me of the calmness of mind to read much. This is why I discontinued The Sentinel, as also half a dozen other publications. I feel that my life is drawing to its close, and that what little mental work I can do must be applied to arranging my personal and family affairs. Still, when I can get to the postoffice (which is a mile from my home) I will remit a subscription to the valuable little print, which may be mailed either to me or to any other person you may think will read it. By the way, it occurs to me this moment that our little city library may not have a copy coming to it. I will ascertain, and if not I will have one sent to it. Every man and woman in this nation ought to read just such a publication as The Sentinel of Christian Liberty.

With best wishes for your success, I am

P. T. Turnley

Highland Park, Lake Co., Ill.,
November 26, 1903.

Blank for one year's subscription

Publishers **Sentinel of Christian Liberty**,

222 N. Capitol St., Washington, D. C.

Gentlemen: Find inclosed one dollar (\$1) for which please send **The Sentinel** to the following address for one year, beginning with the issue of

1904

Name

Place

Street or County State

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Publishers **Sentinel of Christian Liberty**,

222 N. Capitol Street, Washington, D. C.

Gentlemen: Find inclosed fifty cents (50 cts.) for which please send **The Sentinel** to the following address for six months, beginning with the issue of

1904

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Place

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(Continued from preceding page.)

self, and also an "Epigram of the Battle of Leesburg, Va.," a poem graphically describing the affecting incident of "the meeting of two young officers, graduates of West Point, on the opposite sides in the day's strife," and their discovery and recognition of each other during a brief dialogue. One of the addresses was made on the occasion of the commemoration by the graduates of the United States Military Academy living in Chicago and vicinity of the one hundredth anniversary of the founding of that institution, at the Grand Pacific Hotel in Chicago on the evening of March 15, 1902. The other address was delivered by Colonel Turnley in his capacity as president of the organization at the semi-centennial celebration in New York on the evening of Oct. 13, 1897, of the formation of the Aztec Club of 1847, an organization "composed of veteran officers and the oldest male descendants of veteran officers of the Army of Occupation which remained in the City of Mexico until the treaty of Guadalupe Hidalgo had been formally ratified, as well as of officers who served in the naval operations off the Mexican coast." We learn from the pamphlet, which also contains a likeness of Colonel Turnley at eighty-two, which we have reduced to one fourth its size on preceding page, and a picture of his residence at Highland Park, Ill., that he was graduated from the United States Military Academy at West Point with the class of 1847. In the first address Colonel Turnley dwelt upon the important part that military training of the highest sort has played in mitigating the barbarity and cruelty of

warfare, and indicated his regret that war itself had not ceased to be as well as much of the savagery with which it was formerly accompanied. This eloquent passage occurs in the address: "We have entered the twentieth century of the Christian era, spanning a period of two thousand years since a Gospel of peace was proclaimed to the world, the tenor and scope of which is in the direction of peace and good will among men. From the days of the apostles to the present, men of the purest lives and the highest culture have preached this Gospel and urged its acceptance by mankind. It has softened obdurate hearts, restrained and subdued the passions, and planted in lost and erring natures the seeds of celestial virtues. Nations and lawmakers have felt its influence, and have been led onward and upward by its divine Spirit; and still we are forced to deplore the fact that in all this time that Gospel has not been made the basis for the settlement of differences between nations and peoples. Selfish ambition and ungodly purposes still sway nations in criminal aggressions on the weaker peoples. It is a humiliating reflection that, with our boasted advancement in art, science, and Christian graces we must still witness the brutal spectacle of brothers and kindred rising from bended knees, and with prayers to the God of that Gospel, hasten to the field of battle, and there slay each other until the stronger shall overcome the weaker. Blasphemy and sacrilege are the fitting words to ascribe to such action by any nation or people."

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WASHINGTON, D. C., THURSDAY, JANUARY 7, 1904

No. 1

As it was impossible to get it into this number with other matter that we desired to have appear, it has been necessary to leave until next week the report of certain interesting developments and further procedure in the Philadelphia Sunday-law crusade.

