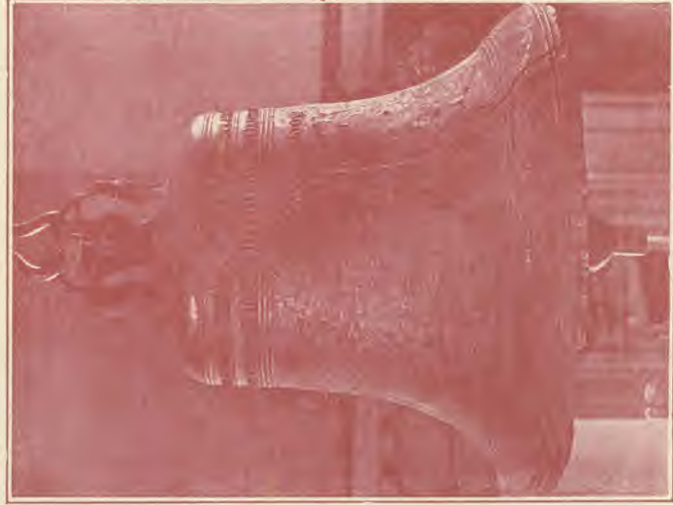


LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

*The Complete Separation of
the Church and the
State*

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



LIBERTY BELL

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



Published Quarterly

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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, W. A. Colcord), or any of the affiliated organizations given below:—

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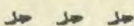
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POPE PIUS X

HON. THEODORE
ROOSEVELT



CARDINAL
MERRY DEL VAL

THE VATICAN AND THE PARTIES
TO THE CONTROVERSY

HON. C. W.
FAIRBANKS



LIBERTY

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

VOL V

THIRD QUARTER, 1910

No. 3

Editorial

THIS is the century of constitutional government, of the people's rule.

IN this issue we are giving a few more cuts of the rulers of this world, in order that those who desire to make a collection of these crowned heads can have their list more complete than it was left by our last issue. The reproduction of the legislative halls of the nations of this world, we trust, will be of interest to our subscribers. It has been impossible to obtain as complete a set of these illustrations as we would like to give.

A "SABBATH" enforced by human law is only a holiday; but when offered to God as a religious institution, it is a mockery. And we have no more reason for supposing that it will be acceptable to Jehovah than had Nadab and Abihu, when they offered strange fire in the sanctuary of old. If it be true that religion is from God, then must religious institutions also be from him, if they are to be of any value. When a religious institution is enforced by human law, man is always put in the place of God, and

there is bound to be trouble for every human being who would yield allegiance only to the true God.

THE Johnston Sunday bill still sleeps in the committee. Amen! May it never be aroused from its slumbers! Things that are intrinsically evil can do no harm so long as they sleep. So let this bill sleep, and may it be that sleep from which there is no waking.

The Vatican Incident

OUR frontispiece stands for a striking controversy. He who assumes to be the king of all kings, the prince of all princes, the overlord of all presidents; he who assumes the right to absolve the people of any realm from allegiance to any ruler who is not submissive and subservient to him; he who assumes the authority and power to open and close both heaven and hell — refused to speak face to face with two representatives of a great nation, unless they would bind themselves beforehand to obey his behests. They were men, and stood upon their rights as men; and now the frown of the Vat-

ican, the frown of the Pope, the curse of the hierarchy so far as it dares to express it, follows these *men*, and will always follow them. Who has been the loser? — Not Mr. Roosevelt or Mr. Fairbanks. What they would have sacrificed to see the Pope under such conditions would have been immeasurably beyond anything they could have received in exchange for the surrender. The world, through this incident, has had a striking exhibition, and it has not redounded any to the credit of that system which fawns only upon those who will sell their rights and their manhood to win its smiles. Our readers have been made familiar with the incident through other journals. Suffice it to say here that Rome has given another illustration of her perpetual purpose to establish her throne upon the thrones of all the nations, and rule the whole world from her seat upon the Tiber. That is her purpose expressed times unnumbered, and it is refreshing to see from time to time a concrete illustration of the fact that she will not accomplish her purpose unopposed. Will she ever accomplish that purpose? The Word of God says so, and that is sufficient for us. We know it will come, but we glory in every protest against it; for the culmination of the purpose means the ruin of the world.

C. M. S.

The Pope and the World

THERE are many who see, in recent developments and through the lessons of history, the continued cherished purpose of the Papacy to rule the world. Said Bishop Earl Cranston, of the Methodist Episcopal Church, in a sermon at York, Pa., on March 20, before the Central Pennsylvania M. E. conference: —

Now suppose with the addition of more territory, with twelve or more millions of Roman Catholics, the majority of the people of this government fifty years hence would be Roman Catholic,

who doubts for a moment that the reigning Pope would assume control of legislation and government? He would then define for all of us the meaning of Christianity. . . . Our only protection is to hold public sentiment to the side of freedom. The recent Fairbanks episode was providential. It jolted the people into consciousness,—set them to thinking.

And if the Fairbanks incident had such an effect, what ought we not to expect from the Pope's refusal to see former President Roosevelt except upon condition that he put himself under bonds to obey the Pope's behests in Rome? There is no rôle but that of king of kings and ruler of presidents that will ever be satisfying to the head of the Roman hierarchy.

Reason for the First Amendment

THE Ralston (Pa.) *Herald* of April 28 contains the following editorial: —

We wonder how many of our readers have read the history of New England's colonial times, of the persecutions, the whipping of the Baptists and Quakers, and the banishing of Roger Williams, by the Puritans. The Puritans were not worse than other people; in fact, they were honest, hard-working people. You ask, Then how could they persecute inoffensive people? — Simply because they were following wrong principles in government. They failed to make any separation between the church and the state. They thought that the stability of the state depended on the people's observing certain religious forms, and as the Baptists and Quakers would not conform to the religio-political order of government, they were punished, or rather persecuted. It was to prevent a repetition of such persecutions that the First Amendment to the Constitution was added. Did our forefathers make a mistake in separating the church from the state? If not, let us keep them separate. Liberty — both religious and civil — is safe only so long as the people understand the principles on which it is based.

It is refreshing in these times when

men are departing from the true principles of religious liberty to know there are newspapers that dare to defend freedom of conscience.

K. C. R.

The Seed From the Mummy's Hand

THERE is no greater danger looming up in our country to-day than the danger that lies coiled in the demand for religious legislation. To make its stroke effective, it proposes to drive its fang into the very vitals of our national life. The publishers of this magazine believe that "eternal vigilance is" still "the price of liberty." He who strikes at our Constitution so to alter it as to make religious legislation permissible under it, strikes at the liberties of the people which are guaranteed by it. He who has enjoyed the blessings of soul freedom ensured by the fundamental law of our land, makes a poor return for his privileges when he proposes to transform, out of all semblance to itself, the Constitution which has protected his liberties and guaranteed to him equality of privilege and equality of legal standing. Wherever we see men advocating such a metamorphosis of our national Constitution as will make possible here a union of church and state (or religion and the state, which means exactly the same), we see our country's most dangerous enemies.

As a handful of seed was held in the hand of an Egyptian mummy for three thousand years, so this seed of oppression and persecution has been held in the hand of a certain religious organization since the time when American colonial governments were fining, whipping, imprisoning, exiling, mutilating, and hanging Christian men and women for differences in religious belief. Shall we take such seed from such a hand for our planting? Does America need such a crop? Surely our courts are busy

enough as it is, and our prisons are full enough as it is, without adding to our lists of criminals the men and women who do not believe and think as we do, or worship as some body of men direct. But that is the kind of harvest we shall get from that kind of planting. To avoid such a baleful consequence, let us see to it that this advice of Hon. William McKinley, given in San Jose, Cal., May 31, 1901, is carried out to the letter:—

To us, my fellow citizens, young and old, the preservation of that Constitution is committed. It is a sacred document, and it is a sacred trust, given to us to see to it that it is preserved in all its virtue and in all its vigor, to be passed along to the generations yet to come.

There is a vast difference between the planting of the mummy seed for a new crop of old dissensions and strifes and persecutions, and the planting and nurturing of such sentiments as those of our martyred president. The program of the National Reform Association, the federated churches of America, the International Reform Bureau, the American Sabbath Association, etc., is diametrically opposed to the proposition of President McKinley, and to the guarantees of soul freedom which our Constitution holds forth. Which planting will America choose? Which will you choose?

C. M. S.

The "Blue-Laws" Defended

A BRIEF editorial in the *Washington Star* of April 10, headed "Blue-Laws," runs as follows:—

A former governor of Connecticut is out in a defense of the so-called blue-laws of that State. His argument is that they were not so very blue for their time. And he is probably right. Too much present-day ridicule of those enactments is based upon an appraisal of them as compared with present-day enactments. They would not answer now. They were none too serviceable then.

But they were devised for conditions very different from any that to-day exist, and by lights that have long ceased to guide either lawmakers or executives.

The growing numbers of defenders of the old-time blue-laws is not a good sign of the times. It is rather an evidence of retrogression and preparation for a return to the "old order of things," when religion was made a matter of law, and conscience compelled to yield to the will of the majority.

The editor well says that these laws were "none too serviceable" in their day. They did, however, serve the purposes of the narrow-minded and bigoted as means of persecution, as such laws always do. As means of promoting genuine religion they were and always will be dismal failures.

It is true also that "they were devised for conditions very different from any that to-day exist," one of the chief of which was the prevailing idea that church and state should be united, and that religion should be regulated by law. And the "lights" under which they were devised were the lights shining from the Dark Ages. It is a sad fact that so many to-day are turning once more to these same "lights," as is evidenced by the wide-spread demand for Sunday laws and Sunday enforcement. This is an evidence that the days of the blue-laws are returning.

W. A. C.

Have Individuals Any Rights?

IN the argument before the Sub-Judiciary Committee of Congress, on April 12, Rev. J. S. Martin, superintendent of the National Reform Association, made this peculiar declaration:—

The adoption of such an amendment [the proposed amendment to the national Constitution] recognizing God and Jesus Christ would be but an open declaration that the nation itself has rights which it is bound to maintain as against the so-

called rights of any and all classes of its citizens.

We are led to inquire: Are all the rights of the citizens of this republic merely "so-called" rights? We had believed that citizens of this world had certain "unalienable" rights, among which were "life, liberty, and the pursuit of happiness." Has the confederacy of political religion set itself against that fundamental feature of our national structure also? We have been taught to believe that "to secure these rights, governments are instituted among men." The principle of the political religionist is that "government" is a certain intangible, inexpressible something that has a soul in it, a conscious entity, not instituted to protect the rights of men, but to define and protect rights of its own at the expense of the rights of men. No more grotesque conception of the business of government was ever entertained than this outlined by the representative of the National Reform Association in the above declaration. It resembles Americanism no whit more than night resembles day. It is the medieval conception of the business of government, and is the antithesis of all that true Americanism stands for.

This fact was demonstrated by another utterance of the same speaker on the same day. He declared it was their purpose to prevent a union of church and state in this country—

by having the state clearly and explicitly recognize, acknowledge, and practise for itself that religion which is confessedly essential to its welfare, yea, even its perpetuity, and not be in any sense dependent upon the church for it. Let the state for itself, and not through any church, acknowledge its divine ruler and the moral principles of his law. . . . This is its own religion. This is national Christianity.

In such a régime there is every element of persecution, oppression of conscience, soul-thralldom that has existed

in any church-and-state government of the past. If the state is to have a religion and practise it, it must express it through somebody and practise it upon somebody. They may think they can get along without individuals when they are considering the "so-called rights of the individual;" but when it comes to the matter of having a state practise "its own religion," they must have individuals then for it to practise on. It never can demonstrate that it has religion until it can compel individual men and women to act out the religion it has espoused.

And that is the National Reform protection against a union of church and state! It consists in having the two so completely one that there is no longer two, and therefore nothing to be united. It would be a more complete blending of the two institutions than anything that has ever been seen in that field of operation. Through this subterfuge, they may deny that they propose a union of church and state; but they can not deny that they propose a church-state. As between the two, who can choose the better, when both are as bad as anything in that line can be?

C. M. S.

Teaching American Principles in Rome

IN an editorial explaining "what Methodists are doing in Rome," the *New York Christian Advocate* of April 14 says:—

The Methodists in Rome are in the vanguard of that section of the Italian people which demands perfect liberty of conscience for every man and woman in Italy; that the public schools shall be absolutely free from clerical interference and from ecclesiastical control; that no taxes shall be levied upon the people for the support of any church, of any bishop or priest, or of any ecclesiastical institution. . . . In short, the Methodists stand firmly with those who demand the separation of church and state in Italy.

As every one will readily recognize, these are strictly American principles of civil government (and Christian as well), quite at variance with ancient, medieval, and Old-World ideas. It is to be hoped that our good Methodist friends in this country will be as true to these principles as this showing represents them as being in Rome. If they are, they will not be demanding of either city, State, or national government, laws compelling people to keep Sunday as the Sabbath; for such laws are an interference with "perfect liberty of conscience," and are not in accord with the principles of "the separation of church and state."

Civil government has no more right to tax the people one seventh of their time to support or show respect to some religion or ecclesiastical institution than it has to tax them one seventh of their means for the same purpose. Let all who desire to keep a day do so; but let there be no compulsion.

At a hearing on a Sunday bill before the House District Committee, Feb. 15, 1909, Representative McMillan, of New York, spoke wisely when he said, "I would rather have a love and a respect for the Sabbath day implanted in a man's heart than all the laws you could put on the statute-books." This is the true American and Christian idea of religion and religious observances—love, not law; faith, not force; conviction, not coercion.

W. A. C.

The "Christian Amendment" Demonstrated Useless

SAID the Rev. J. S. Martin, superintendent of the National Reform Association, at a hearing before a sub-committee of Congress, on April 12 of this year:—

The crowning reason [for what his association terms "the Christian amendment to the national Constitution"] is,

that such an acknowledgment [of God] as is here proposed is an honor that is due to the nation's Saviour King, whose blessing we need, and without which we can never hope to succeed.

So far as material success is concerned, this nation has succeeded. The nation has not had a formal acknowledgment of God in its Constitution. Has it, then, succeeded in spite of God's blessing?—Verily, no. It has been blessed of God, with its fundamental law just as it is. It has been blessed of God because it has respected individual rights, the equality of men before the law, liberty of conscience, and equality of opportunity. But it never would and never could have guaranteed those things if it had been operated upon the plan that is now proposed by political religionists.

