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Liberty and Law

By L. A. Smith

LIBERTY and law are not, as many people think, two things set over against each other, and requiring to be properly balanced to secure a successful and happy existence. People who hold to this idea show thereby that they have no true conception of either the one or the other.

God is the author of liberty; He is also the author of law. He has not made two things which antagonize each other. In the truly Christian life, liberty and law meet and dwell in perfect harmony. They lead the individual in one and the same path.

Law is opposed to license; but license is not liberty; it is a form of despotism. Individuals who commit acts of license are slaves of their vices and passions. He who is not such a slave has no desire to do an act which the order and peace of society, or the good of any of his fellows, demands should be forbidden. In his life is manifested "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." And "against such there is no law."

The pathway of perfect liberty coincides with the pathway of perfect law. Perfect liberty is the liberty of the divine

life; and the perfect law is the divine law; and the divine law is an expression of the principles of the divine life. The Christian life is the life that is actuated by these principles. The Christian life moves in the pathway of the perfect law, and finds only perfect liberty.

The law of God is the law of liberty. Jas. 2:8-12. It is because of this that the Christian finds in it his delight. "O, how love I thy law!" is his testimony; "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth." Ps. 119:97,103. "The judgments of the Lord are true and righteous altogether. More to be desired are they than gold—yea, than much fine gold; sweeter also than honey, and the honeycomb. Moreover by them is thy servant warned; and in keeping of them is great reward." Ps. 19:9, 10. He sees in God's law, as does every one who becomes acquainted with it, the pathway of everlasting life, and the gateway to "the glorious liberty of the sons of God."

Man's law is for the restraint of evil-doers, that there may be peace and order in society, without which men could not engage in the pursuits of life. In pur-

suance of the purpose of that law, the transgressor is forcibly deprived of his liberty. Either by incarceration, or by other penalties, restraint is put upon the evil-minded person, so that he is forcibly kept within the pathway of civility. The law of man takes no account of the individual's conduct further than this.

We are apt to form our conception of God's law from what we know of law as made and executed on this earth. It is natural and easy to do so, especially as the law of man often professes to reenact or enforce the law of God. But all this is an egregious error. In character and purpose the two are altogether distinct. They are different also in their methods of operation.

The law of man deals with outward acts. It operates upon the individual only from without. God's law, on the other hand, deals with the secret thoughts and motives of the heart. It operates upon the individual from within. "The law of the Lord is perfect, coverting the soul." Ps. 19:7. It leads the individual not only to conduct himself civilly, but to do that which is right in all things, because such is the desire of his heart. Having that law in his heart, he has a supreme love for the right. The law of God, therefore, could not be made effective through the restraints employed by the law of man. The former leads men into perfect liberty; the latter leads him into less liberty than he already enjoys. To try to make the law of God effective through depriving a man of his liberty, is to endeavor to make it operate in precisely the op-

posite manner from that to which it is ordained by its Author.

This is the trouble with all "Sabbath" laws, and all other forms of religious legislation. They are contrary to the divine law in the employment of coercion to secure obedience, if in nothing else. They would compel man to offer a forced tribute to his Maker, which would only be an insult to Him. He who has the law of God in his heart has perfect liberty, and in this perfect liberty offers to God a tribute of love; and this is acceptable and well-pleasing to Him.

"God is love," and His law is a law of love—the law of that which is holy and pure and just. But this can be attained to only in Christ. Only in Christ can the law of God get into the heart at all. And Christianity is the manifestation of the power and the wisdom of God in putting Christ into the heart of a man for his salvation. By this the individual knows the perfect liberty, love, and righteousness of Christ's own life; for of such an one it is written: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Gal. 2; 20.

The life of Christ is everlasting, and it is retained by faith. By faith, and not by force, the law of God is made the rule of life; and faith is not of force, but of the free will of the believer. The fountain head of the Christian life is liberty, and the stream is liberty through all its flow.

And thus it is seen that the law of God is but a delineation of the pathway of perfect liberty, which those enjoy who by faith have Christ living in their hearts.

The impious presumption of legislators and rulers, civil as well as ecclesias-

tical, who, being themselves but fallible and uninspired men, have assumed do-

minion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavoring to impose them

on others, hath established and maintained false religions over the greatest part of the world and through all time.—
Thomas Jefferson.

The Inconsistency of Sunday Legislation

By J. O. Corliss

THE underlying sentiment and germ of Sunday laws is a settled wish to prevent irreligious people from desecrating what is supposed to be holy time, and so to help them to be, at least outwardly, religious through the observance of a religious rest. It is singular, however, that those engaging in this sort of thing do not, or say they do not, see in it what so many who have given careful thought to the matter say is in it—the union of the church with the state. But from what standpoint does the state undertake to make and enforce Sunday laws? If it does so because Sunday observance is a church ordinance, a religious observance, is that not a union of church and state? Again, if Sunday-keeping is regarded as a divine ordinance, and on this ground the state undertakes to punish those who do not observe the day, does it not in this step into the place of and assume the prerogative of Him who spoke the divine law, and who also said, "Vengeance is mine; I will repay, saith the Lord"? Rom. 12: 19.

But why should any government undertake to do this when it would not think of punishing a subject who, while living within its boundaries, refuses to bow to the mandates of another civil power, even though it was a contiguous one? Should the United States attempt

to enforce a Canadian law upon an American citizen, or even upon a Canadian subject resident upon American soil, such a protest would be heard throughout the country as would call a halt upon the proceeding. Such a protest would be entirely proper, too, on the ground that the nation exceeded its rightful authority in compelling its citizens to obey the dictates of a foreign power, with which they were not in sympathy and which they did not care to obey.

The Sabbath is a divine institution, the requirement of a divine law. It emanated from, and is therefore the requirement of, an entirely distinct government from all earthly ones—even a heavenly. Whoever sympathizes with that government, and reveres its laws, will not need to be coerced into obedience to them, but will follow their directions from his love of them and because he will be the better for such obedience. But if one does not wish to walk in the ways they point out, yet fully lives out the laws of civil citizenship, why should the civil government punish him for not also obeying the laws of a moral government, the affairs of which are entirely above and beyond the sphere of civil jurisdiction?

To avoid the logical conclusions of these premises the plea is usually en-

tered that in attempting to enforce Sunday laws no thought is entertained of assuming God's prerogatives, but that the state simply borrows a precept from God's law and incorporates it, as a civil enactment, into its own code. Those who oppose this course reply that such a thing is impossible, because the moral law, as handed down by God, has in it that element of its Author's life which forbids its becoming a part of any civil code. The transgression of a moral precept is *sin*, because it is opposition to the righteousness of that which represents the life and will of its infinite and eternal Author. The violation of a civil law is termed *crime*, simply because it is contrary to the expressed will of men, framed into law to meet exigencies of a temporal nature. In other words, God's law points out what sin always was and always must be, without the least variation, because of its very nature of contrariness to God, while civil law defines crime to be that which is contrary to man's rights in society, as determined by the demands of the times and of human wisdom. The two may be identical, but not necessarily so, from the fact that crime is a purely outward act, while sin is of the heart and may not appear to men. In other words crime is an outward expression of sin which lurks in the mind. So, then, while crime, the outward act, may be detected and checked by civil law, the seat of crime—the heart itself—cannot be reached by civil jurisdiction.

The refusal of a person to rest from physical labor on a stated day cannot, however, properly come within the precincts of civil legislation, because, while the act is an outward one, it does not visibly injure another, nor does it deprive any man of his right to observe and honor the day. But in case God

requires such rest it would be sin to disobey, on the ground alone that to do so would dishonor Him who asks it.

But when the civil power attempts to regulate the observance of a weekly rest day it becomes guilty of inconsistency, because that which it counts wrong in one person regarding the use to be made of the day, it upholds in another. For instance: One person will be permitted regularly to sell drugs, tobacco, and the like, for profit, on the ground of their being necessary to daily use, while the sale of other things even more necessary and essential to comfort and happiness is strictly prohibited. Now, if it is no civil offense for one to sell certain things for profit on Sunday, how can the law, if it be alike just to all, punish others for selling other things on that day for the same purpose? Then, too, if morals are involved, what right has a civil law to make such discriminations?

If it be denied that morals are involved, but that these laws are simply police regulations, then on what basis is one prohibited from doing on one day that which he is freely permitted to do on all other days? If the law counts certain acts misdemeanors when done on one certain day of the week, why does it not count them the same when done on other days? The fact that this discrimination is made is evidence that the promoters of Sunday laws seek to punish men for the desecration or non-observance of the day's religious character, rather than for the infraction of any civil obligation.

Then, again, inconsistency is seen in such laws from the fact that they do not remain steadfast, like the Sabbath law of Jehovah, but vary in their requirements and penalties according to the

times. This is well illustrated by the various revisions of the English law on this point.

In 1675, during the reign of Charles II., Parliament passed a law "for the better observation and keeping holy the Lord's day, commonly called Sunday." Section 2 of that law provided that "no drover, horse-courser, wagoner, butcher, or any of their servants, shall travel or come into his or their inn or lodging upon the Lord's day, or any part thereof, upon pain that each and every offender shall forfeit twenty shillings for every such offense, and that no person or persons shall use, employ, or travel upon the Lord's day with any boat, wherry, lighter, or barge, except it be upon extraordinary occasions, to be allowed by some of the peace of the city, borough, or town corporate, where the act shall be committed, upon pain that every person so offending shall forfeit and lose the sum of five shillings for every such offense."

This was indeed a strange law—just such as might be expected, however, from human legislators who attempt to transform a moral precept into a civil one. It will be noticed that those who traveled by land, such as drovers, etc., if applying for lodging at any public house on Sundays, were to be heavily fined, since that was evidence that they had been traveling on that day. But those who might travel all day by boat were to be let off with only a nominal fine. But further: if one of these tourists by water could, in some way, wheedle the magistrate into granting him a permit for the journey, then no offense was committed, and, in the eyes of the law, the sanctity of the day was preserved. Evidently Sunday-breaking in those days was considered a sort of venial sin, the absolution of which might be pur-

chased beforehand by magisterial indulgence.

Later Parliaments, however, modified the law by repealing that part which made it a misdemeanor to travel by boat on Sunday, without relieving the drover and others who must journey by land. This was presumably because the members of Parliament, some of whom lived along the banks of the Thames, desired to use that day in visiting their families. At any rate the law was changed to suit the demand of the times and the men who composed the lawmaking body of the nation.

In 1871 another Parliament enacted that "no prosecution or other proceeding shall be instituted against any person or the property of any person for any offense committed by him under the Act of the 29th year of the reign of King Charles II., chapter seven, entitled an Act for the better observation of the Lord's day, commonly called Sunday," etc. This was just what ought to have been done with regard to such a law, and it would have been all right had the legislators stopped at this point. But section 4 of this act of Parliament read: "This act shall continue in force until the first day of September, one thousand eight hundred and seventy-two, and no longer."

This limitation of the act was proof of the folly of human legislation concerning religious duties. The suspended law stood on the premise of making men more careful in religious duties. If this is one of the functions of civil government, by what right did the Parliament of 1871 annul the Sunday law for a year? It may be said that the people did not then need the law to help them to observe the sacredness of the day. Why have it come in force again, then, at the

expiration of a year? Certain circumstances conspired to make it suitable to suspend the operation of the law for a year, showing that the law was never a civil necessity.

The only purpose that Sunday laws serve, aside from harrassing those who

do not care to observe Sunday, is to exhibit the folly and futility of the attempt to regulate moral conduct by civil legislation. There is no power in law to make men better morally; there never has been and never can be. Character is not made in that way.

What Eminent Men Have Said

[We firmly and sincerely believe that Sunday laws and Sunday enforcement, and therefore the present strong sentiment which supports such laws and demands such enforcement, is at variance both with the spirit and the letter of the quotations given below.—Editor.]

RELIGION is in its nature voluntary, and ceases to be religion in proportion as it is forced. God wants free worshipers, and no others.—*Dr. Philip Schaff.*

There are many who do not seem to be sensible that all violence in religion is irreligious, and that whoever is wrong the persecutor cannot be right.—*Thomas Clark.*

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

I believe that God, the Father, can take care of his own laws; there is no need for us to gain trouble by trying to meddle with God's laws—to enforce them.—*Henry George.*

Many thus imagined that the doctrine of the gospel requires the support of the civil power. They know not that it advances without this power, and is often trammled and enfeebled by it.—*D'Aubigné.*

Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private

contribution. Keep the state and the church forever separate.—*Ulysses S. Grant.*

Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the government, so long as they do not invade the rights of others.—*Col. Richard M. Johnson.*

Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both.—*James Madison.*

No human law has a right to interfere with a man's belief, his freedom of conscience, his right to worship his Creator when and how he will, so long as he does not trespass on the rights of others.—*T. E. Richardson.*

Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience.—*George Washington.*

Let the Lord's day be respected by all means; and may the day soon come

when every shop shall be closed on the Sabbath, but let it be by force of conviction and not by force of policemen; let true religion triumph by the power of God in men's hearts, and not by the power of fines and punishments.—*Charles H. Spurgeon.*

Proscription has no part nor lot in the modern government of the world. The stake, the gibbet, the rack, the thumb-screws, swords, and pillory, have no place among the machinery of civilization. Nature is diversified; so are human faculties, beliefs, and practises. Essential freedom is the right to differ, and that right must be sacredly respected.—*John Clark Ridpath.*

Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was His almighty power to do.—*Thomas Jefferson.*

Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you can not reason or persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the Judge of all.—*John Wesley.*

To employ force in propagating religion, or maintaining it where it has been propagated, is to offer it a dis-

honorable and pernicious service. To attempt to compel a man to become religious is itself a piece of irreligion, and the absurdity of such an attempt is as flagrant as the iniquity of it. . . . The acts of faith and obedience to which the gospel calls us are a reasonable service, to which we are to be drawn by the mercies of God, and not driven by the terrors of men.—*Clarke's History of Intolerance.*

What, then, is religious liberty?—It is that liberty or right which every man possesses to believe the gospel, to worship God, to profess and propagate religion, without human molestation. . . . Life without this liberty is, to a generous mind, a burden and a torment. What can be greater degradation to a rational being, endowed by his Creator with powers to think, judge, and decide for himself, than to become the property and slave of another, wearing the chains and fetters of the most infamous bondage?—*Benjamin Brook.*

What is known is sure; therefore be tolerant. There is much to be discovered; be therefore twice tolerant. For want of this diffidence and modesty certain great persons in the past—such as Reformers and Puritans—were not by any means tolerant, were indeed filled at times with the spirit of persecution. They were very much convinced of truth, and were also certain that they had all truth, and so fell into an arrogant and insolent temper, whose influence has not quite departed from their children.—*Rev. John Watson.*

The real security of Christianity is to be found in its benevolent morality; in its exquisite adaptation to the human heart; in the felicity with which its scheme accommodates itself to the ca-

capacity of every human intellect; in the consolation which it bears to the house of mourning; in the light with which it brightens the great mystery of the grave. To such a system it can bring no addition of dignity or of strength, that it is part and parcel of the common law. It is not now for the first time left to rely on the force of its own evidences and the attractions of its own beauty.—*Macaulay.*

Nothing is more evident, both in reason and the Holy Scriptures, than that religion is ever a matter between God and individuals; and, therefore, no man or men can impose any religious test without invading the essential prerogative of our Lord Jesus Christ. Ministers first assumed this power under the Christian name; and then Constantine approved of the practise when he adopted the profession of Christianity as an engine of state policy. And let the history of all nations be searched from that day to this, and it will appear that the imposing of religious tests has been the greatest engine of tyranny in the world.—*Isaac Backus.*

The rulers of Massachusetts put the Quakers to death and banished Antinomians and Anabaptists, not because of their religious tenets, but because of their violation of civil laws. This is the justification they pleaded, and it was the best they could make. Miserable excuse! But just so it is; wherever there is such a union of church and state, heresy and heretical practises are apt to become violations of the civil code, and are punished no longer as errors in religion, but infractions of the laws of the land. So the defenders of the Inquisition have always spoken and written in justification of that awful and most iniquitous tribunal.—*Robert Baird.*

The doctrine of the complete separation of church and state, carried to its logical sequence, forbids any attempt to establish one day as set apart for religious observance with its moral requirements enforced by legislation. Sunday will undoubtedly continue to be a religious day, sacred for religious uses, and observed by multitudes who see in such observance the best interests of the individual, the family, the state; but they have no right to call upon the secular power to compel others to adopt their religious convictions and conform to their religious ideas. All that they can do is to ask that they shall be protected in their rights, and allowed without unnecessary disturbance to keep the day sacred to religious uses.—*Gen. Thomas J. Morgan, LL.D.*

No one thought of vindicating religion for the conscience of the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity by establishing a pure, spiritual and universal religion for all mankind, enjoined to render to Caesar only that which is Caesar's. . . . The new nation, when it came to establish a government for the United States, refused to treat faith as a matter to be regulated by a corporate body, or having a headship in a monarch or a state. Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the

sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power.—*George Bancroft.*

Secular power has proved a satanic gift to the church, and ecclesiastical

power has proved an engine of tyranny in the hands of the state.—*Dr. Philip Schaff.*

It is not toleration that is established in our system, but religious equality.—*Judge Thomas Cooley.*

A Confession of their Injustice

By C. P. Bollman

MANY who endeavor to show a necessity for Sunday laws admit that the state has no right to require Sunday rest on religious grounds, but it is held that the state can rightfully require the same thing on civil grounds. This is to say, that if the state made an individual stop work on Sunday because of the religious character of the day, that would be doing him a wrong; but if it required him to desist from Sunday work because rest one day in seven is a physical necessity to man's well-being, or something of that kind, that there would be no wrong done him.