*

Concerning The Sentinel and Its Work With this number

upon the nineteenth year of its publication. Perhaps it will be well in this first number of a new volume and of a new year to recall and state the purpose for which the paper was established and has been and is being published. We cannot better do this than by quoting from the first number of one of the early volumes:

The Sentinel exists for the purpose of opposing all manner of religious legislation, and every principle, effort, or movement that tends in any way toward a union of religion and the state; and of maintaining in this opposition the principles announced by Jesus Christ and also embodied in the Declaration of Independence and the Constitution of the United States. The Sentinel is positively Christian; and as positively and decidedly as it is Christian, just so positively does it maintain that Christianity, to remain pure and powerful, must never be connected, as such, in any way with the state, and that the state, properly to fulfil its functions, must never have anything whatever to do with religion, as such, or religious observances. With the supreme court of Ohio we hold that "united with government religion never rises above the merest supersti-

tion; united with religion, government never rises above the merest despotism; and all history shows us that the more widely and completely they are separated, the better it is for both." And with Dr. Philip Schaff we hold that "secular power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the state." And The Sentinel occupies this position because it is Christian, and because those who have established it love Jesus Christ and the religion which he taught to the world. When asked whether it was lawful to give tribute to Caesar or not, he replied by stating a principle which is for all people and governments unto the end of the world: "Render unto Caesar the things that are Caesar's; and unto God the things that are God's." He separated forever that which men owe to God from that which they owe to civil government. Religious duties and observances men owe to God; civil duties and obligations they owe to the state. . . . Within the sphere and limit of man's relations to his fellow-man is the sphere and limit of the authority and jurisdiction of civil government. God has separated the duties which man owes to Him from those which civil government may require; and what God has put asunder let not man join together. Therefore The Sentinel maintains that it is the natural and inalienable right of every man to worship or not to worship according to the dictates of his own conscience; and that he is responsible to God alone for the exercise of that right. With George Washington we hold that "every man who conducts himself as a good citizen is accountable alone to God for his religious faith." Any interference with this right on the part

of any person or power is as unwarranted as it is unjust. The Sentinel maintains that its principles, as thus set forth, are strictly in harmony with the original intent of the government of the United States under its Constitution. It was plainly declared by the founders of that government and the framers of that Constitution that "no religious test shall ever be required as a qualification to any office or public trust under the United States;" that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and that "the government of the United States of America is not in any sense founded on the Christian religion." Therefore in carrying on the work for which it was established The Sentinel is not only a Christian publication, but is in the highest and truest sense a loyal American publication.

Strange as it may seem to many people there was a need and a field in the United States for a publication devoted to the work of maintaining in practise the Christian and American principle of religious liberty and complete separation of church and state when The Sentinel was established, and that need and field have become greater with every year that has passed since that time. And here we should like to present briefly the facts and history which would abundantly demonstrate the truth of this, but that must be left until another time. However, to most of the readers of The Sentinel such a resume is hardly necessary. They are thoroughly acquainted with the facts and history to which we refer, and being so acquainted with them, they know that the call for the service which this paper was established to render has been demonstrated by the developments of these eighteen years to have been a very real one, and that that call is as urgent to-day as ever. They know, as was recently stated by a friendly contemporary with regard to

The Sentinel, that "the issue which called this paper into existence is still a living one, and the principles which it advocates ought to be taught to all the people." The establishment of The Sentinel was due to the conviction that there would be brought about in this country general enforcement of the observance, by cessation from labor and business, of the Sunday institution through the revived enforcement of old Sunday laws and the enactment of new ones, and its advocacy of the principles for which it stands has always been and will continue to be with special reference to this particular matter; not that it would not as quickly and as earnestly oppose the violation of those principles in other directions (as it has never failed to do), but because it was and is in this particular matter that it has found and finds most need for their maintenance and advocacy. A short time after the establishment of the paper, and for several years thereafter, there were pending national Sunday bills, and for a time it seemed that a national Sunday law was to be enacted. This served to make the issue which the paper was established to meet appear very real and tangible, and to arouse wide spread interest in its work. But (and we believe it was due in no small measure to the work which this paper and those connected with it did at the time) none of these measures for the enforcement of Sunday observance by the national government became law, and there have been no such measures before Congress since, although in the meantime, at the solicitation of the element which backed these measures, Congress has for the first time in its history, and in reversal of the stand taken by it on this very question in the noble and eloquent Sunday mail reports of 1829 and 1830, committed itself in two different acts