It may not be generally known that during the Civil War an effort was made to put into the national Constitution, after the introductory words, this: "humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the ruler of nations, and his revealed will as the supreme law of the land, in order to constitute a Christian government," etc. The president of the organization which sought to bring this about was no less a personage than Justice William Strong, of the United States Supreme Court. It was thought the North could not succeed in putting down the rebellion without such an acknowledgment. The effort did not succeed; but the rebellion was overcome. Yet the Confederate Constitution did contain such an acknowledgment of God. That Constitution, with the acknowledgment of God in it, perished with the cause to which it was wedded. Concerning this concrete and striking object lesson, Dr. Philip Schaff says:—

The name of God did not make it more pious or justifiable.—*Church and State* (1888), page 39.

And we may add, Neither did it insure the perpetuity of the Confederacy. This fact should have great weight when considering the claim put forth to-day that the United States Constitution must contain an acknowledgment of God and of Jesus Christ in order to insure the perpetuity of the nation. It is impossible to demonstrate, either by reason or revelation, that the "Christian amendment to the Constitution" will guarantee the nation's perpetuity or insure that its acts will be more acceptable in the sight of God. The only demonstration we have on either side of the matter is that furnished by the Confederacy, and that proves the contrary. C. M. S.

Preacher or Politician— but Not Both

WE have had the "stone age," the "iron age," and the "golden age," and some others; but this present period of existence has three ages in one. This is the age of confederacy, the age of the preacher in politics, and the age of clerical skepticism. When men had strong faith in God, and believed his Word, they wrought wonderfully in the conversion of souls and the building of strong Christian characters among rank and file. They knew no stronger power and influence than that of Jehovah; and he worked mightily through their instrumentality. Clerical skepticism resulted in a disbelief in the power and effectiveness of the divine agency; and that made seemingly essential a confederacy of the churches, and appeals to the secular arm and to political pressure. No such commission ever came to the followers of Christ from the lips of Christ. No such power and no such efforts are needed, or ever will be, where the faith of Jesus and faith in the power and purpose of Deity are sincerely maintained.

On June 6, last, one of the greatest religious organizations in America, through its ministers assembled in New York City, adopted this resolution:—

We believe it is the church's duty to sound the alarm against the theft of popular rights, and for the restoration of free government; and we appeal to every patriotic citizen to write his senator and assemblyman to support Governor Hughes at the extra session with his vote and whole influence for the passage of a direct nomination bill, acceptable to Governor Hughes.

We have nothing against Governor Hughes. He may be the best governor New York ever had, for aught we know to the contrary. But we do submit that the preacher in politics is clearly and decidedly out of place. The drafting of political platforms, be it done never so expertly, will not give to any preacher in the great day of God a sufficient excuse for adopting a calling to which God did not call him, and neglecting the commission wherewith he was commissioned of God. "Go ye into all the world, and preach the gospel to every creature;" "teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." There is power and there is authority; but it is power for a purpose and authority for a definite work. It takes no cognizance of the politics of this world. The great confederacy of churches should do one of three things: Stick to and carry out the commission given of Christ; abandon that and make one of its own, and claim no divine sanction or authority for it; or drop its ecclesiastical title or cognomen, and declare itself openly and specifically a political institution. No one can ride two horses going in opposite directions at the same time; but it is such a feat that the church is attempting when she essays to do politics and represent Jesus Christ at the same time. It can not be done;

and it is not being done in any place where it is attempted. The preacher who goes into politics lays aside his gospel commission by that very act. "Be ye clean that bear the vessels of the Lord," says the inspired Word. Politics is not a clean business. "But we go into it to make it clean." It is a hopeless task, and you have no commission from on high for the undertaking. Making men's hearts clean is the business of the preacher, and in so far as that will purify politics, well and good; but the purification of politics by political means and promoted by clerical politicians, is both a snare and a delusion, in the truest sense of those terms. Preach the Word; eschew politics.

C. M. S.

Persecution in Sunday Legislation

WHEN the state begins the enactment of religious laws to help the church in her work, what point has she set beyond which she will not go? Will she be content to stop with the enactment of a Sunday law? Why should she? The salvation of souls is what the church is in the world for; but merely keeping Sunday in obedience to a human law (and there is no other for it) will not save a single soul. The church must induce the state to take another step. As there is no salvation outside of Christ, the soul that is to be saved must acknowledge him. Will not the church, then, induce the state to pass a law compelling individuals to acknowledge Christ? Why not? The salvation of souls is the most important thing in this world. But he who acknowledges Christ, must follow him in the ordinance of baptism. Will not the church, then, induce the state to enact a law making baptism compulsory? Why not? It is an essential ordinance, and it is the business of the church to get men saved for eternity. But there is the Lord's supper—another essential

ordinance of the church, an important one. Shall we not have a law making participation in the ordinance of the Lord's supper compulsory? Then there is the financial support of the Lord's work—a most important matter; and the Lord has himself provided a system for it, the tithing system. Shall we not make that compulsory also by state law? Why not? It is more essential than the keeping of Sunday; for there is a divine command for tithing, and none for Sunday-keeping.

If one religious ordinance or ceremony or custom or observance is to be enforced by statute law, there is no consistent or logical stopping-place until all the ordinances and ceremonies and customs of the church are thus enforced. Are the people ready for this? If they are not, they should not begin the program by making Sunday laws.

The majority of the people will declare to-day that they do not believe in compulsory church support—that it is a religious affair and belongs to the membership of the churches—an individual matter. They will make the same declaration in reference to the Lord's supper and baptism, acceptance of Christ, etc.; and they will be right; for these things are not the business of the state. And neither is the enactment of a Sunday law the business of the state; for it, also, is a religious matter, an institution of the church. Let it go with the rest, and stand where they stand. Sunday is a religious institution; but if it has not sufficient intrinsic worth to enable it to stand without the prop of human law, it does not deserve to stand; it ought to fall. Especially has the world no use for such an institution if with that institution we are going to open the gate for a flood of religious legislation in this country.

Religious legislation means, and always will mean, religious persecution, and there is a united effort in this land

just now to introduce an epoch of religious legislation. Sunday laws are everywhere the first guns fired in this undertaking. It is easier to see religious persecution in Sunday legislation than to see the oak in the acorn, or the crocodile in the egg; and if we would prevent the bitter work of that monster of oppression, we should attack it where the ichneumon attacks the crocodile,—in the egg. The Sunday law is the egg.

C. M. S.

A Historical Sketch of Sunday Legislation in California

THE history of Sunday legislation in California is a most interesting one. For six years after becoming a State, California got along without a Sunday law. In 1855 the first law of this character in the State was enacted, a law prohibiting "all barbarous and noisy amusements on the Christian sabbath." In 1858 another law was enacted, entitled, "An act to provide for the better observance of the sabbath." This forbade keeping open any store, workshop, or business house, and the sale of all goods, on "the Christian sabbath," under a penalty of fifty dollars, or, in default, imprisonment not to exceed one day for each two dollars' fine and costs.

Law of 1858 Declared Unconstitutional

The same year, a case, that of *ex parte* Newman, an Israelite engaged in the business of selling clothing at Sacramento, was carried to the Supreme Court of the State under this law, the court declaring the law in violation of sections one and four of the State Bill of Rights, and therefore unconstitutional.

Justice Stephen J. Field, one of the three members of the court, and later a member of the Supreme Court of the United States, wrote a lengthy dissenting opinion to this decision, in which he upheld Sunday laws, upon the ground that

"Christianity is the prevailing faith of our people," and "the basis of our civilization;" and that it was as natural that its spirit should "infuse itself into and humanize our laws" as that "the national sentiment of liberty should find expression in the legislation of the country," at the same time denying that Sunday laws are religious, or, to his perception, in conflict with the constitutional provisions guaranteeing the right to acquire property, and "the free exercise and enjoyment of religious profession and worship, without discrimination or preference."

Opposed to this view, Chief Justice Terry, who wrote the prevailing opinion of the court, said: "The enforced observance of a day held sacred by one of the sects, is a discrimination in favor of that sect, and a violation of the freedom of the others. . . . Considered as a municipal regulation, the legislature has no right to forbid or enjoin the lawful pursuit of a lawful occupation on one day of the week, any more than it can forbid it altogether." 9 Calif., 502.

Law of 1861 Upheld

In 1861 the Legislature enacted another law "for the observance of the sabbath," similar to the law of 1858. In the same year another case, that of *ex parte* Andrews, 18 Calif., 678, was carried to the Supreme Court of the State under this law, and the former decision was reversed, Justice Field's dissenting opinion in the former case now being approved, and the law therefore being sustained. Justice Field had now become chief justice.

Law of 1880 Set Aside

In 1880 a law making the baking of bread from 6 P. M. Saturday till 6 P. M. Sunday unlawful, was passed "to regulate and provide for a day of rest in certain cases." In the same year this law in the case of *ex parte* Westerfield, 55 Calif., 550, was declared unconstitutional

by the State Supreme Court, on the ground of its being class legislation, and therefore in conflict with section 25 of the State Bill of Rights.

A State-Wide Campaign

In 1882 the question of enforcing the State Sunday law—a combination, under various amendments and codifications, of the laws of 1855 and 1861—was widely agitated throughout the State, and became a political issue. An attempt was made to enforce the law. Hundreds were arrested; the courts were flooded with cases of prosecutions; every one prosecuted, demanded a jury trial; the juries would not convict; and the law proved itself obnoxious and a dead letter. Both the leading political parties inserted planks in their platforms (the fifth in each) respecting the law, the Democrats demanding its repeal, the Republicans, its retention. The daily papers discussed the question pro and con. The San Francisco *Daily Examiner* of Sept. 1, 1882, said: "The law is inoperative, and its repeal would only lop off a dead branch from the tree of legislation. Sunday would remain just what it is now." Judge D. O. Shattuck said the anti-Sunday-law plank in the Democratic platform should be withdrawn, or made "the important question of the campaign," and added: "It raises the most important question that has ever been submitted for our decision, to wit: Shall we repeal or ignore one of the ten commandments of God?"—*San Francisco Morning Call*, Aug. 27, 1882. The church people took up the fight, and ministerial associations passed strong resolutions in favor of the law. The Methodist Conference of California, in session at San Francisco, Sept. 26, 1882, Bishop Hurst presiding, passed a resolution stating that "any attempt to abolish or change the day is an attempt to destroy the national life; that the civil sabbath in the republican state depends upon the ballots of the citizens; that it is



GEORGE V, KING OF ENGLAND

the duty of the Christian citizen to cast his free ballot where it will best promote the highest interests of the Christian sabbath."—*San Francisco Morning Call*, Sept. 27, 1882.

A Democratic Landslide

While previously the State had always been strongly Republican, the result of this campaign was a sweeping Democratic majority. In 1879 the Republican majority was 20,319. In 1882 the Democratic majority, according to the *Daily Examiner* of November 11, was 21,050.

The Sunday Law Repealed

Logically and very naturally, therefore, the next legislature, which convened early in 1883, repealed the State Sunday law, this being the second act passed and approved at the session; since which time

California has been without a Sunday law.

Ten years later, the religious element pushed matters until they secured a one-day-in-seven rest law, not a Sunday law; which, however, like previous Sunday laws, has proved a dead letter. This law, approved Feb. 27, 1893, reads as follows:—

Section 1. Every person employed in any occupation of labor shall be entitled to one day's rest therefrom in seven, and it shall be unlawful for any employer of labor to cause his employees, or any of them, to work more than six days in seven; provided, however, that the provisions of this section shall not apply to any case of emergency.

Sec. 2. For the purposes of this act, the term "day's rest" shall mean and apply to all cases, whether the employee is engaged by the day, week, month, or year, and whether the work performed is done in the day or night-time.

Sec. 3. Any person violating the provisions of this act shall be deemed guilty of a misdemeanor.

Sec. 4. This act shall take effect and be in force thirty days from and after its passage. (Statutes '93, page 54; Penal Code, page 722.)

Not the Law Wanted

But, while providing for one day's rest in seven for all employees, this law has not satisfied the Sunday-law advocates. They wish a *Sunday* law. During recent years, the most determined efforts have been made on the part of certain religious elements and so-called "reformers," to bring California back into the fold of the Sunday-law ridden States, going so far even as to demand a Sunday-law amendment to the State constitution. Although having demonstrated that she has been able to get along for thirty-three of her sixty-one years' existence

as a State without a Sunday law, these modern "reformers" with medieval notions, are determined that she shall have a Sunday law. Her argument against the need of such laws is bad for their contention.

If the people of California are wise, they will refuse to acquiesce in this retrogressional movement, and stand for their rights, their liberties, and their freedom as guaranteed by their constitution, the preamble of which says, "We, the people of California, grateful to Almighty God for our freedom, in order to secure its blessings, do establish this constitution." W. A. C.

What Sunday Laws Involve

RELIGION is either a personal matter between man and God, or it is the most unreasonable farce this world has ever seen. If man is responsible to God for his course of conduct, any power that comes in between him and God to regulate or control his religious affairs, must take either the place of the man in the matter of man's responsibility to God, or the place of God in the matter of God's right to hold the man responsible for his conduct. In either case, that power is a usurper. In the first case, it usurps both man's right and his duty; in the second case, it usurps the prerogatives of God, and turns religion back into the earth. Instead of a spiritual thing, religion then becomes of the earth, earthy. It shuts the soul away from its right of free access to the Creator. It seeks to bar heaven against man, as heaven barred itself against Satan. If we are responsible to the state in religious things, then the state is in the place



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of God to us, and God is shut out of his right of holy communion with his child.

And that is what is done in every instance where a state requires of its citizens the performance of any religious duty. Religion and religious services belong to God. The individual is accountable to God alone in such matters. Compulsion can only hinder, obstruct, and ruin; and the state's only power lies in compulsion. As reasonably might we think of causing roses to bloom by picking the buds open with our fingers, as to think of promoting religion by the power of state law. We do not love because the state passes a law demanding that we shall do so; but religion must be of love, or God will have none of it. It is

an insult to God to perform a religious duty at the dictation of the state. As we do not owe religion to the state, the state has no right to regulate the performance of religious duties. I may perform every religious act a state requires of me and yet be as guilty before God as though I had performed none of them. Why?—Because it is the heart God looks upon rather than the genuflections; and when religious forms and ceremonies are carried out at the behest of an earthly power, such performance is a mockery of religion, and as such a positive offense to heaven. He who goes through a religious form because the state commands it, is worshiping the state and not God, and is an idolater.

Therefore when the state commands the observance of a sabbath, and men observe the day because the state commands it, they obey the power that issues the command, and render up their obedience—their worship—to the state. That is idolatry, and the one who does it is as truly an idolater as any that have ever been; for obedience in religion is worship. That is what is involved in every Sunday law that has ever been passed by a legislature or commanded by a monarch.

C. M. S.

National Reform Principles Blameworthy

WHEN a government sets itself up as the administrator of the affairs of the kingdom of God, it invariably takes such liberties with the people's rights and with justice itself as a common secular government would not attempt to take. The fact that the government assumes to stand in the place of God seems to make it insensible to the cry of the oppressed or to the legitimate desires of human hearts. And the fact that this is so proves in itself that the government which presumes to dictate in the

religious affairs of the people, does not represent God, but rather misrepresents him, and presents his character and his purpose in a false light to the people.