Now, precisely the same thing is required of the individual in both cases; precisely the same effect is felt by the individual. Yet we are asked to believe that in the one case he would be suffering a wrong, while in the other case there would be no wrong done to him whatever. Whether he suffered an injustice or not would be not a question of the nature of the act or its result upon him at all, but only of the motive by which the act was prompted! Such distinctions we confess are altogether too fine for our comprehension.

If the thing prohibited were something wrong in its very nature, as murder or theft, the case would be different.

The state cannot deal with murder from a religious standpoint, that is, as a sin, but can deal with it as a crime, and as such prohibits it under the severest penalties. But honest labor cannot be classed with murder, theft, or any other act wrong in itself. Honest labor is not a thing to be prohibited as an enemy of social peace and order. It would be far more reasonable to prohibit idleness on such grounds, since idleness is known to breed disturbance and crime.

In the one case the act is wrong in itself, and is prohibited for that reason. By its prohibition no injustice can be done to anyone. In the other case—where labor on Sunday is prohibited—it is admitted that injustice is done the person who is thus restrained, if the reason for the prohibition be a religious one; and this is an acknowledgement that the act is all right in its character and may be for the benefit of the person performing it, which could not be true of anything wrong in itself. The individual suffers a hardship in being compelled to lose one-seventh of his time, which is an injustice to him if done on religious grounds, yet the very same hardship is no injustice at all if the reason for it is alleged upon civil grounds! Injustice becomes justice simply by alleging a

civil reason for it in the place of a religious one! Verily there is something in a name, after all.

If it is wrong to interfere with personal freedom on Sunday on religious grounds—if such interference would in any case be an invasion of one's rights—it must be an invasion of rights and an injustice no matter how many changes may be rung upon the name under which the action is sought to be justified. The act of compelling a man to stop his work

and remain idle on Sunday could not be an invasion of his rights under one name, if it were not an invasion under every name; since the act itself, and its effects upon him, remain precisely the same in every case.

The admission that it would be unjust to prohibit work on Sunday, save for the alleged civil necessity for such restraint, is fatal to the attempt to justify the Sunday laws. It is a confession of their injustice.

Persecution the Work of a Few

By Gen. William Birney, Washington, D. C.

PERSECUTIONS for religion's sake are usually conducted by a small number of persons, while the masses of the people sympathize with the victims. The seeming exceptions are when, superadded to religious differences, there are hatreds either racial or caused by war, or tyrannical feelings generated under despotic governments.

In England, for the two centuries before the death of Elizabeth, there were only four hundred heretics burned at the stake; and three hundred of these perished in the last three years of the reign of "bloody Mary" Tudor. During the same period the number of those burned in the Netherlands was about seventy-five thousand, and in Spain nearly as many. The great slaughter under Spanish rule was due principally to the passions fomented by the long wars in Spain against the Moors, Moriscoes, and Jews, and fostered by the despotic character of the royal government.

In Scotland, about 1684, James II. began to persecute Protestants. He used

"thumbkins" and "boots" for the torture of his victims. These instruments crushed the bones and marrow. James took delight in personally witnessing their operation and hearing the screams and entreaties of the sufferers. He was supported and lauded by a few clergymen, but he was abhorred by the people. They called him "monster." When he fled from the country he left few friends in the Scottish lowlands.

In New England, in the seventeenth century, the persecutions of the Baptists and Quakers, the scourgings, solitary confinements, ear clippings, tongue borings, and hangings, were favored by zealous preachers and by leading church members high in office; but public opinion was outraged, and the rescues of victims became so numerous, and popular opposition so pronounced, that the persecutions were gradually abandoned.

What is true of religious persecutions in other times and lands is true of those that have been waged or that are likely

to be waged in the States of this Union under "Sunday laws." The people generally do not favor them. These laws, obtained mostly by the lobbying importunities of paid agents of clergy-led societies, cannot be enforced as other laws are. Nobody is injured by the violation of them, and nobody but those who are interested from religious motives will appear as prosecuting witnesses. If enforced at all, it must be by means of spies and informers, who in many instances are paid for making trouble for their honest neighbors. No decent citizen will engage in such work. If a church member engages in it for a time through excess of zeal without knowledge, he soon gains the contempt of the community, which causes him to desist. In rural districts such laws are not often enforced; though they exist in all the States, it is believed that they

have never been enforced in more than one third of the counties of any State. In some of the largest States they have not been enforced in more than from three to six counties. In some cases the sentences have not been executed, and in others the fines have been paid by sympathetic bystanders. In others, again, the oppression and distress have been fearful.

In the District of Columbia it is probable that nine tenths of the adult population have no sympathy with Sunday legislation. Yet such legislation has been advocated with more or less success a great deal in the last ten years by a few clergymen and the paid agents of certain "reform" societies. These gentlemen are anxious to get things so arranged that all persons who do not observe Sunday after the Puritan fashion will be sent to the chain-gang.

The "Protection" of Days

By the Editor

IT was written by one in ancient times that "God hath made man upright, but they have sought out many inventions." The word inventions here, we believe, does not mean what the word popularly signifies in these days, but rather the opposite of uprightness. It means that man has discovered, or to be more true to the facts, that he has *sought out* many deviations from righteousness, many ways of departing from uprightness.

One of the most pernicious inventions of this sort, and one that has wrought great injury to mankind, has been the doctrine, held by many otherwise "good" people, that the things of God need the puny protec-

tion of the laws of man; that moral and religious truths and principles will disappear from the lives of men unless they are incorporated into civil statutes and made to be accepted under pain of physical penalties; that the consciences of some men are so apt to lead them wrong that they must be controlled and directed by other men whose consciences are not one whit better as moral and religious guides than the consciences of those whom they seek to direct and control.

Now, in the nature of things, an invention of this kind is obliged constantly to resort for defense and support to all sorts of other inventions and deviations from uprightness. Wherever it turns it meets something which says-

"This is a lie." It must by some means or other defend itself from this accusation, but it cannot do it by appealing to that which is true, for it is the *truth* that constantly pronounces it to be false—to be one of those miserable inventions that have been sought out in the departure from uprightness.

Now the invention of which we have spoken is not a thing that has served its time in former ages and that has now gone out of existence. There have been times in the history of the world when it has created far more havoc than it does at the present time, but the thing itself is still very much alive. And just at present it manifests itself very plainly in the demand, which is all the time becoming more pronounced in certain quarters, for the enforcement of Sunday observance. And this invention—the promotion of religion by legal enactment—leads to-day to the seeking out of many inventions in its defense. In the nature of things it is more necessary now than ever before that such an invention, so foreign to what this age is supposed to stand for, should call to its aid every invention of subtlety and casuistry that can by any possibility be made to seem to justify it.

One of these inventions, to which we now desire to call attention, is the idea that legislative enactments are needed for the "protection" of days. We are told by different organizations that exist for this express purpose that there is urgent necessity for the "protection" of a day, that it must be "maintained," and that it must be "defended" against the encroachments of this, that and the other thing. This must be done by "organization and agitation, instruction by press, pulpit, and platform," and "the enforcement" of certain laws, and "the securing

of better legislation." We are warned by prominent ministers against the "breaking down" of this day, and are told by some enthusiasts that this constitutes "the most vital issue of the twentieth century."

Now it seems to us that there could not be a more ridiculous or absurd idea than this very notion of the protection of a day, and especially of the protection of a day by legislative enactment. But right here the matter passes from the ridiculous to the serious. The strange spectacle is presented of men demanding that the legislature—the State—the object of the existence of which is the protection of the rights of men, shall "protect" a day at the expense of the rights of men; for the legislation demanded requires a suspension and a denial of some of the most intimate and essential of human rights. But we return to the thought of the "protection" of a day by legislative enactment. We wonder how long it will be before societies will be organized for the "protection" of light and darkness, or the sun and moon? When such societies are organized they will certainly have as dignified and as rational an object in view as those that are now devoting themselves to the "protection" of a day. A day needs the protection of legislative enactments about as much as it needs the services of the tailor or the plumber. Now we are not trying to make this matter ridiculous. To us what we are here saying is sober truth, and we regard it as a matter of sober importance that the essential absurdity and nonsense of this idea, which is made to support a very serious evil, should be made as plain as language can make it.

A strange feature of this demand for day "protection" is that it centers entire-

ly upon one day of the week. This is strange when we look at it simply from the standpoint of this idea, but it is not strange at all when we examine into the thing and find that this idea is simply a mask and a subterfuge for something else that it is not desired to make so prominent. Poor old Wednesday and other days of the week are left to flounder in their helplessness and to take willingly or unwillingly whatever boons and buffets fate and fortune may bring them, while our friends who proclaim the doctrine of the "protection" of days by legislative enactment concentrate all their energies in efforts to "protect" Sunday. This seems like an unfair discrimination.

And why is this?—It is because Sunday is looked upon as being different from other days of the week; because it is regarded as a day set apart by divine appointment for the purposes of worship and religion. And here we are brought back to the invention—the deviation from uprightness—with which we began. This clamor for the "protection" of Sunday, or for the "defense of the Lord's day" against "the encroachments of business and pleasure," as it is expressed by a prominent Sunday-enforcement organization, is simply a manifestation of that monstrous invention "sought out" by men, that the things of God can be protected by, and need the protection of, human laws; that moral and religious truths and principles are in extreme danger of total extinction unless they are incorporated into civil statutes and enforced upon the consciences of men by civil penalties; that some men have such superior consciences that they are capable of interpreting the will of the Almighty for the consciences of all other men, and there-

fore should be allowed to use the power of government for the purpose of enforcing upon men that interpretation.

This brings us to another phase of this idea of the "protection" of a day which removes it from the domain of the ridiculous and absurd and gives it a far more serious if not a more worthy and desirable aspect. We refer to the fact that this day, which it is claimed is so much in need of human protection, is the *Lord's day*, or is so regarded by those who seek to "protect" it. These organizations which are working so diligently and persistently for the "protection," "maintenance" and "defense" of a day, all declare that the day that they have in mind is "the Lord's day." They declare that "the interests of the Lord of the Sabbath" demand this protective legislation. Now the bare idea of the protection of a day by law is absolutely ridiculous, but when this day is *the Lord's day*, and this legislative protection is demanded for it and is needed by it *because it is the Lord's day*, then the matter assumes too grave an aspect for us to characterize here. We may mention, however, that once upon a time there was a man who ventured to act upon a far less guilty presumption, it seems to us, with reference to something that belonged to God, and it is written that "the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God." And it is as true to-day as it was in the days when the ark was transferred from the house of Abinadab to that of Obededom that God is able to take care of His own.

Let ministers, and all men, concern themselves less about the "preservation" and "protection" of days and more about the betterment of their fellow-men.

In a government where church and state are separated there is not, and cannot be assumed to be, any such fundamental distinction between the Christian Sabbath and other week days as to make that which is permissible on six days a crime on the seventh. . . . The saloon problem on Sunday does not seem to me radically different from the same problem on other days.—CHARLES SPRAGUE SMITH, Director of the People's Institute, Cooper Union, New York, in the New York Journal.

The doctrine of complete separation of church and state, carried to its logical sequence, forbids any attempt to establish one day as set apart for religious observance with its moral requirements enforced by legislation. Sunday will undoubtedly continue to be a religious day, sacred for religious uses, and observed by multitudes who see in such observance the best interests of the individual, the family, of the state; BUT THEY HAVE NO RIGHT TO CALL UPON THE SECULAR POWER TO COMPEL OTHERS TO ADOPT THEIR RELIGIOUS CONVICTIONS AND CONFORM TO THEIR RELIGIOUS IDEAS. All that they can do is to ask that they shall be protected in their rights, and allowed without unnecessary disturbance to keep the day sacred to religious uses.—GENERAL THOMAS J. MORGAN, LL. D., Corresponding Secretary Baptist Home Mission Society, and former Commissioner of Indian Affairs, in the New York Journal.

The first essential for an ideal Sunday is an absolute separation of church and state, which are joined together for Sunday legislation; and an entire removal of all restrictions. The church which cannot make its own festivals respected by superior merit, and needs the help of law to throttle its competitors, must be in a sad state. And unless these laws should go so far as to force attendance at religious services, they can do no more than to keep non-churchgoers from innocent amusements; thus arousing resentment against ecclesiastical interference. The churches should consider whether the policy of demanding stringent Sunday legislation has not done them more harm in creating resentment than it has benefited them in removing competition.

THE FIRST STEP, THEN, TOWARD AN IDEAL SUNDAY IS TO REPEAL ALL LAWS WHICH ENFORCE A DISTINCTION BETWEEN SUNDAY AND OTHER DAYS. . . . Before there can be an ideal Sunday there must be an ideal Monday, an ideal week, and an ideal year. We must stop preaching goodness for the one day in the week, and condoning injustice for the other six. . . . The solution of the Sunday question . . . is not to be found in restrictions and in charity, but in freedom, and in that justice which shall recognize the equal rights of all men.—BOLTON HALL, in the New York Journal.

The Sentinel

OF CHRISTIAN LIBERTY

Set for the defense of human rights from the standpoint of Christianity. The only periodical in the United States wholly devoted to exposing and opposing the increasing movements and tendencies of the present time which either directly aim at or logically tend to the employment of the power of law in the domain of conscience, in subversion of the Christian and American principle of complete separation of church and state.

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DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.

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

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

We deny the right of any civil government to legislate on religious questions.

We believe it is the right, and should be the privilege of every man to worship God according to the dictates of his own conscience, or not to worship at all if he so chooses.

We also believe it to be our duty to use every lawful and honorable means to oppose and prevent religious legislation, to the end that every individual may enjoy the inestimable blessings of liberty.

VOL. 17. FEBRUARY, 1902. No. 3.

The soul has no sovereign but God.

Sacred regard for human rights is a Christian virtue.

Every self-appointed trustee of God is an embezzler of the rights of men.

The right to observe the Sabbath does not carry with it the right to compel its observance by others.

To assume to control the conduct of men in matters of religion, is to assume mastership of the soul; which is but to assume to exalt one's self above the Creator of the soul.

The duty of Sabbath observance no man has a right to enforce upon another; but the right of Sabbath observance it is the duty of every man to respect and protect in others.

The moral law—the duties which men owe to their Creator—cannot be incorporated into civil legislation because it is immutable and irrevocable, while civil legislation is both mutable and repealable.

If the state has the right to legislate upon and to enforce the moral law, it has the right to abolish the moral law; for the state dominates in the sphere in which it legislates, and it may alter and repeal every statute that it enacts.

The man who declares that the protection of his right in a certain thing, whether it be Sabbath-keeping, or whatever it may be, requires the sacrifice of the rights of any other man in any respect, simply declares that he is claiming as a right that which is no right at all.

Every human being has a right to expect from the authority which commands him in the sphere of morals sufficient moral power to enable him to obey such commands. The authority which cannot supply this power has no right to command men in the sphere of morals. And this is why civil government cannot be, and only God can be, the moral Legislator and Governor of mankind.

In matters of religion all men are brethren, and no man nor any body of men is master. Any body of men, be it ecclesiastical or civil, which assumes to control the conduct of any individual in matters of religion tramples upon one of the most vital principles of true religion. "Call no man master, for one is your Master, even Christ; and all ye are brethren." Matt. 23: 8.

The right to rest is not upheld by Sunday enforcement, but is denied. Where compulsion and force enter, rights end. Rights cannot be divorced from freedom of choice. A law which admits of no choice in the exercise of the right which it professes to uphold, withholds and denies that right. The law which compels people to rest upon and to observe Sunday, whether they choose to do so or not, is nothing more nor less than a denial of the right of the individual to rest upon and to observe Sunday.

It is a fact of some significance that that important point in statecraft, of which we are now hearing more and more—the legislative protection of a day—seems to have wholly escaped the attention of all the standard writers on political economy. It has been left to the religious leaders of these times, and to certain public men who have been induced to lend their assistance in the matter, to make the remarkable discovery that the civil and political welfare of society requires that Sunday shall be "protected" by legislative enactment from "the encroachments of secular business."