of legislation to the wrong principle in this matter of Sunday observance by law. But notwithstanding the fact that there has been no concrete presentation of the issue nationally in recent years, the Sunday-enforcement issue has never been more real at any time during these eighteen years than it is to-day, and we do not hesitate to say that it has in the past few years taken on a more threatening and dangerous aspect than it has had at any time since this paper was established. We have reference to the very significant fact that organized labor and business are rapidly becoming allies of the religious forces in the cause of Sunday enforcement, and that on a basis which will secure to such enforcement indorsement and support that it could not have received upon the basis on which it was demanded by the religious element. Sooner or later another Sunday-enforcement measure for the nation will be brought before the Congress of the United States, and this time it will come not simply with the backing of organized religion, but also with that of organized labor, of whose present and growing power in the country none need to be informed. And what organized religion could not accomplish when demanding a national Sunday law from plainly religious motives, who shall say that organized religion and organized labor combined (for they are coming together in this matter) shall not be able to accomplish when demanding Sunday legislation for apparently wholly civil and social ends? The danger from the particular thing which created the need for and brought about the establishment of this paper "for the purpose of opposing all manner of religious legislation and every principle, effort, or movement that tends in any way toward a union of church and state" is more real and

menacing to-day than it ever was. That Sunday enforcement, even when plainly and unmistakably persecution and oppression, is by no means an impossible thing in this country to-day is shown by what has taken place in Philadelphia and other places during the past year. And, as we have had occasion to point out in the past few months, there is another matter in which the principles which The Sentinel was established to advocate and maintain are seriously menaced that is looming up in this country—the matter of religious instruction by the state, or state support of religious teaching and sectarian schools. Recent bold utterances have brought this question prominently to the front and shown that the issue is a live one, and that the demand for the setting aside of principle on this point is certain to grow louder and more imperative. As most of our readers know, last October The Sentinel was removed from New York City to Washington. It had been published in New York since January, 1890, with the exception of the period from May, 1900, to November, 1901. It is now permanently located at the national capital, and is being published at present literally almost within the shadow of the national Capitol. While the fulfilment of the purpose for which it was established is not dependent upon its being issued from any particular point in the country, we can but believe that in its present location The Sentinel will be better enabled to fulfil its mission as a sentinel on guard against encroachments upon those great principles of freedom and human rights respecting liberty of conscience and the relation of church and state upon which the government of the United States was founded, and which the paper seeks to maintain in practise, than it would be at any other point in the country.

Washington is in a very real sense the headquarters of the forces which are working in antagonism to these principles, and it will undoubtedly be the storm-center of the issue that is to come over them. Here, and almost within sight of The Sentinel office, are the headquarters of the International "Reform" Bureau — the "Christian" lobby — which is the agency through which the Protestant church element of the nation that has for many years been seeking religious legislation and political influence to that end is working at the capital and Capitol. This "Christian" lobby has been actively at work for some years, and has acquired considerable influence in Congressional circles, so much so that it has been designated by newspaper correspondents "the third house [of Congress]," which designation it has proudly assumed to itself as a title well fitting its function at the national capital. It boasts of having caused and prevented the enactment of legislation by Congress, and through the favor of senators and representatives is enabled to make use of official stationery and to enjoy the franking privilege in sending a great deal of its literature throughout the country, thus securing for the literature in the minds of those receiving it an influence and prestige that it could not otherwise have. So energetic and successful is this organization, or church lobby, that is working at the national capital for a practical union of church and state that it is now planning the erection of a spacious "Reform Federation Building," which shall "confront the Capitol grounds," for the use of "the International Reform Bureau and all other national societies devoted to Christian reforms that have or may make Washington their headquarters," and which shall be "a rendezvous of all Christian reformers."

Such a building, we are told, would "embody the aspirations of Christian citizenship," "facilitate the co-operation and economize the force of the scattered moral forces," and "express the strength of Christian patriotism." All this shows that the movement which The Sentinel was established to oppose is strengthening itself at the national capital for the attainment of its ends, and that there is and will be need of a counteracting force at this point, at least for a sentinel to closely watch and report developments. And there is still greater need for this, for here at Washington are being established the headquarters in this nation of another and more powerful force that is even a more serious menace to the Christian and American principles for which The Sentinel stands. That great ecclesiastical system which for so long a period of the world's history has been the supreme foe of liberty of conscience is establishing great institutions here, and designedly making the American capital its headquarters in the New World, and strengthening itself here with a view to its future power and position in this country and in the world. It is certain that it already has great influence and power with the national lawmakers and with each administration, much greater than has the "Reform" Bureau, though it is exercised in a somewhat different and far less demonstrative manner. Its power and influence in this respect is rapidly growing, and there can be no doubt that when it regards the time as ripe it will use this power and influence in the interests of church-and-state legislation. In conclusion we wish to say to all readers and friends of The Sentinel that during 1904 it will, to the very best of the ability of those having it in charge, carry out the purpose for which it was established. We know