Just now the Russian government, which is operated on the principles of the National Reform Association, so far as the mingling of religious and civil things in the government is concerned, is exiling the Jews from their homes by the thousand. Jews who have been living and doing business in certain cities for many years were given until the fourteenth of June to leave their business and their homes and gather within certain prescribed districts. Of 1,150 Jewish families living in the city of Kief, only 170 families are permitted to remain there. Many of these were compelled to leave within twenty-four hours of the time of receiving notice. In some cases they have been prevented by the police from re-entering their own homes to obtain such property as they could carry away with them. Infant children of commercial travelers have been sent away from the city on the ground that their fathers, being absent, have lost the right of residence. The injustice of such a ruling is shown by the fact that such a rule does not apply to members of the Greek Catholic Church. They do not lose their right of residence because their employment takes them from home a large part of the time.

And yet the government which does that professes to represent God; but he who has a keen sense of justice, righteousness, and truth, and sees such acts set forth as the acts of God's representatives, is more likely to hate God than to love him, and hate him not because of what he really is, but because of what such a government sets him forth as being. And for that hatred of God which so many cherish in their hearts, the religion-and-state government is to blame. It has misrepresented God; it

has acted unjustly while claiming to represent God; and the hearts of the people have revolted. Where do we find nihilism and anarchy propagated in such luxuriant abundance as in church-and-state governments? Those blighting curses are the certain results of the operations of a government which dictates the religious faith and belief and practise of the people, and, assuming to be God's representative, outrages the people's sense of justice and righteousness. There rests the blame, not so much on the secular power as on the religious leaders, who ought to know better.

Mention was made of the exiling of Jewish families and of the fact that the Russian government was founded on National Reform principles. The Jews are being exiled because of their religious affiliations. Says a National Reform advocate:—

We might add in all justice, if the opponents of the Bible do not like our government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then if they can stand it, stay there till they die. — *Rev. E. B. Graham, vice-president of the National Reform Association, in the Christian Statesman of May 21, 1885.*

Another official of the same organization, Rev. M. A. Gault, expressed practically the same idea in these words:—

Our remedy for all the malefic influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it.

That is exactly what Russia is doing. The moral law is the basis of her code;



ALFONSO XIII, KING OF SPAIN

she recognizes God's authority behind it and in it and all through it; and she is—or, rather, claims to be—his legitimate and only legitimate representative; and she lays her hand on religions that do not conform to her ideas of what God meant in that law; and her hand is often a heavy one, as they can testify who have felt its weight.

But we believe that the liberties guaranteed under the Constitution of the United States are of greater worth to the individual and to the nation than what Russia or any other church-and-state government that has ever been or ever will be in this present world has or ever will have to offer to any people. And because we believe that the Constitution of the United States, *as it is*, is a better guarantee of the liberty and pros-

perity of the people of the United States than the Russian program would be, we are unalterably opposed to the program which the National Reform Association is determined to carry out in this country; for that program is, in very large degree, a replica of the Russian régime; and when it is adopted in this country, freedom of conscience and liberty of speech and of the press will be things of the past.

C. M. S.

A Striking Admission

WE commend the following words from a British weekly to the consideration of those who are seeking to make a human sabbath and enforce it by human law:—

At the recent meeting of the Congregational Union, Prof. H. T. Andrews B. A., read a paper on Sunday observance, in which he said, as quoted in the *Christian World*:—

"If Sunday was not used for the worship of God and the culture of the spiritual life, the sabbath was broken. They had to look at the question, however, in the light of changed conditions, and if it was to be broken it was well to break it in the healthiest manner possible. He could not resist the conviction that it would be nothing less than a national catastrophe if all restraints were removed and Sunday became a kind of bank holiday that happened once a week. It would be worse than useless to attempt to get back to Puritan sabbatarianism. He doubted the wisdom of the churches' sanctioning the conversion of Sunday into a day of recreation. If the secularization of Sunday led to a dwindling attendance at public worship now, what would happen if the church itself withdrew its restraints and publicly gave its

blessing to Sunday recreation? It would soon be the favorite day for cup-ties, races, and cricket matches; and then young men who were fond of sport would have to choose between sport and religion. They ought not to subject them to such a choice. It would be a bad day for religion if Christianity and sport were ever placed in opposition to each other."

Professor Andrews is quite candid in acknowledging that Sunday observance is based upon the ordinance of the church. It is the church that has sanctioned "the conversion of Sunday into a day of recreation," and the same authority may conceivably "withdraw its restraints" and permit unlimited Sunday recreation. In a later portion of the same paper, Professor Andrews ex-



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pressed a conviction that "the church must restate its arguments for Sunday observance."

The only argument that will help the matter and appeal to the conscience is a "Thus saith the Lord." But such a sanction as this is not to be found. God has never asked men to set apart the first day of the week as a sacred day. The only day he has ever sanctified is the seventh day of the week, and for the observance of this day there is abundance of authority in the Scriptures. There is never any need to restate the arguments in its behalf; its requirements

are unchangeable; they do not depend upon the authority of the church, or any section thereof; the Sabbath commandment was spoken by God's own voice, and written with his own hand.

In the providence of God, a Sabbath reform is now being carried forward throughout the earth, and thousands every year are turning away from the commandment of the church to obey the command of God. They have taken their feet off the shifting sands of church authority and tradition, and have taken their stand on the solid rock of God's unchangeable law. And in view of the hopeless contradiction that marks the positions taken by the advocates of Sunday observance, it is surely time that every Christian was weighing the authority of the seventh-day Sabbath against that of the Sunday institution.—*Present Truth.*

What kind of idea of Christianity can one have who could seriously make the

declaration that "it would be a bad day for religion if Christianity and sport were ever placed in opposition to each other"? And what kind of religion must one have who can have such an idea? Can it be a fact that there are persons who cling to the idea that they have religion, and yet, when sport and religion are placed over against each other, will choose the sport in preference to the religion? If there are such persons, it is time they were actually jolted into the consciousness that they have completely

misunderstood themselves, and their possession of religion is a sham, the form without any semblance of the substance. The more there are who have that kind of religion, the worse it is for religion.



PARLIAMENT BUILDING, LONDON, ENGLAND

It is not true that unless sports are forbidden by law on one day in the week, "it will be a bad day for religion." The man who patronizes the church because he can not patronize some game or sport, is not helping himself or religion, especially if, by such attendance, he deceives himself into thinking he is practising religion and helping the cause of Christ. Fill the church with such individuals and it will certainly "be a bad day for religion." Religion's danger is from unconverted church members. C. M. S.

The Kingdoms of This World

FOR a number of years a cry has been going up in this country, from that class who would have the church control the world through legislation, that "the kingdoms of this world are to become the kingdom of Christ." Their idea is that he is to rule over them as an aggregation of states comprising one world



PARLIAMENT BUILDING, PARIS, FRANCE

empire. There is no Biblical authority for such an idea. Says the scripture from which they draw the inference they have put into an international purpose:—

"The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign forever and ever." Rev. 11: 15, R. V.

The context shows the time to which this scripture refers. It is the day of judgment, the day of dissolution of earthly kingdoms, and of the setting up

of the kingdom of righteousness. It is the day referred to by the Psalmist when he says:—

"I will tell of the decree: Jehovah said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2: 7-9.

The "they" and the "them" refer to the nations and kings mentioned in previous verses. Christ's kingdom of righteousness will not be made up of the kingdoms of this world steeped in iniquity and heavy with the grief of their peoples. He does not come to turn the nations to righteousness; that was the business committed to his church, to be carried on until he should return; and they that are not his, who have not accepted him as their Saviour, and partaken of his character, he will "slay with the breath of his mouth, and bring to naught by the manifestation of his coming." 2 Thess. 2: 8.

The same fact is clearly declared in these words of the revelator, when describing the day of Christ's return:—

"And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and 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: 14-17.

The members of the National Reform Association, and the other organizations committed to the same idea, expect, through legislation, to establish the kingdom of God here, and then "march up to the polls to worship God," by casting their ballots. The above scripture presents a very different idea and a very different scene. There is no thought of wire-pulling, political schemes, candidates, votes, or fat offices. The day of the establishment of God's kingdom in this world will be the most serious day this world has ever seen or will ever see. Concerning that time, inspiration, through the apostle Peter, says:—

"The heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men. . . . The day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:7-13.

Those are some of the events which will transpire in connection with the setting up of the eternal kingdom of righteousness over the realm and the people purchased back, by the shed blood of Jesus Christ, from the usurped dominance of the adversary. It leaves no

part or place for political activities; no opportunity to "march up to the polls to worship God;" no ushering in of the kingdom of Christ "through the gateway of politics." It leaves no place—absolutely no place—for the fulfilment of that fanciful dream which one influential organization expressed thus:—

Christ shall be this world's king—yea, verily, this world's king in its realm of cause and effect,—king of its camps, its courts, its commerce,—king of its colleges and cloisters,—king of its cus-



IMPERIAL PARLIAMENT, VIENNA, AUSTRIA

toms and its constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics. . . . We pray heaven to give them [the old parties] no rest . . . until they shall . . . swear an oath of allegiance to Christ in politics, and march in one great army up to the polls to worship God.—*Annual Address of the President of the W. C. T. U., at Nashville, Tenn., 1887.*

As the Scriptures can not be broken, that thing can never be; and yet that is what is held before us to-day by such organizations as the National Reform Association, the W. C. T. U., the various organizations agitating for "sabbath laws," and the great federation of churches in America. Said Bishop John H. Vincent, at the Inter-Church Conference on Federation at New York, in 1905:—

Thus will the torch of our Federation

light a million fires, and fill the world with the grace that saves soul after soul, and silently establishes the kingdom of Christ on the earth.

Said the Hon. M. Linn Bruce, chairman of the Inter-Church Conference on Federation:—

“Like a mighty army moves the church of God,” going forward conquering and to conquer, until the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

The Rev. Donald Sage Mackay, at the



PARLIAMENT OF BRAZIL, RIO DE JANEIRO

same conference, declared that the federation of the churches would mark—a distinct step forward toward the realization of that soul-stirring spectacle of a reunited church, marshaled in the unity of the Spirit, to combat and conquer the world for Christ.

Said the Rev. Kerr Boyce Tupper, at the same conference:—

We may differ speculatively, but we can never differ essentially if we all subscribe to this one thing, the supremacy of Jesus Christ as the world's Sovereign and the world's Saviour.

The *Western Christian Advocate* (Chicago), speaking of the conference, declared that through the carrying out of its program “the kingdom of God

will come in apace.” The New York *Examiner* saw in that federation idea “the promotion of the kingdom of God on earth.”

How this fanciful dream of a kingdom of Christ on this present earth ever came into the minds of men, it is difficult even to imagine. It has been woven out of material not found in the Bible, and has no part in the expressed purpose of Jehovah. Jesus Christ will yet sit on the throne of his kingdom in this world; but

of the kingdoms that are now in this world there will be no fragment remaining. Says the prophet Daniel:—

“It [the kingdom of God] shall break in pieces and consume all these kingdoms, and it shall stand forever.” Dan. 2:44. Read Dan. 2:1-45.

Christ does not erect the superstructure of his kingdom upon the crumbling foundations of the kingdoms that now are. They are to be broken in pieces and scattered

like the chaff of the summer threshing-floor; and the only evidences that will remain to show that they ever existed will be the ransomed subjects of Christ's kingdom, plucked out of those kingdoms as brands from the burning. So will end the kingdoms of this world; and upon a world purified from sin and sinners by the cleansing fires of the great day of God, there will be established the kingdom of everlasting righteousness, the kingdom of our God. c. m. s.

WRITING to Benjamin Kent, John Adams said: “I hope Congress will never meddle with religion further than to say their own prayers.”

The King's Oath— and Some Others

SINCE the year 1688 the rulers of England have been required by the laws of the realm to take an oath which has been very displeasing to all members of the Catholic Church, from Pope to laymen. In the firm belief of the people of England, just such an oath as that which their kings and queens have been taking, seemed absolutely necessary, in order to prevent the possibility of the English Church ever coming under the dominance of the Pope of Rome. Every sentence in that oath is based upon actual experience. Had the history of the Catholic Church and its machinations in the world been different, no such oath ever would have been drawn up for the sovereigns of England. The following is the portion of the oath which is especially obnoxious to Catholics:—

I, George, do solemnly and sincerely and in the presence of God, profess, testify, and declare that I do believe that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ at or after the consecration thereof by any person whatsoever, and that the invocation or adoration of the Virgin Mary or any other saint or the Sacrifice of the Mass as they are now used in the Church of Rome are superstitious and idolatrous, and I do solemnly, in the presence of God, profess, testify, and declare that I do make this declaration and every part thereof in the plain and ordinary sense of the words read unto me as they are commonly understood by English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope or any other authority or person whatsoever, and without any hope of any such dispensation from any person whatsoever, and without thinking that I am or can be acquitted before God or man of any part thereof, although the Pope or any other person or persons or power

whatsoever should dispense with or annul the same or declare that it was null and void from the beginning.

There was much controversy over the matter of the king's oath before King Edward was seated upon the throne of England. And before his funeral ceremony had been performed, the discussion was opened again by the Catholic Irish nationalists, who are now demanding that the king's oath shall be altered so as not to harrow the feelings of his Catholic subjects. It is understood that the new king sympathizes with this demand, and the fact that there is a strong probability that the oath will be altered to suit the Catholics, is stirring up meetings of protest throughout England.

Those who stand for the oath as it now reads see in it a shield to protect England from a Catholic king, and therefore from the dominance of the Pope of Rome, who claims sovereignty over the nations of the world and the rulers of the world.

In England, church and state are united, and the king of England is head of the state church as well as of the state itself. The king's oath in its present form makes it impossible for a Roman Catholic ever to become king of England, and so head of the Church of England, without stultifying and perjuring himself. He must declare that he makes these declarations without mental reservations or any dispensation granted by the Pope for that purpose.

These statements are inserted in the oath because of the dispensations which the church grants to those working in her interests in all parts of the world. For instance, in the oath taken by the Jesuits, it is plainly declared that they are permitted to assume any heretical religion if thereby they may advance the interests of the mother church; and while assuming this heretical religion, it is understood that they are still Cath-

olics, and do whatever they do that they may overthrow those who are opposed to the Church of Rome. The oath taken by every Jesuit reads:—

I, A. B., now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the archangel, the blessed St. John the Baptist, the Holy Apostles St. Peter and St. Paul, and the Saints and Sacred Host of heaven,



NATIONAL CONGRESS, SANTIAGO, CHILE

and to you my Ghostly Father, I do declare from my heart, without mental reservation, that the Pope is Christ's vicar-general, and is the true and only head of the Universal Church throughout the earth; and by virtue of the keys of binding and loosing given to His Holiness by Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, governments, all being illegal, without his sacred confirmation, and they may safely be destroyed. Therefore, to the utmost of my power, I will defend this doctrine and His Holiness' rights and customs against all usurpers of the heretical or Protestant authority whatsoever, especially against the now pretended authority and church in England, and all adherents, in regard that they be usurpal and heretical, opposing the sacred Mother Church of Rome.