The Sunday-enforcement clergymen offer to the workingmen and to the citizens generally one day's rest in the week on the condition that they will

surrender the right to decide for themselves when they shall work or shall not work, and the right to choose for themselves in the matter of Sabbath observance. This may be a very attractive bargain for the clergymen, but how it is to benefit the workingmen and the citizens generally is no more apparent to the average person than is the benefit to the purchasing public of the great "bargain sales," at which goods are sold at two or three times their value, that are frequently under way in the cities and towns of the country.

In view of the agitation for such a modification of the Sunday law as will allow saloons to be open on that day from one to eleven P. M., the question naturally arises as to why honest labor and legitimate industrial and mercantile pursuits should not be made legal during those hours also. Our Sunday-enforcement friends declare that no privileges should be allowed the saloon-keeper that are not allowed to the workman and the merchant; and of course this is right. The right to drink is not more sacred than the right to work, and that will be a pitiable state of affairs in which it is perfectly legal for a saloon-keeper to ply his business, and criminal for a man to engage in an honest vocation. There is but one way to justice in this matter of Sunday legislation, and that is by its complete repeal. Justice requires that an act shall be judged according to its nature, and not its nature determined by the day upon which it occurs. And both justice and sound public policy require that the state, in its regulation and prohibition of any business, shall be guided by the nature and character of the business dealt with, and not by the sacredness or secularity of the day upon which the business may be carried on.

In times that are past the head of the Catholic Church has on more than one occasion fulminated a document absolving, or pretending to absolve, the people of England from loyalty to their sovereign, and commanding them not to obey the king or the queen, as the case might be. While this may be no justification to-day for the use, in the coronation oath of the English sovereign, of the language that is so offensive to Roman Catholics, it is well to remember in this connection that such was the case. It at least teaches the lesson that one wrong will produce another. If the head of the Catholic Church could go so far in his presumption as to assume to depose the English sovereign, and to direct the English people as to whom they should obey and whom they should not obey, is it strange that the English sovereign and the English people should deny and denounce, as is done in the coronation oath, the arrogant pretensions of the Pope? The hostile and even intolerant attitude of England toward the Papacy was engendered by the Papacy herself, and Catholics should not forget this fact in their no doubt just complaint with regard to certain portions of the coronation oath.

The Retail Clerks' Union of Bloomington, Ill., has filed a protest with the city council against allowing pawnshops to open on Sunday, alleging that the sales made by them are "an injury to the merchants who close on Sunday." The clerks always start out on these Sunday closing moves with the innocent plea that they should have one day for recreation during the week, but when once the law is invoked, the logical result is to force everybody and every thing to "rest" on Sunday. If in their efforts to secure for themselves one day

in the week for rest they are justified in compelling stores to close in which no clerks are employed, on the ground that it is an injury to the merchants who do employ clerks and close on Sunday, how long will it be before the clerks will be demanding that no person shall be allowed to do any sort of work on Sunday for himself or anybody else, on the ground that it is an injustice to the clerks to let people be earning money while they have to rest? Every clerk who wants to rest on Sunday should have the privilege of doing so, but he should not demand enforced Sunday closing for that purpose. In the first place it is unnecessary, and in the next place it leads to the denial of rights that are just as fundamental as the right to rest on Sunday.

"Should legislation represent the highest moral sentiment in a community or something short of the highest?" is a question that is now raised in connection with the question of Sunday opening of saloons. "Legislation should represent the highest moral sentiment of the community," declare the upholders of Sunday legislation. "Legislation must be adapted to the condition of the people for whom it is enacted," declare the advocates of Sunday opening. Of the two positions, the last is much more sensible than the first; but neither is absolutely right, nor absolutely wrong. There is a well-defined limit to the sphere of civil government, beyond which no true moral sentiment, however high it may be, will desire it to go. Government is limited to the sphere of civil affairs; it has nothing to do with regulating, supporting or enforcing religious practises and observances. And hence, in so far as the highest moral sen-

timent of the community has to do with religious practises and observances, it should not be represented by legislation. But in the sphere in which it is the province of government to operate it is proper that the highest moral sentiment of the community should be represented by its legislation. And this sentiment will not lead to the enactment of laws wholly impracticable and unsuited to the condition of the people for whom they are made. That which is true moral sentiment will never be so short-sighted as to attempt to make men moral and devout by legislation, and will always oppose legislation which introduces coercion into those things which the Author of all morals has made matters of individual choice.

The Papacy evidently regards a fair (?) exchange as no robbery. The reports from Rome regarding the appointment of an American representative at the papal court state that in return for this favor "the Vatican has intimated its desire to meet American wishes in the Philippines, and would gradually withdraw the friars, substituting American clergy, and possibly create another cardinal in the United States." No doubt the Papacy considers that her power is such in the Philippines that the Government will be very glad to listen to any terms of settlement she may propose. We cannot imagine, however, why she should suppose that the creation of another cardinal in the United States would be of any interest or gratification to the Government. It is true that there have been reports circulated in the past to the effect that high officials of the Government were very much interested in the matter of having Archbishop Ireland made a cardinal. But

this is a concern so foreign and so opposed to the business of government that we have hoped that there was no truth whatever in the reports, and have regarded them as simply a specimen of the methods employed in becoming "a prince of the church." It seems, however, that at the Vatican the idea has obtained that this is a matter in which the Government is much interested.

The *New York Journal* has been publishing during the past two months a series of articles by prominent men and women on "How to Make an Ideal Sunday for a Cosmopolitan American City," or "How Best to Aid the Masses of the People to Secure Rational Enjoyment on the Sabbath, with Special Reference to the Open Saloon." On another page we display prominently some extracts from three of the articles that have appeared. The words we have quoted are worthy of more emphasis than we can give them, for they strike the key-note of the subject of Sunday legislation. Read them carefully. While the writers of the articles from which the first and last extracts are taken are inclined to favor the policy of open saloons on Sunday, for a part of the time at least, they do so from no friendship for the liquor traffic itself, but because they believe that this policy will obviate some of the evils that now exist. They plainly see that the question of the saloon, at least so far as government is concerned, is not a question of the sacredness or non-sacredness of days, but is a question of a great evil that is the same on one day as it is on another, with regard to which there are widely differing sentiments, and in dealing with which by legislation heed must be given to the dictates of experience and common sense.

The other extract is taken from one of the very best articles that has appeared in this series, the one written by General Thomas J. Morgan, LL. D., Corresponding Secretary Baptist Home Mission Society and former Commissioner of Indian Affairs. General Morgan does not write as one who is indifferent to the benefits and blessings of a day of rest and religious meditation. On the contrary, of all those who have written in this symposium, he is the one who displays the most deep and sincere convictions on this point. But he looks at the matter in its true light. He sees that Sabbath observance is a matter of religion, and, true to the principles of religious freedom which have made the denomination with which he is connected historic, he declares without equivocation that the enforcement of Sunday observance by legislation is forbidden by the doctrine of separation of church and state. Nor is he indifferent to the evils of the liquor traffic. He pronounces the open saloon "a cancer eating into the very vitals of society," and declares that "the authorities have the undoubted right in the interests of the public weal to close these wicked places every day in the week, and to keep them closed." He sees that this traffic "must be dealt with according to its own essential nature," and that it is connected with the matter of an ideal Sabbath through its degrading effect upon men and women vastly more than through its continuance or discontinuance on a certain day of the week.

When that which is immutable can be made mutable, and that which is irrevocable can be made revocable, then may the precepts of moral conduct, of which the Sabbath commandment is one, become the subjects of civil legislation.

Rights Are Equal

Because it is seen that men are not equal in opportunities and attainments it has become the fashion in certain quarters to laugh at and ridicule that noble statement of the Declaration of Independence that "all men are created equal." Shallow casuists may satisfy themselves that this is a fallacy, but in its essential meaning it remains eternally true, nevertheless. It means that so far as rights are concerned, so far as that with which government has to do is concerned, all men are equal. No man has more rights than another, and no man holds his rights by a more sacred tenure than another. All men are created with equal rights. The life, the liberty, the happiness of one man is just as sacred as that of another.

There may be moral and intellectual inequalities, but it is not the business of government to perpetuate these inequalities. Government should treat all men as equals, for they are equal in the sphere of rights with which it deals. With the inequalities of men in other respects government has nothing to do, except to see that so far as its authority and influence is concerned all men have equal opportunities to become equal in all respects.

If there was any difference, any inequality, in the rights of men, they who have had the least opportunities for moral and intellectual advancement, who are in these respects the inferiors of their more fortunate fellows, have a more sacred right to be treated as equals in the sphere of rights than their fellows.

But those who deny the equality of men do not take this view of the matter. They laugh at the statement that all men are created equal, in order that inequality may be perpetuated; in order that they

who have had superior privileges and advantages may monopolize them altogether; and in order that they who have had meager privileges and advantages may be deprived of them entirely. This is the course of despotism, and this is the course that has been entered upon by those who sneer at the statement that "all men are created equal."

When Abraham Lincoln declared of the black man that "if God has given him little, that little let him enjoy," he struck the true principle. The man who has little has as sacred and as immutable a right to the free enjoyment of that little as the most able and brilliant man that lives, and it is the business of government to see that in the sphere in which it operates both have equal rights, privileges and opportunities.

The *Christian Advocate* agrees that "there is much more reason why the butcher shops should be open on Sunday than there is why the saloons should be open," which is equivalent to agreeing that there is much more reason for closing saloons on Sunday than there is for closing butcher shops. This is true; but this is a distinction that the *Advocate* and all advocates of legal "Sabbath" observance are wont to ignore. They class all businesses and occupations together, regardless of their nature and character. This may do from the standpoint of the moral obligation of Sabbath observance, but it will not do from the standpoint of civil legislation. From the standpoint of the state there is more reason for closing saloons on Sunday than there is for closing butcher shops because there is more reason for doing so on Monday or any other day of the week. If the open butcher shop is consistent with the objects of civil government on Monday, it is the same on Sun-

day; and if the open saloon is inconsistent with the purposes of government on Sunday, it is equally so on Monday or any other day of the week.

Sabbath Observance and the Saloon

The liquor traffic is connected with the matter of ideal Sabbath observance in a very different way from what it is represented to be.

Ideal Sabbath observance is not a matter of open or closed saloons on a certain day of the week; it depends upon the character of the men and women who observe the Sabbath. If they are not so related to God that they can observe the Sabbath in spite of all the open saloons in creation, then they could not observe the Sabbath if every saloon were hermetically sealed from the beginning to the end of the Sabbath.

Sabbath observance is a matter of character. The man who patronizes saloons during week days cannot observe the Sabbath when it comes. Ideal Sabbath observance is possible only to him who *remembers* the Sabbath *during the week* to keep it holy by refraining from unholy things. Sabbath observance is a moral act; a man cannot be immoral during the week and moral on the Sabbath. And neither can a man be the slave of his appetite during the week and an observer of the Sabbath when it comes, for it takes a *free* man to observe the Sabbath.

Open or closed saloons on six days of the week has six times more to do with ideal Sabbath observance than has open or closed saloons on one day of the week. Therefore, they who clamor for closed saloons one day in the week and are indifferent to open saloons the other six days cannot be said to be

doing much in the interests of ideal Sabbath observance, so far as the liquor traffic is concerned. The advantage of the saloon is as six to one, and when its six days are done there will be no Sabbath-keeping by those who have patronized and maintained it during the week, never mind how tight it may be closed.

And because it has this advantage the saloon cannot be closed even when its six days are done, because in that time its power has become too great. It cannot be treated as legitimate six-sevenths of the time and as illegitimate the remaining seventh. Six days of respectability make it respectable on the seventh.

Hence, the saloon has no better friends, and the Sabbath, so far as it is related to the saloon, can scarcely have any worse enemies than those religious leaders who would clothe the saloon with respectability six days in the week and with sanctity on the Sabbath—for if the saloon can observe the Sabbath, as many ministers have declared, it is of course sanctified by such observance during that day and made eminently respectable the rest of the time.

Speaking with reference to the agitation for a change of the Sunday law in its application to saloons, Senator Raines, author of the celebrated Raines law, says: "I cannot see that a Republican member of the legislature can do otherwise than stand by the declaration in the Republican platform at Saratoga, 'for the maintenance of the Sunday laws.'" The Republican party of the State of New York has the unique and certainly not enviable distinction of being the only State organization of either of the two great political parties to make "the maintenance of the Sunday laws" one of the planks of its platform.

The Master's Attitude

If there was one thing more than another that stood out clearly and distinctly in the life and teachings of the great Teacher of Christianity it was the utter absence of anything like the spirit of intolerance. He made it plain that love for sinners—for their salvation from sin and woe—was the great motive power of His gospel, and that the civil sword and the power represented by it could have no place in the work of this gospel. Yet His words have been seized upon by His professed followers in the attempt to justify the dark doctrines and deeds of intolerance.

That professed Christian church, which to-day numbers more adherents than any other, and which claims to be "the only authorized instrument set up for the spiritual guidance of mankind by Almighty God," has always claimed to find authority for its doctrine of persecution in the teachings of Christ. A Catholic writer says: "Christ Himself condemns tolerance when He says, 'Who is not with Me is against Me.' And the peace of Christ is very easily reconciled with the sword which He has also brought, by which father is divided from son, brother from brother. The peace of Christ, and therewith that of the Church, goes hand in hand with truth and justice, not with error and immorality; it goes hand in hand with unity, but not with division. For the preservation of unity this peace calls for the sword to separate brother from brother, in order that brother might not separate brother from the unity of the church."

Such reasoning as this is an utter perversion of the teachings of Him who said: "The Son of man is not come to destroy men's lives, but to save them."

It is true that He said, "He that is not with Me is against Me;" but He also said, "He that is not against us is for us." It is true that He said, "I came not to send peace, but a sword;" but He also said, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword."

He who came to seek and to save that which was lost never taught his disciples and followers that they should use the sword against unbelievers "for the preservation of unity" or any other purpose. He taught His disciples, and through them His followers in all ages, that the sword was to be used *not by them, but against them*; that it was not to come as the instrument of peace and righteousness, but as the instrument of the bitter hatred that would be borne toward them because of their righteous lives. The sword which Christ came to send was the sword in the hands of the enemies of His truth, who will not endure the preaching and practising of righteousness; not a sword in the hands of His followers. His followers are to have no more to do with the wielding of the sword than Abel had to do with the deed of Cain.

The great characteristic of the teachings of the Master was the laying down of principles by which the individual was to direct *his own* conduct, not principles for one individual to use in directing the conduct of another. When the man came to Christ desiring that He would speak to his brother, "that he divide the inheritance with me," his attention was at once called to his own conduct by the question, "Man, who made Me a judge or a divider over you?" Why do *you* come to Me with such an appeal? Then he heard a short sermon, full of great principles for the regulation of his own

conduct, but not one word regarding his brother's duty. Had Christ intimated what his brother's duty was in the matter, the man would instantly have gone off to his brother and made the words of Jesus a sort of weapon with which to accomplish his object. But Christ desired no such service; yet this is the sort of service that all persecutors render, and it is the sort of service that is called for in the language which we have quoted above.

When Christ said, "He that is not with Me is against me," he gave to individuals a truth to be applied *each for himself to himself*, not for one to apply to another, or for one body of men to apply to another body of men, as is done when it is made to justify the doctrine of persecution, as in the quotation given above. When His disciples began to act according to the reasoning of this Catholic writer, and came to Him saying, "We saw one casting out devils in thy name, and we forbade him, because he followeth not with us," the Master had other words and another truth for them, and He said, "Forbid him not; for he that is not against us is for us."

Instead of teaching the doctrine of intolerance, Christ always condemned it, and, whenever it appeared, rebuked the spirit which leads to it. When His disciples desired to call down fire to consume some who refused to receive Him, "He turned and rebuked them, and said, Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." And this stands as an eternal rebuke to all the professed followers of the Prince of Peace and the Author of liberty who would use force and coercion against those whom they deem to be in error in matters of faith.

The Right to the Sabbath

In these days it is frequently declared that man has a right to the Sabbath and its rest, and that therefore there should be laws compelling all to rest upon the Sabbath.

Undoubtedly man has a right to the Sabbath and its rest, and that is a very good reason why there should be no such legislation as is now demanded in behalf of that right.

Man's right to the Sabbath was expressed by the Lord of the Sabbath in these words: "The Sabbath was made for man." Mark 2: 27. Therefore man has a right to the Sabbath day with all its rest and blessing.

He has this right as an individual, for the Sabbath was given to the individual man, and man's relation to God is an individual relation, and must continue such as long as it is a matter of faith, love, and individual accountability.

All days were made for man, but the Sabbath above all other days. No other day of the week is especially designated in this way. Man has a higher right, therefore, to the Sabbath day than to any other day.

Any interference by the state with a man's right to an ordinary working day would be recognized as an act of despotism. What then must be true of state interference with man's right to the day especially made for him?

The state has no right in the Sabbath and can have none, since the Creator did not, and man cannot, give the Sabbath to the state.