that the paper is not by any means as well equipped and prepared as it has been in other years to promptly and efficiently deal with the various matters that are constantly arising in its special field, and that should have prompt and adequate consideration in its columns, but during 1904 it will endeavor to do its work as efficiently as possible, and we believe that that will be better than it has been done during the past year. In view of the limited space for matter and the fact that the great majority of the readers of the paper are themselves thoroughly acquainted with and well able to apply the principles for which it stands, and to appreciate and understand the significance of facts and developments involving those principles, we believe that it is well to make the reporting and recording of such facts and developments the principal function of the paper at the present time, rather than the discussion and exposition of the principles, which have been so thoroughly inculcated and applied in the past. The principles are few and plain, and if the facts in a given matter are understood, are easily applied. However, we shall not neglect such comment and such statement and application of principles as the circumstances may require. Not being able from week to week to keep abreast of all that arises in the field to which the paper is devoted, we find it necessary in order to cover the ground in the long run to frequently devote a number almost entirely to some particular matter, and so shall continue this plan that has been followed somewhat during the past year. Some topics that we have in mind for numbers in the near future are: "The Church-and-State Question in France," "The Church-and-State Question in England," "The Exemption of Church Property from

Taxation," "Calvin and Servetus: A Monument of Expiation," "Baptists and Religious Liberty," "National 'Reform' at the National Capital," etc. There will of course frequently occur developments to which numbers of the paper will have to be devoted, and of course such topics cannot be announced in advance. The Sentinel will during 1904 watch closely for all developments in its special field, and will endeavor to keep its readers promptly and fully informed of them, and thus fulfil one of the most important functions which, as a sentinel, it is set to perform.



As we have stated, the attempts made to secure the enactment of a national Sunday law shortly after the establishment of The Sentinel aroused much interest in its work. Its circulation grew rapidly, and for a number of years was exceedingly gratifying. But gradually there has been a great decline, and now there is much need of building up the circulation of the paper again, not only for the sake of extending more widely its influence and usefulness in the special work which it is set to do, but for the sake of the financial interests of the paper itself. The organs of nearly all the organizations especially devoted to the lines of work which The Sentinel was established to oppose are not dependent for their support upon the subscriptions received, but are maintained by funds that are secured by constant solicitation on the part of representatives of each organization who are continually traveling here and there in the interests of its work. People are asked to contribute to the support of the organization and its work, not to subscribe for its organ, and the donors become subscribers to the publication incidentally, it being sent them as a sort of acknowl-

**The Sentinel Needs
Your Support**

edgment for contributions that in most cases would have paid for many yearly subscriptions. Now The Sentinel has behind it no organization especially devoted to the work which it seeks to do, and there are no representatives of that work passing from place to place soliciting and receiving contributions from which it is to be supported. With the exception of an occasional, or rather very rare, contribution from some friend or friends of its work, The Sentinel must be supported by what it receives on subscriptions. The amount now received in this way needs to be greatly increased, and we trust that each reader of the paper and friend of its work will do all he can during the present year to help increase the number of subscribers to the paper. And remember that the best time to do work of this sort is at once, while the thought of it is fresh in the mind. And the best time to secure subscribers for the paper, or to subscribe for it for others, is now at the beginning of a new year. Blanks which can be used in sending in subscriptions will be found elsewhere in this number. Are there not reasons why The Sentinel should now have the renewed interest, co-operation, and active support of all who love the great and sacred principles for which it stands?



It is announced that "the Anti-Saloon League of the State of New York will again establish headquarters in Albany, and maintain them throughout the legislature session." The superintendent of the organization, "Rev. Howard Russell, says that better work can be done by having the principal office of the league in Albany while the legislature is in session." According to the newspaper report, there are but two things on "the program of the Anti-Saloon League for the winter's

campaign," and one of them, and evidently the one regarded as most important and to which is no doubt due the establishment of the lobby at Albany, is this: "To oppose any bill that will have for its purpose the relaxation of the Sunday-closing laws, and especially the bill advocated by certain New York ministers and by District Attorney Jerome for opening saloons on Sundays between the hours of one and eleven p. m." "This year the league will have a list of ministers and prominent men in advance of the introduction of the bill, and if necessary every church and Sunday school in the State will be called on to furnish a petition against the enactment of a Sunday-opening measure." The sentiment and motive which inspires this work to which the Anti-Saloon League of the State of New York is to chiefly devote itself during this winter is not the temperance sentiment and motive. The work is of such a nature that all who adhere to right principles must withhold from it all sympathy and support, no matter how thoroughly they may detest the saloon. The work is not anti-saloon work, but pro religion-by-law, union-of-church-and-state, work. By engaging in it the Anti-Saloon League is turning aside from the work to which, presumably, it is devoted.