I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestant, or obedience to any of their inferior magistrates.

I do further declare the doctrine of the Church of England, of the Calvinists, Huguenots, and other Protestants, to be damnable, and those to be damned who will not forsake the same. I do further declare that I will help, assist, and advise all or any of His Holiness' agents, in any place wherever I shall be, and to do my utmost to extirpate the heretical Protestant doctrine, and to destroy all their pretended power, legal or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother church's interests, to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing, or circumstance whatsoever, but to execute all which shall be proposed, given

in charge, or discovered unto me, by you my Ghostly Father.

All which I, A. B., do swear by the blessed Trinity, and blessed Sacrament which I am about to receive, to perform, on my part to keep inviolably; and do call on all the heavenly and glorious Host of Heaven to witness my real intentions to keep my oath. In Testimony whereof, I take this most Holy and Blessed Sacrament of the Eucharist, and witness the same further with my hand and seal, in the face of this holy convent.—*History of Romanism,* by John Dowling, 1857, page 605.

There are great numbers of Jesuits in England, and they have all taken that oath. By the taking of that oath, they become the avowed enemies of the British government. In view of that fact, it is not difficult to understand why the king's oath has been made to read as it has. When a dispensation has been thus granted to a set of men to assume to be

what they are not, in order that they may undermine governments and overrule the purposes of kings and legislators, such persons ought not to take offense at the form of the king's oath, designed simply to protect their government against the secret plottings of such an organization, especially in view of the fact that every bishop of the Catholic Church, before becoming a bishop, must take an oath in which occur these words:—

Heretics, schismatics, and rebels to our said Lord [the Pope of Rome], or his aforesaid successors, I will to my utmost persecute and oppose.—*Id.*, page 616.

In that oath, from which we take this sentence, the bishop holds himself amenable to no person or power on earth in anything, save to the Pope of Rome, and promises to work only for the interests of the

Holy See, and to obey, and cause all others to obey, all the decrees, ordinances, provisions, and mandates of the Pope. This oath was copied out of the original Latin by Dr. Isaac Barrow from the "Roman Pontificate, set out by order of Pope Clement VIII," page 59. After quoting the oath, Dr. Barrow remarks: "Such is the oath prescribed to bishops, the which is worth the most serious attention of all men who would understand how miserably slavish the condition of the clergy is in that church, and how inconsistent their obligation to the Pope is with their duty to their prince."

Were the members of the Roman Church in England working solely for the salvation of the souls of men, without

attempting to promote the temporal sovereignty of the Pope of Rome, there would be no occasion for the taking of such oaths as those of the bishops and the Jesuits, or of the counter oath for national protection, which has been taken by the English kings from Reformation times. From the nature of these oaths also, it can readily be seen what would be the condition in England were the Catholic Church ever to gain control of the government. With Rome in full



NATIONAL LEGISLATURE, MEXICO

power in England and America, we might expect to see duplicated in these countries such scenes as those that occur in Rome annually on the Thursday of passion week, when the *Bull in cæna domini* is read in the hearing of the people. This bull consists of thirty-one sections, describing different classes of excommunicated persons. The following single section, which includes all Protestants, is a specimen of the whole:—

In the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the blessed Apostles, Peter and Paul, and by our own, we excommunicate and anathematize all Hussites, Wickliffites, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and other apostates, from the faith; and

all other heretics, by whatsoever name they are called, or of whatever sect they be. And also their adherents, receivers, favorers, and generally any defenders of them: with all who, without our authority, or that of the Apostolic See, knowingly read or retain, or in any way, or from any cause, publicly or privately, or from any pretext, defend their books containing heresy, or treating of religion; as also schismatics, and those who withdraw themselves, or recede obstinately

ever things they do besides. . . . And let us quench their soul, if they be dead, this night in the pains of hell-fire, as this candle is now quenched, and put out [then one of the three candles is put out], and let us pray to God that, if they be alive, their eyes may be put out, as this candle is put out [another was then extinguished]; and let us pray to God, and to our Lady, and to St. Peter, and St. Paul, and the holy saints, that all the senses of their bodies may fail them, and



THE SEAT OF OUR NATIONAL LEGISLATURE

from their obedience to us, or the existing Roman Pontiff.

A spectator of this ceremony at Rome states that after the excommunicated classes are mentioned, the curse proceeds as follows:—

Excommunicated and accursed may they be, and given body and soul to the devil. Cursed be they in cities, in towns, in fields, in ways, in paths, in houses, out of houses, and all other places, standing, lying or rising, walking, running, waking, sleeping, eating, drinking, and whatso-

that they may have no feeling, as now the light of this candle is gone [the third was then put out].—“*History of Romanism*,” Dowling, page 617.

These curses and this mode of procedure are aimed at every government and every people that do not acknowledge the sovereignty of the Pope of Rome.

The Catholic Church ought not to protest against the taking of an oath by the ruler of a country, as a matter of prin-

ciple, in view of the fact that she has herself required oaths from monarchs who were to receive the patronage and favor of the Roman Pontiff. The following is the oath taken by Peter II, King of Aragon, on Nov. 11, 1204:—

I, Peter, king of Aragonians, profess and promise to be ever faithful and obedient to my lord, Pope Innocent, to his Catholic successors, and the Roman

nocent, as my predecessors have honored and obeyed him. . . . I promise to extirpate all heresies, . . . and inviolately maintain all the rights and privileges enjoyed by the Apostolic See in the kingdom of Sicily.—*Acta Innocentii et Epist.*, 189.

Were Rome to obtain control in England through the accession of a Roman Catholic king, there is no question but



THE DOMINION PARLIAMENT, OTTAWA

Church, and faithfully to preserve my kingdom in his obedience, defending the Catholic faith, and persecuting heretical pravity. I shall maintain the liberty and immunity of the churches, and defend their rights. I shall strive to promote peace and justice throughout my dominions. So help me God, and these his holy gospels.—*Acta Innocentii*—*Bower*, vi, 192, 193.

On the twenty-second of March, 1208, Emperor Otho was required to take the following oath:—

I promise to honor and obey Pope In-

what a similar oath, promising obedience to the Holy See, and the persecution of heretics, would be required of such a king.

It is not to be wondered at, therefore, that the suspicions of the English people have crystallized into the oath which their rulers have been taking for these hundreds of years. And this fact is further emphasized by a statute of canonical law upon the question of the rights of the Pope and the duties of rulers. Dr. G. F. Von Schulte, Professor

of Canonical Law at Prague, has gleaned from the Canon law the following propositions:—

1. The Pope has the right to give countries and nations which are non-Catholic to Catholic regents, who can reduce them to slavery.
2. The Pope can make slaves of those Christian subjects whose prince or ruling power is interdicted by the Pope.
3. The Pope has the right to annul



GOVERNMENT BUILDING, BUENOS AIRES, ARGENTINA

State laws, treaties, constitutions, etc.; to absolve from obedience thereto, as soon as they seem detrimental to the rights of the church, or those of the clergy.

4. The Pope possesses the right of admonishing and, if needs be, of punishing the temporal rulers, emperors, and kings, as well as of drawing before the spiritual forum any case in which a mortal sin occurs.

5. The Pope has the right to absolve from oaths and obedience to the persons and the laws of the princes whom he excommunicates.

6. The Pope can release from every obligation, oath, vow, either before or after being made.

7. The executions of papal commands for the persecution of heretics causes remission of sins.

8. He who kills one that is excom-

municated is no murderer in a legal sense.—*Dr. L. M. Vernon, in "Romanism and the Republic."*

Need we ask, Is it to be wondered at that the government of England, in view of the history and the pretensions of the Roman Church, requires of its king the oath prescribed, and that the oath has been worded as we see it to-day? What protection has a nation against an institution working within itself, which assumes the right to absolve its emissaries from any oath of allegiance they may take, or absolve them from sin for any act which they may commit against the government?

We are not in favor of a religious test as a qualification for office or for public trust under any government, but we do believe that when an oath of allegiance is taken to a nation in temporal affairs,

that oath should stand for what it appears to stand for; and it should be worth its face value; and any power which assumes the right to release individuals in the various nations from their oaths of allegiance to their temporal sovereign, is an institution that is virtually at war with such governments, undermining their foundation, and destroying the loyalty and confidence of the people.

It is the history of Romanism, and the requirements which she makes of priests and people, that is to blame for the king's oath. Did she but follow the principles of the Master, renouncing all pretensions to temporal sovereignty, and teaching and preaching the gospel as he gave it, there would be no occasion for any such oaths as those to which we have re-

ferred; and if any one has a right to protest against the oath of the king of England, it is not the Church of Rome.

c. m. s.

Rome Applauds the Conference

ONE of the most striking features of the World's Missionary Conference at Edinburgh was the communication from a high official of the Roman Catholic Church, Monsignor Bonomelli, of Cremona, Italy. After setting forth the reasons for united effort in evangelism, this Catholic bishop said:—

And now, I ask, are not these elements more than sufficient to constitute a common ground of agreement, and to afford a sound basis for further discussion, tending to promote the union of all believers in Christ? On this common ground, gentlemen, having your minds liberated from all passions or sectarian intolerance, animated, on the contrary, by Christian charity, bring together into one focus the results of your studies, the teachings of experience, whether individual or collective, calmly carry on research, and promote discussion.

May truth be as a shining light, illuminating your consciences and making you all of one heart and one mind. My desire for you is but the echo of Christ's words, which have resounded through the centuries, Let there be one flock and one shepherd.

As the Catholic Church does not intend to give up her claims to being the only true church, or of having as the head of her organization the one only shepherd of the true fold on earth, the intent of Mgr. Bonomelli's communication is perfectly apparent. The Pope of Rome is the shepherd; the Church of Rome, the true fold; and a united Christendom, to the Catholic mind, means the whole world acknowledging spiritual and temporal allegiance to the Pope. That is what Mgr. Bonomelli meant in his communication to the World's Missionary Conference. The Church of Rome

sees plainly that the confederation of Christian churches will yet lead the world to the feet of "the vicar of Christ." It was in view of that prospect that Mgr. Bonomelli could say, "I applaud your conference." Rome is not applauding anything that is inimical to her purpose.

c. m. s.

"National Reform" Fulfilling Prophecy

THE National Reform Association—which is the progenitor of the International Bureau of Reform, whose headquarters is at Washington, D. C., and whose chief does not hesitate to call it a "Christian lobby"—is engaged in a determined battle for the full establishment of church-and-state union. Of course the association writers and speakers always deny this, but its constitution expressly announces the purpose "to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniably legal basis in the fundamental law of the land." If such a consummation would not make a full-fledged church-and-state government, what would constitute such an institution? When "Christian laws" become state laws, what power will enforce them? Will it not be the power of the state? Will it not be the police and secular courts that will be called upon to see that people obey the dictates of that which the state will recognize as the Christian church? That is all that church-and-state union ever was, or ever can be.

Then there must inevitably follow the question as to what shall be the standard of "Christian laws." If the government,

in its various phases, must enforce the laws, it must have some standard of recognition. Suppose it should undertake to enforce all the so-called Christian laws recognized by all the so-called Christians, would there not be a considerable clashing? There surely would, and the state would have to decide which "Christian laws" should be recognized. And the party having the strongest political influence would be sure to win.

When the emperor and senate of Rome decided to make Rome a "Christian nation," they put "Christian laws" on "an undeniably legal basis." But there were factions in the professed Christian church, and it was but a few years until the government was obliged to decide which it would recognize as the church; and the decision was made in favor of the Catholics.

In Great Britain the same principle prevailed. At one time the Catholics were the stronger element, and the Catholic "Christian laws" were placed on "an undeniably legal basis." Then the government was overturned, and the Covenanter "Christian laws" were given "an undeniably legal basis." Again the tables were turned, and the Catholic "Christian laws" were placed in the ascendant. And under either power the "legal basis" of the church's laws was emphatically *undeniable*. Eventually the Church of England was established, and her "Christian laws" obtained the "legal basis." And to-day the non-conformists are feeling the pressure of being taxed to support the schools of the state church, wherein are taught the "Christian laws" that are antagonistic to the religion of those who are thus compelled to support them. But these "Christian laws" are on "an undeniably legal basis in the fundamental law of the land."

The men who are building the church-and-state structure in the United States imagine that they are wise enough to

steer clear of the errors and corruption and persecution that attended the former efforts. But they are doomed to disappointment; for the "sure word of prophecy" says that it will be an "image" of the Roman power. It was Rome that first placed Sunday observance on "an undeniably legal basis" in the law of the land; and it was the Roman Church that first anathematized those of her members who insisted on loyalty to the Sabbath of the Lord. And in imitation of this, we now have the proposition of a Kansas preacher, an advocate of state religion, to coerce the same class of people. He is authoritatively quoted as saying: "If we [Sunday observers] would say we will not sell anything to them, we will not buy anything from them, we will not work for them, nor hire them to work for us, the thing could be wiped out, and all the world would keep the Christian sabbath." Thus we have the proposition to do just what the prophecy says will be done when the "image of the beast" is fully established. See Rev. 13: 11-17, and then turn to chapter 14: 9-11, and there read the doom of those who yield to this coercing power. It is time to "think on these things," for the prophecy is fast fulfilling in this country.

C. M. S.

THE whole freedom of man consists either in spiritual or in civil liberty. As for spiritual, who can be at rest, who can enjoy anything in this world with contentment, who hath not liberty to serve God, and to save his own soul, according to the best light which God hath planted in him to that purpose, by the reading of his revealed will and the guidance of his Holy Spirit? . . . The other part of our freedom consists in the civil rights and advancements of every person according to his merit: the enjoyment of those never more certain, and the access to these never more open, than in a free commonwealth.—*Milton*,

Contributed Articles

Undermining the Foundations of American Liberty—No. 2

Modern Attempts to Suppress the Truths of History

A. J. SAXBY BOURDEAU

THE American public-school system, with its democratic principles, has proved to be destructive of Roman Catholicism. Drifting into our non-sectarian schools, thousands of children of Catholic immigrants have been alienated from the religion of their parents. Hence the strenuous efforts on the part of the priests to break up the public-school system by insisting upon a division of the school funds to assist in supporting the parochial schools. "The common-school system of the United States is the worst in the world," said Cardinal Manning. "The church alone is endowed with the power to educate the young," exclaimed Cardinal McCloskey. "Move in solid mass in every State against the party pledged to sustain the integrity of the public schools."