Man cannot give the Sabbath to the state because it is not his to give. The Sabbath is the Lord's, and man can neither give it into other hands nor transfer any right which he has in the day. Hence there is no way by which

any right in the Sabbath can be acquired by the state.

Therefore, any State Sabbath law (assuming Sunday to be the Sabbath) is wholly without foundation in right and justice, and represents only an act of meddling with that which the state has no right to touch. The Sunday laws (if Sunday be the Sabbath) interfere with the highest right a man can have with respect to days of the week. They touch the very day which was especially made for man, and from which, of all days, the state should keep hands off.

This being true, such laws have no rightful place upon the statute books of State or nation, and can derive no justification from the good and pious motives with which many men engage in their support. And this would be equally true of laws enforcing the seventh day, specified as the Sabbath in the law of God. In any case, State Sabbath laws are wrong in principle, and can only be evil in practise, however plausible in appearance.

No gift of God to man needs to be enforced by civil law. No blessing can be drawn down from heaven upon men by the civil power. No good from the institutions of Christianity can be extracted by law. Man's right to the Sabbath can be infringed by law, but not preserved. That right is secured only through man's individual relation to his Creator.

L. A. S.

"Thoughtful men and women of today recognize that the gravest danger to society is on the side of an invaded sanctuary and a degraded Sabbath," says the organ of a Sunday-enforcement organization. That Sabbath is a degraded Sabbath which must be supported by human legislation, and which, in order to gain

such support, masquerades as a holiday and a "civil rest day." And human legislation enforcing Sabbath observance is an unwarranted invasion of the sanctuary of God's holy things. It is therefore not clear how an organization that is demanding such legislation and enforcement is doing anything to save society from what is declared to be its "gravest danger."

The Government and the Vatican

Dispatches from Washington announce that Government officials deny that there is any foundation whatever for the reports that have emanated from Rome to the effect that a representative of the American Government was to be accredited to the Vatican. "No such approaches have been made, and the United States has given no indication of either yielding or considering the project." It is said that the "regular and frequent emanation of these reports from Roman sources leads some officials to the belief that it is desired, by frequent publications of the subject, to accustom the American mind to the idea."

This is more than likely, for the Papacy works in just this manner, and she has been working in just that way on this very thing for a number of years. It will be well if the present very plain manifestations of this policy serve to put the Government on its guard against the entanglements of that power whose cunning has been perfected by centuries of training. Unfortunately the Papacy does not have to rely entirely upon her presumption at this time, for her presumption in recent years has secured for her some precedents in this matter of official relations with the Government that are very much to her advantage and

of no credit to the Government. Just the other day it was announced that Cardinal Gibbons was to have an interview with the President regarding affairs in the Philippines, and there have been many such interviews and negotiations within the last ten years between the representatives of the Papacy and officials of the Government.

The way to avoid diplomatic relations with Rome is to avoid any steps whatever in that direction. But unfortunately some of those who are most skeptical regarding these rumors are perfectly willing to go much farther than the first steps in the matter. *The Outlook* pronounces the rumor that an American representative is to be stationed at the Papal court as absurd, and declares that it "may be dismissed as an illustration of the kind of gossip on which newspaper correspondents sometimes feed their readers when there is paucity of news." But nevertheless *The Outlook* sees "no reason why our Government should not be entirely free to send a special envoy to negotiate with any organization, political, ecclesiastical, or commercial, with which it has occasion to have dealings of any description," and hopes that "the way will open for the Administration to send a special envoy to negotiate with the Vatican respecting the friars' lands in the Philippines."

We fail to see why it would be any more proper to send such a special envoy than it would be to accredit a regular representative; and if the last would be, as *The Outlook* says, "to recognize the Pope as a sovereign and thus give official approbation to his claim to temporal power," why would not the first be the same? If the Pope's claim to temporal sovereignty is unsound and is not to be recognized, why send a special envoy

to negotiate with him? The Government has to do only with temporal powers; why then should it negotiate with some one who is not recognized as representing any temporal power? It seems peculiar that it should be necessary for the Government, in dealing with temporal affairs in the Philippines, to send an envoy to negotiate with somebody on the other side of the globe who is not recognized as having any temporal sovereignty whatever. We do not doubt that in a certain sense the Pope is a temporal sovereign now, and that his temporal sovereignty extends to the Philippines, and that it is a thing which the Government encounters in dealing with affairs in the Philippines. But such sovereignty is wrongful and illegitimate, and should not be recognized; but we are persuaded that if what *The Outlook* advises is carried out, this sovereignty will be fully and completely recognized. The fact that there is a disposition to go this far in the matter does not make the rumor of the appointment of a permanent American representative at the Vatican as absurd as it might be.

As we have intimated, there have been in recent years interviews and negotiations between Catholic authorities, as *representatives of the Papacy and the Pope*, and Government officials. Not to speak of the incidents of this nature connected with Satolli's visit to this country, we will mention here but one incident of this kind that has occurred. In April, 1898, just on the eve of the Spanish-American War, Archbishop Ireland, as the *representative of the Pope*, was in close relations with the Government, and it was openly declared at the time, and has never been denied by those most directly connected with the matter, that through Archbishop Ireland the Govern-

ment carried on negotiations for a time with the Pope. A United States senator, from his place in the Senate chamber, plainly stated that the cause of the delay of the President's message at that time was "the fact that Archbishop Ireland had cabled to the Vatican," and "the President was waiting upon the Pope to secure that which American diplomacy had failed to obtain." This statement was not challenged. It was also publicly stated at that time that "the close and cordial friendship which existed between Archbishop Ireland and the President, and his whole cabinet, . . . made him [Ireland] a fit instrument through which negotiations could be conducted," and by this "close and cordial friendship" Archbishop Ireland enjoyed such unusual facilities for understanding the situation of things in the innermost circles of the administration, that he could send to the Pope "hourly bulletins, if necessary, of the attitude of the administration."

In the light of such occurrences as this, and others that might be mentioned, the present rumors of the appointment of a representative at the Vatican are not as absurd as they might be. These incidents, which are now almost forgotten, have established precedents that will be heard of in the future, for the Papacy intends to make the most of them.

And there are still other things which have an important bearing upon this matter, and which the Papacy will not fail to turn to the advancement of her designs. The American Government was founded upon principles directly the opposite of the principles of the Papacy, one of which was the complete separation of church and state. But there is now a strong drift away from these

principles, and there is not complete separation of church and state. The Sunday laws of the nation have always existed in violation of the principle of complete separation of church and state, and now, instead of a sentiment which would abolish this last vestige of popish, un-American legislation, there is a growing sentiment for more laws of this kind and more stringent enforcement of those already in existence. Then there are the movements for making the nation "Christian," that are becoming more powerful all the time. And all three departments of the Government have become more or less entangled in these religio-political movements and committed to their principles, which are essentially identical with those of the Papacy. All these things are significant, and they are worth considering in connection with the declarations now coming from many sources that there is no danger of official relations between the Government and the Vatican. More dangerous and menacing than the appointment of a permanent representative at the Vatican and the formal recognition of the Pope as a temporal sovereign, is the adoption of papal practises and principles here in America by church and state.

larger posture which the United States is to have in the future among the affairs of the nations will be far less glorious and will excite in the minds of men throughout the world far less admiration and respect than has been the case hitherto.

Christian Citizenship

"Christian citizenship is a religious duty," says *The Outlook*, in speaking of "Christian Endeavor Civic Clubs." It seems to us that Christian citizenship is a condition, an exalted privilege. It is the condition of those who through the great love and mercy of God are no longer "dead in trespasses and sins" but have been "raised up together" to "sit together in heavenly places in Christ Jesus;" of those who have access to God through the Spirit so that they "are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;" who "confess that they are strangers and pilgrims on the earth" and "declare plainly that they seek a country"—"a better country, that is, an heavenly;" who look "for a city which hath foundations, whose builder and maker is God;" whose testimony is, "Our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ."

This brings plainly to view the condition and privilege of *Christian* citizenship. But this is not the citizenship of which *The Outlook* speaks, nor is it the sort of citizenship which the "Christian Endeavor Civic Clubs" are designed to promote. Says *The Outlook*:

The Civic Clubs will study questions as to the best organization of city governments, as to the care of criminals and paupers, arbitration between capital and labor, tenement-house and liquor laws, public baths, parks,

"The time is not far distant," says Senator Penrose, of Pennsylvania, "when many of our laws must be readjusted, in compliance with the decree of that destiny which seems to be urging onward these United States to a new and larger posture among the affairs of the nations." Unless such adjustment is done in the spirit of those men who proclaimed the Declaration of Independence, and accords with the fundamental principles of this great document, it is more than probable that the new and

schools, and streets. Finally, the question is coming to the front in many States of making the caucus an initial election, under the control of election commissioners instead of party officers: following this plan, polling-booths would be open all day, instead of a few hours, and all parties would hold their election on the same day, thus diminishing the power of the ward boss. The study of such questions as these and their discussion in debate and parliamentary practise once a fortnight or a month would soon make a generation of intelligent young people fit for good civic service.

Now against such civic service as this we have nothing to say, only we say this, that it is not Christian citizenship work. That it is a good work we do not question; that it is a duty we do not question, and it may be in a certain sense a religious duty. It may mean *good* citizenship and *better* citizenship, as it is spoken of by *The Outlook* in some instances, but it does not mean Christian citizenship, and has no especial relation to Christian citizenship. A man may be a good citizen, he may aid in bringing about better citizenship, he may do all that is outlined for these "Christian Endeavor Civic Clubs," and yet he may not be in the condition nor enjoying the privilege of Christian citizenship. Christian citizenship is not a matter of "solving the greatest of all American political problems—the problem of the city;" it is a matter of the greatest of all problems in the universe—the problem of salvation from sin, and of eternal life for those who have become subject to death. Christian citizenship has to do with far greater and higher things than the best organization of city governments, arbitration between capital and labor, and the regulation of public baths, parks, schools, and streets. Christian citizenship is not a matter of regulating caucuses and elections in such a manner as

to diminish the power of the ward boss; it is the putting on of the whole armor of God in order to withstand the power and the wiles of "your adversary the devil." "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places."

If the Christian Endeavor Society desires to devote itself to the work of reforming and improving political affairs, well and good, but let not this work be known as Christian citizenship work. Let it simply be known as work in behalf of good and better citizenship. We are led to believe that the reason why these efforts by religious organizations for political reform are called Christian citizenship movements is because they involve things that are not compatible with *good* citizenship and that give no promise of *better* citizenship. This so-called Christian citizenship embraces certain aims and certain purposes that distinguish it from plain, ordinary citizenship in which sinners and saints, men of all beliefs and of none, are concerned. Features are introduced which are outside of and beyond the province of good citizenship, and in which those who push them are interested because of the relation and connection that they believe they have to heaven and the future life.

Now these religious societies which claim to be engaged in the work of Christian citizenship must do one of two things: they must either confine themselves to the Christian citizenship which has to do with the King and the country above, or else they must confine themselves strictly to the citizenship of this world. And in the latter case should of course cease to call this work by its wrong name, Christian citizenship, but

by its right name, civil, political, earthly citizenship. There must be no mingling of these two things, for they operate in different spheres. If better civil, political citizenship is the object, well and good; but let there be no introduction of things which have to do with the spiritual, with the heavenly country and the future life; let there be no attempts to regulate the conduct of men in matters of religion; no attempts to make men walk in ways that have to do with another country and another citizenship. The promotion of good citizenship is a very good work, but if in connection with it these other things are attempted, it will become a very evil work, and if continued any length of time the last state of that nation in which it began will be worse than the first.

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, . . . but now is my kingdom not from hence."

The pastor of the Tremont Street Methodist Church, Boston, in a recent sermon, spoke the following words which clearly indicate the direction in which the energies of the popular churches are being largely turned:

If we, as Christians, become thoroughly disgusted with the political outlook, it becomes our privilege and duty to band ourselves together for the purpose of raising the ideal standard in politics, whether in city, State or nation. We have it in our power, as decent men and women of America, to divide this country into two great parties, one of which stands for righteousness and the other for insatiate greed, for incarnate selfishness. When such a division is made you and I can go to the polls shouting "Hallelujah," and singing doxologies.

It was when the Christian church in the Roman Empire turned her attention

to the work of "raising the ideal standard in politics" and divided the empire "into two great parties," one of which she supposed stood "for righteousness," that she ceased to be a power for good; and the result of such a course now cannot be different from what it was then.

The Governor and the Sunday Laws

In his message to the New York legislature, on January 1, Governor Odell gave no encouragement to those who desire such legislation as will enable the saloons of New York to be legally open on Sundays. He says that the policy of municipal or local option as to Sunday opening should not be adopted "unless clearly desired by a majority of the people of the State," and that "under no circumstances should a referendum be permitted to municipalities until sanctioned by the entire electorate of the State."

It is generally conceded on all sides that there can be no change in the Sunday laws if such change must have the sanction of a majority of the people of the State, and that the only hope of a change is through local option on the question. Hence the fight between the advocates of legal Sunday observance and the advocates of legal opening of saloons on Sunday hinges upon this question of local option. This the upholders of Sunday legislation plainly see, and they are determined that the "Sabbath" shall not be surrendered to the tender mercies of local option.

Governor Odell himself makes it plain that he is opposed to any relaxation in the matter of Sunday enforcement; to any change in the law which makes

"possible the quiet enjoyment by all of our people of the day set apart both by secular and moral law as a day for rest and worship." He speaks of "this attempt to inject into the policy of our State a question so at variance with the moral convictions of a vast majority of the people," and reasons that the opening of saloons would be followed by the opening of other branches of business which "might reach an extent that would arouse the conscience of every man and woman in our commonwealth who believe not only in a day of rest, but in rendering to God, who has blessed us as a nation, the homage that is due Him."

The religious conviction and sentiment that is at the bottom of Sunday legislation is here very plainly revealed. It is virtually stated that the Sunday laws of New York are a means of worship—a means of "rendering to God, who has blessed us as a nation, the homage that is due Him." They must not be altered nor repealed because such an attempt would be "at variance with the moral convictions of a vast majority of the people," and "would arouse the conscience of every man and woman . . . who believe . . . in rendering to God . . . the homage that is due Him." These laws enforce homage, or attempt to do so, to God, and they do so in accordance with the dictates and convictions of the consciences of the religious people of the State. Such legislation is both un-Christian and un-American, for legislative homage to God is not Christian, but pagan; and the enforcement of the moral convictions of citizens in religious matters, however large may be the majority which hold such convictions, is in plain violation of the American doctrine of separation of church and state. God wants no legislative homage,

and the principles of American government are opposed to all legislation enforcing and upholding religious observances.

The tenor of that portion of the governor's message dealing with this subject conveys the idea that the great and terrible thing to be dreaded is not so much the opening of saloons on Sunday in itself. The opening of saloons is to be opposed because it affords an entering wedge for the opening of *other branches of business*. It is the carrying on of other branches of business on Sunday, and not the opening of saloons, that "would arouse the conscience of every man and woman in the commonwealth who believe not only in a day of rest, but in rendering to God, who has blessed us as a nation, the homage that is due Him." It is not Sunday as a day of drunkenness, but as a day of business, that is to be opposed. This is another straw which indicates the true nature of New York's Sunday laws and of much of the opposition that is being made to their partial repeal.

In the course of a sermon on the proposed changes in the excise law which would allow saloons to open on Sundays, Rev. Dr. Samuel D. McConnell, of the Holy Trinity Church, Brooklyn, said on January 12:

It is not the practise of this pulpit to discuss questions of a political or economic character, and this subject would not be mentioned if it did not have a broader and more general character. It is more of a religious question than a political question. I take it for granted that the sale of liquor is just as legitimate as the sale of iron, or of anything else. The question does not concern the legitimacy of the traffic; it merely concerns the general observance of Sunday. There are a few of the laws relating to Sunday which are practically obsolete. The laws in

operation are known to be for popular welfare. The law of the State declares that business shall stop on Sunday, and the reason for that declaration is not a religious, but a practical, one. The majority stop work on Sunday for rest and recreation. They insist that their rest shall be protected on that day. . . . There is no reason that the law should be repealed because it cannot be enforced with drastic effect. It is difficult enough for the church to maintain its institution of the Lord's day. The welfare of the community is at stake. There is something of dire import in this proposal to usurp the Lord's day.

This fairly represents the attitude of clergymen and religious people generally toward this question. It is not a question of the legitimacy of any particular traffic; it is a question of the "observance of Sunday." First, it is a *religious* rather than a political question; next, the State legislates in behalf of Sunday observance, not for religious, but for *practical* reasons; but nevertheless such legislation aids "the church to maintain its institution of the Lord's day," and an effort to repeal that legislation is "of dire import" because it is a "proposal to usurp the Lord's day." 'It is not easy to hide the religious character of Sunday legislation, nor is it difficult to discover that from the standpoint of such legislation "the sale of liquor is just as legitimate as the sale of iron, or of anything else."