Before Magistrate Stratton in Philadelphia on December 17 three barbers, Frank Mauno, of Thayer Street and Kensington Avenue, and his assistants, Caramine Mauno and S. Devit, "were fined \$4 and costs (\$2.50) each for shaving patrons on Sunday." "Mauno, in his defense, said his customers were few, and that he had to oblige them in order to keep what little trade he had. He said it was difficult to live and pay expenses with his trade, that Sunday is the only day on which

he can really make anything, and that to 'close my place on Sunday will be to close it altogether and give my trade to others.' The advocates of Sunday enforcement make considerable of the plea that Sunday closing is needed by the poor tradesmen, and that unless all are compelled to close, those who do will not be able to make ends meet. It is evident that there is another side to this matter; and we do not know why a poor tradesman whose interests demand that he keep open on Sunday should not have as much protection in that opening as another who desires to close should have in his closing, and we do not think anybody else knows why either. The law should protect both in doing what they choose so long as they do not interfere with the actual rights of anybody else. The law should coddle neither of them, but that is what is demanded for the Sunday closer by the Sunday-enforcement champions.



At the Emmanuel Baptist Church in New Castle, Pa., on December 13 the secretary of the Pennsylvania State "Sabbath" Association, Rev. T. T. Mutchler, "spoke on 'Labor's Right to a Day of Rest,' and showed that the Sunday law protected the employee from unreasonable encroachment upon his right." How about speaking on "The Individual's Right to Sunday," and showing that the Sunday law not only does not protect the individual from unreasonable encroachment upon his right, but is such encroachment? There is need for such speaking just now. On the same day Mr. Mutchler spoke at the First Presbyterian Church and at one of the Methodist churches. The next afternoon he "met the executive committee of the Lawrence County Sabbath Association at the Y. M. C. A. hall for discussion of methods," and during the week spoke every evening

at some point in the county. "Lawrence County opponents of the more liberal Sunday law are being lined up in preparation for the campaign that is expected to follow the opening of the next session of the legislature," says the *New Castle Herald*, and what is being done in this county is to be done in a great many more counties of the State.



Following the inquiry of one of the clergymen as to "whether the Sunday entertainments in our theaters are contrary to law," the Akron, Ohio, "evangelical alliance" on December 14 appointed a committee of clergymen "to investigate the matter and report as to the steps to be taken." The clergyman who caused this action declared: "I think it is getting rather bold when the theaters come out openly in the newspapers and announce Sunday afternoon and Sunday evening entertainments." Why is it any more bold than for the churches to come out openly in the newspapers and announce meetings for Wednesday or Friday or even Sunday? Theaters have as much right to announce and give entertainments as churches have to announce and hold meetings. Many so-called religious meetings are in the nature of entertainments, even on Sunday. Why has not the theater as much right to entertain people on Sunday as has the church?



Says the *Sabbath Recorder* with regard to the work of the Philadelphia Sunday-enforcement "Sabbath reformers": "It needs no special prophetic gift to see that those who are engaged in such inconsistent and unjust discrimination against the weaker violators of the law are hastening its repeal." It is sincerely to be hoped then that this crusade of discrimination and injustice will be continued.

Fundamental Principles Involved in Sunday Legislation

PERTINENT to the consideration of the question of Sunday legislation, it is well to glance at the field of social and civil liberty. Putting precedents and traditions aside, there are some fundamental truths which, being universal, must always be recognized. This question of civil and religious liberty is not often discussed, and is scarcely ever considered in ordinary matters, although it is not a new one. In some form it has engaged the attention of men from the dawn of civilization. It has remained, however, for those forms of government of modern times, constitutional monarchies and republics, to bring these principles more fully to the surface. Such governments are still young in the world's history, and hence these principles have not yet found adequate consideration.

The conflict between liberty and authority is one of the conspicuous features of human history in the matter of civil government. The more highly civilized nations of former times, like Greece and Rome, and corresponding nations in modern times, have experienced this struggle in many forms. Perhaps the more general conception of civil and social liberty has been freedom from the tyranny of political rulers. This tyranny has been a prominent factor in history, and hence there has been a corresponding disregard for the rights of the individual and of society. The gradual development of human rights has been marked at various periods by agitations, revolutions, and political upheavals. The gaining of Magna Charta in 1240 A. D. is a representative case. Speaking in general terms, our own republic has reached a higher point of civil and social liberty

than most modern nations have reached, but much remains to be gained. Two general principles meet us at the opening of this consideration.