School Histories Revised

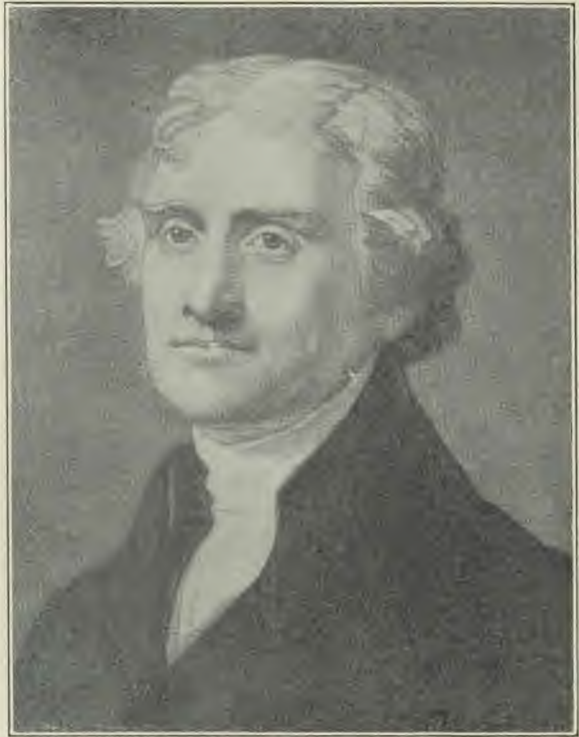
Not content with teaching partial history in her own schools, the Catholic Church has endeavored to mold the teaching in the public schools. She has succeeded in accomplishing her purpose in two ways,— first, by securing the appointment of Catholics as teachers, and, second, by suppressing reliable histories or causing them to be "revised," in order to conceal her past record from the public.

Among the many text-books that have been thrown out of the public schools, or "revised," or both, are the following:—

"Swinton's Outlines of History," which was thrown out of the schools of

San Francisco in 1886 or 1887. It was rejected also about one year later, by the school board of Boston, one half of whom were Roman Catholics. In this connection Mr. Travis, one of the Boston public-school teachers, lost his position because he had taught from this history the truth concerning Rome's sale of indulgences, through Tetzels, in Luther's day.

"Dickens' Child's History of England."



THOMAS JEFFERSON

"Where the press is free, and every man able to read, all is safe" (1816). "Our liberty depends on the freedom of the press, and that can not be limited without being lost" (1786)

"Thompson's History of England."

"Anderson's History," which was first rejected and then "revised," when it took the place of "Swinton's Outlines of History." In the new "Anderson's History," there is not a single word regard-

ing the sale of indulgences during Reformation times.

"Sheldon's History."

"Myers' Medieval and Modern History." This text-book was bitterly assailed and finally censored. At first the author would not change his history, claiming that "history is history;" but he finally yielded, as the sequel shows, and the "revised edition" is now used quite generally in the schools.

According to the book, "Judges of the Faith," later referred to, numerous other histories, readers, and other text-books were also condemned by Roman Catholics (see pages 11, 21, 24), among which might be mentioned the works of Wilson, Hume, Hallam, Peter Parley, and "many other historians."

"The Story of Liberty," by Charles Carleton Coffin, author of "The Boys of '76," etc. (Harper & Brothers, N. Y., 1879), addressed "To the Boys and Girls of America," is also another interesting reference book that the same system has attempted to suppress, because of its truthful statements regarding the past history of the Papacy.

To illustrate Rome's success in bringing pressure to bear upon American public-school boards, we quote herewith the actual facts concerning the case of *one* of these text-books, as brought out in a public hearing before the United States Senate Committee on Education and Labor, Friday, Feb. 15, 1889, and Friday, Feb. 22, 1889, on "Senate Resolution No. 86," Proposing an Amendment to the Constitution of the United States Respecting Establishments of Religion and Free Public Schools:—

Rev. Dr. Dunn. Reference has been made to the persistent system of Romanizing school text-books. I hold in my hand an account of the manner in which the removal of Mr. Swinton's text-book was accomplished. The book that was substituted for it was "Anderson's New General History."

"Swinton's History,' the Boston school committee said, 'was removed in the interest of truth and fairness.' Its 'teaching,' they said, 'is not correct; it conveys the impression that an indulgence is a permission to commit sin.' 'Swinton's History' teaches nothing of the kind. The foot-note on page 320 says: 'These indulgences were, in the early ages of the church, remissions of the penances imposed upon persons whose sins had brought scandal upon the community. But in process of time they were represented as actual pardons of guilt, and the purchaser of indulgence was said to be delivered from all sin.'

"On this misrepresentation Swinton was removed, and 'Anderson's New General History' was substituted, because, as one member of the school committee said, 'It gives a fair account of indulgences.' But when he made this statement, he said what was not true. We appeal to the book.

'Anderson's History' does not contain a word about indulgences. What, then, are we to understand? That the committee had not examined the book, and had been imposed upon, or, having examined it, they would impose upon the public? It was further said in the committee: 'If facts are to be given in a history, they must be given as they are, and not distorted.' Very true, and that is just what Swinton does. But how about the history that does not give the facts?

"On page 598 of 'Anderson's New General History,' we read that in the reign of Maximilian I, 'Martin Luther published his famous ninety-five theses against the doctrines of the Catholic Church.' Is this what the members of the Boston school committee call 'truthful

history'? Do they not know that Martin Luther's theses were against the abuses of indulgences. Again, on page 599, we read that 'from the spread of Luther's tenets grew what is called the Reformation.' And this is all that the school committee of Boston would teach the youth of America concerning one of the greatest and grandest events of modern history. Cardinal John Newman, a very high authority of the Roman Catholic Church, says in his pamphlet in reply to Mr. W. E. Gladstone's 'Vatican Decrees,' that, 'while Protestants speak of the blessed Reformation, Catholics, when they describe it, speak of it as the so-called Reformation.' Singular agreement between Anderson, the author, and Newman, the cardinal.

"Why is it that 'Anderson's General History,' so highly commended by the school committee of Boston, speaks thus slightly of such a great event, and otherwise falsifies and distorts history? Why? 'An-



JOHN MILTON

"Give me the liberty to know, to utter, and to argue freely according to conscience, above all liberties." — John Milton's "Areopagitica"

der's History' has been Romanized. "In a Roman Catholic work, 'Judges of the Faith,' published at Baltimore, and bearing the recommendation and indorsements of two cardinals and several bishops of the Roman Catholic Church, thus giving it high authority, we find, on pages 23, 24, 25, eight school-books strongly condemned, some of which, the author says, were 'put on the Index of Prohibited Books.' Of the eight he condemns, Swinton's and Anderson's

Histories were the first named. Now, how does it happen that one book thus condemned is substituted by the agents of the Romish Church for another condemned book which they had succeeded in removing from the public schools? The natural inference is, the book has been Romanized and doctored to meet the wishes of the Roman Catholic hierarchy."

As illustrations of the difference between the two editions, take the following:—

THE TWO EDITIONS COMPARED

The Old Anderson Prohibited

"On page 163: In speaking of King Henry II of England, in the middle ages, it says, 'His next object was to reform the abuses and correct the vices of the clergy, who, being by the institutions of William the Conqueror, amenable only to ecclesiastical authority, set the common laws of the realm at defiance.'

"On page 179: In speaking of Henry IV, after describing the part the king and his son took in the battle near Shrewsbury (1403), when they 'signalized themselves by their feats of strength and daring,' it says, 'Henry, in order to gain the favor of the Church, caused severe laws to be passed against the Lollards (the followers of Wyclif), and one of them was condemned and burnt at the stake (1401). This was the first English subject that was put to death on account of his religious opinions.'

"On page 191 it says: 'The reign of Philip II (of France) is also noted for the persecution of the Albigenses.'

"On page 192: Under the reign of Louis IX of France it says, 'The Inquisition was established at Toulouse, and all who refused to conform to the tenets of the Church of Rome were mercilessly punished.'

"On page 194 we are told that the reign of Philip IV of France 'is particularly noted for the contest which arose between the King and the Pope (Boniface VIII) on account of the attempt of the latter to prevent the taxation of the clergy. Boniface in vain issued bull after bull, all of which were treated with contempt and defiance by Philip, who, after the death of Boniface, succeeded in placing the Archbishop of Bordeaux, under the title of Clement V, on the papal throne, and transferred the seat of the Papacy from Rome to Avignon, where it remained for about 70 years.'

"On page 293, under the reign of Charles IX, we read 'that the Queen Mother entered into a conspiracy to remove him (Admiral Coligny) by assassination, and thus arouse the vengeance of the Huguenots, so that a pretext might be found for their destruction.'

The New Anderson Romanized

"On page 350 it says of King Henry II of England: 'His next object was to diminish the powers and privileges of the clergy, who were, by the institutions of William the Conqueror, amenable only to the ecclesiastical courts, by which, if found guilty, they were delivered up to the secular power for punishment.'

"On page 367, after describing in the same language the part the king and his son took in this battle, all after the word 'daring' is omitted.

"On page 383 it says: 'The reign is memorable for the rise of the Albigenses.'

"On page 384 this entire passage is omitted.

"In the new book all of this is omitted.

"On page 549 the words after 'assassination' are omitted."

The author of this book gave as an explanation for leaving out of the new edition much that was printed in the old, that "the 'New General History' is not so full of matter as the 'General History,' and this has been brought about by the desire of the teachers to have more maps, more charts, and more pictures,"—a very remarkable reason for suppressing important truths of history. But on examining the two histories we find that the new volume has, in addition to maps, charts, and pictures, some two hundred and twenty-five more pages of solid reading-matter than the old history. And what is very remarkable in the insertion of new pictures, while there is ample room for the picture of Charles V, the would-be destroyer of Protestantism, and for the pictures of kings and popes, hermits, knights, crusaders, musketeers, pikemen, poets, and novelists, is that there should have been found in the new Anderson no room for the picture of Martin Luther, the founder of Protestantism, or for the picture of John Wyclif or of John Huss.

The Chairman. The substitution of one book for the other was made by the same committee that removed Mr. Travis?

Rev. Dr. Dunn. Yes, sir.

The Chairman. And "Anderson's New General History" was substituted for Swinton's?

Rev. Dr. Dunn. Yes, sir.

The Chairman. Mr. Swinton's book was removed on account of some alleged error touching the doctrine of indulgences, was it not?

Rev. Dr. Dunn. Yes, sir.

The Chairman. What does "Anderson's New General History" say on that subject, if anything?

Rev. Dr. Dunn. From the account I have just read, you will observe the word "indulgence" is not even mentioned in "Anderson's New General History."

The Chairman. Is "Anderson's New General History" a history of the world, or is it a history of any particular period?

Rev. Dr. Dunn. It is an outline of general history.

The Chairman. How large a work is it?

Rev. Dr. Dunn. It was originally a work of about four hundred and nineteen pages. It is now a book of about six hundred and eighty-five pages.—*Religion and Schools; Notes of Hearings*, pages 68-70. Washington: Government Printing Office, 1889.

The Index Expurgatorius

Many Americans are not fully aware of the history back of Rome's censorship of all literature throughout the world, biblical, historic, and scientific. In the city of Rome there meets on Monday of each week what is called "The Sacred Congregation of the Index," the meet-

ings being presided over by either a cardinal or the Pope himself. This committee determines "what books shall be permitted to be published, read, and studied throughout the Roman Catholic world, and what shall be forbidden." (Lansing's "Romanism and the Republic," p. 222.) In the year 1411 Pope Gregory XII issued a bull of excommunication against "all persons who either printed, or possessed, or read heretical books." This bull was "renewed, with additions," by Pope Pius V, and again by Pope Urban VIII, in 1627, and finally by Pope Pius IX, October 12, 1859. The first article of this bull reads as follows:—

We excommunicate and anathematize, in the name of God, Father, Son, and Holy Ghost, and by the authority of the blessed apostles, Peter and Paul, and by our own, all Wyclifites, Hussites, Lutherans, Calvinists, Huguenots, Anabaptists, and all other heretics, by whatsoever name they are called, and of whatsoever sect they be; and also, all schismatics, and those who withdraw themselves, or recede obstinately from the obedience of the Bishop of Rome; as also their adherents, receivers, favorers, and generally any defenders of them; together with all who, without the authority of the Apostolic See, shall, knowingly, READ, KEEP, OR PRINT ANY OF THEIR BOOKS which treat on religion, cause whatever, publicly or privately, on any pretense or color, defend them.—Id., pages 222, 223.



POPE PIUS IX

Who in his encyclical of Dec. 8, 1864, condemned freedom of conscience, of speech, and of the press

or for any cause whatever, publicly or privately, on any pretense or color, defend them.—Id., pages 222, 223.

A copy of this "*Index Librorum Expurgatorum*," printed at Rome in 1608, was reprinted a few years ago in Dublin, and was on sale in London. A reliable authority states that "it consists principally of emendations of the works of Roman Catholic writers, and of the fathers." Also that "among the prohibited articles in modern catalogues are the works of Bacon, Locke, and Milton, 'Robertson's History of Charles V,' 'Gibbon's Decline and Fall of the Roman Empire,' 'Lady Morgan's Italy,' and 'Walton's Polyglot Bible.'" It is also a fact that some of the writings of Fenelon, Pascal, Dupin, Fleury, Bossuet, and Abbe Alfred Loisy, are too liberal to be permitted to circulate in Italy.

And the penalty for reading such books reads thus:—

If any one read or keep any books composed by heretics, or the writings of any author suspected of heresy or false doctrine, he shall instantly incur the sentence of excommunication; and those who read or keep works interdicted on another account, besides the moral sin committed, shall be severely punished, at the will of the bishops.—The Tyranny of Popery, page 10. Presbyterian Board of Publication, Philadelphia.

As far back as the year 1754, this "Index of Prohibited Books" embraced 20,000 volumes. And since that time it is stated that the condemnation of standard literary works has been "so sweeping that no person who obeyed and abstained from reading the condemned works could be styled a liberally educated person." This brief outline of the literary policy of the Catholic hierarchy will assist the reader in analyzing the motives and plans of the Papacy with reference to modern Protestant literature.

For a complete list of the works condemned by the Roman Catholic Church up to A. D. 1907, see "*Index Librorum Prohibitorum*," including "*Constitutiones Apostolicae De Examine et Prohibitione Librorum*," as authorized by Pope Leo XIII, approved by Pope Pius X, dated 1907, bearing the Vatican imprint.