"The need of a sacred day is in question and hence its existence is in peril," declares *The Defender*, of Boston, and in the same connection says: "Legal and legislative efforts are absolutely demanded in behalf of the civil Sunday." That is, a *sacred day* is in peril, and therefore there must be legal and legislative efforts in behalf of the "*civil Sunday*." *The Defender* knows that legisla-

tion in behalf of the "civil Sunday" is legislation in behalf of a religious day, notwithstanding it publishes an article by the president of the organization of which it is the organ, contending that all Sunday legislation is simply "holiday" legislation and has nothing to do with the religious character of the day. If those who make the most of the "civil sabbath" argument are not deceived by it, why should anybody else be deceived by it?

Some Pertinent Questions

In contributing an article to the *New York Journal* on the question of Sunday saloons, Mr. John Brooks Leavitt, LL. D., places most of what he has to say in the form of interrogations, of which there are twenty. Some of these questions are especially pertinent to the subject of Sunday legislation, and we give a number of them herewith:

(9) Under our form of government, resting on the rule of the majority, is there any standing for the claim that Sunday must be recognized by law as a religious day?

(10) Can constitutional guarantees that the state shall not interfere with the church in the exercise of private religion be construed to give the church the right to interfere with the state in the exercise of public policy?

(11) If, by reason of the discord between our religious citizens as to whether the Sabbath of the Fourth Commandment or the Sunday of the Christian dispensation is the holy day, the state should deem it expedient to enact that Monday should be the "rest day," could anyone doubt the constitutionality of such a statute? Christian Sabbatarians would do well not to answer this question without some careful thinking.

(12) Is there any connection between the right of a church, Jewish or Christian, to select its holy day, and that of the state to regulate its rest day?

(13) If the church has no right to choose its holy day, on what ground does the Chris-

tian church defend its abandonment of the Jewish Sabbath?

(14) If the church may select its holy day, by what logic can it deny to the state the right to choose its rest day?

(15) In view of the constitutional prohibitions (not of liquor, but) of laws "respecting the establishment of religion," can the state in enacting "Sunday laws" do so upon any other theory than that the public welfare demands that a rest day in each week must be safeguarded by legislation?

(16) If the right of the state in passing a Sunday law is bounded by the distinction between a rest day and a religious day, must not every restriction of the citizen's liberty on the state's rest day be brought to the test of expediency, rather than of religious principle?

(17) If Sunday legislation can only be based on expediency, must not the state in determining what is expedient pay attention to experience, and have an eye on all its citizens? That is to say, can it yield to the commands or anathemas of clergymen and Christian laymen and women, and shut its ears to the claims and arguments of all its other citizens?

These questions are worthy of very careful consideration on the part of those churchmen who are imbued with the idea that it is the business of government to regulate Sabbath observance. Most of these questions are self-answering, and those answers are fatal to the cause of enforced Sunday observance. Suppose Congress should enact a law making Monday the weekly rest day of the country, how would it be regarded by the champions of the "civil Sunday rest day?" There would be nothing inconsistent in such an act with the principles on which the enforcement of the "civil Sunday" is demanded, but on the contrary it would be a sensible and statesmanlike application of those principles; for while all the purposes of a weekly rest-day law would thereby be accomplished, Congress would not lay itself open to the charge of having fa-

vored or discriminated against any class of religious citizens, for it could say, "We have selected a day that is not observed by any class as a Sabbath, and therefore all should be satisfied." Of course, as Mr. Leavitt very plainly intimates, if the church can select and appoint as the Sabbath day some other day than that named in the Fourth Commandment, as history shows that it has done, then certainly the state, if it is to maintain a weekly rest day, has a right to appoint any day that it chooses. And of course, if the state has the right to appoint and regulate a weekly rest day, as the advocates of Sunday enforcement constantly declare that it has, then such rest day and the laws governing it are matters of expediency and state policy, and are subject to the popular will. It is not a matter for a religious class to control, but for the whole people to control, and they may suspend or abolish the laws as it suits them; and their right in doing so is justified out of the mouths of those who told them in the first place that they had a right to appoint and enforce a day of rest.

From all this there should be some very valuable lessons learned by those whose zeal for certain religious observances causes them to make their appeals to legislatures and to courts instead of to conscience and to moral principle.

"The trend of the day is more and more to close all kinds of business on Sunday," says Rev. Dr. MacArthur of this city. There is certainly a marked trend in this direction, but it is a trend backward and not forward. The enforced observance of Sunday has no more promise of good in it than would the enforcement of baptism upon people, or enforced attendance upon mass.

Sunday Enforcement Campaign in Illinois

A movement is on foot in Illinois to secure legislation enforcing "the absolute closing of all retail stores on Sundays—dry goods, notion, boot and shoe, grocery stores, meat markets, and in fact everything where clerks are employed." On January 7 the Retail Clerks' Protective Association of Illinois was organized at a convention of delegates from various parts of the State held at Springfield. One of the first subjects to receive the attention of the association after its organization was that of Sunday closing by legislation. In the declaration of principles of the new association appears this clause:

We denounce the desecration of Sunday by unscrupulous employers compelling clerks to forfeit their freedom by working on that day, and we declare this abuse shall be abolished. Laws should be framed at once and put in effect, and we pledge ourselves to do all in our power to have them enforced.

A committee of eight persons, representing the principal cities of the State, was appointed and "instructed to work from now until the next convention in the interests of a law similar to one now on the statute books of Ohio, which provides for universal Sunday closing."

The clerks expect to have very material assistance from organized labor in their effort to stop all Sunday buying and selling. "We have organized labor with us in earnest," declared the president of the clerks' association, "and we are positive that the legislature will heed a demand backed up by union labor. In that respect our organization has an advantage over any other body that has ever attempted to cope with the Sunday closing problem in Illinois." It is stated that the clerks' association is a part of

the National Federation of Labor, and "expects to secure the coöperation of that body in the contest it proposes to wage during the 1902 session of the law-making body."

The president of the association also declared: "The Sunday closing we demand will not be objectionable to the great mass of the population; saloons and other places of popular resort ought not to be included within the purview of the act we demand. The places for the opening of which on Sunday there is no valid excuse are the groceries, meat markets, bakeries, shoe stores and other retail establishments of a similar character." That is, useful businesses are to be made criminal, while those businesses which make criminals are to be left undisturbed.

Most of the demands made by this clerks' association will commend themselves as equitable and just, and some of them are to be highly commended. The abolition of child labor in retail stores and workshops, the use of comfortable seats behind sales counters where women clerks are employed, equal pay for equal work, regardless of sex, and other excellent and praiseworthy objects are avowed. More vigorous even than the clause denouncing Sunday trading is this one regarding long hours:

We especially denounce the system of slavery perpetrated upon our fellow clerks by being compelled to labor fourteen or sixteen hours daily to accomplish what could be done in ten, and we will work unceasingly until this inhuman and unnecessary evil is remedied. To educate the masses to "day-light" purchasing shall be our chief aim.

The aim here avowed will certainly commend itself to most people, but strange to say no legislation is demanded on this point. With regard to Sunday

service, when the stores are open but a part of the day, appeal is made at once to the legislature, but with regard to the "slavery" of fourteen and sixteen hours work daily, which is a hardship with which that of Sunday opening cannot be compared, the education of the people to "daylight" purchasing is considered to be the proper and sufficient method of alleviation. If there is any reason why there should be a law closing all stores on Sundays in behalf of the clerks, there is far greater reason why there should be a law allowing stores to be open only ten hours a day. The clerks understand the situation, however. They know that back of the demand for Sunday-closing legislation they have the support of the churches and religious interests, which they would not have for a law closing stores in the evenings. The *Chicago Tribune* thus comments on this movement:

There are two great difficulties with which the retail clerks will have to contend. The first is an almost inevitable clashing of their interests with those of certain other people. It is true that the clerks ought not to have to work in the evening. It is also true that a great many families, particularly those in which father, mother, and children all work, find it extremely difficult to do any shopping at any other time. In the second place, the association begins to show an ambition to secure "legal enactments." It will be better policy to stick to the plan of "educating the masses to 'daylight' purchasing." More can be done in that way than by bringing pressure to bear on the legislature and getting laws which are in advance of public opinion. A steady agitation, conducted soberly and conservatively, will have great results. The people, and not the legislators, should be brought to an understanding of the question.

These are wise observations. The clerks should remember that other people have rights as well as themselves, and before they demand a law making it

a crime for anything to be bought or sold on Sunday, they should endeavor to see if there is not some more just and reasonable way of securing Sunday rest for themselves. If the education of the masses is a good plan for obviating the evil of long hours during week days, it is a far more fitting and appropriate plan to pursue in dealing with the matter of Sunday trading.

Commenting on the press dispatches announcing that "the Pope would like an American embassy," the *Christian Work* says:

Of course he would: he has wanted it for years and years: Pius IX. wanted it, and Pope Leo XIII. wants it. But it is not to be. The United States holds diplomatic relations with political powers only; the very letter of our Constitution and the spirit of our people are against any mixing up of Government with religious affairs. The Pope has no temporality; no territory which he governs, and our Government has no more to do with his palace court than with the Archbishop of Canterbury or the Alcalde of Yucatan.

If the American Government had in recent years adhered to the letter of its Constitution with regard to the "mixing up of Government with religious affairs," and had had no more to do with the Papacy than it has had to do with the Archbishop of Canterbury or the Alcalde of Yucatan, we could see more force in the declaration of the *Christian Work* and several other leading periodicals that an American embassy at the Vatican "is not to be." Within the last ten years Congress has twice legislated on the matter of Sunday observance, and any one who will read the debate which occurred in the Senate in the summer of 1892 on the Sunday closing amendment to the World's Fair appropriation bill, will see that there was some mixing up of Government with religious affairs.

And any one who will read the "Christian nation" decision of the Supreme Court, delivered on February 29, 1892, will see that another department of the Government has within the last ten years done some "mixing up of Government with religious affairs." And the Sunday laws of the United States, and still more the growing sentiment for their enforcement which refuses to allow any modification of these laws, are incontrovertible evidence that notwithstanding "the very letter of our Constitution and the spirit of our people," there is still considerable "mixing up of Government with religious affairs" in this country. And these things all favor that which it is declared "is not to be." If these things were not, then we could more easily accept the declarations that diplomatic relations with the Vatican are never to be.

A Remarkable and Significant Sentiment

In view of what seems to be the spirit of this age, and in view of the almost universal acceptance in this country of the doctrine of absolute separation of church and state, one of the most remarkable things of which we know is the strong underlying sentiment in this country which refuses to countenance any modification or repeal of the laws which enforce respect for and observance of Sunday as a religious institution. These laws are plainly religious in character, and it is plainly the religious character of Sunday which musters such an array of opposition to any alteration in them. Such discussions as that now going on with regard to Sunday saloons in New York serve to bring clearly to view this sentiment of which we speak,

and the religious foundation upon which it rests.

But this strong sentiment in favor of Sunday enforcement, while plainly inspired by the religious character of the day, does not confine itself to the terms of religion in discussing the subject. Ministers, of a class who are plainly moved by religious considerations, declare their undying loyalty to the "American Sabbath." Says Rev. Dr. James B. Dunn, of the National Temperance Society: "The battle now upon us means the triumph or overthrow of American institutions. . . . The American Sunday, by the statutes and fundamental laws of the land, is recognized as a day of exemption from civil service, civil process, and secular labor. It is an American institution. . . . The American people are not prepared to exchange their God-given, time-hallowed and honored Sunday for the European Sunday." Says Dr. David J. Burrell, of this city: "I am not in favor of having Sunday abbreviated. . . . The Catholic Church or the Protestant church does not want it. The churches are ashamed to sacrifice Americanism for a pint of beer." By "a pint of beer" he means open saloons on Sunday, and by "Americanism" he means the observance of Sunday enforced by State law.

Some idea of the strength of the sentiment which backs this sort of "Americanism" may be gathered from the following extracts which we take from a recent editorial in the *Saturday Evening Post*, of Philadelphia, one of the most widely read journals in the country. The editorial is headed "The American Sunday," and, after referring to the agitation in New York for a modification of the Sunday law in its relation to saloons, the *Post* says:

But there is fortunately small likelihood that the necessary legislation will be secured in this generation. The effort has served to show the practically immovable opinion of the great majority that the American Sunday should not be destroyed by a mistaken idea of liberality. The members of the legislature are overwhelmingly against a change. The newspapers with few exceptions oppose it. The churches are united in their condemnation of it, although a few advanced clergymen have given it their sanction. As for the citizens generally, the significant development is the bold expression of belief, even among those who are not members of churches, that the American Sunday is so useful in the economic arrangement of the modern life that any disturbance of its security would be calamitous.

The *Post* then declares that "in seeking the reasons for American conquests in the industry and trade of the world," Continental nations "have found that the American Sunday has contributed mightily to the victorious excellence of the American workingman;" that Emperor William has discovered that the drinking of beer on Sundays "directly diminishes the product of the German laborer;" and that German citizens in the United States "assert that not only is the Continental Sunday an impossibility in America, but that whenever it has been tried it has led to demoralization." The *Post* then continues:

All these instances add to the importance of keeping the American Sunday different from the other days of the week. Its value is too great, its favor is too firmly established in the habits and thoughts and desires of the people, for it to be weakened by experiments. No man can honestly complain of any lack of liberty in the larger interpretation of the laws which surround it. It is one of the very best of our institutions and the nation will suffer if it is changed.

"Great is Diana of the Ephesians!"
Great is the Sunday of the Americans!
"Sirs, ye know that by this . . . we

have our wealth." There is abundant evidence to show that the legal Sunday commands as zealous and intense support with a large portion of the people as did the temple of the great goddess Diana among the silversmiths of Ephesus, and it is inspired by motives scarcely distinguishable.

Here is another phase of this sentiment which is so strenuous in its support of the "American Sunday." We quote from an editorial in the Council Bluffs (Iowa) *Nonpareil* of December 2:

While individual actions show an increasing disregard for the observance of the Sabbath official recognition of the day seems as rigid as ever. This is illustrated by the fact that the Charleston Exposition opened yesterday, but with a sacred concert, and the starting of the machinery will not be until to-day when President Roosevelt will press the button and thus set things whirling. There would be very little labor on President Roosevelt's part to press that button, and if he had done so yesterday he would not personally have done enough work to even chip a bit off the edge of the commandment, but had he done so there would have been a general outcry of protest against his desecration of the day and it would have been shared in by many who themselves are not strenuous in its observance.

There is many a man who is far from moral who wants his wife to belong to church and his children to say their prayers. There is much such a feeling among the masses in regard to the official recognition of Sunday. Whatever they may do themselves they want the government to be more circumspect in its conduct than they are themselves and to have a higher standard than that which they reach up to in their own lives. Citizens who are not themselves religious want the government to be religious. They don't want to see church and state joined, but they do want to see morality and state wedded closely.

The absolute worthlessness, so far as religion or moral principle is concerned, of the sentiment set forth in the above

quotation, is too apparent to require any comment, but it is a good specimen of much of the sentiment upon which the "Americanism" of enforced Sunday observance rests.

All these things are very significant, for they show that the spirit which may be relied upon to go to any lengths in maintaining and enforcing by law the observance of Sunday is not on the wane, but is "practically immovable" in the opinion "that the American Sunday should not be destroyed."

What the State Does Not Owe

Commenting on that portion of Governor Odell's message to the New York legislature in which he disapproves of any alteration in the law closing saloons on Sundays, the *Atlanta Constitution* says: "The governor is right. Private convenience and common decency owe something to the basic cult of the country and the consciences of those whose piety, sobriety and law-abiding habits are the real mainstays of society and the state."

It is very true that something is owed to those whose piety, sobriety and law-abiding habits are the real mainstays of society and the state. About everything that the state can give is owed to this class of the people, and we are not sure but what among these things is the absolute closing of saloons seven days in the week. But, as we understand it, it is not the restriction or prohibition of the liquor traffic that the *Constitution* has reference to when it speaks of the "something" that is owed "to the basic cult" and to the consciences of the best citizens, but the legal maintenance of Sunday observance.

There are limits to what the state owes to even the best of things, and in this

country there are certainly limits to what is owed by the state to the basic cult and the consciences of even the very best and noblest citizens. The state owes to the basic cult, as to every other cult, freedom and protection, and it owes the same thing to the consciences of all citizens. Neither the basic cult nor any other cult has a right to special legislation in its behalf, and no class of citizens, however large, however pious, or however law-abiding they may be, have the right to ask that their convictions in matters of religion shall be incorporated into the laws of the state, and thus enforced upon the consciences of others.