First, every adult individual has the natural right to control his thoughts, actions, and purposes, without interference by the law, in all matters wherein he is mainly or only concerned.

Second, society, whether represented in public opinion or in enacted law, has the right to protect itself against such actions by the individual as are clearly and definitely injurious to the common good.

The limit of interference with the rights of one individual by another individual is generally recognized, and is more easily fixed than is the limit at which interference by collective opinion ought to cease. But it is clear that there is a limit to the rightful and legitimate interference of collective opinion, and of the power of the state, with the rights of the individual. It is a fundamental truth that the only reason why men, individually or collectively, may interfere with the liberty and action of an adult member of society is self-protection. Power can be rightfully exercised over a given member of a civilized community against his will only when such power is necessary to prevent him from harming others. He may think and do much that is to his own disadvantage, physically and morally, but he cannot be compelled to forbear thinking and doing such things for his own sake. That is a fundamental law of God's government, and ought to appear in all human governments with equal distinctness. A man's fellows may remonstrate with him, persuade him, entreat him, but they cannot compel him

*From the *Sabbath Recorder*.

unless his course is bringing evil upon others. In everything which concerns himself his independence is absolute. If he does wrong, he must take the consequences. (We leave out of account in these statements minors, and others who are necessarily wards of the nation.)

This realm of individual liberty comprises each man's inward domain of consciousness, including conscience in the fullest sense of that term. It includes liberty of thought and feeling, and liberty of opinion on all subjects — scientific, moral, theological, and religious. This carries with it liberty of expression, the setting forth of opinions, the promulgation of theories, and the controlling of actions. A man's logic may be faulty, his course may be wrong, his methods in business may be self-destructive, and he may insure to

himself poverty, disease, or moral degradation through wrong choices, but until such choices react in a definite way upon his fellows collectively, neither society nor the state has the right to interfere, to proscribe, or to punish.

These general principles are so self-evident that few will deny them. Nevertheless one of the most prominent facts in history is the disposition of men, both as rulers and as citizens, to enforce their own opinions and inclinations as a rule of conduct upon others. Along this question of individual liberty the line of battle, of civil, intellectual, religious and political freedom, must always be waged. And the question of Sunday legislation involves the principles of individual liberty in many ways.

SUNDAY ENFORCEMENT

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

It is reported that the barbers of Scranton, Pa., "must close their shops on Sunday hereafter."

The Cleveland (Ohio) *Plaindealer* reports that "the Sunday Union is keeping eye out for violations of the law."

At Providence, R. I., on December 14 three persons "pledged guilty to playing cards on Sunday" before Judge Sweetland, and "a fine of \$5 and costs each was imposed."

"In accordance with the directions of the mayor" the chief of police of Paterson, N. J., "has given strict orders to his men to prevent Sunday night concerts and similar entertainments hereafter."

At Beaumont, Tex., on December 16 "Mayor Langham stated to the policemen in attendance on the corporation court that the Sunday law is not a dead letter, and that he wants it enforced." He had special reference to its enforcement against saloons.

"A series of Sunday evening dances" was recently "started in the Fraternal Hall in the College Building" at Spokane, Wash., and forthwith "the attention of the police was called to the matter," and they at once entered upon "negotiations for the discontinuance of the gatherings."

In the district court at Socorro, N. M., on December 14 "Judge Pope ordered commitment issued against W.

I. Lile, a saloonman who pleaded guilty and was on December 7 sentenced to a fine and fifteen days imprisonment for violating the Sunday law." "Judge Pope made personal investigation sufficient to satisfy him that Lile will spend fifteen days in jail."

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At Elizabeth, N. J., on December 18 Henry Popper, "charged with operating a pool-room on Sunday, where thirty-eight young men and boys were arrested by the police recently for Sunday gambling," was arraigned in the police court. "All those caught in the pool-room were fined \$2 and costs each, but the judge afterward returned the fines, and decided to punish the proprietor only."

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It was recently reported from Dayton, Ohio, that "an edict has gone forth from the police department that the Sunday saloon must go." There has been "a long cry against the Sunday saloon, as well as a claim that the police department has not enforced the plain letter of the law, and it is now the determination of the police authorities that there shall be no more complaint on that score."