This same "Index" condemns the "vernacular versions of the Holy Scriptures." Commenting upon this policy, Victor Hugo well says: "Every step which the intelligence of Europe has taken, has been in spite of it [Rome]. Its history is written in the history of human progress, but it is written on the back of the leaf. . . . There is a book—a book which is from one end to the other an emanation from above—a book which contains all human wisdom illuminated by all divine wisdom—a book which the veneration of the people calls the book—the Bible! Well, your censure has reached even that—unheard-of thing! Popes have proscribed the Bible.

How . . . overpowering to simple hearts, to see the finger of Rome placed upon the book of God!"

Catholic Truth Society

Chief among the organizations of the Roman Church which are leading out in the revision of public-school books, may be mentioned the International Catholic Truth Society. Its very purpose of organization seems to be to alter the facts of history in the interests of the Papacy. Pamphlet No. 3 of the Catholic Truth Society of America (published at St. Paul, Minn.), entitled "How Catholics Come to Be Misunderstood," consists of a lecture delivered before that society by the Rt. Rev. Thomas O'Gorman, D. D., bishop of Sioux Falls, S. D. The subject of the lecture is "The Catholic Truth Society and Its Purpose." Among other things, Mr. O'Gorman said:—

This lecture is given at the request and under the auspices of the Catholic Truth Society. The aim and purpose of this society . . . is to assist the clergy in the teaching of truth, especially by bringing to the aid of the pulpit the power of the press. And it does this in two ways: Firstly, by the circulation at lowest cost, of Catholic literature; secondly, by correcting through the press misrepresentations of Catholic doctrine that may get into the public prints, thus giving correct statements of our belief and worship.

The press, therefore, is the domain in which it seeks to do its work.

From another Catholic pamphlet we take the following portion of an "Address of Rev. Wm. F. McGuinness, D. D., on the Work of the International Catholic Truth Society," delivered at the First American Missionary Congress, held in Chicago, in 1908:—

A few years ago in an address to a Council of the Knights of Columbus, I suggested that, though the field and the armor and weapons were not those of the Middle Ages, perhaps the days of fighting had not yet passed by.

I quoted to them from histories of education in use to-day in high schools and normal schools, words that were horribly blasphemous and calumnious of the Catholic Church; and I said: "Gentlemen



SIR FRANCIS BACON

The writings of Sir Francis Bacon on "The Dignity and Increase of Knowledge," were condemned by the Roman Catholic Congregation of the Index, July 24, 1668. See 1907 Vatican Edition of "Index of Prohibited Books," page 55

knights, it might surprise you to learn that this is the pabulum given to your own daughters. I don't say that it is, but form a committee, wake up; take an interest in these things. Find out if this is what is being taught in the high school and the normal school of your own city." (Applause.)

The spirit of knighthood was not dead in that council. The subject was investigated. The book I had quoted from was the textbook of the class, and, after much discussion, it was removed from the curriculum of the school.

Another history of education was recommended by the Truth Society, which, while not free from serious errors, was not permeated with anti-Catholic virus. Subsequent negotiations led to a meeting with the author of this work, a gentleman and a scholar. We pointed out in his text fourteen distinct misrepresentations and misstatements of things Catholic, and we gave the names of Catholic books that were classic in these subjects. He accepted the corrections, and added: "Father, I was perfectly honest in writing that work. I spend my life in the public library here, and not one of the [Catholic] books you have mentioned have I ever come across."

Rome's Boast of Victory

In explaining how it came about that "Myers' Medieval and Modern History" was revised, Peter C. Yorke, a Catholic priest and editor of the *Leader*, San Francisco, Cal., throws an interesting side-light on the subject in his editorial dated March 28, 1908. Under the caption "Congratulations," he welcomes "the appointment of the Rev. Philip O'Ryan to the pastorate of the Star of the Sea church, San Francisco." He sets forth the situation thus:—

Educated at Thurles, he took the usual two years' post-graduate course at the Catholic University, Washington. On arriving in San Francisco, he was appointed assistant editor of the "Monitor," and director of the League of the Cross.

His work on the "Monitor" contributed not a little to the international reputation which the paper then enjoyed. The articles on "Myers' History" are acknowledged to be the best criticism of anti-Catholic misstatements yet published. So conclusive

were they, indeed, that Myers and his publishers were compelled to recast the book. His later work in the Catholic Truth Society . . . is known to everybody.

Other Books Revised

Space forbids more than the mention of many other works of reference, such as encyclopedias and even dictionaries, that have been also Romanized. In the *Freeman's Journal*, of New York, dated May 28, 1892, for instance, we find the following editorial boast concerning the revision of "Webster's Dictionary," some seventeen years ago:—

Time was when complaint was common that injustice was done to the Catholics in "Webster's Dictionary." There is no room for such a thing in the new "Webster's International Dictionary," issued by G. and C. Merriam & Co., Springfield, Mass., because Vicar-General Callaghan, of the diocese of Little Rock, has revised and edited everything appertaining to the church. The volume is a magnificent testimonial to American enterprise and learning, and is as much an improvement upon the old edition as is the electric light upon gas illumination.



PROF. S. F. B. MORSE

"We say, and say firmly, to the [papal] bishops and priests among us, . . . Come out and declare your opinion on the liberty of the press, on liberty of conscience, and liberty of opinion. . . ."

It is the world . . . that cries to us in the agony of its struggle against despotism. *The world expects America, republican America, to do her duty.* — "Foreign Conspiracy Against the Liberties of the United States," *New York, 1836*

What would be thought of a journalist who would submit his write-up of the Standard Oil Company to that corporation for revision? Yet that is what the great publishing-houses of New York and other large publishing centers are doing with their latest encyclopedias and works of reference. The editor of the *Catholic Mirror* (the official organ of Cardinal Gibbons), for example, took particular pains to explain in a lengthy editorial, dated Oct. 28, 1905, how Dodd, Mead & Co., the publishers of the "New International Encyclopedia," proceeded to secure Catholic approval of that work of reference. He published the following letter, which he had just received from the Rev. Thomas J. Campbell, S. J., one of the editors of the *Messenger*, a Jesuit magazine of New York City:—

Dodd, Mead & Co. sent their representative to us, and not only expressed a desire to avoid misstatements in their encyclopedia, but asked for some one to excise whatever might be offensive. . . . Mr. Conde B. Pallen took the matter in hand, and was afforded full liberty to revise and correct not only the topics which dealt professionally with Catholic subjects, but those also which might have even an indirect bearing on them. . . . The firm has done all in its power to make it acceptable to Catholics.

And, curiously enough, in another editorial in the *Catholic Mirror*, we are informed that another prominent firm, not to be outdone by Dodd, Mead & Co., also employed a Jesuit as one of the editors of its newly issued encyclopedia. The editor says:—

The Rev. John J. Wynne, S. J., editor of the "Messenger" [now president and treasurer of the new Catholic weekly, "America"], announces that he has ceased to act as associate editor of the "Encyclopedia Americana." He had been acting in that capacity at various intervals during the past few years, ADVISING THE EDITORS in their choice of contributors and topics of interest to Catholics. He had helped them also to REVISE CERTAIN THINGS that were ERRONEOUS or OFFENSIVE to Catholics in their HISTORICAL and DOCTRINAL articles.

Henceforth, no agent of the Americana is authorized to use his name in behalf of the encyclopedia; and, lest there should be any misunderstanding about his opinion of the work, he notifies Catholic purchasers that it was never within his province as associate editor to exclude articles that were either defective or erroneous in any respect except in so far as they concerned Catholic DOCTRINE, HISTORY, and PRACTISE." [Capitals ours.]

We can testify that the agents of these encyclopedias do make use of the names of these Jesuits in canvassing their customers. We remember one agent in particular, who, to induce us to purchase the work, drew from his pocket a facsimile typewritten letter, signed by one of the priests just mentioned, stating that he had been privileged to edit every article pertaining in any way to the Catholic Church or its

interests. In many cases, articles attempting to gloss over such subjects as "The Inquisition," "The Massacre of St. Bartholomew," or other kindred topics, are signed by the priests writing them.

In conclusion, it might be well to mention still another method used by the enemies of historic truth to induce authors and publishers to make such changes in the text of their books as shall serve the purpose of Catholicism. The plan is quite fully outlined in an editorial printed in the "Saturday Review" edition of the *New York Times*, dated Jan. 20, 1900. Following is the extract:—

Not a few Catholic circulating libraries have a committee of censors, who pass, before purchasing, upon new books submitted by publishers.

Wherever Catholic dogma or history is misrepresented, the same is marked and returned to the publisher. Rarely are the censors' objections now ignored by publisher or author.

Not the least interesting letters filed at the Cathedral Library are from leading publishing-houses of the country, stating that this or that objection in such or such a volume has been forwarded to the author, who assures that no misrepresentation was intended, and that in a second edition the objectionable matter will be eliminated.

How largely this tolerance on the part of publisher and author is prompted by commercial enterprise, is not questioned here. The fact remains that the Roman Catholic population of the city is no small factor in its intellectual growth, and editor and publisher find it to their profit not to give offense.

Publishers are lending every aid to facilitate the work [of introducing Roman Catholic literature]. Houghton, Mifflin & Co. publish the works of eighteen Catholic authors.

The foregoing statements, collected from a host of others equally strong, clearly show the sharp contrast between the principles of the Papacy and those of the founders of our government with reference to the citizen's right to free speech and the free printed utterance of his opinions.



LORD MACAULAY

"The Inquisition was armed with new powers. . . . Heretical books were sought out and destroyed. . . . Works which were once in every house were so effectually suppressed that no copy of them is now to be found in the most extensive libraries." —"Essays," Vol. III, pages 482, 483

Papal Principles or Unalienable Rights

G. B. THOMPSON

THAT immortal document, framed by some of the founders of this republic, known as the Declaration of Independence, among other things declares:—

"We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness."

These are true and noble words. To all men belong certain rights. These rights have not been bestowed by man, or by any government or nation. The rights mentioned above *could not* be given its subjects by any nation. No nation can give a man life. Neither is it in any sense the creator of his liberty or his happiness. It can only protect him in these rights which are his by gift of his Creator.

It is therefore "to secure these rights that governments are instituted among men." It is to make these rights secure to man, so far as the civil power can, by restraining, through wholesome laws, the unjust and lawless who would, unless restrained, prey upon the weaker members of society. But this jurisdiction is only in civil matters; it can extend no further than this, for "the duty that we owe to our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge." Civil governments can rightfully compel their subjects to pay the debts which they owe to one another, but no nation can by force of civil law compel a man to pay the debt he owes to his Maker.

This is true for several reasons. First, no man or aggregation of men, knows just what is the duty of any other individual to his Creator, for this is a matter of the heart; it is between the individual conscience and the Creator. For a man or government to attempt to compel an individual to perform aright his re-

ligious duties, that which is in the heart must be discovered, and what the individual refuses, or is unable to disclose, that compelling power feels it must wring from him by torture; in short, the Inquisition, with all its horrors, must be set up wherever such work is carried on.

Second, as no man can tell just what the duty of another is to the Creator, so no man, no matter what his station in life, can tell whether or not the duty imposed upon man by his Creator has been fully discharged. God only can tell this. It can be determined only by the tribunal of the universal Judge, before whom the actions of all men must finally be reviewed. And any attempt on the part of men to do this is to assume the prerogative of Deity, and put a man in the place of God; in short, to establish the Papacy. That is the evil principle underlying the Papacy, and against which all true Protestantism is arrayed. For this reason it is true, as declared by the late pastor of City Temple in London, England, that "the only attitude of a Protestant toward Romanism is that of unmitigated, uncompromising, irreconcilable antagonism." This antagonism is not against the individuals, as such, but against the wrong principle upon which the faith which they have in blindness espoused, is built.

The late Henry M. Stanley once truly said:—

"A state should not interfere in matters of conscience, for be a man a pagan or a Christian, Protestant or Roman Catholic, Brahman or Mussulman, his religious belief or ignorance of religion should not bias a government, or debar a citizen from the enjoyment of his rights or privileges."—*Quoted in "Religious Liberty in South America," preface.*

The foregoing is as true of the republic of the United States as of any other state. The pagan may worship idols if he chooses. He must settle for that with his Creator. The Brahman and Mohammedan should be free to worship as their consciences dictate that they should. The Jew who does not believe

in Jesus of Nazareth as his Redeemer is not accountable to Congress, but to his Maker. The individual who does not choose to worship any God whatsoever should not be molested because of his unbelief. It is not the business of the state to decide which religion is right, or which is wrong.

It is not the province of the state to go into the field and make converts, and teach the Word of God. This work God has given to his church. It is the legitimate province of the church, as a body of individuals, to teach the precepts of the gospel, and expound the Word of God as they understand it. The church can go forth and teach the Bible as she understands it. The church can go to the Hindu or the Buddhist, and teach him that his religion is wrong. She can tell the Mohammedan that Mohammed is not the prophet of God if she so desires. She can build churches, schools, and printing-houses, and by voice and pen disseminate the gospel as she understands it. She can go to individuals whom she believes to be rebels against God, and by prayer and entreaty seek to convince them that they are in error. She can teach the infidel and the atheist that unless they repent, the fires of the last great day are awaiting them. This is the work of the church, but not of the state. The state does not, and can not, teach repentance. If a man steals and is found guilty, the church may forgive him, if he repents and confesses his sin; but not so with the state. Though the man repents, he must meet the penalty of the law, whatever that may be.

But the church, in teaching the gospel, can never rightfully invoke the power of the state. Matters of conscience can never be properly enforced by civil power. The policeman's club may properly be used, perhaps, in quelling a riot, and protecting a man in his God-given rights of life, liberty, or the pursuit of happiness, but not in enforcing the dogmas of a church, or some precept of the gospel.

The reason this is so is apparent on a

moment's reflection. In order to enforce by civil law some decree of the church, it must first be determined which dogma is right, and which is wrong. But this is not the province of the state. The state is not an ecclesiastical bench of monks or of theologians settling the faith of its citizens. If anything is done in this direction by the state, the matter must be settled, like a tariff schedule, by majority vote. Imagine settling the theological question of the proper mode of baptism by a vote of Congress, in the same way that some item in our national policy toward the Philippine Islands is settled. The very thought is shocking to the devout follower of Christ, and serves to emphasize the incongruity of placing in the hands of the state the administration of affairs which pertain to the church alone.

"Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World."—*United States Senate Mail Report, 1829.*

The National Reform Association is seeking, though perhaps unconsciously, to establish in this country a program the result of whose operation will inevitably inaugurate this "desolating scourge." They propose that Congress shall interpret the law of the Most High, and that religious customs and usages shall be placed on a legal basis in the Constitution.