And therefore no class of citizens, however large, however pious, or however law-abiding they may be, have the right to expect from the state the enforcement of Sunday or Sabbath observance. If what the state owes to its best citizens includes such legislation as this, pray what is excluded? Can the support of churches, can the maintenance of religious colleges, can the enactment and enforcement of any religious law that may be demanded by these citizens, be denied? When the Constitution of the United States declared that Congress should make no law respecting an establishment of religion or prohibiting the free exercise thereof, it drew a line across which no civil government has the right to go, never mind how much may be owed "to the basic cult of the country and the consciences of those whose piety, sobriety and law-abiding habits are the real mainstays of society and the state."

"The modern drift toward the Continental Sunday can only be checked by facts, arguments, and spiritual instruction," announces an organization that is seeking by legislation to suppress the

"Continental Sunday" and "to maintain the observance of the Lord's day." We believe, too, that facts, arguments, and spiritual instruction would be far more efficacious and consistent in this matter, and hence we see no reason for legislation on the subject.

A Timely Bit of History

In a recent lecture at Cooper Union, in this city, on "France in the Eighteenth Century," Prof. Adolphe Cohn, of Columbia University, showed that the great French writers of the eighteenth century, whose works prepared the people for the great revolution, were inspired to a considerable extent by an acquaintance with English customs and institutions. Montesquieu and Voltaire did not arraign conditions in France until after they had lived in England, and had had an opportunity to compare the government of France with that of the English people.

Voltaire, when a young man, had been twice imprisoned in the Bastille without any warrant or authority but the word of the acting monarch. To escape the danger of imprisonment he went to England, and there, declared Professor Cohn, for the first time he realized the intolerable despotism which reigned in his own country. While he had regarded his imprisonment as an outrage, he did not question the rightfulness of the authority which imprisoned him. He regarded it as necessary for the welfare of the state that sovereign power should be held by the king, and that while it was too bad that such power was abused at times, that it was necessary in order to preserve the state and social order. But in England he found a nation governed on the basis of the Magna Charta, and people ready for revolution the moment

the king encroached upon their liberties. He found that orderly government was possible where men thought and wrote what they chose, and where churches of different persuasions stood but short distances apart. And it was the thoughts awakened in this connection that aroused Voltaire to his life-long attack upon the French monarchy and his appeals in behalf of the rights of men.

This piece of history should be of interest to those persons who in recent years in this country have sought to discount the inalienable rights of men and to cast an odium upon the Declaration of Independence by declaring that its author derived his ideas concerning the rights of men from Voltaire and other infidels of France. The fact is that Voltaire and the other writers of France owed their ideas in this matter largely to the constitutional government of England, the principles of Magna Charta, and to the spirit of Protestantism which had pervaded France in former centuries, and to which Voltaire and his associates were by no means insensible.

But even were it true that Jefferson derived his ideas regarding the equality and inalienable rights of men from Voltaire and other French writers, we fail to see how these doctrines are demolished by the fact. Instead of casting an odium upon the doctrines, the fact would cast a glory upon Voltaire and his fellow-writers. The man who teaches the equality of men, and that they possess inalienable rights of which no man and no earthly authority can rightfully deprive them, is right, and if Voltaire was the first man to proclaim this truth since He who declared, "All ye are brethren," then so much the better for Voltaire. In that case there is at

least one point, and a very important one, on which he was neither an infidel nor an atheist. There can be no greater atheism than that which professes belief in Christianity while denying those great truths which lie at its very foundation. The great atheists of France in the eighteenth century were not her philosophers who denounced tyranny and defended the rights of the common people, but her princes and her prelates who made religion the handmaiden of corruption and despotism. The so-called Christianity which prevailed in France for more than a century preceding the Revolution had no other tendency than to drive honest men into atheism. The man who would not have repudiated such religion would have been devoid of the instincts of manhood.

The recent convening of the Maryland legislature called forth an editorial from the Baltimore *Methodist* to the effect that "the Christian man should have the keenest interest in securing such laws as will advance the cause for which he works and prays." The *Methodist* does not agree with those who say "that a religious journal should make no mention of political matters," and says that the actions of the legislature "should be carefully scanned." The thing that the *Methodist* has in mind is shown in these sentences:

We would remind our readers to keep their eyes wide open, that they may discover any indications of legislation that shall in the least take any of the safeguards from around our Christian Sabbath, or add to the power and influence of the whisky traffic. More than likely such efforts will be made. "To be forewarned is to be forearmed." Our Sabbath laws must not be tampered with, neither must there be any legislation that shall enhance the interests of the liquor traffic. These are danger points. They must be

safely and securely guarded. The legislature cannot barter away public morals. They have no constitutional right according to the decision of the Supreme Court, and that stands, to do this. There are some limitations still applicable to lawmaking bodies.

Yes, there are still some limitations applicable to lawmaking bodies, and also applicable to the demands that can be made upon lawmaking bodies even by Christian men. Whatever may be said of the liquor traffic, the safeguarding of the "Christian Sabbath" is something that is entirely beyond the proper limitations of lawmaking bodies, and no Christian or anybody else has the right to demand that any lawmaking body shall thus exceed its authority.

Some Things Plain Men Cannot Understand

In an editorial discussing the question of Sunday saloons the New York *Observer* makes these statements:

We are at a loss to understand why beer and brandy and wine and rum should have a protection and special legislation which food and clothes and books and hardware do not have. . . . Why should not the booksellers be allowed to open their shops on Sunday? Why should a great brewer be permitted to sell his wares in violation of law, or have a special law enacted for his benefit, and John Wanamaker be compelled to shut up his great store on that day? We are in favor of equal rights, and not in favor of utterly unreasonable discriminations in behalf of one class of merchants in this city. We pay large taxes for our property and protection in New York, and it is an outrage that other men can use their property all day Sunday to make money, and that ours must lie idle. Let the law shut up all or none. This is an argument that plain men can understand.

Yes, this is an argument that plain men can understand, but there are some other things that plain men cannot so readily understand. They cannot un-

derstand why there are so many people who, while denouncing the saloon, seem perfectly content to allow it all the privileges that legitimate businesses have. They cannot understand why such a business as liquor selling should have as great, say nothing of greater privileges, than the dealer in food, clothes, books and hardware, but they see that this is the stand taken by Sunday closers; and they see also that because of the legislation proscribing honest business on the first day of the week, that the saloon has privileges that these other businesses do not have. They cannot understand this, but they can see that the laws enforcing Sunday observance are the chief cause of it.

Plain men certainly do not know why booksellers should not be allowed to open their shops on Sunday if they want to, and it is quite certain that nobody else knows why, either. These plain men are in favor of equal rights, too, and they are not in favor of utterly unreasonable discriminations in behalf of one class of merchants, and therefore they are not in favor of utterly unreasonable discriminations in favor of one class of religionists, however large it may be; but they see exactly this thing in Sunday legislation and enforcement. They believe, too, that it is an outrage that one man can use his property on Sunday and another cannot, but they believe that it is a greater outrage that a man who pays his taxes and discharges every duty of a citizen is compelled to let his property lie idle and to remain idle himself, so far as any useful industry is concerned, every first day of the week in deference to the "Sabbath" of a large religious majority which is too intolerant on this point to let other people follow their own convictions.

It is an outrage that a man cannot pursue an honest calling on Sunday while saloons operate pretty much as they please, and the way to get rid of this outrage is to repeal all legislation making honest work and business a crime, and to deal with the saloon according to its essential nature and not through the foolishness of Sunday legislation which makes no distinction between industry and crime.

The Rev. Dr. Samuel Schulman, rabbi of the Temple Beth-El, on Fifth Avenue, in this city, recently preached a sermon with reference to the Sunday question in the course of which he touched upon a vital phase of it that is almost wholly ignored in the discussion now going on. He said:

"We have heard much recently of the right of the German to his harmless entertainment. Let me say a more sacred right is involved in the larger issue of Sunday observance, the right of conscience. It is more to the interest of the State to see that a man does not sacrifice his conscience to his necessity, which many a Jew in retail business is compelled to do, than to enforce a particular Sabbath on all. And it is only right that those who observe one day in seven as a holy day and are engaged in occupations that can in no wise be said to interfere with the comfort or peace of others should be permitted without molestation to follow their usual pursuits on Sunday. The State suffers more from the subtle undermining of the authority of conscience than from the liberty to choose a Sabbath. I therefore consider recent legislation on Sunday extremely unjust and burdensome. It is not the magistrate's business to enforce religion or the consecration of a day. One fails to see why, if the Sunday is to be a strict

Sabbath, it is permitted for men to work on the cable cars in order that pious Christians may ride to church, while a poor Jewish butcher is not allowed peaceably to sell a pound of meat on Sunday morning to those who observe Saturday as Sabbath."

"Christian" Statesmanship

Senator Quay, of Pennsylvania, has offered an amendment to the bill for the re-enactment of the Chinese Exclusion Law, providing that exemption be made in favor of all Chinamen "who have embraced the Christian faith, together with those subjects of the Empire who, in the summer of 1900, when the Pe-ting Cathedral in Peking sustained its long and arduous siege, so generously served in its defense." Mr. Quay's colleague in the senate, Mr. Penrose, observes that this amendment "is likely to have the support of those who are active in church circles generally." This is no doubt true, as was the case with a certain amendment to the appropriation bill for the World's Fair which Mr. Quay proposed in the summer of 1892, and in support of which he had the Fourth Commandment read in the Senate. And this last amendment is about as unconstitutional and un-American as was that one which required the closing of the Columbian Exposition "on the Sabbath day." It is in plain violation of the Constitution to require a religious qualification for citizenship in this country, as it is in plain violation of the Constitution for Congress to legislate upon the subject of "Sabbath" observance. A man's fitness for citizenship in this country does not depend upon his religious belief, and never will as long as the Constitution is adhered to.

But we have no idea that Senator

Quay was purposely seeking to undermine the Constitution by means of these amendments, any more than we have that he was seeking to advance the cause of Christianity. From all that we have heard of Mr. Quay we would not suppose that he was oblivious to the fact that the introduction and advocacy of such amendments as the above that are "likely to have the support of those who are active in church circles generally," is very likely, also, to bring to him who introduces and advocates them "the support of those who are active in church circles generally," and perhaps he feels the need of just such political support as is thus gained. We have heard a great deal in recent years about the need of "Christian statesmen," and the necessity of the church's becoming a strong force politically. The condition which would prevail is faintly suggested by the above. Politicians would not cease to be politicians, but would become more adroit and unscrupulous than ever before. Seeing that there was political advantage to be gained thereby they would learn to play the rôle of "Christian statesmen," and without regard for justice, right, Constitution or anything else, would champion, or at least would seem to champion, the political demands of the religious forces, and thus secure for themselves that support which would insure their political supremacy. The result would be that the church herself would become an adept in the strife of politics, if for no other reason than to keep from being outwitted by her "Christian statesmen" champions.

"Great ignorance prevails as to the historic and scriptural claims of the Lord's day," says a journal that is published in the interests of Sunday enforcement. This is too true, and there is no

better evidence of the fact than the present movements for the enforcement of Sunday as the Lord's day.

“The Lord's Day” and the Foreign Representatives

A dispatch from Washington, under date of January 13, states that “the Rev. Teunis S. Hamlin, pastor of the Church of the Covenant, a fashionable Presbyterian church of Washington, located under the shadow of the British and Austrian embassies, delivered a sermon yesterday that has attracted wide attention and which may become the subject of serious controversy.” Mr. Hamlin preached on “the proper observance of the Sabbath,” and made “a direct attack on the custom of giving teas, dinners and social functions generally on Sunday.” He quoted Archbishop Corrigan's recent utterance on this subject, and declared that “many guests of our nation in legations at this capital are showing us scant courtesy in lightly overriding our best national traditions and customs of the Lord's day.” He held the foreign representatives responsible for the state of affairs, and appealed to his hearers to give them a “firm ‘no’ to every invitation to secularize” Sunday.

There is no doubt that some of the ardent champions of governmental religion would be glad to have strict observance of Sunday made a matter of international decorum, and a failure to so observe it a matter of as grave consequence as an interference in the political affairs of the country. It remains to be seen whether the foreign representatives who come to the capital of America are to be accorded as much liberty of action in matters of conscience and religion as is accorded such representatives in the capitals of China, Bel-

oochistan, Siam, or any other heathen and pagan state which makes no pretensions of religious tolerance.

The dispatch to which we have referred says that “many persons who heard Dr. Hamlin fail to understand why he should charge the initial fault of Sunday festivities upon the guests of the nation or the members of the diplomatic corps, for no one who knows Washington will deny the fact that residents of the capital who entertain on Sunday outnumber ten to one the foreigners.” This attitude is no doubt due to the “Continental Sunday” mania which seems to have full possession of many Sunday enforcement advocates. It would never do to admit that it was Americans who were disregarding the “sanctity” of Sunday, for is it not the “*American Sunday*,” the *American* habit and custom of observing the day, that it is desired to preserve, and that is held up as the acme of perfection in this matter? No, all the responsibility for the “desecration” of Sunday must be charged upon the wicked foreigners, never mind if they are outnumbered ten to one by Americans in disregarding the claims of the religious Sunday. Some day the advocates of Sunday observance will learn that the “*American Sabbath*” plea is a very sorry expedient. If Sunday has no virtues aside from its character as an American holiday, and they who demand its observance as an *American* institution say in both word and deed that this is true, then it has no virtues that can ever make it anything else but a holiday of social pleasure, and it does not deserve any support or advocacy whatever from people who have the cause of true religion at heart.

M. Jean de Bloch, the great military expert, declares that obligatory military

service is not necessary to a nation's well-being, even from a military standpoint. He says that the South African war demonstrates that the essence of military success is not in numbers or tactical training, but in the morale—the spirit and attitude of mind—of the men who fight. In other words the professional soldier may be of less assistance to his country from a purely military standpoint in time of war than is the man who is called from the field or the factory to serve in the army. And it follows from this that a vast standing army may not be the best military protection that a nation can have. That country is strongest, even in the military sense, which is so just that it has the respect and devotion of all its people. The man who loves his country because of its freedom and its justice is by far a greater bulwark to it than the man who is simply a soldier.

A telegram from Mexico, Mo., under date of January 5, stated that "a movement is on foot to raise by public subscription the \$20 to pay the fines of Gotleib Winzer, convicted of working on his farm, near Littleby church, on the Sabbath. Winzer must appear at the coming term of court and settle the fines. He is paroled for twelve months, with the distinct understanding that if he undertakes to work on the Sabbath he will be lodged in jail." This is the case to which we have called attention before. This movement to raise by public subscription the money to pay the fine and costs imposed upon Mr. Winzer is another evidence that the common sense of common people does not allow them to look upon Sunday labor as a crime.

Mr. William T. Stead, of London, declares that "the advent of the United

States of America as the greatest of world-powers is the greatest political, social and economical phenomenon of our times." He predicts the "Americanization of the world." If, as a result of the United States becoming "the greatest of world-powers," the world is Americanized in the true sense, then Mr. Stead has rightly characterized this event. If, on the other hand, it means the worldization of America—a practical repudiation of republicanism and an adoption of the principles of monarchism—as many thoughtful people are led to believe, then the event is no augury of true greatness or glory for mankind. But in either case the event is of great importance, and deserves the serious consideration of thoughtful people.

In his annual report, Herbert Putnam, the librarian of Congress, makes a strong plea for the opening of the national library for a limited time on Sundays. He says that the wisdom of Sunday opening has passed beyond controversy. The Corcoran Art Gallery has been open to the public on Sunday afternoons since about two years ago, but the Zoological Park is the only Government institution that is open on Sundays. While there is a strong desire for the opening of the Congressional Library on Sundays, it is stated that "there is no indication that Congress will yield to the popular demand."

The people who are so sure that Sunday observance is an American institution, and that the opening of saloons on Sunday would mean the destruction of that institution, would find it difficult to explain wherein the saloon is not as much an American institution as is the "American Sabbath."

SUNDAY ENFORCEMENT

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

Five persons were recently arrested and fined at Prairie Depot, Ohio, on the charge of hunting on Sunday.

A bill was introduced into the New York legislature on January 8 "allowing the delivery of uncooked flesh and meat purchased on Saturday the following Sunday morning."

It is reported from Dubuque, Iowa, that "Archbishop Keane has organized the clergy and the laity for the enforcement of the mulct law, particularly regarding Sunday closing."

The board of trade of Asbury Park, N. J., has voted to take steps to bring about the stopping of trains at that place on Sundays. It is reported that "the proposed innovation will be opposed by the officials of the Ocean Grove Camp Meeting Association, who have an agreement with the railroad company to the effect that no trains shall stop within a mile of Ocean Grove on the Sabbath."

The Meat Cutters and Butchers' Union of Syracuse, N. Y., recently secured the conviction of James Sarno, a butcher of that city, who was charged with violating the State law prohibiting the sale of uncooked meats on Sunday. The case was in the nature of a test prosecution, and at the request of the complainants the judge pronounced a suspended sentence of thirty days upon Mr. Sarno.