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The Des Moines (Iowa) *News* of December 21 reported: "Justice Tris will to-morrow hear the case of the State against Aaron Richman, who is charged with having violated the Sunday laws of the State by selling merchandise on that day at his store at 412 East Walnut Street. The information was sworn out by William Wissinger in Justice Duncan's court, and it was taken to Justice Tris's court on a charge of venue."

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A correspondent reports from Woodward, Okla.: "The churches of this city are uniting in an effort to suppress all violations of the Sunday law, and recently succeeded in having the city council pass an ordinance closing all business houses and forbidding all mechanical labor of any kind. But the work in the railway shops continues just the same, hunting parties go out every Sunday, and the confectionery stores are wide open."

"The enforcement of the Sunday-closing law was very satisfactory" in Dallas, Tex., on December 13, according to Police Commissioner Blaylock. He stated that "because the police were so energetic" the day "was a quiet and very satisfactory Sabbath." "When questioned as to what would be done toward enforcing the Sunday law in its entirety, he said: 'We are after the saloons now. The "small fry" may be taken up later.'

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"The matter concerning the closing of grocery stores on Sunday" was recently "brought before the village board" at Peekskill, N. Y., and "was referred to the police committee for investigation and adjustment." The local paper quotes in full the State statute against "all manner of public selling or offering for sale of any property on Sunday," and says that it is the best answer to the question, and "will probably set at rest any and all disputes" concerning it.

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The Chester (Pa.) *Republican* reports that "Burgess Sellew, of Colwyn, is still conducting his crusade against storekeepers who persist in keeping their stores open on Sunday." Being informed that a certain storekeeper was "breaking his order," he is reported to have visited the store in person and said to the proprietor: "I understand that you are in the habit of keeping open your store on Sunday, and have come to tell you that you must stop it. It is against the law to desecrate the Sabbath by selling to your customers. I sent out a notice to this effect several months ago, and am determined that the law will be enforced."

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The Wichita (Kan.) *Beacon* of December 21 reported: "Joseph Miller, of the firm of Miller & Hull, appeared before Judge Stanley in police court this morning to answer to a charge of keeping his place of business open on Sunday. He was fined \$50, which he paid. Miller & Hull are tailors and men's outfitters, and do a great deal of work for traveling men, many of whom

are in this city only on Sunday. For this reason the firm kept its place of business open on Sunday. Complaint having been made to the police that Miller & Hull were violating the Sunday-closing ordinance, a plain-clothes man was sent in to make a purchase, and upon the strength of this Mr. Miller was arrested and fined."

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The following petition, to which was attached "many" signatures, was presented to the city council of Columbus, Ga., on December 14: "To the Honorable Mayor and Board of Aldermen of the City of Columbus: We, the undersigned butchers and grocers residing in said city, respectfully petition that your body pass such ordinance as will prevent all butchers and grocers residing in said city from pursuing and carrying on their business as butchers and grocers on the Sabbath day, and require all butchers and grocers to keep their places of business closed on the Sabbath day, except during the summer months, commencing the 15th day of May until the 15th day of September, from 4 to 8 a. m." The petition "was referred to the ordinance committee for investigation."

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The Illinois Retail Clerks' Association did not succeed in securing the passage of its Sunday-closing measure at the last session of the legislature, and will renew the attempt this winter. At the convention to be held in Bloomington this month "the subject of Sunday closing with a view to securing legislative action will be given extensive discussion." "Complaint is made that many of the retail stores of the State and also in the outlying districts of Chicago keep open on Sunday, and the clerks are anxious to have the practise abolished by law." Therefore "a strin-

gent act will be prepared and laid before the legislature," and "the coming convention will appoint a committee to work for the passage of the measure." "In addition, the various local organizations will be instructed to interview the legislative candidates and undertake to secure from them pledges in support of the proposed legislation."

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The agent of the Adams Express Company at West Chester, Pa., received the following notice from Burgess Pennypacker of that place on December 21: "About two weeks ago I notified your clerk that your delivery wagons should not run on the Sabbath day, and that your congestion of business could be relieved by calling to your aid our local expressmen. I am informed that you disregarded my notice, and used your delivery wagons yesterday. The act of assembly of 1794 excepts work of necessity and mercy, and I am sure that your action could not fall within these terms. It is my purpose to preserve good order as far as I can, and the pursuit of your business upon the first day of the week, so far as the local delivery is concerned, is in clear violation of the law. The Adams Express Company is bound to pay a decent regard to the Christian principles of this community, as well as the law of the State, and you are hereby notified that any further infraction in this respect will meet with my instant attention." The spirit of religious intolerance is in evidence in this notice, although one statement would seem to indicate that the burgess was seeking to augment the business of the local expressmen. However, the commercial and religious motives are working together in these days to enforce conformity to that article of the church creed which requires "a decent regard" for and observance of the religious Sunday.