One of these usages is the observance of a Sabbath. Suppose the state should undertake to enforce this gospel tenet, and one of her subjects breaks the Sabbath. What is to be done? The law which has been violated is the law of God; and against him, and not against the state, the sin has been committed. But how is the state to determine how many dollars should be assessed as a

fine, or how many days a man should lie in jail, or work in the chain-gang to atone for his sin? In failing to keep the Sabbath, no unalienable right of any man bestowed upon him by his Creator was interfered with, and no interference from the state is necessary or proper.

"But," it is claimed, "we must protect the day," and this is the object of many bills introduced into legislative bodies. But why must the state protect it? The Sabbath was not established by the state, for it existed before the state. It is a memorial established by the Lord himself, and that which he establishes requires no prop from the state to uphold. The precepts and ordinances of Jehovah are able to survive the combined warfare of all the nations of earth. The Dark Ages could not extinguish the torch of truth. Let puny man be calm. God's ordinances no more require the help of civil law than does a planet to keep it in its orbit. As well enact a law to protect Jupiter from being blotted out as a law to preserve the Sabbath.

Once the state begins to legislate upon religious questions, such as the observance of the Sabbath, the "precedent is established," and the "desolating scourge" begins. As an example of this, we have only to call attention to a recent experience in South Carolina. That fair State has an iniquitous Sunday law on its statute-books. Recently some honest Christian citizens were in the field picking strawberries. They were seen by a man more than a quarter of a mile away, and as a result were arrested and placed on trial for the crime of working on Sunday. Their working hindered no one else from resting, and interfered with the rights of none. But the Sunday law, as all Sunday laws do, places a tool in the hands of a bigot to make trouble for those who did not believe as he did.

This is a fair sample of the result of the state seeking to enforce religion. The only safe plan is to "keep the church and state forever separate."

A Determined Attack Upon Protestant Missions

C. E. HOLMES

ONE of the glories of Protestantism is its missions. They are scattered from pole to pole, bringing spiritual light and blessing to thousands in darkness, and raising them to a higher plane of living. The commission of Christ to preach the gospel to the world has inspired many to pledge their wealth and even their lives to the carrying out of this command; it has laid the foundation of the grand citadel of true Protestantism, which stands for the Word of God alone, and which has been reared by the noble work of Wyclif, Luther, Carey, Judson, Neesima, Gardiner, Butler, and a host of other missionaries.

But there is another professedly Christian organization which would destroy this magnificent building, and blot out its history. It is Roman Catholicism. It is strongly opposed to the giving of the pure Word of God to the world. World-wide recognition, and obedience to its dogmas, is the height of its ambition. To this, history abundantly testifies.

As the Catholic Church views the labors of the Protestant church in distributing Bibles and disseminating its doctrines among the countries which have long been Catholic strongholds, she is goaded to fury. She fears the consequences of Biblical teaching.

Speaking of Protestant missions, the magazine *Catholic Missions* (January, 1909) says:—

"Let us not delude ourselves with the idea that Protestant missions are a mere sham. With their enormous outlay, they are obtaining remarkable results, and, above all, they are raising a powerful obstacle to the planting of the true Christian faith. There are nations that would to-day be far on the road toward Catholicism were it not that when our missionaries arrived they found that Protestantism had already, there as everywhere, done its work of dividing the minds of

the people, and leading them toward incredulity and indifferentism."

Is it strange that a movement which is acting as a "powerful obstacle to the planting of the true Christian faith," should be hated by a church that has never hesitated to lift its hand against the lives of millions who rejected her claims, but who were powerless to escape from her grasp?

It is perfectly consistent with Catholicism that it seeks the life of Protestantism. If Catholicism ever achieves its purpose, Protestantism must die. The recent incidents at the Vatican demonstrate clearly the real attitude of the Catholic hierarchy toward Protestantism. American Protestantism, with all its ramifications throughout the world, must be destroyed at any cost. Only by accomplishing this can Catholicism hope to survive and retrieve its lost glory and dominion. Such is its purpose.

A formal plan to secure control of America was launched in the United States, in 1896, by the incorporation of the Catholic Missionary Union. Its object, as stated in its official organ, the *Missionary*, "is to make America dominantly Catholic."

By making our country "dominantly Catholic," it is hoped to strike a death-blow at Protestantism and its mission work. Such a deep-laid design should awaken the Protestant world to immediate action. Its very life is at stake in the life of its missions. Yet many say that Catholicism to-day is not the Catholicism that thundered its anathemas against the Protestants of the sixteenth century.

In proof of the foregoing statements, consult the report of the Third Washington Conference of this organization, held at the Apostolic Mission House, Washington, D. C., where its headquarters is located. Rev. F. C. Kelley, president of Church Extension Society, speaking before an audience of "over one hundred delegates, prominent among whom were the members of the Diocesan Apostolates, as well as the duly accredited rep-

resentatives of twelve religious orders," recited the following illustration:—

"I once read of a young cadet called before a military board for examination. 'If you commanded an army in the enemy's country, and ran completely out of provisions, what would you do?' asked the old general. Promptly the answer came back, 'I would take them from the enemy, sir.' One of the many good things this Apostolate has given us is the habit of taking things from the enemy [Protestantism]. Up to date we have been taking men. There is no reason why we should not take ammunition as well."—*The Missionary*, June, 1909, page 72.

Every Protestant ought carefully to study the statements next made by Rev. Kelley:—

"Without a doubt, if American Protestantism were blotted off the religious map of the world, the work of the so-called Reformers of the fifteenth century, within fifty years, might well be called dead. Protestantism in the United States is a great source of missionary activity in foreign countries. . . . *Protestantism, then, really may be said to stand or fall on American effort.*

"*It certainly would seem to me that no further proof now is needed of the supreme importance of the American field to ourselves.*"—*Ib.*

But they have spoken even more clearly, if possible, than in the foregoing quotation. The *Missionary* of May, 1910, page 22, gives an extract from a letter written by a Catholic, which has the approval and praise of the editor. It confirms our strongest apprehensions concerning Rome's purpose and propaganda in this country. The citation reads thus:—

"It seems to me that the main support of Protestantism comes from the United States and England. The millions subscribed in these two countries keep Protestantism alive. . . . So far as converting to Christianity the heathen is concerned, it is true that the Protestant missionaries accomplish nothing, but they

do interfere with and retard the work of our missionaries, and they sow the seeds of discord, strife, and irreligion in Catholic countries. *If we put an end to effort in England and the United States by making these nations predominantly Catholic, we will have removed the chief obstacle to the conversion of the whole world to the true faith. . . . A vigorous effort in the United States at this time will reduce the opposition to an insignificant condition. . . . In the course of another century, the sects will be a study for the historian and antiquarian along with Arianism."*

Who can fail to see Rome's program for America,—to blot out American Protestantism, and thus ruin the great work of Protestant missions in the whole world?

In his effort to impress upon the delegates the importance of capturing our Protestant Gibraltar, Rev. Kelley continues by giving another illustration:—

"When Joan of Arc was discussing with her captains plans for attack upon the English besieging the city of Orleans, the difference in advice always seemed to consist in a matter of opinion as to where the weaker spot was located. Joan wanted to attack the Turelles across the river, the hardest place to get at and the most strongly fortified of the entire English line. In spite of her captains, she attacked it. She was right. She won. She relieved Orleans. She crushed forever England's power in France. It might be asked why she did this 'imprudent' thing. It was not imprudent. She had a divine promise of victory. So, by attacking that part of the enemy's line he could least afford to lose, and therefore had most strongly fortified, with one blow she crushed him. But we, too, have a divine promise of victory, and while we must be active at every part of the line while the great battle is going on, nevertheless the strongest assault should be where the greatest strength is against us. God's work is best done when it is done at once, and vigorously; and a work which is

backed by a divine promise can well afford to take what others would call 'chances.' *From a strategic point of view, America—the United States of America—is our best missionary field.*" — *Id.*, pages 72, 73.

Can any fail to see the parallel between the capture of the Turelles and the taking of Protestant America? The "divine promise of victory" is the claim that the successors of St. Peter are the lawful rulers of the whole world.

The great force of these plans to make America dominantly Catholic is found in the fact that this society of which Rev. Kelley is a member, has received the approbation and blessing of the Pope himself,—the highest stimulus to Catholicism. The whole Catholic Church is behind its working.

At the Protestant World's Missionary Conference, recently held in London, John R. Mott, the chairman, read a report, from which we take the following:—

"It is a testing time for the church. If it neglects to meet successfully the present world crisis by failing to discharge its responsibility to the whole world, it will weaken its power both in the home and foreign fields, and seriously handicap its mission to the coming generation."—*Washington Star*, June 6.

Is it not significant that Father Kelley counsels the priests to do God's work "at once" and "vigorously"? To hinder mission work now will react to the glory of the Catholic Church.

Because this program is not being carried out openly before the gaze of all men, is no indication of its non-existence. At this same Catholic conference, "Father" Blessing, of Rhode Island, made a strong admission:—

"Many non-Catholics fear us as a political organization, and are afraid that the Catholic Church will dominate and rule. *We are working quietly, seriously, and, I may say, effectively.*"—*The Missionary*, June, 1909, page 69.

When the Catholics secure control of America, their Protestant "brethren"

may look for a réception the spirit of which is in harmony with the animus of the following statement by a Catholic editor:—

“Protestantism—we would draw and quarter it. We would impale it and hang it up for crows’ meat. We would tear it with pincers, and fire it with hot irons. We would fill it with molten lead, and sink it in a hundred fathoms of hell-fire.”—*Quoted in “Struggle for Religious Liberty in South America,” by John Lee, page 66.*

Will Protestants awake to the dangers of Catholic aggressiveness? Catholics are increasing in membership and power at an alarming rate. Will Protestants heed the warnings given them by Catholics themselves, and preserve their missions and missionaries to the cause of Protestant truth?

Washington, D. C.

Union of Church and State in China

REV. R. H. GRAVES, D. D.

RELIGION has always been found useful to the prosperity of a state, and a wholly atheistic state would soon go to wreck and ruin. This has been felt in all ages. I have heard Chinese scholars who have no faith in idolatry and no care for religion themselves argue that these things are necessary in order to keep the common people in control. They believe just as Cicero did, that some sort of religion is necessary for governmental purposes. They fail to realize, however, that in the long run what is false can never succeed. It is not surprising therefore that they would have taken so long to come to the conclusion that the union of church and state is not necessary. It is only in my lifetime that complete severance of church and state has prevailed in Massachusetts, one of the most progressive States of the American Union. Then we all look forward to a theocracy when our Lord shall return to reign on the earth.

Hence we must be lenient in our judgment of those who cling to the error of defending the union of the church with the state. Its adherents may sincerely desire the good of Christ’s cause on the earth. We who believe in soul liberty and the competency of the soul under God to express its devotion in its own way, are as firmly convinced that the good of the church requires a complete separation from the state; while acknowledging the duty of obedience to the magistrate in civil affairs, we maintain that we must render “the things of God unto God.” We claim that all history proves that true religion thrives only when entirely free from the state.

We read of some Chinese in Peking, ignorant of all the evils which have sprung from this unscriptural union, who have sought to obtain recognition of themselves as the Christian church of China. Such things will work disaster to the cause of true religion here. China has been very liberal in her treatment of religious belief, and has set an example which some of the decaying states of Europe may well follow. Alas! some stronger nations are not yet entirely free from such narrowness and backward state of development. All that we ask of the Chinese government is that it let us alone, that the officials make no discrimination against Christians as such, and grant us no special favor. If so-called Christians show disloyalty to the government or practise wickedness, the officials have a perfect right to deal with them as lawbreakers, and we claim no special privileges for them. We aim to make our converts good law-abiding citizens. If any of them act otherwise, they do so at their own risk. All that we ask is that no discrimination be made against, and that no special favor be shown to, any other form of religion. For ourselves all that we ask is that every man be allowed to worship God according to the dictates of his own conscience, and not be compelled to take part personally or pecuniarily in the ceremonies of any other

religion. A Christian should be accorded the same rights and privileges that are given to a Confucianist, a Mohammedan, or the follower of any other religious system. In all civil affairs they are subject to the magistrate just as the adherents of any other system are. I hope that this liberty may always be granted them in China.—*The New Era*, November, 1909.

To Old Liberty Bell

CLIFFORD G. HOWELL

RING out, old bell, for liberty!
 Let not the rent upon thy side
 Still deeper grow, and still more wide,
 Till men shall hear again the cry,
 "Away with Him!" and "Crucify!"
 And till the wound within the side
 Of him whom they have crucified
 Answers again that awful cry,
 "We have a law, and by our law
 He ought to die!"

Ring out, yes, ring for liberty!
 This land sings thy nativity.
 Let not thy voice e'er silent be
 Till all thy sons for aye are free.
 Let not the wound upon thy side
 Far wider grow, and still more wide,
 Till men shall tread where once they trod
 Before the suffering Son of God.

Too long has freedom sung her song
 For might to think that right is wrong.
 Too wide the doors of yore have swung
 To hang as mute her warning tongue.
 Down come the lessons of the past;
 Let priest and ruler stand aghast,
 Lest there be raised that midnight cry,
 "We have a law . . . he ought to die!"
Daylight, Tenn.

Religious Intolerance in Chile

E. W. THOMANN

It may be interesting to the readers of LIBERTY to hear a little as to the kind of religious liberty granted by Catholics when they have the power to have their own way.

Here, in a place called San Felipe, we have a small company of believers

who used to come together for Bible study every Sabbath, and also sometimes in the evening during the week. But the brother who owned the house in which they used to meet sold his house recently and moved to another locality. They then agreed to have meetings in their several dwellings, first in one place and then in another. But as they did not own the houses in which they lived, the house owners, being Catholics, agreed among themselves that unless these brethren would discontinue holding meetings in their dwellings, they would have to leave. So this poor company of believers in Christ can not have regular nor formal meetings even in their homes, although the national constitution grants permission to Protestants to worship God in their meeting-places and homes.

This is but one of the myriad ways in which the intolerant spirit everywhere found in connection with church and state union manifests itself. No one who calls himself a Protestant should ever advocate the union of religion and the state in any form whatever. There is enough persecution for God's children without putting the machinery of the state into the hands of fanatical religionists who will make every possible effort to compel others to believe and worship as they do.

Santiago, Chile.

No Occasion for Humor

C. E. HOLMES

THE president of the University of Chicago, Harry Pratt Judson, LL. D., states that the enforcement of religious dogmas by law is of no more value than to fill one with a "sense of humor." In the August number of *Religious Education* he says:—

"We do not talk of 'toleration,' as was done in the time of English William of Orange—the term seems to us itself to smack of bigotry. To us liberty of religious faith and practise is a commonplace of social order, so well settled that we seldom think of it, more than we do of the air we breathe. To settle

the primacy of religious dogma by force of arms would impress us to-day with a sense of humor, and we do not easily comprehend the mental attitude of the men of past ages who would have suppressed variety of religious doctrine by law."