On January 5 John J. Barry, a delegate for the Association of Grocery Clerks, was busy in the interests of Sunday enforcement on the West Side, in New York City. He purchased a four-cent box of stove polish at one place and a ten-cent can of peas at another. These he exhibited as evidence against the two grocermen, whose arrests he had caused, in the West Side police court the next day. Both men were fined \$5 each. Another groceryman was also fined the same amount "for selling bacon after hours."

Having heard that rifle practise by militiamen had taken place on the rifle range between Whitman and Brockton, Mass., on several Sundays, the New England Sabbath Protective League called the matter to the attention of Adjutant-General Dalton, evidently with the request that the practise be discontinued. The matter was referred to the Inspector-General of Rifle Practise, who assured the league that he would "take immediate steps to prevent any further desecration of the Sabbath by members of the Massachusetts Volunteer Militia on the rifle range named in your letter." This is declared by the organ of the league to be "the attitude of the State toward such secularities on the Lord's day."

"I don't want any arrests to be made for selling a shoe-string, selling bread, a collar, or some milk," declared Magistrate Crane in the Essex Market Court, New York City, on January 6. "If such

arrests are made I will immediately discharge the prisoners." And the magistrate at once made good his words by discharging a clerk who had been arrested for selling a veil to a woman, a blacksmith who had been arrested for working in his shop, and a man who had been arrested for selling bread in a push-cart. Magistrate Crane declared that he would give no countenance to such "foolish arrests," and told the officers that if they were dissatisfied with his ruling they could go to Mayor Low with the matter.

The New York *Bakers' Review* is of the opinion that "there is no good reason why bakers should not enjoy recreation or a rest on Sunday," and intimates that legislation "stopping the baking, selling and peddling of bread on Sunday," should be secured by bakers. It calls attention to a series of resolutions unanimously adopted at a recent meeting of the New York Retail Bakers' Association, in which are "succinctly stated the benefits which accrue from the suspension of the baking of bread between the hours of six P. M. Saturday and six P. M. Sunday." "The subject of Sunday closing," says the *Review*, "is a question that might well be discussed at the meetings of the journeymen bakers' organizations, and they may rest assured they will have the earnest support of the master bakers."

The law "protecting" the first day of the week from "desecration" lends itself more readily to the purposes of private spleen than perhaps any other law upon the statute books. J. R. Cincerney, a brakeman, who for some cause or other was discharged several weeks ago by the Pennsylvania Railroad, sought revenge for several consecutive Sundays by causing wholesale arrests of crews and train-

men, his former fellow-workmen, in the company's local yards at New Castle, Pa. Charges were preferred against some twenty-five persons in all, some of whom were fined, but the greater number of the cases were dismissed. The *News*, of that place, says that Cincerney, while in the employ of the railroad, worked on Sundays as often as did the other men, and that his zeal against the "desecration" of the day was not manifested until after his discharge.

At the annual convention of the Benchmen's Association of Retail Butchers of New York, on January 11, several speeches were made to the effect that strong efforts would be made in the New York legislature this winter to secure the repeal of the Sunday-closing law relating to butcher shops. It was voted to send former Assemblyman O'Connell to Albany at the expense of the association to oppose all attempts to repeal the existing law. A preamble and a resolution were also addressed to Governor Odell requesting him to veto any such measure that might come before him for action, and declaring that if such a repeal was secured "forty thousand men employed in the various meat industries of the State would be deprived of the opportunity to observe the day of rest." Nothing was said of the thousands of people who are now deprived of their rightful liberty on Sunday by the law as it stands.

The saloon-keepers of Mt. Vernon, Ohio, have commenced a vigorous crusade against all manner of Sunday labor and business, and the *Galion* (Ohio) *Leader* reports that "from present indications Mt. Vernon will in the future be one of the strictest Sunday towns in the State." It seems that the saloon-keep-

ers, or most of them, have recently been heavily fined for Sunday selling. This aroused them to their present campaign. They employed a lawyer, and went to the mayor with "section 7033 of the Ohio Revised Statutes, which provides penalties for persons who perform manual labor on Sunday, or who require manual labor to be performed." It is said to be their intention not only to prevent all the ordinary business that usually goes on on Sundays, such as the sale of cigars, newspapers, drugs, etc., but to stop street-car traffic and the delivery of milk also. The Sunday law is a statute that gives entirely too much advantage to saloon-keepers to be of any sort of use as a weapon against them.

The Ministers' Association of Newark, N. J., began a movement on January 6 "to enforce the city ordinance compelling the closing of candy stores on Sunday." A committee was appointed to take the matter in hand. This action followed an address to the ministers by Miss Josephine L. Baldwin, State superintendent of the Primary and Junior Sunday-school Teachers' Unions, who told the ministers that every open candy store was a temptation in the way of Sunday-school pupils of tender age who were given pennies for the weekly contribution. She stated that with the candy stores open parents and teachers were almost helpless to prevent the children from spending their pennies on the way to Sunday-school, and this led to the conclusion that the stores must be compelled to close, so that the children would not, by being "subjected to an overwhelming temptation at an age when conscience has not been trained and the will is almost wholly undeveloped," be compelled to "become Sabbath-breakers."

The Toronto (Ont.) *Star* prints quite a full report of a five weeks' campaign in Nova Scotia and New Brunswick, by Rev. J. G. Shearer, field secretary of the "Lord's Day" Alliance of Canada, "in the interests of the preservation of the "Lord's day." His tour included "twenty-five centers, in every one of which the people have organized in defense of the Christian Sabbath." The names of thirteen "prominent laymen who have accepted office in recently formed organizations," is given, among them being several members and ex-members of the provincial parliaments, also two judges, one of them being Justice Hannington, of the Supreme Court, Dorchester, N. B. Here is a significant paragraph from the account:

The various branches of the church are all uniting in the Alliance movement—the Protestant branches with practical unanimity, and to a considerable extent the Roman Catholics as well. The Archbishop of Nova Scotia himself nominated one of his clergy as a vice-president of the provincial alliance, and two others as members of the executive board, while in several local organizations Roman Catholic clergy and laymen are heartily coöperating.

Roman Catholic authorities will never be loth to aid in movements for the enforcement and exaltation of Sunday. The provincial alliances which have been organized by Mr. Shearer in Quebec, New Brunswick, Prince Edward Island, and Nova Scotia were each to hold provincial conventions in January or February, at all of which Mr. Shearer was to be present.

At the instance of members of the Retail Clerks' Association, James W. Gibson, a groceryman of Indianapolis, was arraigned before a judge and jury on January 9 on the charge of keeping his store open on Sunday. The affidavit

against Mr. Gibson alleged that he was "over fourteen years of age" and that "the offense was committed in Marion county." Abundant evidence was introduced to show that his store had been kept open, but the Indianapolis *Sentinel* says that "through the neglect of the prosecutor no witnesses were introduced to prove that the offense was committed in this county, or that Gibson was 'over fourteen years of age,' and therefore Justice Shepard instructed the jury to acquit Mr. Gibson, and he was discharged." This judge evidently rates Sunday enforcement at its true worth. It is not to be supposed that, on such an insignificant technicality, he would have instructed the acquittal of a man who had committed any *crime* against his fellow-citizens, however trivial it may have been.

The Montreal (P. Q.) *Gazette*, of January 8, reports that "a joint meeting of the Lord's Day and Evangelical Alliances was held last night in the Dominion Square Methodist church to consider the better observance of Sunday." This was the "citizens mass-meeting" which had been appointed by the ministerial advocates of strict Sunday enforcement in Montreal, of which mention was made in these columns last month. The ministers who addressed the meeting "traced the divine origin of the institution of the day of rest, and referred to the economic and social advantages of its observance;" urged "the need of enthusiastic work to preserve the day from profanation, and spoke of the help received from Archbishops Bond and Bruchesi in what had already been done;" called attention to "the notorious fact that building operations had been carried on on Sunday, that part of the street railway had been

constructed on that day—an unnecessary and unwarrantable profanation of the Lord's day;" and declared that "God had given His stamp to the Lord's day and claimed it for His own by singling it out at the very foundation of the world in an ordinance universally binding at all times and in all places," and that "it was the principal bond between God and man." The following resolution, perfectly proper in itself, was first adopted: "Believing in the divine origin and authority of the Sabbath, and that it exerts a beneficial influence on mankind, we pledge ourselves to loyally keep it and most earnestly commend its observance to all others." Then followed this resolution of a very different nature, which was unanimously adopted:

Resolved, that, considering the open and flagrant violation of the city by-law, No. 36, which prohibits Sunday trading, and the glaring failure of the civic authorities to enforce the said by-law, there is an imperative call for energetic effort on the part of all law-abiding citizens to secure the due administration of the law through their representatives in the city council; and generally to maintain constant vigilance so as to preserve for our city the inestimable advantages arising from the proper observance of the holy Sabbath.

Further, that a copy of this resolution be forwarded to his worship, the mayor, for presentation to the city council.

It was declared that "eternal vigilance alone would save the city from incalculable moral and social evil through the desecration of the Lord's day," and a representative of the "Lord's Day" Alliance announced that his organization would see that the promise of the mayor to close all stores on Sunday after May 1 "was made good."

"The barber shop must be closed after this on Sunday," is the word that comes from St. Olaf, Iowa.

NOTE AND COMMENT

In its review of religious tendencies during 1901 the *Boston Transcript* says that "among all religious bodies there is marked effort to give greater dignity to public worship." The nature of this "dignity" may be gathered from these sentences: "Vested choirs have increased rapidly in number among Methodists and Lutherans. Churches built new have been far more ecclesiastical in architecture without and within than formerly. The week of prayer in January is giving way to observance of Holy Week. Easter is observed everywhere, and many churches keep Lent that never kept it before."

There were 7,852 murders committed in the United States last year, but only 107 executions for murder. The number of murders was 623 less than in 1900. The lynchings during 1901 number 135, being twenty more than during 1900. The greatest number of lynchings in any single year was 235 in 1892, and the smallest number in any year since 1885 was 107 in 1899. Since then there has been a marked increase each year. The most startling thing in connection with the crime of lynching in recent years is the development of shocking barbarity and brutality. Of the lynchings last year, 121 occurred in the South and fourteen in the North.

It is estimated that the Boer losses in killed, wounded and captured during 1891 amounted to about 15,000 men. The total deaths from all causes on the English side since the beginning of the

war is given as 19,430; the number sent home as invalids, 64,330; and the total expenditures, \$750,000,000. The *New York World* says that "even if the conquest of the two republics were complete to-day, Great Britain would have paid nearly \$5,000 per square mile for the 163,500 square miles of the annexed South African territory, and more than one British soldier has been killed, maimed or invalided for every Boer soldier put in the field."

Conscription is the burden of a poem by Rudyard Kipling just published in England. The poem reproaches Englishmen for their love of ease and wealth, and with scorn and vehemence seeks to arouse them "to do battle for the empire." It seems to be Mr. Kipling's opinion that his countrymen have been entirely too loth to fill the ranks of the armies at the front, and that it is time they were plunging into war in earnest. The poem is entitled "The Islanders," and declares in so many words that every islander—every Briton—should be trained in the business of war. This poet's cry for conscription and more of the spirit of war is not received with much favor, nevertheless it is significant, and no one can now predict what will be the dire consequences of the terrible war in which England has been engaged for three years.

Holiness of life does not spring from "holy" relics and locations. The Turkish authorities in Jerusalem recently found it necessary to place a detachment

of troops near the Church of the Holy Sepulcher and the Latin Chapel of Agony to maintain order among the Greek and Catholic priests, who had quarreled over the matter of sweeping a certain portion of the courtyard. But suddenly, when the Turkish soldiers were off guard, a fight began with sticks, stones, and hatchets in the courtyard of the Church of the Holy Sepulcher, resulting in severe bodily injuries to sixteen Franciscan friars and five Greek monks or priests. Not, "Behold, how these Christians *love* one another," but "Behold, how they *hate* one another," was probably the comment of the Mohammedans who beheld this spectacle.

Regarding the act of Emperor William, of Germany, in sending Prince Henry of Prussia on a visit to this country as his personal and official representative, the *New York Tribune* says:

There is no civilized monarch on the globe more averse to republicanism than William of Germany. Yet here he is paying to this republic precisely the form of complimentary attention which he pays to monarchies. In that fact there is much significance. We do not need it to bolster up our republic or to confirm our faith in republicanism. But it is none the less grateful to have another such demonstration of the possibility of cordial relationships between lands of most diverse forms of government.

Yes, there may be considerable significance in this occurrence, and that significance may be that the German Emperor does not see now as much difference between the republic of the United States and the monarchy of Germany as he once did.

Prominent Americans, who doubtless would feel insulted if accused of frequenting gambling resorts in this country, seem to regard it as not at all im-

proper when in Europe to visit Monte Carlo and participate in games of chance with the frequenters of that famous resort. And, strange to say, not only those who do this, but the mass of their countrymen who remain at home, seem to take it as a matter of course. Senator Depew and Mr. Schwab will probably hold as high a place in the estimation of the general public as they did before they went to Europe, although the common gamblers at home will no doubt be chased by the police from one hiding-place to another as usual. A New York newspaper thinks that "distance lends moral as well as poetic enchantment to the view," and says that "the geographical basis of ethics hasn't received enough attention from philosophers."

"In the heathenish times of Greece and Rome," says the *Jewish Times and Observer*, "a man who, by birth, did not belong to one and the same people or tribe, was considered an alien, and when permitted to live in the country was deemed a tolerated *stranger*. But with the ascent of Christianity upon the throne of the Caesars, a new doctrine was taught, viz.: that he who remained outside of the Christian church, which became the ruler of the state, was to be deemed, under all circumstances, an *enemy*, and if even admitted to live in the land, the deadly enmity against him, inculcated by the church in the name of religion, could not be concealed."

This is true; the lesson that it should teach Christians is that there should be no seeking for political power by the Christian church. When the church begins to dictate to the state she begins to say and do just the opposite from what was commanded by her Lord in the words, "Love your enemies."

The New York *Christian Advocate* has this to say of "crime-breeding pardons":

If the list of bank wreckers and defaulters of all sorts pardoned by the Presidents of the United States during the past sixteen years, and the commutations, was published, to say nothing about those by governors, it would prove what we firmly believe: that in pardoning bank wreckers, forgers (of good family), and politicians, both the national and State administrations are a most powerful stimulant to crime, and a potent and natural cause of discontent among the poorer and obscurer classes of the community.

This comment was occasioned by the recent pardoning of a man who had served only four years of a sentence of nineteen years in the penitentiary for robbing the State treasury of Nebraska of \$750,000. There is certainly something wrong when such men can virtually escape punishment, while those who are guilty of much smaller offenses are rigorously punished. But there are many things wrong in these times.

At a conference of fifteen representative citizens of New York City, on January 6, a committee was appointed to draft a bill for immediate presentation to the New York legislature which will abolish the ten-room saloon-hotel, commonly called the "Raines law hotel," and will legalize the opening of all saloons in Greater New York on Sundays from one o'clock in the afternoon until eleven o'clock at night. Among those who spoke at the conference were District Attorney Jerome, Dr. Lyman Abbott, Dr. William S. Rainsford, and Wheeler H. Peckham. The almost unanimous sentiment was that the "Raines law hotels" should be abolished, and that the saloons should be permitted to open at such hours on Sunday as "would not give offense to the church-going residents of the city, and at the

same time prove satisfactory to those who believe that the closing of the saloons is an injustice and an interference with their pleasures and freedom."

According to Signor Guglielmo Marconi the success of wireless telegraphy is assured. He declares that the recent experiments in Newfoundland, which have attracted so much attention, were an "indubitable test" of the system of which he is the pioneer. The letter "S" was transmitted across the Atlantic and received by the kite flying in Newfoundland thirty-two times a minute, the rate of speed that had been determined upon. This was a jump of from 200 to 2,000 miles in sending signals through space. Experiments are to be resumed in a short time. The power of the station in England will be increased, and two stations will be established on this side of the Atlantic—one in Nova Scotia and the other at Cape Cod. Signor Marconi's confidence in his experiments is so great that he predicts that in a few years these two transatlantic lines will be in operation upon a commercial basis with the cost of sending messages to England reduced from the present rate of twenty-five cents a word to one cent a word or less. He is also planning to make experiments of wireless communication between England and India.

The war in the Philippines, the end of which has been announced so many times, not only continues, but the latest reports are to the effect that it is now "entering upon its sternest phase." Frequent reports confirm the fact that a policy has been inaugurated in some portions of the islands that certainly equals the reconcentration policy of the British in South Africa, and that is scarcely less severe than that which made the name

of Weyler infamous, and which, in the case of Weyler, President McKinley declared in his messages of December 6, 1897, and April 11, 1898, "was not civilized warfare," but "extermination," which could beget only the peace "of the wilderness and the grave." The *New York Evening Post* is of the opinion that under the circumstances "it would be well for this country to tender its humble apologies to the much-maligned General Weyler." It is stated that one-sixth of the population of Luzon has been exterminated since the American occupation of the island. The president of the first Philippine Commission, President Schurman, of Cornell University, made a speech at Boston, on January 20, in which he virtually declared that the people of the Philippines must be given their independence. He declared that if the United States had any other motive for its occupation of the Philippines than those of humanity and a desire for the liberty of men, that "we cannot escape the charge of manslaughter." Nine hundred fresh troops sailed for the Philippines from New York on January 21.