It is reported from Joliet, Ill., that "the Rev. Wm. B. Walker of Christ Episcopal Church has been made a sort of assistant chief of police by Mayor Crolius, to enable him to conduct his anti-saloon campaign." "The mayor asked the pastor to act as his personal representative in investigating the vio-

lations of law, and offered him the use of the police department in arresting any saloon-keepers who might be found keeping open after hours or on Sunday." Of course the principle feature of any anti-saloon campaign that is being pushed by a clergyman will be Sunday closing.

THE Sunday-Law Question

Is one of growing importance. Enforcement of the old laws is reviving, and demand for the enactment of new laws is increasing. The issue presented is vital, and the principles involved fundamental and far-reaching. The publications below should be read by all who would be informed on the question. They deal with it from the broad standpoint of the accepted principles of civil and religious freedom, and will commend themselves to every impartial and candid reader.

THE LEGAL SUNDAY: Its History and Character

BY THE LATE JAMES T. RINGGOLD, OF THE BALTIMORE BAR

This is a very able treatise on the history and character of the Sunday as an institution protected and enforced by the civil law. It is divided into four parts, as follows: Part I. "The Historical Aspect of the Question," including a very rare history of the Brownists, who set up an established church and the Sunday laws in America. Part II. "The Moral Aspect of the Question," including six chapters on the various features of Sunday laws. Part III. "The Constitutional Aspect of the Question," containing five chapters on the enforcement of Sunday laws, and deals with the grounds and arguments on which Sundays laws have been upheld. Part IV. "Supplementary," drawing the distinction between immorality and incivility, also between vice and crime, together with some observations on "Clerical Slumming." This work covers its topic thoroughly, and will appeal especially to lawyers, judges and others desirous of a semi-legal treatise on the question. The book contains 252 pages; bound in cloth and paper, at 50 and 25 cents respectively, postpaid.

"DUE PROCESS OF LAW" and the Divine Right of Dissent

BY ALONZO T. JONES

It is said that until 1891 the judicial branch of the United States government had never been called upon to take cognizance of the Sunday-law question. In that year the question of enforced Sunday observance was brought before the Circuit Court of the United States for the Western District of Tennessee by the appeal of the celebrated King case from the State courts. In remanding the prisoner Judge Hammond attempted to justify Sunday legislation and its enforcement, even to the extent of "persecution," and limited and denied the American doctrines of civil and religious freedom. The dictum in this decision was probably the most remarkable and astonishing expression on the question that has ever come from any American court, certainly from any Federal court, and it should be examined by every American citizen. This pamphlet is a masterly review of the decision in the light of American and Christian principles. In an appendix the decision is given verbatim. The appendix also includes the decision of the Supreme Court of California in *Ex parte Newman*, declared by the author of the pamphlet to be "the only judicial decision ever rendered upon the question of Sunday observance by law that accords with the common principles of right or justice." He desires that "the principles of this masterly decision might become ingrained in the intellectual make-up of every person in the United States." It alone makes the pamphlet one of special value on this question. Pamphlet, 120 pages, 15 cents, postpaid.

THE NATIONAL SUNDAY LAW

BY ALONZO T. JONES

This is an enlarged report of the argument made by the author before the United States Senate Committee on Education and Labor of the Fiftieth Congress on the Blair national "Sunday-Rest" bill. The arguments then presented and called forth by the questions and arguments of members of the committee, are good for all time on the Sunday-law question, and as has been declared by a leading Sunday-law advocate, make "mighty interesting reading." The whole range of the question is covered. The argument is based on Scripture and history, Constitution and law, showing the limits of civil authority, the unconstitutionality of Sunday legislation, and analyzing Sunday laws and showing their practical workings in various States. "The positions taken will bear the severest test of every form of just criticism." Another national Sunday bill is certain to come before Congress before long. Read this pamphlet and be prepared to pass judgment upon the wisdom and justice of such a measure. Pamphlet, 192 pages; price 25 cents, postpaid.

ADDRESS THE PUBLISHERS OF THE SENTINEL.