It would seem that the doctor is not acquainted with a strong movement in this country which is endeavoring to make religion a matter of human law, and bind the consciences of men again as they were bound in ages past. It is hardly a matter of humor, either. When the powerful organizations now banding together to bring that about have accomplished their purpose, the grim reality of the situation will dawn upon the people, and it will then be seen that the situation is far from a humorous one.

Not of Force, but of Love

F. M. WILCOX

THERE is a compelling power in the gospel of the Lord Jesus Christ, but it is a power with love as the impelling motive, rather than force or fear. God has made man a free moral agent. He has bestowed upon him the right of choice. Man may freely of his own accord choose the path of life or the path of death. God will not force his will or compel him to a course of action contrary to his desires. To do this would be to make of man a mere machine, and of God an arbitrary dictator.

But while God does not force the will, he uses every means that love suggests to persuade the will. The language of the gospel is not of command or demand. The apostle Paul voices its spirit when he says: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."

The apostle in his own experience had felt but one power moving him in Christian service. He says, "For the love of Christ constraineth us." That love had been revealed to the apostle when he him-

self was upon a mission of persecution. The glory of God shone around about him, and he heard a voice from heaven saying unto him, "Saul, Saul, why persecutest thou me?" To his inquiry, "Who art thou, Lord?" the answer was returned: "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks."

What a response to the efforts of the apostle! How much of love and pathos and appeal was in the question which Heaven propounded to this persecuting zealot! It did not answer like with like. Heaven's love broke the apostle's heart, and trembling and astonished, he inquired, "Lord, what wilt thou have me to do?"

This same revelation of divine love is the one power which will break the hearts of men to-day. This is the power which should clothe the professed church of Christ; then will she have no need of legal enactments, or force of arms, or rack, or fagot, or inquisition; but clothed in the panoply of heaven, she will go forth conquering and to conquer, a terror to unrighteousness, a strength and refuge for the sin-sick and sorrowing.

"WHOSOEVER believeth"—any and all who will—may be saved on the simple condition of believing on Christ. Not a mere mental belief and assent to the fact of the resurrection, and his life and death and atonement, but a sincere heart belief. "With the heart man believeth unto righteousness."—*Rev. E. Guy Talbott.*

LUXURY, my lords, is to be taxed, but vice prohibited. Let the difficulty in the law be what it may, would you lay a tax upon a breach of the ten commandments? Government should not, for revenue, mortgage the morals and health of the people.—*Lord Chesterfield.*

THE truth itself forced on man otherwise than by its own inward power, becomes falsehood.—*Neander.*

Temperance

The Boy and the Cigarette

LUCY PAGE GASTON

Supt. National Anti-Cigarette League

THE Anti-Cigarette League advocates are not the only ones who are sounding an alarm against this peril to the growing youth from the use of cigarettes.

A typical case of cigarettism was described to me one day last year by William G. Burns, "the weather man" of Springfield, Ill. He said: "I knew a youth in Washington, D. C. (my old home), who was as perfect a picture of budding manhood as it was ever my privilege to see. He was handsome, athletic, vivacious, and teeming full of youthful energy. I lost sight of him for two or more years. When next I saw him he had degenerated into a decrepit, palsied wreck. The flower of youth had left his cheeks. Hollow-chested, with a hacking cough, he told me how he had become a victim of the cigarette habit. He died shortly afterward. I have not the time to go into details, but the transformation in this promising boy made a sad and lasting impression. No boy who smokes cigarettes can enter our service."

A father whose wealth is in the millions once said to me: "I had a boy. He lies in a lowly grave. Cigarettes did it."

Edison never loses an opportunity to sound a warning against the cigarette. To a *Washington Post* correspondent he said, in an interview: "Cigarettes are poison. We've either got to have anti-cigarette laws or more acreage for asylums for juvenile degenerates. The people will have to decide which they want."

Judge Lindsay, in the *Sunday School Times*, says: "I have been in the Juvenile Court nearly ten years, and in that time I have had to deal with thousands and thousands of boys who have disgraced themselves and their parents, and who have brought sorrow and misery into their lives, and I do not know of any one habit that is more responsible

for the troubles of these boys than the vile cigarette habit. No pure-minded, honest, manly, brave, gentle boy will smoke cigarettes."

Kansas has the best law in the Union against the cigarette, and it should be a model for other States in dealing with this question. The law forbids the manufacture, sale, or giving away of cigarettes or cigarette papers, under heavy penalties. It also forbids the use of tobacco in any form by minors under twenty-one years. Besides Kansas, nine other States now prohibit the manufacture and sale of cigarettes and cigarette papers, and a number forbid the smoking of cigarettes in public places by minors under eighteen.

Through a clever ruse of the Tobacco Trust, the famous Indiana law was repealed last year. The States now on the honor roll are Tennessee, Oklahoma, Arkansas, Kansas, Iowa, Nebraska, Washington, South Dakota, Minnesota, and Wisconsin. The laws are not always enforced, but a very little effort secures good results, and law-enforcement campaigns are to be pushed the coming year. The Anti-Cigarette League, charged with the responsibility of this important work, should have the support of all good people, moral and financial.

Interest is now centering upon an effort to enlist a million boys and their friends in the One Million Club of the Anti-Cigarette League. If the boys of this generation can be saved from the use of tobacco in any form, at least until they are twenty-one, the men of the future will be an improvement on the rank and file of this present generation. This is the high and holy aim of the Anti-Cigarette League, which invites the cooperation of all right-thinking people. A dime sent as a membership fee of the One Million Club will bring needed information. Those, however, moved to help in a larger way, become supporting members by the payment of one dollar

or more, and receive the valuable literature of the League. Address Anti-Cigarette League, Woman's Temple, Chicago.

The use of tobacco is the most popular vice of the day, and to speak against it, marks one in most circles as "very peculiar," to say the least. The Seventh-day Adventist Church is to be congratulated upon its high stand upon this question, and leaders like Dr. David Paulson, who honors the League by being its president, and Dr. D. H. Kress, who has been made a national lecturer, are helping mightily to bring the question before the people. One talk a year by Dr. Paulson, according to principal and teachers, keeps a whole school free from tobacco.

The fact that American women are taking up the cigarette habit is cause for alarm. Because of woman's more delicate nervous organism, the road to the precipice is shorter for her than for her brother. Work, it is evident, must be done among the girls, as well as among the boys, to train them to ideas of abstinence. Every school should take up the fight, and press and pulpit more vigorously sound the alarm.

Let no one who has at heart the welfare of our boys and girls, fail to do his duty in this time of danger. The cigarette is our youth's most insidious foe, and its demoralizing and destructive operations are apparent everywhere.

Chicago, Ill.

Demonstrated Value of Prohibition

C. M. SNOW

It is often argued by the opponents of prohibition that in those States and communities where it has been tried, it has proved valueless, that the people have come to regard it as a yoke of bondage rather than an aid to better citizenship. Such has not been the experience of Kansas, according to the Hon. Mr. Cobern, secretary of agriculture in that State. In a recent address in Chicago he very plainly showed the excellent re-

sults attending prohibitory enactment in the Sunflower State. As given by Mr. Cobern, the following are some of the benefits for which Kansas may be thankful to prohibition:—

"Prohibition was never before so popular in Kansas as now, after a thirty years' trial. Its effects upon all phases of society's welfare have been helpfully wholesome, and the aforesaid noisy threats of resubmission are no longer heard, even in whispers. Something of its beneficial influence upon society may be discerned in the official statistics, disclosing that at the end of the last fiscal year twenty-eight county poor-farms were without tenants; eighty-seven had no insane inmates, and fifty-four had no feeble-minded inmates. Twenty-one counties had no convicts in the penitentiary, thirty-six had no prisoners in the reformatory, fifty-two had no prisoners serving sentence in their county jails, and sixteen counties were without a prisoner serving sentence in any institution. Statistics show further that Kansas, with practically a fifth of New York's population, has less than one tenth the number of insane, and that Cook County, Illinois, furnishes more insane to the State hospitals and the institution at Dunning than the total population of all the Kansas charitable, correctional, and penal institutions combined."

Governor Stubbs, of Kansas, who certainly ought to have a knowledge of the actual conditions in his State, attributes the prosperous and peaceful conditions in his State to the prohibition of the liquor traffic. He says:—

"It is a common thing in Kansas, in a majority of the counties, not to have a prisoner in jail, and most of those fellows gathered in jails are there because of intoxicating liquors. There is a close relationship between drunkenness and jails and penitentiaries. It means a great saving to the people of this State and nation in an economic way.

"I expect while I am governor of Kansas to stand for the best thing in

public and private life. We won't have any drunkards on the State pay-roll while I am governor, and we won't have any cigarette fiends on our pay-roll, either."

It may be embarrassing to the liquor interests, but it is perfectly proper to ask, Where is there a State under license that can show such a record as Kansas shows? And where are the States under the license system that can show such a record as does the State of Maine in the amount of money per capita in the State's savings-banks? With the public demonstrations of peace, prosperity, sobriety, and clear consciences that have been made by these two States, the liquor forces would be acting the part of modesty, at least, to wait until they have something better to offer than they have ever yet offered to demonstrate the superior benefits of the license system.

Brewers Aiding State Prohibition Fight in Kentucky

"PAYING (it was commonly reported) thirty dollars a vote, an estimated aggregate of thirty thousand dollars, the liquor men maintained their 'grip' upon Winchester and Somerset, Kentucky, in elections held there December 8 and 9," writes Mrs. Frances E. Beauchamp.

"The women of the W. C. T. U. worked all day for a clean election, but the police had either been bought off or intimidated, and as a result, election laws were violated all day long, and the agents for the brewers swarmed among the negroes, and, wherever they could, tempted a voter with liquor cash. Representatives from Lexington, Cincinnati, and St. Louis breweries were on the ground all day.

"Despite the defeat, the night following the election an enthusiastic rally was held, which declared overwhelmingly for State-wide prohibition, and the sentiment is growing that the liquor forces by such outrageous conduct as was seen in Winchester and Somerset, are making State prohibition sentiment faster than are prohibition speakers."

"If"

If you want a red nose and dim, bleary eyes,

If you wish to be one whom all men despise,

If you wish to be ragged and weary and sad,

If you wish, in a word, to go to the bad,
Then drink.

If you wish that your life a failure may be,

If you wish to be penniless, out at the knee,

If you wish to be houseless, broken, forlorn,

If you wish to see pointed the finger of scorn,
Then drink.

If you wish that your manhood be shorn of its strength,

That your days may be shortened to one half their length,

If you like the gay music of curse or of wail,

If you long for the shelter of almshouse or jail,
Then drink.

If your tastes don't agree with the "if's" as above,

If you'd rather have life full of brightness and love,

If you care not to venture nor find out too soon

That the gateway to hell lies through the saloon,
Then don't drink.

— *The Voice.*

SAYS Harry S. Warner: "The social fact is that the impairment of a man [through liquor] is the destruction of wealth, and that no man or trade has the right to destroy the economic worth of a community or state." There is another fact of even greater significance: the impairment of a man, through liquor, means the ruin of a soul, temporarily and eternally. Such impairment is always in the interests of the kingdom of darkness, and the means for bringing it about are the instruments of the adversary.



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"No man is born booted and spurred to ride another bridled and saddled."

RELIGION flourishes in greater purity without than with the aid of government.—*James Madison.*

AFTER the first reading of the Declaration of Independence the Liberty Bell was rung for more than two hours.

THE whole history of the Christian religion shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition.—*Macaulay.*

RELIGIOUS toleration marks the progress of the world toward religious liberty, but it is not religious liberty. Toleration which may be withdrawn means disapproval primarily, and then grudging concession.—*James M. King.*

THE government of Spain is making earnest efforts at the present time to cast off the shackles of church-and-state thralldom that have bound the consciences of her people during the centuries. In the United States of America, an earnest, confederated effort is being made to forge for us again the shackles which our fathers cast off when the colonies became a nation. The purpose of the federated churches to control the legislation of the country, constitutes that effort. True it is that the world does move; but it is also true it often moves in a circle, and is doing so in this matter.

MR. WILLIAM ALEXANDER BROWN, of Philadelphia, attorney for the National Reform Association, in a plea before the Sub-Judiciary Committee of the House of Representatives, on April 12, in behalf of the so-called "Christian amendment" to the Constitution, said:—

We appear before you, gentlemen, to present the demand of the Lord Jesus Christ himself that this nation acknowledge his righteous authority and rule.

Mr. Brown omitted to give either verse, chapter, or book where authority might be found for such a declaration. The Lord Jesus Christ has never authorized any one to demand of the United States that this government acknowledge him and recognize his rulership. One of his last declarations was, "My kingdom is not of this world." He rejected the proffered crown then, and the record of his life and his teaching is a direct contradiction of such an assertion as that above quoted. The Lord Jesus has made no such demand. He who claims He has, contradicts our Saviour, and misrepresents him to the world. The whole movement for the control of the political world by the federated churches is a perversion of Christ's purpose and a misrepresentation of his character and his teachings.

The Perfect Law of Liberty

"He that looketh into the perfect law, the law of liberty, and so continueth, being not a bearer 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.

A Combination—A Warning

GIVE us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshipers, and our young men and women will be attracted to the divine service. A mighty combination of the churches of the United States could win from Congress, the state legislatures, and municipal councils, all legislation essential to this splendid result."— Rev. S. V. Leech, D. D.



"I trust that one of the practical results of this conference [the New York Conference on Church Federation] will be the organization of a force that lawbreakers and lawmakers will respect and heed when great questions of morals are involved. . . . Rulers may ignore sects, but they will respect the Church. This Federation will compel an audience, and it will speak with power if it will put aside its differences and make its agreement its argument."— Rev. Charles A. Dickey, D. D., LL. D.



"Let a Federation of all the Christian churches in this nation come into being."— Hon. David Brewer, LL. D., at the Inter-Church Conference on Federation, New York, November, 1905.



"It is one of the most significant facts of the twentieth century, this great Federation of these mighty Christian bodies."— Hon. M. Linn Bruce, Chairman Inter-Church Conference on Federation.



"If this Federation should grow into a centralized power under which the denominations lose their distinctive identity and native perfect freedom, then we shall see here despotism, cruelty, and persecution by Protestantism. Human nature has not changed. It was a sorry day for the world when there was but one human brain in the world, and that brain in the chair of St. Peter's."— Bishop Fowler, at the Inter-Church Conference on Federation.



"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences."— Report of the United States Senate Committee on Post-Offices and Post-Roads, Jan. 19, 1829.



These warnings were timely. Nevertheless, the religious combination against which they were uttered has been formed, and has begun to use its "influence." The "despotism" and the "persecution" predicted will soon be apparent.