A terrible railroad disaster occurred on the morning of January 8 in what is known as the Park Avenue Tunnel, through which trains enter the Grand Central Station in New York City. Two local trains were hurrying to the city over the line of the New York Central loaded with people eager to enter upon the business of the day. One of them was stopped for a few minutes in the tunnel to wait for the track to be cleared in front. The other came on at considerable speed and crashed into the rear coaches of the train in front. Many of the passengers in the last car were killed outright. Others were crushed and cut,

or were scalded by the escaping steam of the engine. Mangled bodies were held as in a vise between the engine and the wreckage, while others were wedged between the platforms or in the windows. Altogether more than fifty bodies were strewn about the wreckage. Eighteen persons were killed, and the remainder were mangled and wounded, some very seriously and others but slightly. Two similar wrecks have occurred before in this tunnel. One on September 22, 1882, in which eighteen persons were killed, and another on February 20, 1891, when six passengers were killed and many others were horribly burned by the car stoves then in use. The terrible accident has aroused considerable feeling against the management of the New York Central road, the directors of which are charged with being morally responsible for the disaster, in that they have failed to take steps that could have been taken to insure the safety of those passing through this tunnel. A thorough investigation of the whole matter has been undertaken by public officials.

On December 31 the first general election was held throughout Cuba. Governors and councils for the six provinces, members of the lower house of congress, and electors for the choosing of a president and vice-president and four senators for each province, were chosen. The electoral college will make its choice for president and vice-president on February 24, and Thomas Estrada Palma will be elected president of the Cuban Republic, fifty-five of the sixty-three electors being pledged to vote for him. The supporters of the opposite candidate, General Maso, abstained almost entirely from voting, and because of their dissatisfaction it is feared that

stormy times are ahead for the new republic. The president to be, who has resided in this country since 1882, will be inaugurated on May 1, when it is anticipated that the forces of the United States will be withdrawn from the island. Señor Palma has issued a statement counseling his countrymen to forget their differences and stand together, and while expressing gratitude to the United States and the desire that friendly relations may continue, emphasizing strongly the idea of nationality and independence. Especial emphasis is given to the point that unless the United States reduces the import duties on Cuban products "all the sacrifices of the Cubans for their freedom will be set at naught." The new president is sixty-five years old, and his career has been an eventful one. He was born at Bayamo, Cuba; was a leader in the uprising of 1868-78, and was elected president by the Cuban patriots in 1875. He was afterwards detained in Spanish prisons, in one of which his mother died a prisoner. Just before settling in the United States he was post-master-general of Honduras. During the last Cuban revolution he was the leading spirit of the Cuban revolutionary societies in this country, and in fact of all such societies outside of Cuba.

Speaking before the merchants of Boston, in December, Mr. Henry Waterson, of Kentucky, declared that "we live in untoward times." He called attention to "the unscrupulous application of money on every hand," and intimated that if instead of applying "the principles of the charter of American liberty to the administration of the affairs of the outlying regions and peoples that have come to us as a consequence of the war with Spain, precisely as they were applied to the territories purchased of

France and acquired of Mexico," "we are to tickle away our consciousness of wrong-doing with insincere platitudes about religion and civilization, and soothe our consciences whilst we rob and slay the helpless with the conceits of a self-deluding national vanity, then it had been well for us, and for our children, and our children's children, had Dewey sailed away, though he had sailed without compass or rudder or objective point, into the night of everlasting mystery and oblivion." But Mr. Waterson was persuaded that "we shall prove a contradiction to all the bad examples of history, to all the warning voices of philosophy;" that "we are to recreate out of these racial agglomerations a new species and a better species of men and women;" that "we are upon the ascending not the descending scale of national and popular development;" and that, "in spite of the threats of Mammon, the perils that environ the excess of luxury and wealth, in spite of the viciousness and the greed, we shall reach a point at last where money will be so plentiful, its uses so limited and defined, that it will have no longer any power to corrupt."

Most studious lovers of liberty will agree substantially with Mr. Waterson in these statements: "I believe that the American nation came among the nations even as the Christ came among the sons of men. I believe that constitutional freedom according to the charter of American liberty is to government what Christianity is to religion."

Sentences of imprisonment for terms of five years, three years, and eight months, were recently imposed upon certain German citizens who had been convicted of infamous brutalities to na-

tives in the German colonies of Africa. A man from Hamburg had impaled negroes upon ramrods; another from Cologne had poured kerosene upon negroes' hands and set them on fire; and a third from Bremen had gouged out the eyes of natives with a whip handle fashioned for the purpose. The *New York Tribune*, in commenting on these atrocities by the citizens of a so-called Christian nation, says that the German government is in no sense responsible for them, and adds:

These atrocities are the acts of individuals acting upon their own responsibility and giving rein to their own evil passions. Their chief significance is their indication of the common danger that power will lapse into tyranny when exercised for a long time over helpless inferiors and in a place secluded or remote from the restraining force of public opinion. For these examples in the Cameroons are by no means unique. There have been like cases elsewhere in the colonies of other lands, and not only in colonies but in penal and other institutions in civilized countries. There seems to be a latent trace of savagery in the average man, and it is often apt to become patent when the man is invested with autocratic power in some barbarous land remote from observation or behind the screening walls of a prison or asylum. Not every man, of course, yields to such temptation, nor the majority of men. But the temptation is seldom absent, and it is to be averted only by the incorruptible character of the man himself, or by such restriction of his tenure and such scrutiny of his administration as will not permit him to drift beyond the limits of conscious amenability to the laws of civilized society and of common humanity.

These are wise words and it is because these things are so that the administrators of government should abide by the Constitution and the laws that have been framed for their guidance, never mind how humane and benevolent their intentions may be. And because these things are so, too, it is not the business, the

right, nor the duty of "Christian" nations or any others to dominate "inferior" peoples, and, in places "secluded or remote from the restraining force of public opinion," place over them men "invested with autocratic power."

The number of suicides in the United States each year is steadily increasing. From 2,040 in 1890 the number has gradually arisen each year until it reached 7,240 in 1901. Nearly 6,000 of those who took their own lives last year were men. Among the professional men, physicians head the list, followed closely by attorneys, clergymen, bankers, and journalists. Poison, shooting, hanging and drowning were the methods of suicide chiefly employed; fifty-six threw themselves in front of locomotives, and six starved themselves to death. The cause given for the great majority of these cases of self-destruction is despondency. What misery, what hopelessness, what conflicts and agony of mind is covered, but not revealed, by this term despondency, and is but faintly suggested by these statistics of suicide! The *Atlanta Constitution* well says: "In the face of this appalling record it is evident that there is something radically wrong with the conditions of life which prevail in this country." This is certainly true, but it does not indicate that there is something so radically wrong with the outward conditions of life, as with the *inward* conditions. It is not so much the outward hardships and struggles of life that drive people to suicide, as those inward struggles and conflicts of mind which arise from the individual's own conduct, and that are virtually independent of the acts of others. These suicides are indications not of economical or social wrongs, but of moral wrong. When the wrongs are

without the mind naturally engages itself in the effort of righting them or avenging them, but when they are self-inflicted, and are within the soul itself, then it is that the mind in its helplessness and hopelessness turns to suicide. This increase of suicides indicates an increased spread of soul-disease, a greater intensity of the reign of sin; and outward conditions are responsible for this appalling record of suicides only to the extent that they are responsible for the spread of moral wrong—for the increased power of sin over the lives of men. That gospel which saves men from their sins is what society needs today, and this appalling record of suicides is the tragic appeal of society for the proclamation by word and deed of that gospel by which men may be filled with "all joy and peace in believing," and may "abound in hope through the power of the Holy Ghost."

The editor of the *Chicago Israelite* may not have the endorsement of the people who stand for Sunday enforcement in the stand taken by him in the following, but his attitude in the matter will certainly commend itself to those who have the well-being of their fellow-men at heart:

"I happened to be passing the Polk street school, corner of Harrison and Dearborn streets, last Sunday morning, and noticed a crowd of little boys standing in front of the play-ground which adjoins it. The entire plot is not more than a few hundred feet in dimensions, and it is fitted up with a few common gymnastic appliances, the whole being surrounded with a high wire fence. I was surprised to be informed when I questioned the boys that the place is kept locked on Sundays, and no one is

admitted. Inasmuch as the Polk street school is attended altogether by the poorest classes, and as a large majority of these are Jewish children, it seems to me that Chicago's pious city fathers might strain a point and permit the place to be kept open on Sunday. There is no one in the vicinity whose piety would be violently fractured by such a violation of the day. In fact, on Sunday, when business men do not pass the locality, its denizens, as a rule, would be affected by the sight of children yet untainted by vice, pretty much as is a dweller of the slums by a first experience in the country. I hear there is another but larger playground in the heart of the ghetto district which is also closed on Sunday. It was truly pathetic to note the longing looks of the boys I have mentioned as they gazed yearningly into the forbidden ground. The utter nonsense of barring them out on the very day, and probably the only one in many instances, when they have a chance to make use of the place, is sufficient to stamp those responsible for it as hopeless imbeciles."

Dr. C. H. Parkhurst of this city is decidedly of the opinion that "there are only two things that can be self-respectingly done with an existing statute, either rub it out or 'rub it in.' He is in favor of "rubbing out" the law which declares that "it shall not be lawful for any corporation, association, co-partnership, or person, to sell, offer or expose for sale, or give away, any liquor on Sunday," but until this is done he is emphatically in favor of "rubbing it in." The new administration in New York City does not take this view of the matter, but proceeds somewhat in accord with this declaration made by Dr. Park-

hurst a short time ago: "So long as we pretend to be doing more than we can do, we shall not succeed in doing so much as we might." There have been a number of arrests of saloon-keepers on each Sunday since the 1st of January, but no attempt has been made at an absolute enforcement of the law, and large numbers of saloons are open as heretofore. This state of affairs has led the Society for the Prevention of Crime, of which Dr. Parkhurst is president, to address a public letter to Mayor Low in which he is severely arraigned for failure to "brace your administration in accord with your oath," and in which the reform administration is declared to be "in the same criminal attitude toward the law as was that occupied by the administration of 1892-94 and that of 1897-1901." It is admitted that the law in question "is quite likely unenforceable," but it is insisted that the mayor shall summon all the resources at his command in a resolute attempt to suppress all violations of the Sunday-closing law, "and thus either dignify law by the success with which you enforce it or by the demonstrated impossibility of enforcing it convict the legislature of its moral obligation to come to your relief." Mayor Low has replied in a lengthy letter, the substance of which is to the effect that strict enforcement of the law is already a demonstrated impossibility and that the administration at which he is the head does not propose to undertake this impossible task, not even to the extent of again demonstrating its impossibility. He points out that this law has never been strictly enforced, except for three Sundays in 1895 when Mr. Roosevelt was at the head of the police department. This required the concentration of the whole police force

on the enforcement of this one law and left the way open for the comparatively safe perpetration of robberies and other crimes. The Mayor sums up the attitude of his administration thus: "It will continue to enforce the excise law as one of the general body of laws which it is called upon to enforce, in the best manner practicable with the means at its disposal. It will take immediate cognizance of any complaint of breach of the law that is called to its attention; but it will not concentrate the entire police force on this one law and let the other laws go by the board. It will also do everything it can, while it is in power, to break up the bribery and corruption of which the excise law has been for so long the fruitful parent."

"The Twentieth Century New Testament" has just been issued at Chicago. It is a rewriting of the New Testament in language that is supposed to be better suited to the twentieth century. Here are some specimens of the revision:

Luke 12: 27-30: "Think of the lilies, how they grow. They neither toil nor spin; yet I tell you even Solomon in all his grandeur was not robed like one of them. If then God dresses in this way, the very wild flowers, which are living to-day and will be used for the oven to-morrow, how much more will He do the same for you, you men of small faith! And so in your case, do not be eager about what you can get to eat or what you can get to drink, and do not live in a state of suspense. For all these things the heathen throughout the world are eager about, and your Father knows that you need them all."

1 Corinthians 13: 4-7: "Love is long-suffering and kind. Love is never en-

vious, never boastful, never conceited, never behaves unbecomingly. She is not self-seeking, not easily provoked, nor does she reckon up her wrongs. She has no sympathy with deceit, but has full sympathy with truth. She is proof against all things, always trustful, always hopeful, always patient."

Galatians 6:7-9: "Do not be deceived. God is not to be trifled with. What men sow they will reap. For those who sow the field of their earthly nature will from it reap decay; while those who sow the field of the spirit will from it reap enduring life. We must never tire of doing right, for at the proper time we shall reap a harvest if we do not grow weary."

The themes of the New Testament are worthy of the best and noblest language, but until better language than that in which the King James' Version is written has been developed, it will be well to leave the Scriptures as they are.

A treaty has been signed by the proper representatives for the sale of the Danish West Indies to the United States. It is expected that the treaty will be ratified by the proper authorities in Denmark and the United States at once. These islands are strategically situated with relation to the Caribbean Sea and the proposed inter-oceanic canal, and it is said that the Government is to make at Charlotte Amalia, St. Thomas, "one of the greatest fortresses in the world." The purchase price is announced as \$4,500,000, being \$3,000,000 less than the price asked three years ago, and \$8,500,000 less than was asked thirty years ago. It is expected that the name of the islands will be changed to the American West Indies.

The butchers of Winona, Minn., have announced that, "commencing with January 5, all meat markets will be closed on Sunday, and no meats will be sold or deliveries made on that day." This seems to be done by voluntary agreement among the butchers, however. A similar agreement is reported as having been entered into by most of the butchers of Freeport, Ill., and also those of Steelton, Pa. In the latter instance it is stated that "the decision to shut down on Sundays will be generally welcomed by the Christian people of the borough," and that "it is an object in which the ministerial association has been interested."

On January 24 the coroner's jury rendered a verdict in the case of the Grand Central tunnel disaster in New York City on January 8th. The engineer and fireman of the rear train, who had been held under heavy bonds since the accident, were exonerated from blame, and the responsibility was fixed upon the directors of the New York Central railroad. On the list of the eleven directors of this company are such well-known names as J. P. Morgan, Chauncey Depew, John D. Rockefeller, Wm. K. Vanderbilt, and D. O. Mills.

According to Dr. H. Willoughby Gardner, who writes in the medical journal, *The Lancet*, "ordinary colds are in the highest degree infectious," and the expression "catching cold" is literally true. He holds that it is by contact with those who have colds, and not by exposure to cold and dampness, that colds are contracted. Explorers in the Arctic regions and amongst high mountains do not suffer from colds until they return to the haunts of civilization.

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We are obliged to call attention to another mortifying typographical error. In the title under the illustration on page 96 of our last issue the word "Teetor" should of course have been "Teeter," but the printers seemed determined not to have it "Teeter," and after insisting that it be "Tutor" they finally went so far as to make it "Teetor." We shall do our utmost to see that it does not become necessary again to call attention to errors of this kind.

The celebrated leader of the Tammany political organization of New York City, Richard Croker, has been succeeded in that capacity by Mr. Lewis Nixon. It is rumored that Mr. Croker's withdrawal from the management of the organization will result in its reorganization on lines of "relative respectability." It is generally believed that Tammany is shrewdly preparing the way for a return to power.

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11 God hath spoken ^b once; twice have I heard this; that ⁴ power becometh unto God.		7 But God shall shoot at them with an arrow; suddenly ^b shall they be

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Solomon's chief officers. I. KINGS, 4. *Solomon's great wisdom.*

6 And Ā-hī-shār was over the household: and ^a Ād-ō-nī-rām the son of Āb'-dā was over the ² tribute.	B.C. 1014. ^a ch. 5. 14. ² or, levy. ³ Heb. bread. ⁴ Heb. corn.	brought presents, and served Söl'-ō-mon all the days of his life.
7 ¶ And Söl'-ō-mon had twelve officers over all Īs'-rā-ēl, which provided victuals for the king and his household: each man his month in a year made provision.		22 ¶ And Söl'-ō-mon's ³ provision for one day was thirty ⁴ measures of fine flour, and threescore measures of meal.
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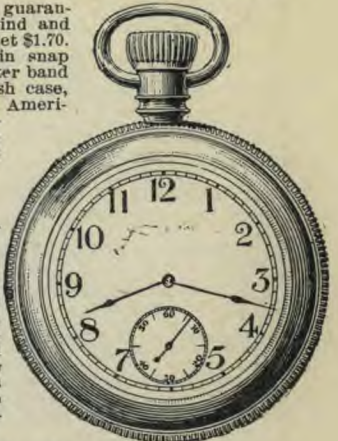
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